

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

New Year's Greetings to the Church

As the church enters upon the work of a new calendar year the Presidency extends cordial greetings to the Saints, in the hope that the developments of the year may bring happiness, prosperity, and good cheer to all. We trust, too, that when adversity shall come to some, every Saint so afflicted may be fortified by a sublime faith which softens the asperity of trial and bitterness of grief.

Before the church lies need of greater activity, greater devotion to service, closer communion with God, and a deeper vision of the objective of the church.

May God's grace attend, his peace abound, and the New Year be a happy one for the church and its members.

THE FIRST PRESIDENCY.

Congratulations and a Prospective View

A joyous New Year is the wish we express with the happy Christmas greeting.

We might muse as to what extent the New Year salutation was first inspired by the spirit of Christmastide; but I believe that all will concede that the glad New Year toward which we are journeying will only be realized when the spirit that moved our Savior—when the "word was made flesh"—determines man's every thought, word and deed.

As we consider the development made during the past year, measured by the increasing contributions of tithes and offerings, our faith in the ultimate redemption of Zion is strengthened.

We observe that those who have complied with the temporal law regularly for a number of years are not only the strongest advocates of this feature of the gospel, but most consistently exemplify the law of Christ in other respects.

One of the contributing factors to the financial success of the church during the past three years has been a definite aim—

"Liquidation of indebtedness within a specified time.

"Fixed amount of free will offering to be raised by the Sunday school scholars by Christmas each year.

"Every member a tithe payer."

Another factor has been the almost universal response.

The realization of the joyful New Year is dependent upon the operation of those principles of life which alone will produce it.

"Zion cannot be built up unless it is by the principles of the law of the celestial kingdom."

The testimony of life's experience, scientific research, and the word of God is, that if we expect to produce something we must have something in hand with which to do it. It is

equally true that this "something"—capital—must be available.

This principle applies to every phase of life.

If then we would build up Zion we must have the wherewith to build. This can only be secured by thrift—in producing material wealth, healthy bodies, well-informed minds, and pure hearts; frugality—in using sufficient for our just wants and needs, and investing the saving or surplus in such a manner as shall afford opportunity to others, enlarge our field, and bring blessing to mankind and glory to God.

Let then our New Year greeting be extended with the deep resolve to improve every school advantage; every business opportunity; every missionary opening; more alert to better our social, industrial, and divine relations. Is there one who cannot in some regard toil more assiduously; consume less; and spend his surplus time, means, accomplishments, and energy more usefully; thus developing the character that inclines ever to do more good?

Our heavenly Father capitalized the gospel enterprise when he sent our blessed Lord into the world. Let us as wise stewards employ the means at hand to demonstrate the manifold grace of God; and by *thrift* and *frugality* let each be a *producer* that there may be wherewith to redeem Zion.

Highly valuing the earnest cooperation the past year—yet recognizing the effort required for further advancement—in the light of the foregoing comments, I wish the Saints of God everywhere a very prosperous and joyous New Year.

BENJAMIN R. MCGUIRE.

Big Men Needed

Another year has gone from us, and we view in retrospect either the achievements with joy and satisfaction, or the failures with sadness and disappointment.

Some of our energies may have been dissipated in unprofitable activities; if so, from the results we may learn the lesson that our ideals shall only be reached by carefully well-planned, conscious direction.

With swift strides we are approaching the day of which the prophets have spoken. As it nearer draws, our responsibility as a church is increasing. Cries of distress of a world stricken with sin daily reach our ears and in the anguish of our soul we call out, "How long, O Lord, wilt thou permit these things to be?"

To carry on our work we need big men—not in avoirdupois—but in soul qualities:

Men too big to become offended at a word.

Men too big to knowingly wound another.

Men too big to tire of their task.

Men too big to seek self-aggrandizement.

Men too big to permit discouragements to devitalize them.

Men too big to be turned away from the Lord's work by the glitter of gold.

It Is Written

"Let every one of you lay by him in store as God has prospered him."

ACCORDINGLY

The Bishopric submit—

Every member should be a tithe payer.

Men too big to shun the sacrifice of gospel service.

Men big enough to step out as volunteers in the cause of Christ, both in ministerial endeavors and as pioneers in a demonstration of the principles of stewardships.

Men of wealth, ability, and judgment.

To such we call, "Why stand ye idle waiting?"

Confidently and hopefully,

Your brother in gospel service,

JAMES F. KIER.

A New Year's Message to Religio Workers

Arouse, ye Religians! Arouse!

The contest 'twixt right and wrong is still on!

The warfare wages more tense each passing hour!

Christ, to-day, is numbering his hosts. He is marshaling his army. He asks that you stand up and be counted. Are you for or against *him*? The whole world awaits your action. What, then, your reply?

There is no conscription in the army of the Lord. Those who serve with Christ must do so because they love *him*. We call for volunteers, men and women, young men and maidens, boys and girls. Enlist!

Herewith our program for the New Year.

Religio slogan for 1920: *All for Christ.*

Religio objective for 1920:

Every member—a religious experience.

Every member of the church a member of the Religio.

Every member of a Latter Day Saint family over eight years of age a member of the Religio and of the church.

Every member—of the Religio a member of the church.

Every member—a recipient of the new birth.

Every member—a witness for Christ.

Every member—a tithe payer.

Every member—a full consecration of body, mind, and spirit to the service of God and man.

Every member—an acceptance of the divine plan of stewardship.

Every member—a total abstinence from the *evils* of the world. Our own recreational activities.

An intensive and definite program for social service.

A one hundred per cent increase in membership.

T. W. WILLIAMS,

President Zion's Religio-Literary Society.

From the Sunday School

I am glad, because I believe that never before has the whole matter of the instruction of the children of the church received such earnest attention from as many of our men and women of ability and scholarship as at the present time. It is well, and the times demand it.

My chief desire just now is that the workers of our department throughout the world shall share with the leading officers and quorums of our church the deepening, heartfelt sense of the necessity for more thorough preparation for the accomplishment of the great work that lies before us.

The problems now perplexing the whole world may well remind us of the divine program concerning "the time of the end" and stir us to fruitful activities such as we have never known before. These words of the Master seem to press for repetition:

"I give unto you to be the salt of the earth; but if the salt should lose its savor, wherewith shall the earth be salted?"

"It must needs be that ye have salt in yourselves and have peace one with another." (Inspired Version.)

GOMER R. WELLS.

The Desire for Twelve O'clock at Eleven

John Spargo comments on what he terms the desire of humanity for twelve o'clock when it is only eleven.

An impassioned speaker may implant in some heart a noble ideal. To accept and properly appraise the ideal is a matter of moment. To live up to it and bring it to fruition may be a work of years. There comes the test of character. Will the man weakly indulge in the wish that the time of fruition had come? Or will he wisely use the time in ways calculated to make his dream real.

The boy or girl in high school or college looks longingly toward commencement day. How splendid will be the hour of graduation. The desire for twelve o'clock when it is only eleven becomes very keen. But there are those two, three, or four years yet remaining before graduation. There is geometry, latin, physics, and many other giants to be overcome. Will he (or she) use every minute of the time to advantage and win out to graduation with honors? Or will the desire for twelve o'clock when it is only eleven consume all the energy that is expended.

The young nurse in the sanitarium looks longingly toward the day when the course of training will be ended. How fine it will be to don the uniform of a graduate trained nurse! But there are those long months of toil. There are those disagreeable, revolting, menial tasks to be performed, those long vigils to be kept, those problems to master, that discipline to acquire. There is not a moment to waste wishing it were twelve at eleven. If time is wasted, the twelve o'clock of the girl's ambition will never strike.

There is the young elder just beginning his ministry, or perhaps just preparing for it. How he looks forward to the day when he shall prosecute a successful foreign mission, or preside over an active branch, or as an evangelist move throngs to repentance by his eloquence.

But wishing will not make it twelve o'clock for him when it is only eleven. He must use that hour in preparation—study, prayer, experience—these will equip him for twelve o'clock when it really comes.

A member of the class in religious education in Graceland College said: "We don't seem to be getting anywhere!" Another added: "They expect too much of us. When we get up to speak they expect a wonderful sermon, better than an old, experienced minister could preach."

True, perhaps—possibly the boys have been wishing for twelve o'clock at eleven. Perhaps the church has expected them to bring forth noonday fruits at eleven. It would not be fair to expect that, at graduation, after only one year of preparation, each man should come out a Heman C. Smith in logic, a Joseph Luff in eloquence, a Charles Derry in piety, and an E. E. Long in polemics. Don't expect twelve o'clock at eleven.

The whole church has caught a vision of Zion redeemed. We get it from the revelations and from the impassioned appeals of our orators. It only takes a short time for the desire to grow in our hearts. It takes a long time to work out its fulfillment. So little has been done! Shall we sit down and lament, or scold, as our temperament may be, because Zion is not yet realized—idly repine because it is not twelve o'clock at eleven? Or shall we set ourselves to use those sixty minutes that remain?

We cannot find a short cut past the rigid discipline, the renunciation, the sacrifice, the remodeling of thought, habit, character, the consolidation, the socialization that must come before it is twelve o'clock in Zion. Let us use the hour.

ELBERT A. SMITH.

Cultivate the habit of walking with head up and shoulders thrown back. It is cheaper and better than bottled tonics, says the United States Public Health Service.

The Pay of Missionaries

There has appeared much in the papers the past year concerning the inadequate pay of Protestant ministers, the greater part of whom are paid much less than is common labor. This is not of primary importance, providing they are paid sufficient to meet their just wants and needs. But in many instances this is not the case.

As an instance, the *Kansas City Star* of November 11, 1919, states that the Baptists issued an appeal to increase their pastors' salaries to prevent them entering other fields of activity. More than one third receive less than \$1,000 per year, and probably one half of this one third receive less than \$600, according to this appeal.

The *Literary Digest* of November 22 gives the salary of the clergy in the Episcopal Church: twenty-eight received less than \$500; fifty-three received from \$500 to \$750; eighty-four received from \$750 to \$1,000; five hundred and six received between \$1,000 and \$1,500; while forty-three, most of whom are bishops, received \$3,000 a year, and fifteen received more than \$7,000.

Adverse comment has been made at times of those who preach for hire. It is interesting to note the relatively small percentage who receive the higher salaries. The plan laid down by the Lord to govern his ministry is an excellent one. Those who labor in his ministry shall receive a just recompense for all of their labor. (Doctrine and Covenants 42:19.) They receive their just wants and needs in like manner with the bishops, the bishop's agents, and those who labor in temporal affairs. The principle of equality in temporal matters govern. The Saints pay their tithing, their consecrations, their freewill offerings, and their surplus to the general fund of the church, and from this the minister's family is provided for, even though he go out without purse or script and is largely dependent upon the good will of those among whom he labors.

The plan as outlined, however, should produce and does produce greater independence. Upon this the church is to be congratulated upon the willingness of the Saints to do their share to support the work of God.

We are fortunate in receiving a summary of our missionary force, and the amount of their allowance. In the first place, quite a number of the list are self-supporting, having sufficient means to meet their family needs, they voluntarily donate their services to the church of God. They endeavor to give their best service, as do also those who are supported from the church funds.

To secure the following figures there is added to the family allowance, sixteen dollars a month for the elder's board, which is the amount supplied the general church officers, when their work keeps them at home all the time. This board is supplied to our missionaries, either by the branch or Saints with whom they are laboring, as the case may be. To this is added also the nominal sum of ten dollars for elder's expense. This includes clothing, laundry, books, papers, and miscellaneous items, but does not include the traveling expenses. With the majority of elders the amount will exceed this.

On this basis there are twenty-six, who receive less than \$66 per month, or \$792 a year. One hundred and eleven receive between \$792 and \$1,002 a year. Of these over half (fifty-eight) received \$792; twenty-three received \$912; ten receive \$852; and eleven \$972. The remaining eight are scattered, one or two to each sub-classification.

There are next sixty-six who receive from \$1,032 to \$1,248 a year. The largest number, seventeen, receive \$1,032; nine families receive \$1,092, and a like number \$1,152 a year. Seven families receive \$1,068, and a like number, \$1,212 per year. Six families receive \$1,116. The rest are scattered, only one or two to each sub-classification.

In the next group twenty-four receive from \$1,284 to \$1,428. Eleven of these receive \$1,392; five families \$1,284; four families \$1,332.

In the next group, there are twenty-two families who receive from \$1,512 to \$1,692. Of these, twelve receive \$1,512. The rest are scattered, not more than two families in any one classification. There are four families that receive from \$1,746 to \$1,890 inclusive; four that receive from \$1,932 to \$2,232; and one family receives \$2,520. This gives a total of 258 families.

In fixing these allowances, a family budget was prepared in each case, and considered by the budget committee. An effort is made to secure a fair and reasonable allowance, taking into consideration the responsibility and necessary expenses because of position, situation, purchase of home, or for any other reason. The list includes the general church officers, the members of the First Presidency, Twelve, and Presiding Bishopric, as well as the seventies and elders who are in the field. Some of them have much entertaining to do, and that necessarily increases the family expense, and yet is part of their ministerial work.

An effort is not made to pay them according to their worth from a worldly standpoint. Some men who are drawing but little are content because their necessities are met, and feel no jealousy because another is receiving more. The plan provides for a saving on the part of the missionary, and the assistance extended to the worthy family in securing a home. It provides also that the surplus should be turned over and consecrated to the church at the end of the year.

When comparisons are made with the allowances of twenty and twenty-five years ago, we should remember that careful estimates show that the cost of living is from three to four times as great.

The church is to be congratulated upon the fact that its debts are paid, and that its membership are willingly providing the means for carrying on the work, and for an adequate support for those who devote their whole time to its ministry.

There is and should be, throughout, the spirit of sacrifice. And it is of interest to note that under the plan laid down, which we believe to be in accordance with the law of God, the laborer in Zion is better cared for than are others under different conditions.

Again, our list shows none of the top-heavy allowances to a few. It shows a real consideration of the just wants and needs, and the law of equality between man and man, so that all may labor together for the success of the work intrusted to all.

S. A. B.

The Next Missionary Class

Have you read President F. M. Smith's call for the next missionary class as published in the *HERALD* for December 17. If so, read it again and consider it very carefully.

The present plan, so far as we are informed, is to extend the purpose of the class so that it will no longer be for foreign mission exclusively. In addition to this they desire that the names be in the hands of President George N. Briggs of Graceland College, not later than March 1, so that the list of names with the action of the committee may be presented at the joint council this spring and those who are to take the course selected and approved. It is an excellent opportunity to spend a year in special preparation.

Those who are permitted to come in contact with members of this year's class cannot fail to be impressed with the devotion and inspiration of their efforts. We cannot but rejoice that it is planned to extend the work to include domestic as well as foreign workers, and that it is planned to enlarge the size of the class, so that at least forty will be enrolled, if a sufficient number of qualified and consecrated

young people make application. The class may be made larger as circumstances appear to justify. The general church authorities will make the decision.

It is nearly eight months until Graceland College will open; probably fully seven and a half months before work will be started in the new class in August or September, 1920, but there is less than two months within which application may be filed to be sure of its being in shape to be presented at the joint council this spring.

The church needs consecrated, prepared workmen. It is a time of urgent need. The experiences of the present year mean improved methods of instruction for the coming year. We hope to see a large body of young people next year, possessing in equal measure with this year's class consecration to the service of God and the inspiration of his Spirit.

Now is the time of decision. May the Spirit of God, and not self-interest and ambition determine our decision.

S. A. B.

Continued Revelation

It is very surprising in this day and age of the world, still to find ministers who tell the people that the Book of Mormon must be rejected because of the last verse of the Bible:

"For I testify unto every man who heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Revelation 22: 18, 19.

In the first place it may be noted that that which is forbidden is that man should add. It does not say there shall be no further revelations from God. That there shall be is plainly shown by Holy Scripture. As far back as the time of Moses a similar declaration was made:

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you."—Deuteronomy 4: 2.

"Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."—Proverbs 30: 5, 6.

It may be noted in the second place there is also forbidden the taking away. The so-called Christian churches of to-day will tell us that much of the New Testament is not now in force and effect; that the gifts of the Spirit were only for the earlier age, and we do not need them now. Also most of them take away baptism; and practically all of them present-day revelation.

It is plain from the two preceding statements that this passage in the book of Revelation has only to do with man. It does not prevent God from continuing to reveal his will; it does forbid man attempting to change his word. The above two constitute one fundamental reason. Still both points should be noted.

The second fundamental reason is that the book of Revelation was not always in its present place at the end of the book. The New Testament was not handed down verbally; was not revealed from God, just as we have it, with every book in its place. But these books were written at various times by different men. No Christian church in the first and second centuries had all of these books.

The western half accepted the book of Revelation, but inserted it in the middle of the New Testament. It was not accepted for some time by the eastern church. There were

other books that were accepted by the eastern church and not by the western. But in the course of the early centuries, the canon of the New Testament gradually took its present form. What was the test? It was the spirit of inspiration. The degree of inspiration shown by these writings exceeded that in any other writing extant. Its free use was hindered by the fact that every book had to be copied by hand. But modern critics agree that the test was a good one, and was closely and critically applied.

It was not until about the very close of the fourth century (some state the Council of Carthage, 399) that the New Testament took its present form with the book of Revelation at the end. It is evident then, that it is accidental that these two verses appear in this position at the end of the Bible. Evidently these two verses apply, not to the Book of books, the Bible, but only to the book of Revelation. Read these verses again and the application becomes entirely clear.

But there exists a third reason. The early Christian church did not believe that the canon of the Holy Scripture was closed. That is one reason why different booklets were copied and passed, and were kept among them as their sacred records. They expected to receive other revelations. It was only when it was seen that, despite their learned men, despite the apologetics of the fathers, nothing had been written since the days of the apostles of equal spiritual value, or showing the like spiritual and inspirational power, that they decided that their canon was closed.

The above points can be easily verified in most of the good general encyclopedias under the subject, "The Bible." We may also refer to the Encyclopaedia of Religion and Ethics, and others of the religious encyclopedias, such as the New Schaff-Herzog.

It was the result of a departure by the church. The church had departed from God, hence heard from him no more. God had not withdrawn, but as they went into apostasy, their spirituality certainly declined.

To say then that Revelation 22: 18, 19 prevents further revelation to-day, shows first, an ignorance of the contents of the Bible itself. Second, it shows ignorance as to how the canon of Holy Scripture was formed, and ignorance of the history of the books of the Bible. Third, it also shows ignorance of the history of the early Christian church, and beclouds the fact that they believed in continued revelation from God.

S. A. B.

The Herald's New Dress

On account of the usual difficulty in securing mechanical supplies, we are not able to present the HERALD in all its new dress this week, but we hope to complete the change in a few weeks. We trust our readers will like the changed appearance and believe they will when they become accustomed to it.

The change from larger type to smaller in part of the issue seemed necessary under present conditions, though we hope some day we may improve this feature. EDITORS.

A certain rural community in Illinois discovered that something must be done affirmatively to keep their young people from drifting to amusements which were not for their best good. Plans were made and rapidly developed, resulting in the erection of a community building, including a large hall for general assemblies, gymnasium facilities, reading, and other conveniences. The building looks very much like a modern villa. When the building was erected, they determined to dedicate it as a memorial to the boys who had lost their lives in the great war. It is significant as another instance of a building of large public usefulness being made a memorial building, instead of attempting to erect a conventionalized type of severe temple style of architecture.

ORIGINAL ARTICLES

The Prophetic Conning Tower

An Outline—Part 1

BY S. W. L. SCOTT

This article will furnish valuable material for reference later. Preserve your copies as they are read.—Editors.

How thrilling and grand it is to live in an age of political redemption with all the concomitants of the rebirth of nations! The waves of prophecy tossing up the program of the inexorable, and divine, like castles of pearl on the confused and desolate beach of the billow-swept sea. Such an age is this present one, with the noise of conflict all around. We seem lost in the whirl of the great agitations. We are stunned by the roar of exploding elements. Yet in the midst of the din and shock, truth is asserting its power in an independent sphere.

The Man for the Place

In the onward sweep of the world, the proper figure seems to be raised up for the occasion; the occasion, in its volcanic outburst, directed by, and staged in, wisdom beyond the ken of mortals. Sometimes the world's great necessity is the embodiment of active benevolence, the incarnation of humanity, and sympathy to carry light—the blessings of righteousness, justice, and joy in peace to the regions of vice and crime. At other periods, it is men of action whose ceaseless energy is the voice which arouses and shakes the nations. Then again, it is men with the courage of heroes and the faith of martyrs, to hurl down the thrones and temples of iniquity with the stroke of the battle ax, and to meet the forces of wrong on the field of strife. But whatever the wants of the ages, the overruling power has placed to the fore, characters to meet the demand.

In the great machinery of human brotherhood, every bolt and every intricate link is adjusted by wisdom superior, and with a view to an ultimate purpose. So in the circle of creation not an atom is to be spared from earth's magnetic zone to the bindweed round a hawthorne.

But not Redeemed

It will not follow that because special men with appropriate endowments have been "raised up" and carried along in the "chariot of decrees," providentially to occupy the highest peak of world glory, and play the conquering role, that they are entitled to celestial honors without forming characters by celestial law—a spiritual regeneration. But to the contrary, they may be "vessels of wrath fitted to destruction," as was Pharaoh whom God "raised up that I might show my power in thee, and that my name might be declared throughout the earth." (Romans 9: 17-24.)

Witness the successive kings of Babylon, Persia, Greece, and Rome, with the medieval and modern potentates whom the Almighty "promoted," and with whose world-dazzling exaltation and career his hand is concerned (Psalm 75: 6, 7), and if unrepentant and unregenerated, prophecy is their guideboard to the descending plane with the following inscription:

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."—Isaiah 24: 21, 22. See also Ezekiel 32.

The Gentiles, in contradiction to those through whom the Almighty would direct earthly affairs, have ruled the globe

since the dawn of history, and on the basis of a leading principle that deity has never in the past, in the present, nor will he in the endless future, eliminate the power of choice from man, or responsible agency, to make of him a mere automaton, this Gentile division has not pursued the highway purposed in the original program, but he will overrule their administrations, "bringing good out of evil," and "causing the wrath of man to praise him," to the end that the proper regime shall come into its own. This divine and triumphant result we will consider in the light of inspired prophecy and enlarged vision.

Demosthenes once offered the following prelude to one of his orations: "Every address should begin with an incontrovertible proposition." My topics call out certainties. It is "incontrovertible" that the ideal—the divine original, is not yet attained. It is a strategic certainty that it will be an accomplished and finished fact.

Prophets

Out from the inspired prophecies gush the potencies that outline, as Niagaras from the brink of God's palm. We employ the terms prophet and prophecy, not in the sense of orthodox parlance, as a "common teacher in the church," or expounder and his pronouncements, but in the sense indicated by the Bible, by him, who, as the "light of the world" affirmed that it is "the Spirit of God which speaketh in you" and "will show you things to come." (John 16: 13, 14.) "Holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1: 21.) As Doctor Buck says in Theological Dictionary: "Prophet, one who foretells future events, applied to such inspired persons as were commissioned by God to declare his will and purpose to the people." "Prophecy, a word signifying the prediction of future events." It is thus defined by Witsius: "A knowledge and manifestation of secret things, which a man knows not from his own sagacity, nor from the relation of others, but by an extraordinary revelation of God from heaven." For instance, no man could have foretold four hundred years ago that in the island of Corsica from a lawyer's family living there, would come forth in three centuries a man of extraordinary military powers, and political skill, and by a succession of brilliant exploits, exile a dynasty from France, exalt himself to imperial dignity, affright the monarchs of the Oriental world, and after dazzling the world with the success of his overvaulting ambition, should by a sudden descent and overthrow, die an exile in a remote Island.

In the reign of Queen "Bess," no man could have foretold that, in less than two centuries would arise from the colony in Virginia, the firm and undaunted supporter of his country's rights, and who by heroic achievements after seven years of struggle, would detach thirteen colonies from British dependency, and establish a new world of republics. No man by common or human sagacity, could have thus predicted of Napoleon and Washington.

Even so, with human sagacity, the "holy men of God" in ancient years could not have stood forth in the midst of earthly limitations and almost national chaos, and poured forth the messages which take on life, and form, and work with superhuman power. They must have possessed the projecting compass of infinite survey that the Almighty had in the beginning when in the rayless expanse of darkness he threw the "outlines," and mapped the vast plains of the revolving universe.

So the prophets, by the power of that Spirit which sees "the end from the beginning," have thrown the "outlines" of the manner, methods, agencies, as well as the time, when his (God's) "plea" should be heard (Jeremiah 25: 31), and when he should "controversy" with the nations for the success and triumphant rise of "Zion." (Isaiah 34: 8.) The design of God is wonderfully manifest in the developing marvels of the

world, and the developing marvels at once show the hand of God in history, and strongly fortify the prophecies along the staging route.

Renaissance

What was the design of God in touching the keyboard and sending out such splendor of light at the special time suggested:

First. The redevelopment of the magnetic properties of the lodestone—the mariner's compass—enlarging the science of navigation by which America leaped to the gaze of nations.

Second. The invention of the art of printing.

Third. The revival of letters.

Fourth. The revival of the arts.

Fifth. The opening of the globe by Columbus.

Sixth. The opening of the sidereal heaven, by Newton.

Seventh. The renovation of science, by Bacon.

Eighth. Republicanism, by Cromwell.

Ninth. The Protestant reformation.

Tenth. The great restoration—the opening of the celestial heavens, by Joseph the Martyr, comprehending a series of brilliant angelic ministrations from 1820 to 1830, culminating in the inaugural splendor of the latter day "Marvelous work and a wonder," that in its progress will "shake all nations." There will the "desire of all nations" return to earth to reign. (Haggai 2: 6, 7.)

Nine of the foregoing furnish the pioneer work and pedestal for the tenth. The whole structure informs us that the periods constitute "the time of the end," where "many run to and fro, and knowledge shall be increased" (Daniel 12: 4.), and the cooperation of the heavenly powers in filling the earth with "intelligence." (Revelation 18: 1.)

Time of End

Prophecy outlines his tenth stroke of the divine keyboard as the final yet eminently successful one on the part of the Almighty, for his purposes to reach the salvation of man through Jesus Christ (Ephesians 1: 10), and chose Abraham's posterity, as earthly instrumentalities, to be the leading representatives. Thus: "And the angel of the Lord called unto Abraham out of heaven the second time, "and said, By myself I have sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Genesis 22: 16-18.

The Gentile grown to the hauteur of a Pharaoh, cries "who is God?" Their "times" have been grand, brilliant, but God-defying. In all their governmental, religious, economic, and industrial measures they are saying, "the Lord (ruler) delayeth his coming" (2 Peter 3: 4; Matthew 24: 48, 49), and "willingly," but not "knowingly," constituting themselves as evidence of his soon return. (Matthew 25: 37, 39; 2 Peter 3: 5.)

Logically, the topics array in mind as follows:

Jewish Signs

First. Israelitish or Jewish signs of "the end of the world;" prophecy pointing thereto.

This topic comprehends the fortunes, preservation, reassembling, renationalization of the posterity of Abraham, and the restoration of "the kingdom of Israel." "All the kindreds of the earth" are to be "blessed" in Abraham's posterity. They will occupy a position—a locale—from which blessings will radiate the earth's remotest bounds, with Jesus Christ as the supreme representative of the line (Galatians 3: 16), and with all those adopted into the family of Abraham.

(Galatians 3: 27, 29.) The locality is "Canaan," "Palestine," "the land whereon thou liest, to thee will I give it, and to thy seed" (Genesis 28: 13), "by an everlasting covenant," "for an everlasting possession." (Genesis 13: 14, 15; 17: 6, 7, 8.)

This domain will be enlarged in time, and the house of Israel "will possess greater nations, and mightier than themselves." (Deuteronomy 11: 23-25; Joshua 1: 2, 5.)

This accumulation of territory is further delineated, as follows: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: Spare not, lengthen thy cords, and straighten thy stakes: for thou shalt break forth on the right hand, and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." (Isaiah 54: 2, 3.)

"I will set his hand also in the sea, and his right hand in the rivers."—Psalm 89: 25.

This is the time or reconstruction of "the desolate cities." The tide of prosperity and renationalization rolls on in such favor that the Apostle Paul affirms "Abraham to be the heir of the world." (Romans 4: 13.) The record of title is lodged in the supreme head of Abraham's seed, who has "many crowns" gracing his brow, the insignia of a conqueror. The record is as follows: "Ask of me, and I shall give thee the heathen [Gentile] for thine inheritance, and the uttermost parts of the earth for thy possessions." (Psalm 2: 8.) By the "decree" of the great God, Christ and "Israel" will be given a valid title, and the saints appear as "joint heirs" "with Abraham." Verily, this will be "possessing all the gates."

Fall of Israel

But lamentation and misfortune make sad music along the pathway of this, the monumental nation of Israel, since the Lord made the promise to his "friend"—Abraham.—B. C. 1860.

In Deuteronomy 28 is found the prophetic highway of "blessings" and "cursings" over which Israel has traveled, contingent on "obedience" and "disobedience." Proceeding on the disobedient course, 721 B. C., the king of Assyria with armies captured nine and one half tribes as prisoners of war, and they were sent into captivity, from which they have never returned, cast out from the knowledge of nations, and called by prophecy the "outcasts of Israel." Ancient prophecy locates them in the "north," and modern prophecy informs us that "the ice," is between us and them.

"The history of the nine and a half tribes subsequent to their captivity by Shalmanezar is buried in utter obscurity."—Worcester's History p. 342.

Shalmanezar took Samaria after three years siege, and carried the nation into captivity from which it never returned. Hence they are called, "The ten lost tribes."—Scholar's Hand Book, p. 51.

But while they are "lost" in this captivity, and "their history buried in utter obscurity," the prophecy of the record of Joseph agrees with the historic fact, but adds, that, at the time the "Lord makes bare his arm," and "in the eyes of all nations," "they [Israel] shall be brought out of obscurity, and out of darkness." (1 Nephi 7: 17-24.) All of them are to be "brought into the wilderness of the people," in the day of the Lord's "plea." (Ezekiel 20: 35.)

"Therefore the Lord was very angry with Israel, and removed them out of his sight" (721 B. C.—Scott), There was none left but the tribe of Judah only." (2 Kings 17: 18.) The Bible deals with the history of "Judah only," since 721 B. C. Hence it is prophetically termed, "The Stick of Judah." Judah, as the "only" full tribe left in Palestine, "walked in the statutes of Israel which they made," until one hundred and twenty years after their brethren had been captured, they were swept into the Babylonian captivity for seventy years,

and under the famed proclamation of King Cyrus they returned to Jerusalem and repaired the city and temple, were at home when Jesus "came to his own, and (as a nation) his own received him not." Who were his own? "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." (Hebrews 7: 14.)

Fall of Judah

"Weep not: Behold, the lion of the tribe of Judah . . . hath prevailed to open the . . . seals." (Revelation 5: 5.) Judah rejected the overtures of the message of Jesus and after the utter dissolution of the Jewish state, were swept into the bondage of the Gentile nations by the Romans, A. D. 70. A few items of Moses' and Christ's prophecy will give emphasis here:

"The Lord will bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young; and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land which the Lord thy God hath given thee."—Deuteronomy 28: 49-52.

"O Jerusalem, Jerusalem, *thou* killest the prophets, and stonest them which are sent unto thee, *how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!*"—Matthew 23: 37.

"*And they shall fall by the edge of the sword, and shall be led away captive into all nations and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*"—Luke 21: 24.

This nation "of fierce countenance"; "understanding dark sentences," is identified as the Roman military nation by the terms of the prophecy. No nation ever made so formidable an appearance in war-like array as did the Romans. Besides, the Jews understood the languages of their previous captors, and it could not be said of the Babylonians, Persians, or Greeks that the Jew did not understand them, for it is a matter of history that the Chaldean and Greek languages were used, to a greater or lesser extent in Palestine. But the Latin of the Romans, was "sealed" to the Jews.

But are they, as a nation, to remain forever in subjection to the nations without a home and without a country? Is "the arch of Titus," at Rome, to become a veritable monument of perpetual dishonor and slavery for "the chosen people?" Nay. Their servitude may be set forth, during their wanderings, from the fall of their capital city, until recent times, in few words.

Oppression of Jews

We have an inexhaustible mass of evidence at hand, but two or three testimonials are sufficient:

Doctor Thomas Scott: "The unjust and cruel exactions and oppressions, accompanied by every token of contempt and abhorrence, with which the Jews have been treated, in almost every nation, and during every age, since the time of Christ, can scarcely be conceived, except by those who are conversant in their history; but it is impossible, within the limits of this exposition, fully to elucidate so compendious a prophecy; and it must suffice to say, that no people on earth have been so long and so generally insulted, oppressed, and crushed, as they have been, according to the testimony both of their own writers and of others."—*Note in loco.*

Bishop Thomas Newton, D. D. *Only oppressed and spoiled*

evermore: and what frequent seizures have been made of their effects in almost all countries? How often have they been fined and fleeced by almost all governments? How often have they been forced to redeem their lives with what is almost as dear as their lives, their treasures? Instances are innumerable."—*Dissertations on the prophecies*, p. 39.

Sir Walter Scott: "They were a race which, during these dark ages, was alike detested by the credulous and prejudiced vulgar, and persecuted by the greedy and rapacious nobility. Except perhaps for the flying fish, there was no race existing on the earth, in the air or the waters, who were the objects of such unremitting, general, and relentless persecutions as the Jews of this period. Upon the slightest and most unreasonable pretenses, as well as upon accusations the most absurd and groundless, their persons and property were exposed to every turn of popular fury; for Norman, Saxon, Dane, and Briton, however adverse the races were to each other, contended which would look with greatest detestation upon a people whom it was accounted a point of religion to hate, to revile, to despise, to plunder, and to persecute."—*Excelsior edition of Ivanhoe*, p. 96.

The divine legation of Moses and Christ is established, and if more authentic evidence were needed, consult Hallaur's *History of Middle Ages*, volume 1, 2: 33; Gibbon's *Decline and Fall of Roman Empire*, volume 6, p. 97; Basnage, the elaborate historian of the Jews, book 6, chapter 1, 21; book 7, chapter 21, and *Evidences of Prophecy*, pp. 70 and 74.

Such should convince the most skeptical that being tossed about as a national football during the course of so many centuries has begotten within the Jew the spirit of "madness" foretold by Moses (Deuteronomy 28: 28) culminating in the judicial "blindness" that demanded the innocent blood of the Christ to be upon themselves and their children. They will remain enveloped in this "blindness in part," until the regensis—"the fullness of the Gentiles come in," and "the deliverer goes out of Zion to turn away ungodliness from Jacob." Then the same blood they demanded in imprecation will cleanse them in benediction, through the everlasting covenant—the gospel—which that blood ratified.

The Israelitish Nation Never to Become Extinct

"Thus saith the Lord, which giveth the sun for light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: if these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."—Jeremiah 31: 35-37.

"Therefore, fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee: but I will correct thee in measure, and will not leave thee altogether unpunished."—*Ibid.*, 30: 10, 11.

The duration of Israel is thus measured by the eternity of the "ordinances" of sun, moon, and stars. Israel as a distinct existence of that people, is the thought contended for.

"Fear not thou, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure."—Jeremiah 46: 28.

Dr. Thomas Scott: "God has made a "full end" of the Egyptians, Syrians, Assyrians, Chaldeans, Medes, and Persians, and Macedonians, and of the pagan Roman Empire,

which successively scattered or oppressed Israel; so that each of them has been inseparably united with the conquering nations: yet the Jews, by an unprecedented interposition of Providence, after all their oppressions and dispersions, are preserved a distinct people to this present day. How wonderfully do undeniable facts demonstrate the Divine Inspiration of the Scriptures!"—*Note in loco*.

Bishop Newton: "The preservation of the Jews is really one of the most signal and illustrious acts of divine providence. They are dispersed among all nations, and yet they are not confounded with any. The drops of rain which fall, nay, the great rivers which flow into the ocean, are soon mingled and lost in that immense body of waters; and the same in all human probability would have been the fate of the Jews; they would have been mingled and lost in the common mass of mankind; but on the contrary they flow into all parts of the world, mix with all nations, and yet keep separate from all. They still live as a distinct people, and yet they nowhere live according to their own laws, nowhere elect their own magistrates, and nowhere enjoy the full exercise of their religion. Their solemn feasts and sacrifices are limited to one certain place, and that has been now for many ages in the hands of strangers and aliens, who will not suffer them to come thither. No people have continued unmixed so long as they have done, not only of those who have sent forth colonies into foreign countries, but even of those who have abided in their own country. The northern nations have come in swarms into the most southern parts of Europe; but where are they now to be discerned and distinguished?"—*Deseret Prophet*.

Moses predicted that these misfortunes visited upon the seed of Israel should be "for signs, and wonders," (Deuteronomy 28: 46) or rather "a sign, and a wonder." The idea is, that something of the *miraculous* would be connected with their football experience through the ages. Even so it is found in the "law of resistance":

"The preservation of the Jews as a distinct people during so many centuries of complete dispersion, is a fact standing nearly, if not absolutely, alone in the history of the world. It is at variance with all other experience of the laws which govern the amalgamation with each other of different families of the human race. . . . It is not surprising, therefore, that the preservation of the Jews, partly from the relation in which it stands to the apparent fulfillment of Prophecy, and partly from the extraordinary nature of the fact itself, is tacitly assumed by many persons to come strictly within the category of miraculous events. . . . An extraordinary resisting power has been given to the Jewish people against those dissolving and disintegrating forces which have caused the disappearance of every other race placed under similar conditions. They have been torn from home and country, and removed not in a body, but in scattered fragments, over the world. Yet they are as distinct from every other people now as they were in the days of Solomon. Nevertheless this resisting power, wonderful though it be, is the result of special laws, overruling those in ordinary operation. It has been effected by the use of means. Those means have been superhuman—they have been beyond human contrivance and arrangement. . . . In their concatenation and arrangement they seem to indicate the purpose of a Living Will, seeking and effecting the fulfillment of its designs.—Reign of Law, p. 20, by Duke of Argyll.

For what purpose this "miraculous" preservation? How overruled? What has divine Wisdom envolved therefrom? Answer, "World building," and the salvation of the Gentiles. "Now if the fall of them be *the riches of the world*, and the diminishing of them *the riches of the Gentiles*; how much more than fullness?" "Through their fall salvation has come unto the Gentiles." "The casting away of them . . . the *reconciling of the world*." (Romans 11: 12-15.) "Leah, and

Rachel . . . did build the house of Israel," (Ruth 4: 11) and the reassembling, and renationalization of the distinct people, gives incontestable answer as to *time, manner, and agencies* of the *regensis* outlined in the following prophecies:

Time Fixed

Fulfilled A. D. 65-70. At the time Jesus told them they would be "carried captive".

The Lord shall bring a nation against thee from far, from the end of the earth, as *swift* as the eagle flieth, a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land which the Lord thy God hath given thee. And the Lord shall scatter thee among all people from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee: and thou shalt fear day and night, and shall have none assurance of thy life."—Deuteronomy 28: 49-52, 64-66.

After Judah's dispersion; after A. D. 70:

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edem and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."—Isaiah 11: 10-16.

Predicted 778 years after Israel had crossed the Red Sea under the leadership of Moses.

Israel is to be Saved Everlastingly

"But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end."—Isaiah 45: 17.

His salvation to come out of Zion:

"Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."—Psalm 14: 7.

The Lord sets Israel's salvation in Zion.

"Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness; it shall not

be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory."—Isaiah 46: 12, 13.

Israel not saved when Paul wrote, A. D. 60.

"And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah. What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith: but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone."—Romans 9: 26-32.

When saved.

"For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."—Romans 11: 25.

How saved.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away Not saved 1900 years ago. Blindness attacking them.

ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Romans 11: 26, 27.

"And when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation."—Luke 19: 41-44.

(To be continued.)

It Is Written

The Apostle Paul's teaching "Let every one of you" is quite similar to the teaching of latter-day revelation that "None are exempt from this law." So also his instruction "to lay by him in store" is in harmony with the statement of Malachi, "Bring ye all the tithes into the storehouse."

When we were convinced baptism was essential, knowledge of what is written did not suffice; we were not disobedient to this injunction of prime importance. Often have we since gladly related that God was not slow in verifying his promises.

The lad that tries to accustom his new watch to hammer and pliers, does not realize the purpose of a timepiece, nor should he have bestowed upon him another of greater value.

As a church we are looking forward to the time when we shall, in deed and truth, in all things administer as stewards of the manifold blessing of God and enjoy the more abundant life.

"If ye will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you."—Doctrine and Covenants 77: 1.

"In your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of

OF GENERAL INTEREST

PALESTINE AND THE JEWS

Earnest, faithful, work in colonization is being planned by the Zionist organizations. The problem is a big one, but will be solved.

"It is a literal fact," declared a recent report of the Zionist organization of America, discussing the desire of Jews everywhere to emigrate to Palestine, "that, at the present moment, a large part of the Jewish people is possessed with an irrepressible impulse to strike its tents and march." However this may be, it certainly appears to be true that large numbers of Jews, from almost every country in the world, have already taken the first necessary measure to emigrate to Palestine as soon as the way shall be opened for them. It is indeed a world-wide movement, and the most hopeful feature about it is that the would-be emigrants are not restricted to a limited number of callings. Zionist organizations, in a number of countries, are receiving applications from men and women representing every conceivable vocation. Farmers, it is true, at present head the list, but the first 5000 applications to the American organization showed 134 occupations, including all forms of manual labor and professional and administrative callings.

Everywhere, the work of classification is being steadily carried on, and each week that passes sees additions being made to the builders, carpenters, bricklayers, joiners, locksmiths, blacksmiths, and all manner of skilled artisans, besides engineers, teachers, specialists of all kind, and civil servants. And, as has been said, they are coming from all quarters. No better illustration of the wide dispersion of the Jewish people could well be afforded than this recent report of the Zionist organization of America. In the United Kingdom, the United States, Russia, Poland, West Galacia, Czechoslovakia, Holland, Germany, Morocco, Algiers, to mention only a few countries, almost at random, the Jews are making earnest preparations to take advantage of their regained heritage. Some 500 farmers in Chile, Nicaragua, Venezuela, Mexico, and Brazil are represented in the groups that are preparing to emigrate.

In these circumstances, the report recently brought from Palestine by Doctor Solomon Lowenstein, head of the Hebrew Orphan Asylum, is particularly interesting. Doctor Lowenstein does not allow himself to be betrayed into any undue

the Spirit shall be withheld."—Doctrine and Covenants 70: 3.

Before we can occupy upon this higher plane and receive the "golden" blessings of stewardships and consecration, we must appreciate the "Ingersoll" of tithes and offerings.

Thousands of Saints each year have demonstrated their belief in the law of tithing "by laying in store" as God has prospered them.

We are pleased to inform the Saints in the closing article of this series that many more not only know "it is written," but already this year have laid in store as God has prospered them, and from the reports received, we are assured that others will be not only hearers but doers of the word.

Our earnest prayer to God is that he will richly bless those who are laboring and sacrificing that his work be not hindered but be carried to the ends of the earth.

With an increasing number appreciating the privileges of assisting with their earthly substance, we move confidently forward with the assurance that our prayer will be answered.

Your servant for Christ,

BENJAMIN R. MCGUIRE,

INDEPENDENCE, MISSOURI, Box 256. *Presiding Bishop.*

expatriation as to the prospects before the country. Whatever is going to be achieved in Palestine is going to be achieved by earnest, faithful work. The land offers, he declares, no temptation for exploitation by foreign capitalists "eager to wrest great fortunes from undeveloped countries." Palestine, he insists, is indeed a land of great possibilities, but it is so essentially for "an industrious, thrifty folk, not desirous of large financial returns, but satisfied with moderate results and peaceful security of life."

Nothing, of course, can alter the natural fertility of Palestine. It is still, to-day, as it was 3,000 years ago, a land capable, at any rate, of being made to flow with milk and honey. Hundreds of years, however, of Turkish rule have brought about the reversion of whole stretches of country to their original desert state. As Doctor Lowenstein reports, terraces carefully built along the hillsides in ancient days, so that every available spot might be utilized for cultivation, have been ruined; irrigation works of great antiquity have been destroyed; whilst so utterly without any progress have been the centuries that, to-day, the fields are plowed and the crops are sown and harvested in the same primitive fashion that obtained in Bible times.

Already, however, the little outpost Jewish colonies which exist, organized on modern lines, are showing to what account the land can be turned. Increasing crops of oranges and lemons, of grapes and olives, of almonds and walnuts, and of many fruits and vegetables are to be seen on all hands; whilst simple but comfortable houses, schools, and synagogues, spring up wherever a colony plants itself. And this is only the beginning of things. Once the Palestine question is settled so as to render possible an actual movement toward realizing Mr. Balfour's message to Lord Rothschild, two years ago, favoring a national home for the Jews in Palestine, the world is likely to see some wonderful changes in a country which holds a unique place in the history of the human race.—*Christian Science Monitor*, December 18, 1919.

NEW FARM BUREAU

Farmers are insisting that the Department of Agriculture serve them; that it become a service bureau rather than merely a teacher or policeman. The result is that a new triangle of bureaus is being developed to meet the farmer's business needs. Three bureaus—Farm Management, Markets, and Crop Estimates—can together furnish the facts that will help farmers to answer the eternal questions: "What shall I grow and when and how shall I sell it?"—Barton W. Currie in *The Country Gentleman*.

COLLEGE WOMEN WILLING TO MARRY

Twenty years ago, the college woman was looked upon as a highbrow, and rightly so. Most of the college women entered a "career" rather than matrimony, so that some came to the conclusion that going to college unfitted a woman for marrying.

In a recent issue of *The Delineator*, Catherine Fullerton Gerould reports the returns from a questionnaire which she sent out to six hundred young women in the senior class of various women's colleges, and in reply to her questions received the following proportions of answers:

1. Do you plan to live at home next year?
Yes—247. No—361.
2. Are your plans for the future in harmony with those of your parents for you?
Yes—481. No—75. Partly—22.
3. If you could do exactly as you wanted, what occupation would you follow: Stage, business, writing, editing, law, medicine, etc.?

Business—130. Teaching—25. Writing—74. Medicine—58. Editing—62. Stage—72. Social Service—22.

4. How much money, approximately, did it cost you to dress, per year, in college?

Less than \$100—38.

\$100-200—129.

\$300-400—97.

\$400-500—75.

\$500-1,000—69.

\$1,000 or more—11.

Can make no estimate—41.

5. At how much money, per year, do you estimate the value of your service as a wife and housekeeper, provided you sacrifice a "career" to home-life?

Less than 1,000—79.

\$1,000-2,000—243.

\$2,000-3,000—50.

More than 3,000—11.

6. Which of the monthly magazines do you enjoy the most?
Atlantic—205. Others scattering.

7. How much money do you think a man and girl need to marry on?

Less than \$1,000—7.

\$1,000-2,000—168.

\$2,000-3,000—260.

\$3,000-4,000—75.

\$4,000-5,000—13.

\$5,000 or more—14.

8. How many children do you want?

None—10.

1—4.

2—76.

3—163.

4—179.

5—55.

More than 5—63.

9. If you follow a professional or business career, would you attempt marriage and motherhood in addition, if you met the right man?

Yes—235.

No—302.

Marriage but not motherhood—26.

10. Provided you could not have both marriage and a business or professional career, which would you sacrifice?

Career—522.

Marriage—51.

Undecided—22.

11. What do you think of women smoking?

Approve—122.

Disapprove—249.

Wrong for both men and women—74.

Individual matter—111.

Women as much right as men—47.

One fact that stands out in the above is that most women are acting in accordance with the wishes of their parents. Also that they are not planning to remain at home as parasites, but whether at home or away from home, they will undertake serious work for self-support and self-development.

But the most prominent factor is that 85 per cent of them are willing to give up a career for marriage and motherhood; while forty per cent are willing to attempt marriage and motherhood in addition to their professional or business careers.

Twenty-six said they would marry and continue their work, but would give it up and not attempt to continue in the case of motherhood.

Mrs. Gerould calls attention also to the number of children desired, and makes a comment that the figures are somewhat misleading, for those who answered one or two,

added that they would be glad to have more if the family income justified a reasonable support.

This factor is clearly set out in the comment added to the questionnaire, that motherhood will depend upon the number of children which can be reasonably cared for and provided for properly.

This is clearly a different conclusion than that which would have been reached fifteen or twenty years ago. College education is becoming more of a matter of course.

College life better fits for home life as a wife and mother. At the same time it helps one to enjoy the life of the community and of the church and to add thereto.

We note a disposition to secure if possible the heavy manual work which any person with physical strength can do, to be done by others, and to give more of their time to social service, the church, and family life.

Why would it not be better for society as a whole, and for every part of it, if in addition to this family service the time of mothers be released to assist in other work for which they are especially prepared.

They are willing to sacrifice all for the generation to come. They are willing to perform all of the work of housekeeping and of service for the family. Is it best for the social order that they do so?

S. A. B.

WHAT IS A CHURCH?

The *Omaha Bee* has been running a questionnaire on "What is a church," either a building, an assembly, a minister, an ideal, or what. One writer takes the position that it is the sermon, and continues:

"We can hear organ music at many of the moving picture shows. We may go into the church building almost any day, but when we know a man called of God has a specific message for us, yes, for me, a message that he has worked hours on, then one realizes that he is missing something if he does not catch every thought.

"This message sent by the Almighty God through his servant to his children here on earth, has for its foundation some great truth, some law of nature. It is the explanation and expansion of some important principle which deals with our very life, a principle which concerns principalities, rulers, and every form of government. The Bible was the first law, and every code of law formed since the Bible was first published is successful directly in proportion to its resemblance to the laws of the holy Scripture.

"The true minister of the gospel shows the relation of the Scripture to our every-day living. He points out the way of true success in this world, and aims to lead his audience to higher planes of thinking. The permanence and strength of any nation depends upon the percentage of its citizens which attend church.

"If you wish to do your neighbors and your community the most good, by all means be in church next Sunday morning and bring some one with you. The church is for you, not just for the saints, highbrows, and theological students. The church is the means by which we will control the foreign population. They should be ruled by the law of the Holy Nazarene and not by the policeman's club.

"In regard to the faults, there is no organization in existence which is perfect because they are all formed of individuals who are imperfect, but this should not prevent anybody from joining the church. It should, on the other hand, be a reason for anybody seeing this fault to join immediately, and after serious prayer and thought on the matter, talk it over with the minister and stewards, and try and correct it.

"Since the duty of the church is to elevate the mind to higher ideals, it can hardly encourage dancing, card parties,

HYMNS AND POEMS

A Backward and Forward Glance

BY FRANK E. CRANDALL

As I sit at my desk to-day,
I cannot but wonder why
That I have done as I have
In the years that have glided by.
Yet God in his infinite mercy,
His tenderness, truth, and love,
Knoweth whether I've done my best,
If I'm fit for the realms above.

Many times have I wandered away
From the path of duty and right,
Gone into the deepest darkness,
The darkness of blackest night.
But God, knowing my struggles,
And seeing my lonely way,
Has ever come to my rescue
And brought me the light of day.

I thank him many times over,
Yea, from the depths of my heart,
And now I trust that from hence
I shall always be doing my part.
My part in his infinite plan,
Though very small it may be,
Yet I know that God is e'er watching,
And trusting, and guarding me.

To duty, to friends, and to God,
More faithful I'll try to be;
And with the aid of his Spirit,
That more clearly my way shall see.
Then when my life shall be ended,
And I go to receive my reward,
I trust it shall be life everlasting
In the presence of my Master, the Lord.

It Is New Year's Day

BY A. H. ADAMS

It is New Year's Day.
And once again within our land
The home fires burn.
The sturdy manhood
Who responded to their country's call
Are home again.
And yet, not all.
For lying over there on Flander's field
Silently sleep the honored dead.
The sacrifice supreme they made
Will ever be a sacred monument
While time shall last,
And in the halls of memory

and drinking as long as these are made a medium in which the workers of the underworld operate. There is nothing bad about dynamite and firearms in themselves, but they are not the safest things with which to amuse one's self.

"In conclusion, I might say the purpose of the church is to assist us in traveling successfully this rough road which we call life and to make us able to reach our goal—Eternal Life—and enable us to receive the inheritance incorruptible and undefiled that fadeth not away."

As the years shall come and go
Ever shall we honor them.

It is New Year's Day.
And once again the summons comes
To sturdy manhood.
Not to be marshaled
To the hell of war
By bugle sound.
But from that Higher Power
The call goes forth
To all the sons of Christendom
That we shall love; and live
Among our fellow men,
"To be to you as you should be to me."
The call is low, the words are sweet,
Spake by him who was
The Prince of peace.

It is New Year's Day.
And shall we not
With hope divine,
During the days of this year to come
Build as we never built before
Within the hearts of men?
Let each day bring forth
A page in life's sublime book.
That which is worth while.
May envy, hate, and discord cease,
And virtue in each thought,
Give service to both God and man.
Let confidence once more restore
Where passion ruled, And from this day,
Forevermore love our fellow man.

Those who are interested in the Children's Home, which includes all of us, will be glad to learn that through gifts from various individuals, the children had a most successful Christmas. A year ago we were present and noted that there was scarcely a single substantial toy or plaything, and that there was very little of value for the children. This year, at the Christmas tree which was held on Christmas Eve, there were from four to six articles for each child, and all of them were of a substantial nature. The playthings that we noted were several games of ring toys, a doll for each little girl, additional gifts for the older girls, two sets of ten pins, tiddle de winks, authors, and other games; in fact a good supply of the things that children delight in. In addition to this mixed candy, a big stick of Christmas candy, mixed nuts, and an orange were among the gifts sufficient to supply each child. There were also substantial gifts of wearing apparel given where it was needed. There was not an excess, but a sufficiency for a good Christmas.

Over 100 American colleges and universities are either conducting or have conducted a campaign for the purpose of securing a larger endowment. Harvard has already raised \$10,000,000. The purpose of these endowments is to meet the increased cost of living, especially on behalf of the faculties of these institutions, so that they may receive a more nearly adequate remuneration. Among other colleges conducting this campaign are such well-known institutions as Harvard, Yale, Princeton, Columbia, and Cornell Universities. In no instance, so far as known, has any of them considered raising the tuition rate. The reason for this is that they are determined to keep their doors open to rich and poor alike, and hence to keep the cost of education as low as is possible. Thus it follows the only solution is the endowment plan.

PASTORAL

The Sure Foundation

BY W. M. AYLOR

We have been intrusted with a special mission, and consequent responsibility. Our progress must be real and not a delusion.

"For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Corinthians 3: 11.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."—2 John 9.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."—Jeremiah 6: 16.

"Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."—Doctrine and Covenants 11: 4.

"And upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matthew 16: 18.

Notice the importance of these scriptures. Other foundation can no man lay. He that abideth in the doctrine of Christ hath both the Father and the Son. Ask for the old paths and walk therein, and you shall find rest for your souls. No man can assist in this work except he be humble and full of love, having faith, hope and charity. Upon this rock I will build my church.

The nations have been prone to leave the commandments of God in all ages, and it would seem by this time that it should not require much argument to convince Bible believers that only God's way will be a success in building up the kingdom of God on earth. The past history reveals to us the mistakes the people have made in departing from God's plan, and when they did they were soon in darkness. God would let them wander in the wilderness a while, then send a messenger to call them back, start them out right again. This has had to be done a great many times. We notice when God speaks and calls them back he always points them to the same principles and doctrine, no change.

We as a people have been intrusted with this latter-day message, the restored gospel, and given a special commission to go into all the world with it, a preparatory work for the coming of Jesus the second time, a greater work not in the hands of any people, to preach the doctrine of Jesus Christ restored to all the world. And when I say "doctrine" of course I mean it in the fullest sense, and when it is fully preached it pertains to all that it takes to establish the kingdom of God upon earth. To know all about this subject it will take the best minds and study that can possibly be had. We must know the doctrine built upon the same foundations Jesus built, being full of love, having faith, hope and charity. Any man that makes a success of this work will have to give all the power, might and mind he has at his command. This is the highest type of education and progression. We must take the gospel to the world and not let the world come into the church.

Some think it is progression to pattern after the world. This kind of progression will lead the church off the rock, and the gates of hell will prevail against it. When Jesus was here in person he gave the people a pattern of the church and its works and commanded them to walk therein. But soon they

THE FORUM

The Gathering

BY E. L. KELLEY

"And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another."

The idea of the gathering or settlement of the Saints in a proper part of the country was presented through divine instruction in the revelations as early as the first part of 1831, and in such wise and judicious language that there was no necessity for any one to have been misled by the instruction. The reading is as follows:

"Wherefore, I the Lord have said, Gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth unto the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord shall also be there, insomuch that the wicked will not come unto it; and it shall be called Zion."—Doctrine and Covenants 45:12.

This instruction is a general one given to the Saints at that early time touching settlement in the western country if they could do so in a proper way, and in connection with the instruction thereafter given they were directed not to be in haste with reference to this but move as people would in changing from one part of the country to another part where it was proper for them to purchase lands and make their homes.

There was given at the same time the suggestion that it would be for the blessing of the people in the future if they lived according to the law of Christ that they had received, for in the thirteenth paragraph the statement is made:

"And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee to Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another."

Settlement Large and Extensive

This language shows without any doubt whatever that the settlement of the Saints called for is a large and extensive one and a place not merely a couple of miles square or a

small city, but where accommodation is had as referred to in the text, "and there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another."

I call attention especially to this because it indicates the nature of the gathering referred to and the settlement of the people and whatever has occurred in the past since the language was given out could not defeat the purposes of our heavenly Father in calling his children to the part of the country indicated by the language and of making settlement as provided and definitely stated at this time. In the year 1833 additional instruction is given making a little more definite the duties of the Saints and the manner and places of their settlement in the western country.

Section 98:9 continues this statement:

"A commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed, nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you; and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my Saints; all the land which can be purchased in Jackson County, and the counties round about, and leave the residue in mine hand."

This is the specific instruction touching the manner of settlement and the beginning of the gathering. It is not left to a particular town or city, it is made broad and this is in accordance with the first thought presented, relating to the gathering and settlement of the Saints. Now the instruction is "to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the Land of Zion, for the beginning of the gathering of my Saints." Then more definitely placing the location, the statement continues: "All the land which can be purchased in Jackson County, and the counties round about, and leave the residue in mine hand." This is designating the counties round about Jackson County as proper places of settlement for the Saints, and but a thought on the part of the individual will show how wise the suggestion is and how much it must be to the Saints if they will follow it out.

Manner of Purchase

In paragraph 10 we have the further instruction as to the manner of purchase and this is in entire keeping with the broad and definite statements referring to the location, "And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto

got the spirit of worldly progression and commenced modernizing. About the year 312 the church had gotten so much like the world, Constantine concluded he could cast his lot with the church. He did so. The Christians greatly rejoiced at the wonderful gain they thought they had made, but history says Constantine brought the world into the church and paralyzed it. The highest type of progression is to stand by the doctrine of Christ, and if we make a success of this we won't have much time for worldly subjects.

"Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." We have God's work to look after, not Cæsar's. Let the sectarian preachers follow these subjects of the world; that is their mission; we have a more important work. I stand for the restored gospel in the fullest sense, and believe there is no man

in that church that has so much talent but that he can use it all for this work and then he will find he has not exhausted the subject. If he gets to dividing his talents with the world he will be a failure. Right now there is a great demand for Zion and its benefits. Where are we and who is able to solve the problem, and who is making the preparation for the people to gather? I think it is time for us to quit the worldly subjects and come and follow Jesus and his ways and the problem is solved. Don't be too anxious to get a title to pattern after the world. They don't count for much in the sight of God, but the title to be known by the church is to be full of love and filled with the Holy Ghost. "For the wisdom of this world is foolishness with God." "For as many as are led by the spirit of God they are the sons of God." By the wisdom of men you cannot find out God.

this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion." One year after this instruction was given to the Saints, Section 102, paragraphs 7 and 8 further instruction was given to the same people, in which they were also directed not to "talk of judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people; and behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, "Execute judgment and justice for us according to law, and redress us of our wrongs."

It is evident from the language that the Saints themselves were partially to blame for evils coming upon them. They had not looked upon the question of the gathering as an undertaking that was for the good of all people, if they would hearken and listen to the divine instruction of the Lord in their time and generation; but they were selfish and worked too much simply for themselves and so they are commanded again touching the purchasing of the lands and the statement is made: "All the lands of Jackson County, that can be purchased, and in the adjoining counties round about; for it is my will that these lands shall be purchased, and after they are purchased that my Saints should possess them according to the laws of consecration which I have given."

The Situation in 1902

The same broad and extensive thought is kept in mind with reference to the counties round about and in the adjoining counties. January 1, 1902, there was published in the official church organ beginning with page five, an article by the Bishopric calling attention of the Saints to the special duties required under the law of each and every one and specially setting forth the fulfilling of the law relating to surplus properties and the gathering up of means wherever it could properly be done among the churches of the Saints and placing the same in the hands of those who have been appointed to receive for the purchasing of the lands as set forth in Doctrine and Covenants 63:10 and hereinbefore already set out. The Bishopric were in entire agreement touching the article. In the publication, Brother Blakeslee's name does not appear, but it is on account of the fact that the return of his signature to the publication was not received before the printing had been made.

Considerable controversy arose over the question at that time and it was discussed by the leading quorums of the church and finally settlement of the question was had by the revelation given April 18, 1902, and entered in Doctrine and Covenants 126:10. In this we are instructed as follows:

"In regard to the gathering, and the work of the Bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the Bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to."

Four Years Later

This places the question of gathering just where the revelation directed previously, and the manner of settlement and gathering as previously outlined would be proper in the present time. Four years later we have additional direction touching this question and the application of the law as formerly stated and set forth in section 127:7:

"As the Saints have heretofore been instructed in reference to the gathering, they are now again admonished, that the

gathering must not be done in haste, not without due preparation, and must be done in accordance with the revelation given to the church upon Fishing River and in accordance with council and advice of the elders of the church whose duty it has been made to counsel and advise the Saints. The spirit of speculation, the exhibition of greed for gain is unseemly in the Saints and officers of the church, and should be avoided. It has the appearance of evil. Heed should be paid to the admonition of those who from time to time preach and write upon the gathering to remove the principle of selfishness from the hearts of the Saints and especially from those upon whom rests the burden of the church and its ministrations abroad."

Not in Haste

The instruction then of our heavenly Father at the present time is that the gathering shall not be in haste and we should be careful not to mislead the people by presenting the matter in such a way as to misrepresent the object, instead of presenting it as our heavenly Father has directed in his word. His wish is that it may conduce to the good and salvation of the honest in heart everywhere, and we must have broad thoughts and feelings in our work to be looking after the children of our heavenly Father and for their safety and good whether they are called Saints or whatever name they may be under, for the promise is made in section 108:4 that the Gentiles may flee unto Zion and those of Judah unto Jerusalem and the mountains of the Lord's house, so that our heavenly Father is interested in all of his children who are willing to move in holy and righteous ways.

Another thought that all should be particular to move in accordance with is that expressed in the instruction found in section 58:12:

"And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labor for the Saints of God. Let all these things be done in order. And let the privileges of the lands be made known, from time to time, by the bishop, or the agent of the church; and let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time."

Do not overlook the thought that it is not simply Saints or elders as they travel around that counsel touching the gathering, but the people are counseled by the Bishop or the agent of the church and we can all see how quickly contagion and disaster would come and anybody and everybody moving out and talking with reference to what people ought to do and agitating the mind to at once start and enter upon the gathering. They may be persuaded or induced to enter upon it possibly at the wrong time and at a time when it will injure the work of the church for them to gather instead of doing good.

To avoid this, instruction was given in that early time that some could gather or go up to Zion if they would arrange with the Bishop, but some could not go up unless it was by direction of the Lord through the president of the church. This will show that before any gather it must be done under divine direction and influences and all should be careful to move in such lines as they will be a help in the gathering instead of a burden, because if this is not done as is stated in the revelation it will bring contagion and destruction instead of building up the work.

Without Fear and Excitement

No member of the church will be justified by the Lord in moving to Zion through fear and excitement. Our heavenly Father does not wish the Saints to be drawn together under a spirit like that, hence we are taught that we shall not

speak about judgment, that we shall not be in haste, but all things shall move in accordance with the direction given from time to time by officers immediately in charge of the work, or the elders in the conferences. This is to avoid running together from excitement. We should not overlook the fact that this work is the first work that is to be done toward the redemption, when the Saints shall have been prepared fully for settlement, the purchase of the lands properly located and arranging to enter more fully upon the work of redemption.

In carrying on the work of the church none of the rules laid down by the Master must be violated. Whatever others may do we are bound in our lives to carrying out the principles enunciated in the first discourse laid down. "In all things whatsoever ye would that men should do to you, do ye even so to them." In the instruction given June, 1829, the following statement is specifically urged:

"And now, after that you have received this, you must keep my commandments in all things; and by your hands I will work a marvelous work among the children of men, unto the convicting of many of their sins, that they may come unto repentance, and that they may come unto the kingdom of my Father; wherefore, the blessings which I give unto you are above all things. And after that you have received this, if you keep not my commandments, you cannot be saved in the kingdom of my Father."

In going out into the world as ministers representing the true faith, Jesus urges that it be done in this kindly spirit that he directed borne out in the lives of his children as before referred to. In the meeting of other church societies and working with them, the method of peace and good will to men is urged carried out. Section 16:4 in this language directed that the work be carried on: "Contend against no church save the church of the devil."

It is not the thought that in moving out in the world the minister should not represent the faith that he has to present to the people in contrast to the faith of other churches which he may meet, but it is the spirit of contention that we are warned against. Even earlier than this, the Lord instructs the people upon this kind of work. In 1828, section 3:15, the statement is clearly made that his gospel is being brought before the people in its fullness and for the purpose of establishing it that there may not be so much contention. The statement is made:

"Yea, Satan doth stir up the hearts of the people to contention, concerning the points of my doctrine; and in these things they do err, for they do wrest the Scriptures, and do not understand them; therefore, I will unfold unto them this great mystery; for, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts; yea, if they will come, they may, and partake of the waters of life freely.

"Behold, this is my doctrine; Whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore, he is not of my church."

Responsibility of the Eldership

The eldership in their work of preaching the gospel necessarily meet with all classes. They are sent out to reach all classes. To do this they are to preach the word. This is according to the direct instruction of the Apostle Paul in his time: "Preach the word." If a society or people should band themselves together and make direct attack upon the word that is preached, using all kinds of means to destroy it, that people and church would prove to be the work of Satan because they are moving on the lines adopted by Satan to establish his work. The elder who goes out must defend himself against attacks coming in that way. That is contending against the work of Satan or the church of Satan wherever

it is found; but it in no wise authorizes the elder to present anything outside of the law that our heavenly Father has given for the overcoming of these errors and such spirit of contention. Meet the attacks of the adherents of the message of the evil power; overcome, but do not follow after the lines of opposition and contention that is to be found with the adherents; but in all things the minister of Christ must present his work in accordance with the divine injunction both in reference to other societies of religion and people of the world; as well as in urging against their methods of work by reference and in the spirit that he would have others do unto him.

The work of opposition to the true gospel of Christ is to be overthrown. The Saints are not the power that do this, however, neither are they to be afraid by reason of the things that they may hear concerning such work, for the destruction of the powers of darkness and evil is to be brought about directly by the hand of the Lord. We do not have to be alarmed for he has promised that his people will overcome if they are faithful; simply let them carry out the work of the promulgation of the gospel and the redemption of Zion as our heavenly Father has directed us to do.

Read section 108:8-10.

The Spirit of Speculation

BY A. CARMICHAEL

Iowa is the center of a wild land boom. Prices have been soaring unusually high the past year. The warning here is timely.

"The spirit of speculation, the exhibition of greed for gain, is unseemly in the Saints and officers of the church, and should be avoided. It has the appearance of evil."

So commands the Lord to his people.

What is speculation? Webster defines it as follows:

"Speculate—to enter into a business transaction or venture from which profits or returns are conjectural because the undertaking is out of the ordinary course of business. To purchase or sell with expectation of profiting by anticipated but conjectural fluctuations in prices."

Years ago the Lord said that man should earn his bread by the sweat of his brow: another way of stating the economic fact that for whatever we receive we must give an equivalent.

There is no such a philosophy in the Lord's plan as getting something for nothing.

"Thou shalt pay for that which thou gettest" is the law for every normal person.

Speculation is outlawed so far as the gospel plan is concerned. No Saint should be found engaging therein. Such who do may be certain that their ill-gotten gains cannot receive the approval of their heavenly Father.

The writer while away from Lamoni this last summer, was pained to hear of the speculation in land in the middle west, including Lamoni Stake—speculation, frenzied in its nature in farm land.

Every sane-thinking person cannot but decry such conditions for only trouble and sorrow follow in its wake.

The Department of Agriculture at Washington, District of Columbia, sensing the gravity of this speculating in farm land, sent eight investigators to make a survey of the situation. The Government is alarmed, knowing that when the time comes for the final payment on such transactions that some one is going to suffer.

Wonderful, indeed, that the Lord should forewarn us! In all his administration he is tender and full of mercy!

No person can do wrong but he or some one else must pay the penalty. No person can get something for nothing, for

sooner or later the law of compensation claims its own, and some one must pay the bill. What right has any person to do any act, the consequences of which will fall upon some innocent person?

If I receive \$500 an acre for land worth only \$300, I am getting \$200 an acre for nothing. Some one must lose this amount. Who is it? The consumer as usual, for having paid \$500 an acre I must make the acre bring me interest on my investment instead of upon \$300, so am forced to charge the consumer a price high enough to make my investment pay. Or I can refuse till the acre of land for fear I may lose. By so doing I am helping to cut production and thus cause higher prices on account of scarcity. Again the consumer pays the bill.

There is no difference ethically, nor should there be legally, between profiteering in land or in food. In both cases the extortion ultimately falls upon the consumer.

Most speculators purchase a piece of land and pay down a small payment, hoping to sell before an important payment becomes due. The Department of Agriculture has advised the farmers who have land to sell to demand one third down as an initial payment, believing by this means to check the frenzied speculation in land. They also advise the farmer before selling to become thoroughly informed as to its value.

To the Saints holding land in the region round about, the Lord has spoken as given above. They should not speculate. This does not say that they should not buy nor sell. They can do both, but in so doing the element of speculation should be found wanting.

In such transactions the Golden Rule should obtain.

Let all who buy, whether from any of the brethren or from one not a member of the church, be willing to pay the owner its full value. If the land is worth \$200 an acre, be willing to pay this amount. Give its equivalent. Do unto the seller as you would wish to be done by if you were the seller.

Then remember that the Lord has told us to claim and hold claim on our land. By so doing we shall be enabled to eventually redeem by purchase, the land of Zion.

The Farmers Union

BY J. E. WILDERMUTH

More about the Nonpartisan League which is stirring the Nation with its accomplishments in the Northwest.

The most successful Farmers Union ever known came to prominence first in the great wheat State of North Dakota, formed under the name of the Nonpartisan League, but it is not now Nonpartisan for it has actually stolen the whole of the Socialist party that used to be quite strong in the State, holding State and county conventions and having a regular separate State ticket together with the Republican and Democrat parties at the elections but since the birth of the Leagues, the Socialist ticket has been left entirely blank at the elections.

If the original intention of the league was to be nonpartisan, it has since become the strongest political party of the State.

This is a great age for organization and combination, the former being developed from the principle of usefulness with material things, and is necessary and even proper in the past of men and women for united effort. An organization does not become a combination until it uses its organization for the benefit of its members in such a way that it causes loss to those not of it and still keeps them outside.

The farmers of North Dakota felt that there had been organizations formed that had become combinations, and were

not giving them the proper fruits of their labors so they formed an organization much like any labor union, but in this case they have gone so far with it that they have captured the politics of the State, and the reason is no secret, for in this State about eighty five per cent of the voters are farmers, and when they decided that the laws had been made by men who were not farmers, they decided to put men in the offices of the State who were farmers and would make the constitution and the laws to fit the farmers needs.

It was an easy task, if the farmers could be unionized like other kind or labor has been organized, so that they would actually stick together. But they were about the last of any special class of workers to find a kind of organization that would hold them together to any great extent or purpose. And the reason is apparent, for some of them are actually capitalists, some landlords, and many of them are employers hiring one or more men, many of whom already hold membership in some labor union.

Just as long as the farmers of North Dakota hold together they can control the politics of the State and most everything else they wish, and the measure of the real usefulness of their organization will be told by the extent that it proves to be an organization working for the benefit of all classes of people, but wherever it forgets the rights of others and becomes a combination there it will prove a detriment.

Under usual conditions a single State can hardly arbitrarily take over the banks, flour mills, packing plants, etc., in its limits. But in this case the constitution has been revised, making it possible for the State to buy or establish such mills and plants, and establish a great "Bank of North Dakota" with its subsidiary banks throughout the State.

The great bank has been established and the work of its extension begun. One—though not large—flour mill has been purchased. That is about as far as this part of the program has gone. State hail insurance has been inaugurated for the past season, though no losses settled as yet, as money will need to be borrowed to do so or wait until taxes are paid. A new system of taxation is to begin with this year, which proposes to make the speculator holding land for higher prices pay as much as the man who has valuable improvements and building on his land, and the city people pay a larger portion of the taxes.

Much more power is given the governor of the State than under the program of the old parties; in fact he is made a part of almost every important board of control.

The new program has not begun to operate far enough to date to find if it will prove a lasting benefit or not. So far about all the results obtained have been the bitter attacks of other and outside politics and combinations, and increased taxes because of the expense of putting the changes into operation.

Only two things can destroy this organization of the farmers of this State; one is, if it shall become a combination, and which may take a long time; and the other is traitors in its own ranks, especially among the leaders, which would be a much quicker process.

In *Leslie's Weekly* for November 8, Paul V. Collins discusses the Nonpartisan League. He points out clearly the manner in which the farmers were exploited by those controlling the grain monopolies and the various serious grievances which they had. This was taken advantage of, he states, by A. C. Townley and others, who in 1915 organized the Nonpartisan League. The first part of this article is devoted to the discussion of the trial of Townley by a jury of farmers in Jackson County, Minnesota, at which last June he was found guilty of sedition.

OUR PUBLICATIONS

AT THE FRONT

BIRDS OF A FEATHER

Not often is an author accorded all the privileges in the process of getting out his book that Brother J. H. Anthony has had as author of *Birds of a Feather* recently put on sale.

As his own typist he wrote the story directly on the type-writer. Needing illustrations, he used his own camera to get the photographs for the pictures. When it was being set for book form after running serially in *Stepping Stones* he operated the keyboard of the linotype (being an expert operator and machinist) for an hour or so. As foreman of the composing room of the Herald Publishing House he had to do with the making up of the type into pages, arranging contents, locking the forms, locating position of illustrations, selection of cover stock, etc., to the completion of the book—details seldom within the capabilities of the average author.

He is a son of the late R. J. Anthony, one of the well-known missionaries for the Reorganization. As is typical of a missionary's son, he is a versatile young man, playing several instruments and capable of teaching any band or orchestra instrument. Is a competent harness maker, having worked several years at the trade. He is leader of the local band and of the Latter Day Saint orchestra, which plays at each session of the Sunday school and on other special occasions.

In the last issue of December and the first one in January, *Stepping Stones* will carry a story from his pen entitled, "The awakening of Thad."

Most of his literary efforts have been confined to *Stepping Stones*, though he has done some excellent musical compositions. One time he noted an offer in a pet stock journal for a prize of a New Zealand Red rabbit for the best article on raising that particular kind of hare. Though he had never had anything to do with the handling of such creatures he wrote a fine article on the subject and won the prize.

THE ENSIGN FOR 1920

Late announcements for *Zion's Ensign* promise us the best missionary volume ever issued by the church. The first issue of the new year begins with one of a series of four excellent articles on angelic ministrations, by Elder Isaac M. Smith. The same writer will treat other vital subjects in his unapproachable way throughout the year.

Church news will be featured. Condensed branch and stake letters from principal locations, of interest to individuals and the church in general.

Editorial articles will be placed before the readers, from such men as John W. Rushton, Walter J. Haworth, Isaac M. Smith, Walter W. Smith.

Gospel sermons selected from those of leading and powerful preachers on timely and interesting topics, and sermons of a nature to educate towards belief in the most essential features of the gospel of Jesus Christ.

Missionary authorities will contribute each week an article giving the news from the field and the developments of the mission work—a most interesting department.

SANDHEDENS BANNER

Sandhedens Banner is a little magazine issued in the interests of the Scandinavian Saints in the Norske language for the benefit of those unable to read English. Its editors are Peter Anderson and Peter Muceus, the latter having active oversight and responsibility.

Its price is fifty cents a year, those wishing to see that

RAIN SENT IN ANSWER TO PRAYER

In connection with my visit to Hilo mentioned in my letter to you of yesterday, I may say that its purpose was to join with the Saints in offering prayer for rain which the part of the island where I am staying was sorely in need of. In fact, the cattle on this ranch where I am temporarily living were beginning to die and the situation was beginning to look desperate.

At my request, Brother McConley changed the preaching meeting to a prayer service. Elders McConley, Etzenhouser, and the writer, occupied the stand. The opening prayer was offered by the writer and a few verses selected by me were read by Brother Etzenhouser from the Book of Mormon. After a word or two by Brother McConley, I addressed the meeting briefly stating the purpose of my visit and describing the conditions on the ranch and in the district whence I had come. I then asked the members to occupy the time or a good portion of it in prayer beseeching the Lord to send the much-needed rain. There was a fine spirit present and fervent prayers were offered the members entering right into the spirit of the meeting. Four prayers were offered by sisters and five by brother members besides Brother McConley and Brother Etzenhouser. Some of the members were on their knees fully thirty minutes. I exhorted them to continue praying at home and also to come fasting and praying to the Wednesday evening prayer service. I also tried to do my part here. This morning when I awoke at 5 o'clock the first thing I heard was the rain falling on the roof of the house and it rained steadily for four or five hours thus saving the situation for this ranch on which there are about twenty thousand cattle. Brother McConley told me over the telephone this morning that Brother Hapai the branch priest had said in the fore part of the week that rain would fall here on Thursday,

their friends in the Old Country not able to read English are given the privilege of accepting the gospel should send the price of a year's subscription to Peter Muceus, Lamoni, Iowa.

AUTUMN LEAVES

In the December number of *Autumn Leaves* is an unusual article on Yellowstone National Park, by Augustine Dwyer, profusely illustrated, and told in his charming manner.

STEPPING STONES

"Nipmuk" is a pleasing combination of Lamanite local color and Latter Day Saint sentiment, a story that will appeal to every red-blooded boy. It is running serially in *Stepping Stones*, written by Fred W. Smith.

In the last number of December and the first one in January are pleasing little articles on Indian mounds and western wrens.

OF SPECIAL INTEREST TO CANADIANS

In the January number of *The Journal of History* is the beginning of a series of articles on "Memoirs of experiences in the work in Ontario, Canada," by Elder John Shields. It is reminiscent in character and contains much to delight our readers in the Dominion on the north.

that is to-day. So we are feeling thankful and rejoicing in the goodness of the Lord.

I go down to Honolulu next week to await the arrival of my son who is due there from the coast on December 22.

(From a letter addressed to President F. M. Smith by G. J. Waller, dated at Honolulu, Territory of Hawaii, December 4, 1919.)

FAVORABLE IMPRESSIONS IN THE ISLANDS

I have just returned from a trip to the lower islands, in company with Brethren Rushton, Hanson, and Ellis, on which we were privileged to visit the islands of Kaukura, Niau, Fakarava, Takapoto, Apatuka, and Aratua. I am very glad that I had the privilege of seeing so much of the mission at such an early date as it gives me a clearer insight of the conditions now existing upon which I can begin to plan future work. I am favorably impressed with the high character of the people, considering their environment and opportunities, especially of the priesthood.

I fully appreciate that the mastering of the language is a matter of early consideration, yet there are other important matters which claim our attention, such as the improving of Mission headquarters, etc., in regard to which my position is clearly set forth in a letter directed to the Presiding Bishop. I am glad that in the consideration of these important matters we have had the association of two of the members of the Quorum of Twelve.

The means of transportation is sorrowfully discouraging. The waiting for boats often occupies more time than that required to do the work in hand, and the venturing out at sea in a four or six ton cutter is not a position to be envied. However, I am not troubled with seasickness, which is certainly a blessing to one laboring in this mission.

Wife and I are comfortably located for the present in a two room apartment which we have rented partly furnished. We begin to realize the opportunities for service and confidently expect by the help of our Heavenly Father to help in the great cause of humanity.

(From a letter to the First Presidency by A. V. Karlstrom, from Papeete, Tahiti, November 20, 1919.)

Community plans are rife and are one of the signs of the present time. One being organized in Omaha provides for the raising of a large fund for the purchase of a large tract of land on which two hundred couples will be placed, to each of whom will be assigned one hundred acres, so all the community will combine in operating the whole farm in a joint venture. This will provide in addition to homes, food, clothing, and a small amount of cash; educational facilities, including farm management and special instruction in farm progress. It is intended that within ten years at most each couple will have paid for their hundred-acre tract, and it will then be valued at approximately twenty-five thousand dollars. When it is paid for they will receive a deed. This is of interest because of some similarities it possesses to the plan laid down in the Doctrine and Covenants, by which the whole community will help the individual, and the individual works for the community, and will in the end receive his inheritance, which he has been continually assisted to secure for himself.

A plan is on foot to have college faculties and students vote on the League of Nations and peace treaty. Six separate questions are submitted. It is expected from thirty-five to forty thousand will vote simultaneously in the various colleges and universities on January 13. This should show an interesting aspect of public opinion.

WOMAN'S AUXILIARY

Have You Heard Our Study Plans?

For some time past, the executive committee of the Auxiliary has recognized the need of an additional course in child study which would feature strongly the normal development of the child, year by year. The course we have been using, based upon the Forbush textbook, is an excellent one, and is more and more appreciated; but it treats largely upon the psychology of the child. This is most necessary for all mothers to study, and we urge it upon them, but it is also necessary that we go farther back and begin with prenatal conditions, since it is the conceded right of every child to be well-born.

We are now prepared to offer an additional course in child study, which we believe will be received with enthusiasm because of the timely and scientific information it contains, and the very convenient form in which it will be issued.

No less have we felt the need of a prescribed course of training for relief and service workers, and we feel very fortunate in having secured the course we can now offer, dealing as it does with relief work that is constructive, and adapted largely to the peculiar conditions and needs of our church work. The plan heretofore used, suggestive of such activities as the social needs of a branch require, will be supplemented by this special course of training. The latter is designed to be used by women somewhat relieved of home cares, and consecrated to the uplifting of humanity, both in the church and out.

It is hoped that in these main courses, study will not be confined to simply the lesson provided, but that in every branch there will be one, two, or three members, who will use thoroughly the reference books listed with each lesson, qualifying themselves as teachers, and preparing to answer the call of the church for such service.

Other features for study classes have been suggested, and we now call your attention to the various subjects to be treated, and the form in which it will be available. In the new year book which is being prepared, all courses will be placed with their respective bureaus; but we have arranged them in the outline presented below, in a manner to assist you in selecting that for which you wish to subscribe.

Outline of Study Courses

- Group 1. Study Courses in Leaflet Form.
 - a. Child study: "Physical and mental growth year by year."
 - b. "Latter Day Motherhood." Series of Papers.
 - c. Training in relief and service work.
 - d. Food and the body.
- Group 2. Study Courses with Textbook.
 - a. "Mothers' and Teachers' Problems"; Text: Child Study and Child Training, by W. B. Forbush.
 - b. "Home Nursing"; Text: Home Hygiene and Care of the Sick, National Red Cross.
 - c. "First Aid"; Text: First Aid, National Red Cross.
 - d. "Home Economics"; Text: Foods and Household Management, by Kinne and Cooley.
- Group 3. Special Short Course, in Leaflet Form.
 - a. "Parliamentary Law."
 - b. "Woman in Politics."
 - c. "Physical Culture."
 - d. "Social Hygiene."
- Group 4. Papers for Reading and Discussion.
 - a. Home Topics:

"What responsibilities do we have in regard to school interests?"

"What civic responsibilities has a Latter Day Saint mother?"

"Social life of the home."

"Home hygiene."

"Dress."

"Table serving."

"The family budget."

"Interior decoration."

"Should mothers engage in church work?"

"Religion in the home."

"Mothers, and monitors of Oriole Girls."

"Mothers and the Boy Scouts."

"Mothercraft: how, when, and where taught?"

b. General Topics:

"The Americanization movement."

"The rural woman."

"Legitimate means of raising money in the church."

"Organized group work."

"The value of organized girlhood in a branch."

"To what extent are social activities necessary in a branch?"

"What are the advantages of neighborhood organizations among women; how may such be affected?"

"Woman's relation to her trades-people?"

"The ideals of a business woman, and her relations to men."

"Current events."

Group 5. General Education in Charge of Educational Advisor.

a. Physiology.

b. Psychology.

c. Sociology.

d. History.

e. English.

Etc.

In Explanation of Our Outline

Group 1.

a. Child Study: May we try to impress upon your minds the importance we feel should be attached to the universal study of childhood? The greatest heritage we can bequeath to the next generation is sound bodies, and in consequence thereof, sound minds. When you read the above outline, and notice the courses in child study, please do not turn away and say, "I am not interested in that now; my children are in the teen age," or, "My children have grown up and gone away." Such a vision of our mission in life is too small. Rather let us be equipped with knowledge that we may disseminate, either in conversation, or by putting our literature in the hands of those who need it. For the sake of her who may be neighbor or friend, for the sake of the one whose ideals may not be high, will you not equip yourself to be teacher and friend? Can we not all look back and see the mistakes we have made? Do we wish that others may avoid the errors of ignorance which are responsible largely for the appalling rate of infant mortality? Think of it! "One out of every eight babies born, dies during its first year of life." "Half the deaths of babies under one year are preventable, and, at the last analysis, the chief cause of these deaths is ignorance. For every baby who dies, five endure unnecessary sickness, and many are handicapped for life as a result." "No fact has been more satisfactorily and conclusively proven than that a marked decrease in the number of infants' deaths has followed intelligent efforts directed to the education of mothers."—*From American Association for Study and Prevention of Infant Mortality.*

"A baby who comes into the world has less chance to live one week than an old man of ninety years, and less chance to live one year than one of eighty."—Bergeron.

Make a survey of your branch, and enlist the mothers to join in this most important of studies. Invite all women to come, and to those mothers who have little children and find it impossible to attend your class, see to it that the secretary of the class sends regularly, the lessons you receive. Subscribe for enough copies to provide for this need. Without doubt this course will be a most valuable collection of facts upon the subject of the child. It is the result of extensive research work, and adaptation is made to the needs of our church women. Every conclusion has had the searchlight of truth thrown upon it, and we feel it is destined to bless not only the children of to-day, but those of generations yet unborn. The course has been prepared by a trained teacher, mother, and withal, a consecrated Saint, who has received a vision of the needs of young parents in properly caring for their children. She makes the suggestion that each lesson, as it is received, be placed in a ring notebook binder; perforations will be made in the leaflet for this purpose. A little later we will advise you where the notebooks of proper size may be obtained, and the price.

b. Latter-Day Motherhood: No mother should miss the inspiration she will receive from the reading of these articles, which will deal with the high and holy calling of motherhood. To be a mother in these troublous and pleasure-mad times is a task which calls for the persistent maintenance of ideals—ideals which are the outgrowth of the adoption of the gospel of Jesus Christ. In a late book by Margaret Slatery, called "The Second Line of Defense," she says: "The conflict to-day is not a conflict between men and men, nation and nation. It is far more than that. It is the deadly struggle between ideals. For the sake of the "second line of defense" every intelligent parent should join heart and voice, in a mighty call to the nation to educate, to train, to guide, and when necessary, to compel all parents to do their full duty by the children they have brought into the world." In the ranks of the "second line of defense" are the boys and girls of to-day.

Shall not the mothers in Israel arise to the demands of a great crisis as did Deborah of old and manifest to their children that "the Lord he is God"? Youthful hearts and minds need the fortifications of character which must be builded from childhood up.

c. Training in Relief and Service Work: The proper investigation of the conditions of those unfavorably situated in temporal matters, discloses more avenues of real help than does the immediate relief spontaneously afforded. This course is applicable to the use of workers in our largest branches and must be adapted by those working in smaller branches. Where the need of financial or domestic adjustment is in evidence, any information obtained should be turned over to the division of the branch or the bishop's agent or bishop. Friendly visiting, tactful teaching of sanitation, personal cleanliness, cooking, home management, etc., may be carried on with good results by relief and service workers.

It is not improbable that the need of a social worker with a corps of assistants will become evident in every branch. Such services should in no way conflict with the duties of the branch officers.

Real social investigation work should be carried on by a very small committee, but a number of assistants may be assigned certain phases of the work on which to report.

d. Food and the Body: A course teaching the nature and uses of foods. All women training for relief and service work should take this course in connection with the relief and service course.

Group 2:

a. "Mothers and Teachers Problems," and d, "Home Economics" are accompanied by typewritten questions drawing out the various points of the lesson. b and c, "Home Nursing" and "First Aid." We have but to reflect upon the conditions of a year ago to be convinced of the necessity for every woman to "be prepared" to care for the sick should another epidemic visit our country, or sickness of any kind enter our home.

Group 3:

a. Parliamentary Law. Since the home and its individual members are directly affected by civic conditions, state laws and the national administration, it is necessary for women to be alert in public affairs, for largely upon them rests the responsibility of the welfare of the family. Organizations of women are a necessity. They serve as a medium through which the individual woman may register her protest against, or her support to, any cause. Every woman should know how to call a mass meeting and conduct an orderly procedure of same, how to affect a permanent organization and carry on its business to the accomplishment of the work undertaken. She should learn how the rules of parliamentary law are applied in the transacting of business of an organization. This course has been especially prepared for the Woman's Auxiliary.

b. "Woman in Politics." If we would have a change in world politics, it can only be brought about by the combined efforts of both men and women. The entrance of women into politics should add a superior quality of social thinking. Since they will soon be called upon to demonstrate their capacity for political responsibility, there should be a preparation for it. This course is prepared by one of our women of the church who is well qualified to give us an insight into the political situation of to-day. We urge all classes to use it the coming year.

c. "Physical Culture." We have been asked to supply a course of this character and have been able to secure one of our professional women of the church to prepare it. Every woman should understand what intelligent exercise does for the body. The daily routine of housework involves considerable activity, but it is not properly distributed among the various organs of the body. The blood-making and blood-purifying organs should have exercise as well as the limbs. "The most effective and essential service that exercise renders the body is the building of vitality and the increase in reserve energy that attends it." (From *Physical Culture*.) Subscribe for this course and maintain the equilibrium of well-rounded lives.

d. "Social Hygiene." To help promote a purer public sentiment and a knowledge of ethical, biological and vital truths is the object of this course.

Group 4:

The papers outlined in this group may be used in any class, open meeting, district convention or reunion. They are all especially prepared by our own church writers.

Group 5.

We feel, and we are sure that you feel, that every woman in the church needs as broad an education as her time and capacity will admit, and therefore we offer you the services of an educational advisor who will, upon your request, direct you, and recommend such courses, books, readings etc., as will meet your need. May we here emphasize the thought that is being so often expressed, that the great need in the church is for leaders—specialists—in various lines of service for the preparation of the building up of Zion? If you have the willingness to qualify along some line but are not situated so that you can attend school or college why not begin with the Woman's Auxiliary and continue until such time when

larger opportunities will open for you? Make an honest survey of your capabilities and that for which you think you are adapted and then start to qualify therein. Do not feel however that you are restricted only to that for which you are adapted; be governed by what your convictions tell you is needed. The joy of the service you will be able to render later on, will bring you compensating peace and satisfaction.

The name of the educational advisor will be announced soon.

Our Monthly Programs

Once a month a program for one meeting will be published in the Woman's Auxiliary column of THE SAINTS' HERALD. It is desired that all local organizations will arrange to carry it out, even though it may require an extra meeting. The popular courses will receive due attention but there are other subjects that should interest us as well and some of these will be used in this special program. Send for material for this program.

The program as outlined will vary as to length of time to complete it. It will depend on the number of courses taken simultaneously and the frequency of meetings, etc. It is presumed that every class will have a meeting, at least, once a week. Classes may select the courses they will take up and make their own arrangements as to time of study. In large branches where there are several classes, more than one subject may be taken at a time, but it oftener occurs that all present wish to study the same subject. Subjects may be alternated from week to week.

For our young girls the third edition of the Oriole Book is ready. This contains some revisions and a new department devoted to indoor and outdoor games. These are often wanted for frolics, socials, etc. For the Temple Builders a manual will be ready, we anticipate, very soon. Are the girls in your branch organized for development and devotion to the church service? Have they been impressed with the thought to look after "some other girl"?

Where to Send for Study Material

All material will be in charge of Mrs. J. A. Gardner, publicity chairman. Address 711 South Fuller Street, Independence, Missouri. We would prefer to send out material once a month which would contain lessons and subject matter for four weekly meetings.

Cost of Material

A small price is charged for the Courses contained in Group 1. All other material will be sent without charge. Group 1, courses in leaflet form, ten cents per dozen per lesson. Price of text books as follows: Child Study and Child Training, by W. B. Forbush, \$1.25. Home Hygiene and Care of the Sick, National Red Cross, 60 cents. First Aid, National Red Cross, 40 cents. Foods and Household Management, Kinne and Cooley, \$1.10.

How to Introduce the Work of The Woman's Auxiliary.

First obtain the consent of the branch president to organize, then write to the organizer of your district, stating your desire. She will either come to you, give you advice, or send you printed instructions on "How to organize." Should there not be an organizer yet appointed in your district, write to the publicity chairman, Mrs. J. A. Gardner, for the printed instructions. When you have organized, advise the organizer at once, or the general secretary, Mrs. A. Morgan, 1221 South Noland Street, Independence, Missouri. Please note following organizers who have been appointed thus far this year.

Shall we not with a definite course before us, take up our work with earnestness and all diligence, moving forward with "knowledge that is power," to the accomplishment of the great work before us?

For the executive committee,
MRS. D. J. KRAHL, President.

Program for the Month of February

OPENING EXERCISES

- Current Events with comments.
- Parliamentary Drill.
- Paper, "How to study effectively."
- Demonstration of Physical Culture Exercises.
- Learn a new song.
- Have a social feature.

MRS. D. J. KRAHL.

Names of Organizers in Stakes and Districts

- London, England, Mrs. Pearl Crick, 58 Ickburgh Road, London.
- Southern California district, Mrs. Lola S. Mitchell, R. F. D. 3, Box 153a, Santa Ana, California.
- Northern California, Mrs. C. N. Simpson, 1873 Eighth Avenue, San Francisco, California.
- Eastern Colorado, Mrs. J. R. Sutton, Flat Top, Colorado.
- Idaho, Mrs. Flo Richards, Malad, Idaho.
- Northeastern Illinois, Mrs. J. W. Petterson, 4742 Gladys Avenue, Chicago, Illinois.
- Des Moines, Iowa, Mrs. D. A. Enslie, 1004 East Sixth Street, Des Moines, Iowa.
- Eastern Iowa, Mrs. Ivy Quitmeyer, Aurora, Iowa, R. F. D. 2.
- Gallands Grove, Iowa, Mrs. Pearl Jackson, Dennison, Iowa.
- Lamoni Stake, Mrs. Susan Hayer, Lamoni, Iowa.
- Little Sioux, Iowa, Mrs. Esther Kennedy, Logan, Iowa.
- Pottawattamie, Iowa, Mrs. Nellie Hansen, 113 South Eighth Street, Council Bluffs, Iowa.
- Northeastern Kansas, Mrs. Emma Hedrick, Fanning, Kansas.
- Nauvoo, Illinois, Mrs. Leonard Royer, 1213 Virginia Avenue, Burlington, Iowa.
- Spring River, Kansas, Mrs. J. A. Graves, Joplin, Missouri.
- Chatham, Ontario, Mrs. Rose Glazier, 335 Wellington Street, Chatham, Ontario.
- Massachusetts, Miss Lucie Sears, East Dennis, Massachusetts.
- Detroit, Mrs. Kate McNamara, 1510 Chippewa Street, Flint, Michigan.
- Eastern Michigan, Mrs. E. A. Plato, 913 Poplar Street, Port Huron, Michigan.
- New York, Mrs. Mary L. Mesle, Sherrill, New York.
- New York and Philadelphia, Mrs. J. R. Lantell, 1224 Hampton Street, Scranton, Pennsylvania.
- Southern Ohio, Mrs. J. B. Williams, 79 West Oakland Avenue, Columbus, Ohio.
- Western Oklahoma, Mrs. Anna Sanders, Calumet, Oklahoma.
- Central Oklahoma, Mrs. Ed. Dillon, Oklahoma City, Oklahoma.
- Northern Michigan, Mrs. George A. Pringle, McIvor, Michigan.
- London, Ontario, Mrs. Rosa Tier, Holden, Missouri, (lately removed.)
- Saint Louis, Missouri, Mrs. Zora Davidson, 1156, North Kingshighway, Saint Louis, Missouri.
- Western Michigan, Mrs. F. S. Brackenbury, South Boardman, Michigan.
- Clinton, Missouri, Mrs. Mina Kearney, Main Street, Clinton, Missouri.
- Kansas City Stake, Mrs. Lula Sandy, Sixtieth and Bales Avenue, Kansas City, Missouri.
- Far West Stake, Mrs. Anna Salyards, 517 North Twenty-second Street, Saint Joseph, Missouri.
- Independence Stake, Mrs. Mollie Davis, 701 South Chrysler Street, Independence, Missouri.
- Holdedn Stake, Mrs. I. M. Ross, Holden, Missouri.
- Eastern Montana, Mrs. C. B. Freeman, Andes, Montana.

LETTERS

Society Island Mission News

[Following are some brief extracts from an epistle by Apostles Rushton and Hanson to the mission conference of the Society Island Mission, at Apataki, Tuamotuas December 17, 1919.—EDITORS.]

To the President, Ministry, and Members of the Church in the Islands Mission Assembled in Conference at Apataki, Tuamotuan Archipelago; Greeting: The late World War, in which so many nations were involved, causing much bloodshed, sorrow, and desolation, was generally accepted as being a fulfilling of many of the prophecies contained in the Word of God. In these events, which the Latter Day Saints had been taught to expect, there was seen the nearness of the coming of the Lord. With the close of the war and the signing of the armistice, the acceptance of the terms of peace brought not only the period of reconstruction but opened up the beginning of a new era. The church was awakened to the need of preparing much more earnestly and energetically to meet the new conditions and demands, developing and pressing on all sides.

The work of the joint council of the First Presidency, Twelve and Presiding Bishopric and the late General Conference was largely concerned with these matters, and arranging a program which would prepare for the establishment of Zion in a practical way, and educating the people generally for the work of advancing the interests of the Kingdom of God. To reach this end, it is highly imperative that the Saints everywhere shall cultivate a deeper spirituality, a fuller consecration to the will of God, and devote themselves more strenuously to his service.

With the opening of doors of opportunities in various places, the redemption of Palestine from age-long misrule, and the growing spirit of brotherhood among the nations, there comes the call for more laborers, for bigger programs, for a more accurate understanding of the problems and questions before the church both at home and abroad. In order to be ready for such a development the Bishopric has worked very hard and supplemented by the splendid response of the Saints the world over, the church has been placed in a position to carry on the work of evangelizing the world on a more efficient scale than ever before. In addition to this, an effort has been made to put the church institutions upon a basis which would produce more effective results. The foundation for the redemption of Zion has been laid, so that this much looked-for event is no longer a dream of prophecy but begins to assume practical form; and, the "set time to favor Zion" is at hand.

There has also been put into operation a scheme for preparing young men of the priesthood for work in the mission

Owen Sound, Ontario, Mrs. J. L. Mortimer, Manitowanning, Ontario.

Portland, Oregon, Mrs. Ida E. Jones, Portland, Oregon.

South Saskatchewan, Mrs. Lottie C. Diggle, 1011 Dufferin Avenue, Saskatoon, Saskatchewan.

Central Texas, Mrs. Ida M. Nicoll, 3002 Birmingham Avenue, Dallas, Texas.

Kentucky and Tennessee, Mrs. Ethel McClain, Paris, Tennessee.

Seattle and British Columbia, Mrs. Irene Emslie, Box 684, Seattle, Washington.

South Wisconsin, Mrs. Effie Hield, Janesville, Wisconsin.

Australia, New South Wales, Mrs. M. E. Smith, Clures, Drummoyne, Sidney.

MRS. D. J. KRAHL,

fields. The joint council has sent men to Europe and Palestine, and the undersigned of the Twelve, have been sent to these islands, New Zealand and Australia, for the purpose of helping the work, stimulating faith and action, and becoming acquainted with the needs and opportunities for the advancement of the cause of Christ in these places, and also investigating new openings in other points, as the Samoan Islands, calling finally at the Hawaiian Territory.

Bishop Albert V. Karlstrom has been appointed to take charge of the financial and temporal affairs of the work in this island mission. We heartily commend our brother to you and ask for him your faith and confidence as he shall perform his duties among you.

Since our arrival in Papeete, September 21, we have visited Tahaiti, Moorea, Kaukura, Niau, Fakarava, Takapoto, Apataki, and Arutua. We hereby express our heartfelt thanks to all the Saints of the mission for the many kindnesses and generosity which invariably have been shown to us. Your various gifts are deeply appreciated and we have received them as tokens of your love and confidence for and in us as servants of Jesus Christ and his church. We assure you that we are sorry that our duties call us away and prevent us being with you in your coming mission conference. However, we take this means of greeting you and wishing you God-speed in his work. We also convey to all the Saints and friends of the church in these islands the love and goodwill of the church in America, especially from the Presidency, Quorum of Twelve, and Presiding Bishopric, and bear witness to you of the deep interest of all in your welfare and their anxiety for the advancement and success of the work of the Lord. We have already written and told of your kindly reception of us as representatives of the church.

We also express to you the feelings of grief and distress we have towards all who have suffered because of the late way and the succeeding epidemic. We honor and esteem the memory of the fallen heroes and extend our sympathy to those who have been bereaved. The whole church was moved with pity when the news of the death of Sister Ellis reached us, and at this time we desire to pay tribute to her splendid work, her loyal devotion and heroic sacrifice. We have had many evidences that she has not worked in vain, and though dead, Sister Luita is yet speaking in this mission. We also express the church's heartfelt tribute to our sister's work in life and death, and extend to our Brother Clyde the universal sympathy of the church in the loss of his companion and also the thanks of the church for his brave stand by the post of duty in the face of such overwhelming sorrow.

As we have moved among you the evidences of the good and substantial work of the many devoted men and women whom the church has sent to these islands from the early days, have been seen. We are glad to know that their names and works have a place in your hearts and homes.

Many of these servants of the Master have long since passed to their reward and others are still with us and are laboring in other places, and we are sure that the knowledge of your affectionate remembrance of their splendid work will be encouraging to them. . . .

As a result of our visit and a consideration of the needs and opportunities of the work here in the islands, we have developed the following program of activities to which we invite your attention and for which we ask your support.

First. There is urgent need of new headquarters for the church in Papeete.

Second. A new printing press and adequate equipment by means of which the news of the restored gospel can be spread abroad not only through the Society Islands and the Tuamotuan Archipelago but to all the Polynesian peoples more effectively.

MISCELLANEOUS

Conference Notices

New York and Philadelphia, at Philadelphia, February 21, 22, and 23. Elizabeth Teal, secretary, 318 East Tioga Street, Philadelphia.

Massachusetts, with Boston Branch, Somerville, Massachusetts, January 31 and February 1. All reports should be in hands of secretary by January 26. This will include ministerial, historical, the auxiliaries and statistical for this conference, at which time provision will be made for future statistics in harmony with the new order of recording as introduced by the new statistician. W. A. Sinclair, M. D., secretary, 166 Pearl Street, Somerville, Massachusetts.

Central Texas, with New Baden Branch, January 31 and February 1, 1920. The Sunday school and Religio meet January 30. Those who expect to attend should notify James Clevenger, Franklin, Texas. Sheldon Armstrong, secretary.

Convention Notices

Oklahoma Religio and Sunday school, Oklahoma City, in chapel corner of Seventh and Lottie Streets, February 13, 9 a. m., continuing all day. Conference business, 9 a. m., 14th. Unless you receive other instructions address F. W. Kueffer, Oklahoma City, Oklahoma, 619 West Twenty-second Street, for business connected with the Sunday school; for the Religio, E. T. Lucas at the same address and conference business to Edward Rannie at Oklahoma City, Oklahoma, 300 East Grand, in care of Ed Dillon. Take Fair Grounds car, get off at Lottie Street, go one block south. Edward Rannie, president.

The Presidency

TO GENERAL CONFERENCE APPOINTEES

The First Presidency desires that all General Conference appointees who contemplate attending the next General Conference shall be in Independence on March 22. Our purpose in making this request is that the conference appointees shall attend a series of lectures to be given at the rate of two or three each day, which lectures shall cover the ground covered by the lecturers before the class in Religious Education at Graceland College, with some additional matters provided for by another course of lectures.

The Presidency issues this call after due consultation with other church authorities concerned, and we are pleased to say that the proposition has met with a hearty response from all who have been consulted.

The Presidency also desires that all conference appointees

Third. A new hymn book is very much needed so that the growing talent for music may be developed and the native ability directed to the songs of Zion instead of the old tunes and songs associated with past days and events separated from the gospel of Christ.

Fourth. With the attempt to organize the mission on a more effective basis, by the appointment of Bishop Karlstrom, we are hopeful that the church will be able to appoint several more missionaries to work in this field. We also look forward to the time when the native ministry will be able to take their place with the above brethren in this wider and more serious missionary enterprise. To do this, it is very necessary that all should qualify by more diligent study and especially by personal consecration to the ideals of our gospel.

We earnestly invoke the blessing of God upon your conference services and trust all the attending people will receive grace and strength and as they return to their home branches they will carry with them the influence of the conference associations for good.

Again expressing our thanks and appreciation for the many tokens of your love and confidence, with best wishes to all, we remain, your servants for Christ's sake,

JOHN W. RUSHTON,

PAUL M. HANSON.

www.LatterDayTruth.org

who contemplate attending this course of lectures shall notify them at the earliest opportunity.

By concurrence of the Presidency, Twelve and Bishopric, Elder E. L. Henson has been appointed to the Southwestern Texas District, local.

Notice is hereby given of the appointment of Mrs. Maggie Macgregor as an unordained missionary to the State of Iowa for the balance of the conference year.

Respectfully submitted,
FREDERICK M. SMITH,
President.

The Bishopric

SPRING RIVER DISTRICT

Due to the transfer of Bishop A. V. Karlstrom to the Society Islands Mission, we hereby appoint Brother F. L. Freeman, 1013 West First Street, Webb City, Missouri, as Bishop's agent of the Spring River District.

Brother Freeman's business training is an added qualification for this work.

Branch solicitors will kindly send their January and all future reports direct to Brother Freeman.

We feel confident that the Saints of the Spring River District will be glad to learn of this appointment, knowing the interest which Brother Freeman has manifested in the Master's work.

Christmas Offering Returns: Sunday schools will kindly forward at as early a date as possible the returns for their 1919 Christmas Offering effort to the undersigned. Canadian Sunday schools will please send their Christmas Offerings to the Bishop's Agent of their district, giving him the name of the Sunday school as it is to appear in the *Blue Stepping Stones*.

We urge all schools to begin their 1920 effort immediately, as the schools which make an early start will be the ones that will run up the best returns.

The Christmas Offering has opened a channel for the accomplishment of great good. None are called upon to do much; but by the cooperation of all, the results are surprising.

Fraternally yours,
B. R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

Church Secretary

Delegate credential blanks, provided for by action of General Conference, have been sent to presidents of stakes, districts, and branches not in districts. These officers are requested to have their secretaries forward credentials of delegates appointed to represent their organizations at the General Conference of 1920 to President Frederick M. Smith, box 255, Independence, Missouri, as soon as practicable, that the report of the committee on credentials may be made up and printed before the opening of the conference as required by conference action. Credentials of delegates appointed by conferences held in the fall or winter should be forwarded with-

out delay, and of those yet to be appointed, immediately after appointment. All credentials should be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in stake, district, or branch, and names of its delegates and alternates, signed by the president and secretary of the body appointing, with name of such organization, place and date of conference or business meeting, is sufficient; separate, individual credentials to delegates are unnecessary. Please insert "total membership" in all cases; scattered and absent members may be included in the number; also report if delegates are authorized to cast majority and minority vote in case of division and the full delegation not present.

Any failing to receive blanks will be supplied on application to the Presidency's office. Credentials should be made upon the official blank, for proper filing and ready reference.

The rules governing "representation" and the "restriction of delegates voting" will be found in chapter 17 of the Rules of Order, with the exception that such rules have been amended to provide that the basis of representation shall be one delegate for every one hundred members.

Districts should take notice that fractional numbers—less than one hundred—do not entitle them to another delegate.

Branches having a membership of less than one hundred, when not included in districts, are entitled to one delegate.

R. S. SALYARDS, *Church Secretary.*

INDEPENDENCE, MISSOURI, January 2, 1920.

Addresses

O. S. Caldwell has changed his address from Paris, Tennessee, to Springville, Tennessee, R. F. D. 2.
 Apostle Paul N. Hanson and John W. Rushton, 65 Nelson Street, Rozelle, New South Wales, Australia.

Our Departed Ones

PETERSON.—Hans Peterson was born in Moen, Denmark, August 11, 1860; died in Council Bluffs Iowa, December 4, 1919, after an illness of only a few days. He was baptized May 28, 1881 and ordained an elder December 30, 1891. Leaves to mourn, wife, 2 daughters, 2 brothers, one sister, and 7 grandchildren. Funeral services held in Hazel Dell church, in which branch he held membership since baptism. H. N. Hansen officiated, assisted by R. Lorensen and P. T. Anderson. Interment in Hazel Dell Cemetery.

LANG.—Edwin James Lang was born November 7, 1865, at London, Ontario. Baptized July 9, 1893. Ordained an elder November 5, 1899. Died December 3, 1919, at Chicago, Illinois. Leaves to mourn, his wife, Annabelle, and 4 children: Lloyd L., Percy C., Mrs. Hazel Forqueran, and E. James. Brother Lang was largely instrumental in organizing the Central Chicago Branch, was its first president, and served in that capacity many years. Funeral service at Central church, in charge of H. P. W. Keir, prayer by W. A. McDowell, sermon by F. G. Pitt.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

PRICE \$2.25 A YEAR IN ADVANCE

Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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NEWS AND COMMENT

CHURCH NEWS

Apostle William Aylor is now in Texas, where he will spend most of the time between now and General Conference. He expects to visit San Antonio, as well as other points in Texas. Apostle Gomer T. Griffiths is now in Independence, in connection with his work in the quorum and joint council. He has visited and labored at various points, including Saint Louis, Missouri. Apostle J. A. Gillen expects soon to return to Michigan and continue the work which was interrupted by his return to deliver a series of lectures to the missionary class at Graceland College, in the early part of December.

We have recently heard the report that as a result of President Smith's visit to Oklahoma, several hundred Indians have offered their names for baptism. We must recognize that this would mean a great responsibility on our part. Baptism alone is not enough. Instruction must follow. And in addition to that, work to protect their interest. We cannot but rejoice at the progress being made.

Work is now under way for the early completion of a book on the organization and general details of the Temple Builders. On the 30th a meeting was held in Lamoni looking to that end. Mrs. Alice Mae Burgess, general supervisor, with Alice Myrinda Smith of Kansas city, and Estella Wight, of Lamoni, official "mother" of the local organization, are working as a committee to formulate the necessary statements, attend to the mechanical details, etc. We wish them abundant success, for such a book will have the same sustaining effect as does the Boy Scout manual for the boys, and the Oriole Book for the younger girls. The local Temple Builders have recently organized among themselves clubs for sewing, home decorations, cooking, and dramatic art. It is likely that in the new arrangement the first three will be combined under the head of home builders' department.

The General Religio Society is planning a Religio Exposition during the coming General Conference at Independence. A program is to be rendered each evening from the 7th to the 15th and speakers of the best possible type are being secured to stimulate interest and inspiration in subjects which broaden and deepen the soul. The slogan of the event is "Meet me at the arena."

The young people of Omaha and Council Bluffs have united in a New Year's watch party for the evening of December 31, at which time they will indulge in the usual social activities of our young people. By request, a letter was sent them by Floyd M. McDowell, to be read on the occasion.

H. S. Salisbury, recently assistant church historian, was elected on the library committee of the Society of Colonial Wars in the State of Missouri, at the twenty-sixth annual meeting in Saint Louis, November 13.

Sister Abbie Horton, of Independence, recalls in her girlhood seeing General Tom Thumb and his wife, in Boston. Also she recalls seeing Louis Kossuth, and hearing him speak on the Boston Commons on behalf of Polish independence.

During the college holiday season Elder Floyd M. McDowell made a trip to visit his parents at Plano, Illinois, and on the evening of the 26th delivered a lecture at that place on "Religion and the social crisis." On the way he stopped at Davenport, Iowa, preached in the morning and lectured in the evening, besides holding some round table meetings on church problems. On his return trip he stopped at Burlington, where he preached and lectured. He reports excellent responses at these places, and much interest in the problems before the church.

FROM THE BRANCHES

Toronto, Ontario. A. F. McLean has again been elected president of the branch. The theater meetings at the Allen Theater are proving a success again this year. On the 21st the Saints were agreeably surprised to find the attendance above the average, even though it was the holiday season. The versatile T. W. Williams waxed eloquent on "Why Christmas?" and at one stage in his lecture the whole audience arose en masse and greeted each other with a handshake.

Everyone seemed to enjoy it. California lost a good politician. (Los Angeles papers please copy.) R. C. Russell was present on Sunday the 14th and delivered an excellent address. He created confidence by his faith in those at the head of affairs. Since print paper is scarce, we must desist and come again.

Lamoni, Iowa. The series of gospel sermons being preached each Sunday evening is being well attended. J. W. Wight preached his third and concluding sermon on "The Restoration," and other subjects will be taken up. The Religio is officered for the coming year by F. M. McDowell and Paul N. Craig and Forest Roberts, all reelected. The plans for the year, as outlined by the president, are that in conformity with the recent suggestions of the general Religio executive, all social and recreational functions of the branch community are to be under the auspices of the Religio. Under this general responsibility, the Religio in Lamoni will hold sessions at 6.45 each Sunday evening at the church for lesson study only. A very large number voted in favor of this. Each Friday evening moving pictures or other educational programs will be provided at the college, paid for by subscription. (The present course of seven subjects in from three to eight reels cost about seven cents per individual per evening.) Each Tuesday evening there will be Boy Scout meetings and each Thursday evening gymnasium work at the high school building in conjunction with high school authorities. Those who are interested in only one feature of the Religio will be encouraged to support it and may allow the other to become incidental if he likes. There is no disposition to minimize any one phase of the work. The latest report on the Christmas offering is \$2,288.21—over \$3.50 per member.

THE WORLD AT LARGE

Due to the cost of living, clubs are forming, especially among the women of the country, and data is being secured on what they consider exorbitant prices. The shopkeeper is entitled to a fair profit, so is the man who produces, and so is the jobber who takes care of transportation and distribution. But every time an exorbitant price is paid, it increases the cost of general living.

There has been some hesitancy on the part of the mine operators in accepting the settlement made by President Wilson in the coal strike. Nothing was said or done until the committee was appointed, then it was objected that the memorandum did not agree with the statement made by President Wilson. They urge that a committee of nine should be appointed, with five representing the public. They also urge that the committee should be only advisory, while that appointed by President Wilson possesses full power. A later statement is made that the coal operators welcome thorough investigation and will cooperate with the commission appointed by President Wilson. While they criticize the powers granted, they have not formally refused to cooperate.

DESIRABLE POSITION OPEN

LINOTYPE OPERATOR

* * *

We would like to secure at once an experienced linotype operator. Might consider training some one without experience, provided he had adaptability.

* * *

J. A. KOEHLER, MANAGER
Herald Publishing House

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, JANUARY 14, 1920

NUMBER 2

EDITORIAL

The Church and Strikes

In the midst of the numerous strikes occurring and threatening, some have raised the question, What is the position of the church in regard to strikes? That is, what attitude should we take in accordance with church principles, if the situation existed among us such as has been the underlying cause of the various strikes to-day.

In the first place, where the economic system laid down by the Lord is fully working, the cause could not exist. The cause is unfair provision for labor and an unwillingness to consider its wants, needs, and difficulties.

Under the system organized according to divine law, provision is made by the group or organization for the benefit of all against old age, and also in case of sickness or death. In addition thereto, adequate provision will be made for living expenses, in order to permit a suitable vacation and cause of the various strikes to-day.

Those who are placed in charge as managers will not be actuated by the idea that they are an especially qualified boss, that their stewardship is their own private concern; but they will consider those with whom they work to be their collaborators in the common cause, and Christian consideration will be given their needs, and courteous treatment at all times.

Of course, it may happen that a person may be in a department for which he is not specially qualified. The work then of the manager should be to ascertain its fitness and to secure his employment in that place for which he is best fitted. While those who work under the direction of the manager should feel themselves bound to render the best service possible and to seek to qualify themselves for better service.

Of course where one is found who shirks his work, and who, after a sincere effort is made to find a place where he can work to advantage, yet fails to make good, such a one should be released. The idle man has no place in Zion, nor has the idle woman. In such cases, we will remember that we have responsibilities, both as Christians and as men, as to the manner of our conduct in terminating the issue.

When a difficulty arises and cause for dissatisfaction exists, there is a need that it be not only the privilege, but the pleasure of those directing the financial work of the church and in charge of its various institutions to see that such want is supplied, or such error corrected as promptly as is possible. It is well recognized that prompt action is fully as important as a right decision. A right decision too long delayed may be worthless or less than worthless.

When the law is rightly administered, when those who administer apply in all things the doctrine of the Lord Jesus Christ, there will then be need for collective bargaining, for the unity will be of the whole body, and not of those who are devoting their time to one particular work, under a manager.

It appears that we are a long way from that ideal at present. But progress is being made. Those who are devoting their time to service and to work feel strongly for the interest of the work as a whole, and are not only willing

but anxious to assist, and do so through severe and sometimes very severe self-denial. Of course, it is difficult for anyone, no matter how he tries, to do his best under conditions of nonsupport, but there are many who are earnestly trying.

At the same time, undoubtedly there are a number who are not in the position to render their best and most capable service; and there are possibly some who are not competent workmen; and there may be even a few who are not willing to render their best service. We hear sometimes of such, in a general way. So far as we know they are very promptly eliminated, and are very few.

But the question is raised how would such a condition be met through the economic and social plan of the church? We have strikes on every hand and threats of strikes. How would this condition be met if it did arise, and what would be done to prevent such a development?

The economic plan laid down in the Book of Doctrine and Covenants provides that every man should receive a just remuneration for all of his services, or else a stewardship. (Doctrine and Covenants 42: 19.) It necessarily involves that he should earn what he receives, and this is confirmed by the teaching that the idle man in Zion shall not eat the bread of the laborer (This necessarily assumes that he is able to work). The plan provides protection in the case of the able and willing workman. This is given as a matter of justice and of right. Receiving such, as a matter of course, there will be no need to strike, for every need receives just attention.

Of course the worker should be devoted to the cause in which we are all interested. He should feel, and he does feel as a general rule, the spirit of sacrifice, and a willingness continuously to see how much he can give and what he can do to help, rather than what he can get from it.

But this willingness on his part should be not unduly exploited. If he is willing and able he should receive adequate support, and should be willing to give all his surplus to the church and thus to those in need. As we read the law, he should receive sufficient to be able to provide for most events, if not for all within the family, and should receive the advantage of the solidarity of the group, which in this case is the whole church.

Collective bargaining in the ordinary case could not properly arise, because the collective body is the whole, and not those engaged in only a limited form of work.

While the common business principle of transferring a man who is not making good in one place to somewhere where he will have an opportunity to make good applies, yet it does not mean that every transfer is for this reason. It may be for promotion, or because some one is specially adapted for a particular work. The good of the whole should always be considered. When one is found who is unwilling to do his share and produce a fair amount for his recompense, such a one should be courteously released.

When one is found who is unable to produce, proper provision should be made.

Under the gospel plan there would be no need for a strike or a threat of a strike. Every man, regardless of his position would consider himself his brother's collaborer, and so would give immediate, prompt attention to his brother's need.

If conditions which would warrant a strike should arise

because of some oversight, the difficulty would receive prompt attention and be corrected.

If the strike was based on a determination to secure more than a just recompense, to the injury of other workmen, an effort would be made by proper labor to remove so unfair a spirit. In any event the body could not be exploited for the benefit of the few.

S. A. BURGESS.

Church Union

There has never been a time when there has been so many movements for cooperation and union among the various churches of Christendom. There are so many different movements, with slightly different purposes in view that most people are more or less confused.

There are few and comparatively only slight evidences of a desire for a complete fusion and union but rather for an alliance. There is a movement on foot looking toward church unity, but even within that movement there are those who oppose the movement itself, and others who oppose anything that would dispose of the various sects or weaken their control. But the strongest note for unity is that they should ally to carry on the joint work before them.

Now it is quite plain that all organizations having in mind the good of the community may properly work together for community interests and the establishment of community centers; for improving the moral tone of the community, and for social service and health work. This is all quite in accordance with the mission of Jesus Christ. But it should be evident, in our work, that in the carrying out the will of God, and the appointment of his ministry, he must speak, or else we work in vain, and there can be but one plan fully accepted by him, and that is his plan.

But this does not mean that we cannot or should not cooperate to the limit of our power in every good work, for we should do so. But we should also work under Him and under his direction.

S. A. B.

Blue Pencil Notes

Professor Porta, who was to have the world come to an end at a certain date in December, now says that he never said any such thing. He says that what he said was this: "The location of these seismic occurrences depends on the Epicenter, which calculation implicates the transformation of the planets' heliocentric coordinate into geocentrics and geographics, a very sturdy mathematical work."

As an example of simplicity and beauty the language just quoted is superb. How thankful man should be for speech. With it learned eccentrics utter the unutterable—while ambiguity vociferates through the maze of verbosity in pursuit of lucidity. It is a gift. With perfect clarity the professor drops his exact meaning into the most opaque intelligence like a ton of coal. We will remember some of his words at the next General Conference when everything is going wrong and some delegate noncomprehends the rulings of the chairman, and there seems to be a failure to coordinate the Presidential heliocentrics with the Apostolic geocentrics and geographics, which is a very sturdy ecclesiastical problem.

What seed are you sowing? A General Conference appointee writes: "Just received the HERALD for December 10 and have read the editorial, 'Advance the ball.' It was said that in one branch every effort was being made to frustrate the work. I have met similar experiences in my district. Too much faultfinding. It hampers the work and causes one to feel sad, and one cannot go ahead and work as well under those conditions. There is a lack of interest among the Saints

here, and it is caused largely by some who are sowing seeds of distrust." Evidently a sower went forth to sow; but from what bin did he get his seed?

The Independence Examiner has the following: "A monument has been erected in the Shelburne cemetery over the grave of J. D. Rich bearing the inscription, 'In memory of fifty years of faithful service as deacon of the Shelburne Baptist Church.' Many a man who has served as deacon knows that some congregations wait until a deacon dies before they express appreciation of his services."

Probably it never occurred to any of our congregations to erect a monument to a faithful deacon—"only a deacon." It may be that an occasional man who feels an unexpected draft on a bald head, of a Sunday morning, at a time when he is more bilious than religious, feels that he would donate a lot in the cemetery for the local deacon, or even dictate his epitaph; but probably few would think to erect a monument in grateful memory. But why not remember gratefully the man who watches over the comfort and maintains the order of the congregation, or better still, as suggested, express a little kindly gratitude while he is yet living to appreciate it.

E. A. S.

Who Keeps the Church Clean?

Question: If there are no branch expense funds in the treasury, whose duty is it to scrub the church and keep it respectfully clean? When the church furnishes the money, a janitor is secured or person to keep it clean. When there is no money or janitor, whose duty is it?

Answer: This question is clearly answered in Duties of Branch Officers, a booklet on sale here, written by Elbert A. Smith; also in numerous editorials by our late President Joseph Smith.

There is no passage in any of the three books which specifically states this question and answers it, but in General Conference Resolution 471, adopted April 21, 1900, we note:

"The right to carry the keys; open the doors; conduct visitors—either those belonging or not belonging to the church; to see that the floors, doors, windows, pulpit or stand, seats, table or stand, lamps, and other fixtures are clean and in good order; to open the doors at the hour of gathering for preaching, fellowship, prayer, or business meetings; to see that the lamps or candles are trimmed, lighted, and burning, in time for evening meetings; to see that the members coming in find seats; to keep watch over the Saints during meetings, repressing loud talking, whispering, and laughing, repressing the thoughtless, and rebuking the giddy; putting a prompt stop to rude, indecent, and boisterous acts, by which the propriety, solemnity, and peace of the meetings may be disturbed; to exercise kind and diligent supervision over the health and comfort of the Saints while in meeting, by securing a proper ventilation of the room; to light and keep burning the fires by which the room is kept warm; to have charge of the treasury; to receive, disburse, and account for the contributions of the Saints, intended for necessary and incidental expenses of the association of members; to keep, preserve from damage, and account for all personal effects of the association; to visit the poor, ascertain their needs, and report the same to the church; and in fact, to perform any and all of those necessary duties by which the welfare of the Saints is secured through a careful administration of the outward ordinances, a faithful employment of the talents entrusted to that man. It follows then of a necessity that the right, the duty of the performing of these acts—these unwritten but essential things of the law, devolve upon the office of deacon."

According to this it is clear the responsibility is on the deacon to see that the church and all parts of it are kept

clean, both within and without. Particularly is it the responsibility of the one appointed in charge of the church building. It does not follow, however, that he must do all of the work with his own hands. He may call upon the other deacons to assist him, and he may properly call upon the members of the church to assist him in doing that work.

In many places the members of the churches come together from time to time, and give the building a thorough scrubbing. The deacon should not be backward in doing his part, but we should not sit back and refuse to help and demand that he perform all the labor, then find fault if it is not properly done. But it is the deacon who is responsible to see that it is done; and it is his failure when it is not.

S. A. B.

European Conditions

A GERMANIC ADMISSION

The Federal Council Bulletin reports the Reverend Worth M. Tippy stating on behalf of the commission for interchurch world movement, on social conditions in England and on the continent, that he found the whole of Europe, except Holland, in a very serious condition, and industry disorganized.

British labor he found distinctly socialistic, but not revolutionary. The leaders of British labor, he states, were many of them lay preachers, and have a strong religious sentiment; while there is a growing recognition of the responsibility of British labor to the public; and a recognition on the part of the people of Great Britain, that the workers must have higher standards of life and a greater place both in political and economic control.

He states he found social service fairly developed, in England, but the effect on public life and social reconstruction largely paralyzed by the attitude of the Church of England. On the continent he found but little social or community work.

Of tremendous significance was an incident at the International Trade Union Conference at Amsterdam when the Belgian delegates complained of the treatment accorded Belgian workmen by the German Government during the war, and expressed themselves unwilling to proceed until some statement had been made by the German delegates. After two days discussion, the German representatives made a complete and self-respecting disavowal of the atrocities in Belgium, and of the action of their government.

Again at the Hague Conference of the World Alliance a like situation arose upon a letter by Doctor Monod of Paris, who said that the French and Belgian alliance could not meet in fellowship with the Germans until they had made a disavowal of what their government had done in Belgium. The letter, he states, was extremely courteous and generous, and made no reference to France. Herr Spiecher, chairman of the German delegation, and formerly director of the great Allegemeine Electrical Plant, arose and stated with great emotion that his delegation had unanimously agreed that the action of Germany was morally wrong. The delegates, Belgian, French, and German, then met together and joined hands in opposition to war and to any spirit of revenge.

To this we add, undoubtedly the church should redouble its efforts to lift an ensign of peace, and an aggressive campaign should be made to this effect. The church has a tremendous problem before it. We must first of all preach the gospel of the Lord Jesus Christ. That leaves no room for revenge. We have a responsibility of carrying the gospel to the nations of the earth. We have also a responsibility to lift an ensign of peace and do all in our power to prevent war.

We have a responsibility to do everything possible to forward industrial justice and stand firm against wrong and

oppression. In other words, the church should stand firm for righteousness between man and man; between city and city; between nation and nation; and justice to our fellow men. But this is not apart from, but is a part of the gospel of the Lord Jesus Christ.

The church should be to the front in all work of reconciliation and healing of old wounds, and in bringing to pass a new world which is also a better world.

S. A. B.

Science and Religion

The following is an extract from an editorial in *The Christian Science Monitor* for Christmas Day:

"Huxley once said of the word *religion* that there were probably as many definitions of it as there were definers; and, though it ought to be the most exactly defined word in the whole language, the same may be said, in a general way, of the word *science*. Originally it meant little more than knowledge, but gradually it came to be narrowed down to formulated knowledge, knowledge reduced to a system. The word, of course, is derived from the Latin *scire*, to know, and something of the same sort had preceded it in the Greek, *gnosis*, knowledge, had been developed into *epignosis*, full or exact, and so scientific knowledge. The two words are used with careful differentiation in the New Testament, culminating in the phrase *e epignosis ton theon*, which, if it means anything at all, means a full, exact, and so scientific knowledge of truth and principle.

"Something of this nature must have been in the mind of Thomas Aquinas, who, surely, rather than Duns Scotus, should have been named Doctor Subtilis, when he insisted, in the "Summa," that the only absolute science was theology, the science of the word or language of God, for here he comes, in a moment, in exact coincidence with the philosophy of the New Testament, in, to take an example haphazard, Paul's exhortation to the Colossians, that of 'being fruitful in every good work, and increasing in the knowledge of God,' the actual Greek word being *epignosei*, which, as has been already said, is exact or scientific knowledge. Thus when the newspapers, in the light of the Einstein theory, begin to discuss, yet once again, the age-long theory of the fabric of the universe, a concomitant of that discussion, in any Christian country, should inevitably be a clear apprehension of Christian philosophy, a scientific knowledge of God, principle."

The editorial continues with a short exposition of the Einstein theory which makes an attack upon present dogmas of natural science, and makes a return to ancient idealism, placing the idea as the reality, rather than substance or matter, and raising a serious question as to the reality of matter.

"All this may be called the romance of natural science; it may be termed the evolution of natural science, any name and any explanation the world likes may be given to it, yet the fact remains that after centuries of human speculation, observation, and experimentation, the question of the fabric of the universe, and the laws which govern it, remains practically as much as ever a mystery to man, and this theory gives way to that theory with the same regularity with which day follows night."

After a comment upon the two schools of Plato and Aristotle, there is a brief reference to what Christmas Day stands for and the establishment of a new philosophy and science, and then continues:

"Everybody, that is to say, entering a Christian church this Christmas morning will do so to subscribe to the teaching of Jesus the Christ; and with the papers and the magazines which he is daily reading, redolent with abstruse discussions of the new philosophy, he may well ask himself how all this squares with the philosophy of the Sermon on the Mount, and the scientific demonstrations on the hillside and in the streets of Capernaum.

"For, let it be said at once, there is no implication whatever of the supernatural in either of the Greek words translated miracle in the New Testament. The word *miracle* at the time it was first introduced, that is to say, late in the fourth century, was in ordinary philosophic use in the sense of the word *demonstration* to-day. The difference between the demonstrations of Jesus the Christ and Professor Einstein is this, that the one was based on an absolute understanding of spiritual causation, and the other on a very hazy one of physical causation. As a result the one was entirely and irrefutably complete, the other rather an indication of a suspected law than anything more definite. For supposing the truth of the Einstein theory to have been overwhelmingly demonstrated, what has been proved except that the theory of gravity must be modified, the theory of space adjusted, and time accepted as local instead of universal. For the purpose of his daily life the common-sense philosopher may still accept the propositions of Euclid as demonstrated, may still safely get up and go to bed by his clock, and may still regard the distance between the church steeple and the stars as space. . . .

"Eighteen hundred years ago Jesus of Nazareth demonstrated the fact that gravity was not even a local law, by walking on the Sea of Galilee. It may be said that no man can walk upon the Sea of Galilee to-day. But, as Huxley long ago remarked, the breaking of an accepted law is not the proof of a miraculous interference with the workings of nature, but rather the revelation of an unsuspected law. Icaus, attempting to fly, fell into the sea and was drowned, but Alcock flew the Atlantic. The difference is something more than that between a mythological personage and a British officer: no one flew the Atlantic before this year because no one knew how.

"Orthodox theology has, of course, met this difficulty frankly by the argument of the divinity of Jesus, as contained in the dogma of the trinity. But orthodox theology has never been able to account for the direct command of Jesus the Christ to his followers, in all times and countries, that they should repeat and, indeed, surpass his demonstrations, 'Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.' When, therefore, men came to discuss the colossal changes in natural science to be wrought by the acceptance of the Einstein theory, they might well remember that this theory is only the latest of human speculations, negative rather than anything else in its tendencies, and that the riddle of the universe, so far as it is concerned, is as distant as ever from being read."

Much of this is quite in accordance with the ideas held by many of our readers, that God works in accordance with his law, and does not arbitrarily set aside his own law. Jesus walking on the water is a fact, but it is a demonstration of a power over nature through a more complete knowledge of God and his law.

By the power of the Holy Spirit and faith in God, Enoch was able to turn rivers out of their courses, to cause the mountains to move, to defeat armies of men.

We have long been of the opinion that this was done through his superior knowledge, that which he was taught by the Spirit of God. For knowledge can be gained by faith. It may be seriously questioned if God arbitrarily sets aside his own law; but rather he works always in accordance with law.

We hold also very strongly for the belief that God is not indifferent to humanity; but that he governs in the affairs of men and causes even their mistakes to praise him and to bring to pass his work. He is concerned also in the healing of his children, and in their protection. This may involve the apparent suspension of laws known to us, but it is not a destruction of the law of God, or the laws he has made to govern in nature.

Speculation and theories, ideas and conclusions of men of serious thought are of great value, and have done much for the conquest of the known world, and within the past and within very modern times have brought to pass wonderful things.

But it is well that we also remember that the Spirit of God is working among humanity as never before, and that the great truths of his law are firmly established; whether we choose to call the wonderful things done by Jesus miracles, demonstrations, or knowledge and power, supernatural, or natural, we should stand firm in accepting their historicity, and the writer is firm in the belief that all these things were done in accordance with the laws of nature and nature's God.

S. A. B.

Important Work on Sunday School Lessons

In 1913 the Sunday school undertook fully graded lessons, beginner, primary, junior, intermediate, and senior—each with a cycle of three years, the intention being to make the course permanent, getting it in such shape as to meet our needs, and publishing in book form. The course started at the age of four years, and ended at eighteen.

The course was reviewed and parts of it rewritten, and repeated 1916 to 1918. We are now for the third time going over the same work with some minor changes, 1919-1921.

The matter has been discussed several times, of coordinating and rearranging the courses, so that all the essential principles of the teaching of the church were covered, and undue repetition avoided. This required an editor in chief, as the editor of each of the *Quarterlies* had acted somewhat independently.

Finally, November 14, executive council decided to release the present editors, after the completion of the *Quarterlies* to June, 1920, and to appoint Sister Christiana Salyards, as editor in chief, to clip the remaining lessons for the year and a half, and to start work at once correlating the five *Quarterlies*. Associated with her is an advisory committee: S. A. Burgess and Floyd M. McDowell of Lamoni, and Sister Eunice Smith of Independence. As consulting board, she will have the right to confer with them beforehand and at any stage of the work, and would act as a lesson committee. And considerable responsibility is placed upon them to see that the work is properly done.

On January 2 and 3, the editor in chief, the consulting board, general superintendent, met, and upon invitation, A. M. Carmichael, superintendent of the Lamoni Sunday school, and of the public schools of Lamoni, was also present. The consulting board has appointed several subcommittees, to make an immediate survey of modern research in child study so far as it is published, giving especial attention to the best works of Bible schools, for the purpose of ascertaining the fundamental principles, as the board realizes that while we are human beings and develop much as other human beings, still we have a peculiar responsibility.

Second: To make a survey of the result of the past teaching of the Sunday school.

Third: To conduct an investigation to ascertain what questions children spontaneously ask, their knowledge, skill, and attitude at various ages. This to the end to ascertain as fully as we can, in the observation of our own children and the study of others, how best to adapt our course to meet their needs; and at the same time to see that every essential principle is taught, with such repetition of the most important as is advisable, and with the elimination of unnecessary duplication.

The board plans to use the present lessons so far as possible.

These meetings proved very interesting, as they were ap-

(Continued on page 46.)

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ORIGINAL ARTICLES

The Prophetic Conning Tower

An Outline—Part 2

BY S. W. L. SCOTT

An article dealing with the marvelous fulfillment of prophecy and the development of God's plans.

The Lord is to "set his hand the second time" to regather Israel, when he saves them. What is the Lord's called and authorized ministry. Second, advice, revelation, manifestation, and a display of power, and offer the following:

The lady who went into the "wilderness" (of Revelation 12: 14,) and poised on a scarlet-colored beast, herself decked in the draperies of Babylon, with a complication of superstitions, and abominable doctrines woven into her crown, held in her hand a golden cup, this cup, the nationalized creed, containing a propaganda intoxicating. Her hand would be her ministry, ministering the doctrines for her ecclesiastical body, as your hand ministers for your physical body. Now the Lord says of his work with Israel, in the latter days:

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face."—Ezekiel 20: 33-35.

Of Israel's redemption from Egyptian bondage, a similar term is used in the following:

"And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten."—Exodus 3: 3.

Regarding Revelation, we have:

"And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them."—Ezekiel 20: 11.

"And say unto them, Thus saith the Lord God: In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God: In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt, into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands."—Ezekiel 20: 5, 6.

These two citations develop our definitions in strong color, but there is more of the finished product in the following:

"They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."—Daniel 5: 4-6.

"Then Saul, (who also it called Paul) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness;

and he went about seeking some to lead him by the hand."—Acts 13: 9-11.

"But if I cast out devils by the Spirit of God, then the kingdom of God is come upon you."—Matthew 12: 28.

"And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."—Luke 11: 19, 20.

The Lord's Authorized Ministry

In the symbolic terms of prophecy, the wicked constitute the sword of the Lord, and men of the world, his hand. If the Lord uses the wicked, and men of the world, as his servants—hand and sword—to administer affairs of Gentile state, then these fishers and hunters, is the hand of the Lord for the gathering and conversion of Israel.

"Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword: From men which are thy hand, O Lord, from men of the world, which have their portion in this life."—Psalm 17: 13, 14.

"Therefore behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."—Jeremiah 16: 14-16.

"The hand of the Lord," is additionally explained by New Testament terms; so far as the fishers are concerned:

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him."—Matthew 4: 18, 19.

These fishers of men, were apostles:

"And he goeth up into a mountain, and calleth unto him whom he would, and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sickness, and to cast out devils."—Mark 3: 13-15.

Hence the Latter Day Saints have a prophetic commission, as the hand of the Lord, including the apostolate as fishers of Israel, as set forth in Jeremiah 16.

Fall of Jerusalem

During the personal ministry of Jesus, 1900 years ago, we have seen Jerusalem invested with armies; the house of Israel left desolate. The slogan was, "We have no king but Cæsar," and they had no king but Cæsar; and leaving only for a time the fantastic shadow of a local and contemptible royalty. Cæsar after Cæsar outraged, tyrannized, pillaged and oppressed them, till they rose in wild revolt against the Cæsar they had claimed, and a Cæsar slaked in the blood of its best defenders the red ashes of their burnt and desecrated temple, July 15, A. D. 70, and the foundations were plowed up, August 10, of the same year. They had accepted the guilt of blood, and the succeeding pages of their history seem glued together with the wanton flow of their own blood.

Plunged into bondage among the Gentile nations, where, socially ostracized, and politically proscribed, they have been despoiled, hitherto. But they are to be liberated, converted, and initiated into the bond of the everlasting covenant, and saved, by the agency of authorized fishers, and hunters, bearing upon their ensign the wonderful plea of the Lord, the controversy of God.

"And I will give them one heart and one way, that they

may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul."—Jeremiah 32: 39-41.

"Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord."—Ezekiel 20: 36-38.

This work not performed when Jesus ministered in Judea; no covenant-making with them, as a nation; no rejoicing, but the opposite; no planting, but a plucking up; no regeneration, but were from beneath, of this world, and would die in their sins.

"And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation."—Luke 19: 41-44.

"Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world, I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."—John 8: 21-24.

During the exile of the children of Judah in the bondage, or quasi-bondage of the Gentiles, the covenant Jesus ministered, and which they rejected with its life-giving terms: "And ye will not come to me, that ye might have life," (John 4: 40) was broken by the inhabitants of the earth, and must be renewed, during the continuance—sometime—of the curse, the burning, the desolateness, and defilement, as a consequence of the breaking or Israel can never accept it.

"The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken his word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."—Isaiah 24: 3-6.

Apostasy

This prophecy was fulfilled during the "joyride" of the woman decked in the many-colored robe seated upon the beast of the wilderness (Revelation 12), at the period when the vows of her wedlock were violated, and she was in alliance with the government of state. The everlasting covenant is the gospel of salvation ratified by the blood of Christ, and broken by the inhabitants of the earth. Israel broke the covenant given through Moses on emerging from the Egyptian captivity, but wholly rejected the everlasting covenant. When this everlasting covenant is renewed, and carried to Israel, it will unify them, as the Lord says he "will give them one heart, and one way that they may fear me forever, and for the good of them, and of their children after them." (Jeremiah 32: 39.)

After the excursion through the wilderness—the apostasy,

the swallowing up of the church, as a frame-work, by the flood, which the dragon belched out of his mouth (pagan spokesmen) "darkness covers the earth, and gross darkness the people," how was the mandatory message to be borne to Israel proclaiming: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee"? (Isaiah 60: 1.) Who can say to Israel, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising?" (Verse 3.) As a nation, the great work compassing Israel in the latter days, is to be intrusted to the Gentiles, to whom the hand of the Lord is lifted up, resulting in the exaltation of the Jew to his own, and the power of his standard.

"Thus saith the Lord God, behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons to their arms, and thy daughters shall be carried upon their shoulders."—Isaiah 49: 22.

He lifted up his hand to the Jews 1900 years ago, saying; "I am sent but to the lost sheep of the house of Israel," and when sending out the apostles in the short commission, Christ commanded: "Go not into the way of the Gentiles, but go ye rather to the lost sheep of the house of Israel." (Matthew 10: 5, 6; 15: 24.)

Restoration

But at this latter period he reverses, and puts the Gentiles in the front rank, but later, another change is enacted. In the renewing of the everlasting covenant among the Gentiles, we continue the manner, prophetically, of the marvelous work in the initial phases.

How was the covenant to be renewed? By angelic revelation:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."—Revelation 14: 6, 7.

In the part of the book in which this prophecy is found, the approximate time of fulfillment is pointed out, as follows:

"The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."—Revelation 1: 1, 2.

"After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter."—Revelation 4: 1.

The chronology of the Common Version of the Bible has this revelation given to John A. D. 96. The Anglo-American New Testament Revision Committee, gives the date as A. D. 94. After these dates, then, the "diatheke"—constitution, covenant, league—was to be recommitted by angelic ministrations, leaguings heaven and earth by divine authority. So far as every nation, and kindred, and tongue, and people, are informed, the last seen of the grand old gospel, by inspiration, was in an angel's possession, and the angel flying in mid heaven, so high and far away that no founder of any church, from John the revelator, down to Joseph Smith, could ever reach up to pluck a feather from his wing, providing he had wings and feathers, which is very doubtful.

And if that heavenly messenger has not arrived at this earthly station yet, with his precious message, then, no man, nor combination of men, have the gospel. It is yet in the keeping of the angel. The beautiful personage that visited Mr. Smith in New York, September 21, 1823, revealed to him that this prophecy in Isaiah 11 was about to be fulfilled, also

the prophecy of Joel 2:28 to last verse, was soon to be fulfilled.

"These prophecies include the restoration of Palestine, the rehabilitation by the scattered sons of Israel soon to regather, and the falling of the genial and refreshing 'rains' so long withheld, as also the establishing of the 'priesthood' in the earth again. So far as these items are concerned they are fulfilled, and constitute history now. And that brilliant series of angelic ministrations from 1823-1830, and later culminated in the restoration of priesthood authority, the re-establishment of the church, the leaguings of heaven and earth by the authority empowered to put the band on, connecting the machinery on earth with the motor power in heaven. (See Church History, vol 1, p. 38.)

When Restored

Other prophecies of the manner and time when the covenant was to be renewed, and embrace the house of Israel with its saving power:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."—Malachi 4:5, 6.

"And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."—Luke 1:16-17.

"Elijah," the Hebrew, "Elias," the Greek, are the same person. Who was he? Answer—Matthew 17:

"And his disciples asked him, saying, Why then say the scribes, that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things: But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."—Matthew 17:10-13.

"Elias truly shall first come and restore all things." When Jesus made use of these words, John was basking in the beam of eternal intelligence, having been beheaded by Herod, who did "unto him whatsoever the Jews listed." But was the work of turning the hearts of the fathers to the children, and the hearts of the children to their fathers performed in John's mission, and was that day, the dreadful day, of the Lord?

"Think not that I come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."—Matthew 10:34-36.

No, this one heart and one way, is to be given to Israel in the latter days, after John's second mission. (Jeremiah 32:39.) John the Baptist's mission did not close with his martyrdom, according to the foregoing, and also the following prophecies of Holy Writ:

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."—Isaiah 40:1-5.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall sud-

denly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."—Malachi 3:1-4.

The preparation for the Lord's first coming did not accomplish the wonderful events compassed by these predictions. It did not include the comforting testimony: "Cry unto her [Jerusalem] that her warfare is accomplished," and that she had "received from the Lord's hand double for all her sins." It did not include the leveling of mountain and hill, the exaltation of valleys, the straightening of the crooked, and smoothing the rough places. It was not followed by "the glory of the Lord shall be revealed, and all flesh shall see it together." The offering of Judah and Jerusalem, was not "pleasant" at his first preparation.

When John as a restoration angel shall perform his second mission this will follow in an all glorious sequence, for says the Apostle Paul: "He will finish the work and cut it short in righteousness." During the time of its being performed:

"In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve."—Jeremiah 50:20.

Fulfillment of Restoration

The stagings in the fulfillment of these beautiful predictions are set in the following events occurring in the lives of the men chosen as first actors in the developing wonders of the great latter-day work:

"We still continued the work of translation when, in the ensuing month [May, 1829] we (Joseph and Oliver) on a certain day went into the woods to pray and inquire of the Lord repeating baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed praying and calling upon the Lord, a messenger from heaven descended in a cloud of light and having laid his hands upon us, he ordained us, saying unto us: 'Upon you my fellow servants in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.'"—Church History, vol. 1, pp 34, 35.

This was John the Baptist, of whom Jesus Christ affirmed:

"But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet."—Matthew 11:8-9.

"For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he."—Matthew 10:10, 11.

More than a prophet? What more was he in his first mission in old Judea? But he is to be greater than Moses, Isaiah, Jeremiah, David or anyone claiming the prophetic calling, born of woman (verse 11), previous to that period of the world's history. The twofold mission, therefore, of John the Baptist, invests him with the authority to lay the foundation of a greater, more far-reaching, more comprehensive work, than Moses, for of this later work it is so stated:

"Therefore behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, The Lord

liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."—Jeremiah 16: 14, 15.

Even the "ark of the [old] covenant" will be forgotten:

"And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it, neither shall that be done any more."—Jeremiah 3: 16.

And the apostle says this work will consist of greater and better things, based upon greater and better promises, than the work they entered into, on coming out of Egypt. (Hebrews 8: 6, 13.)

(To be continued.)

Echoes from the Student Body

COMPILED BY J. A. KOEHLER

Some striking observations from a large class of young men in the Lamoni Sunday school. Let us hear from others in like manner.

There are two phases or aspects to our plan of salvation—the individual and the collective.

What use is it to ask men to become saved without at the same time teaching them what salvation consists in?

A majority of Latter Day Saints do not understand what the real problem before this church is; neither do they sense its seriousness.

No nation can endure as a nation predominantly of hired men.

Many of our social wrongs and maladjustments spring directly from the weaknesses of human nature, such as malice and greed.

We cannot legislate goodness into the human heart. Our plan cannot succeed unless men are good at heart.

The great trouble with the world is that it has divorced society and the church.

The world is working to-day in an endeavor to do the thing we have been talking about.

How many of us saw that in President Smith's message at last General Conference we had outlined one of the biggest pieces of social reconstruction ever heard of?

Make a survey of our church and see how many of our men are lined up with the opposition.

We will never redeem Zion until we get behind some leader and back him up.

How much of our criticism of our leaders is due to our indisposition to surrender to the will of God?

Many of the men who are talking loudest against our leaders are the men who are not willing to do the thing God wants this church to do.

There is nothing to lead us to suppose that labor would

be happy if it got four times as much as it does to-day. Labor, like capital, is selfish.

Practically every economic attempt to solve the problem of the ages has been a religious undertaking.

The long-lived communities were all religious.

If I would live, I must die. Moreover, I must die for others.

Man as a social being has always had before him the problem of harmonizing his personal selfish interests with the interests of the group.

We must show how there can be a brotherhood of man and at the same time an opportunity for individual development.

What Shall Be Done With Turkey?

BY EDNA HOWLAND KOEHLER

Unless controlled by stronger powers the Turk will grasp everything within reach and exterminate subject races

Having labored in the interests of the gospel in Palestine before the war, I shall always be interested in whatever concerns that place and its people. On Sunday evening, December 14, 1919, I was privileged to hear Doctor Herbert L. Willet, jr., a teacher in the American Syrian Protestant College at Beirut, lecture before the New Bedford Forum on conditions prevailing in that country during the war and at the present. He dwelled principally upon problems concerning us at the present time. The speaker referred to the three great aims of Turkey at the beginning of the war—their inherent desire to acquire all lands and property of their subject races; to get hold of all the ready money in the country, (we can bear witness to this) and last but not least, the extermination of those subject races. All this Turkey did with a high hand.

He spoke of the sure but slow rise of the Turk to power, and how he had maintained this level of power for three hundred years. Yet all the efforts put forth by Sultan Abdul Hamid were not sufficient to stem the downfall of Turkey when the time came, for she had already become a prey for European nations.

He cited to-day's problem as being whether or not by slow deviating policies of the allies, the Turk would be permitted to rise again, and to continue their dastardly conduct.

He said already the Turks had sensed this weakness on the part of the allies, and were attempting to build themselves up once more. He called attention to the fact that France and Great Britain, practically worn out and without necessary funds to continue their work there, were looking to America to definitely settle upon something, and to come forward with new workers, supplies, and money.

Like Doctor Barton and others who are so familiar with conditions there, he felt that the one thing for the United States to do is to adopt the Peace Treaty, accept the mandate of Turkey, get on to a working basis, and lend a friendly hand to those struggling peoples whose very existence has been about crushed out.

He mentioned that the treaty possibly had its mistakes, but since America had pledged herself as not going into the war for material gain, why harangue so continuously now the war is over to win for ourselves a seeming place in the sun. The speaker made an appeal for mission workers and teachers, who would be willing and ready to go as soon as conditions permitted.

He also spoke of the great need for nurses, doctors and

OF GENERAL INTEREST

WHAT IS A GOOD NEWSPAPER?

Fifteen tests by which a newspaper may be judged. And in large measure other periodicals may be likewise scored.

The publisher of the *New York Globe* has made an extensive examination and comparison of the prominent sectional newspapers of the country with a view of judging the relative merits of each. As a means of making the test, fifteen points were set down, and percentages noted. The points are:

1. General appearance first page.
2. General make-up of the entire paper.
3. Editorial freedom, independence and sanity.
4. News merit.
5. Loyalty.
6. Human interest.
7. Information departments.
8. Construction initiation.
9. Household grip.
10. Children departments.
11. Business and financial interest.
12. Policy toward advertisers.
13. Service to advertisers.
14. Promotional advertising.
15. Willingness to honestly co-operate with other newspapers.

In his opinion, the *Kansas City Star* has the highest average as an evening newspaper. The *New York World* and the *Chicago Tribune* are given first place as morning papers.

We are pleased to see encouragement given to quality in newspapers, for in these modern times they occupy a large place in our literary field, hence have a considerable responsibility regarding the shaping of the ideals as well as providing information for the public.

It would be interesting to see a set of tests evolved for judging religious weeklies, there being some very good ones available and some shamefully poor ones.

A CRUSADE FOR CHRISTIAN STEWARDS

We are receiving numerous clippings from all over the country concerning the state conferences in the Church World Movement. We note in a clipping from the *Boston Post* there was a meeting held in Boston, to be followed by similar meetings in Springfield, and in Providence. They expect to hold a conference in every county around January 20. One part of the crusade is to enlist millions of Christian stewards, the drive to culminate on February 22 as steward enrollment day throughout the nation. Coupled with this is a big financial drive in the interest of the work to take place next spring. This is in addition to the survey of every city and rural community.

Doctor Cushman is represented as urging the necessity on behalf of the church, of social service in hospitals, schools, and general goodwill throughout the world. Of course he is mistaken when he states there is not a church in America

medicine, as cholera, typhus and bubonic plague were rife of those countries to-day. This would also aid in checking the spread of these diseases into Europe, and even into America, which as he said, would be far worse than the pneumonia or influenza we experienced a year ago. The speaker mentioned his being obliged to leave clothing behind, and to carry his own food and water from Beirut to Constantinople when he left to come home, in order to escape contamination from these diseases.

that maps out a financial program that requires the old Jewish one tenth of income for religious purposes. What he may mean by stewardships is shown by the following quotation:

"This same thought regarding giving out a "tithe" of income for religious purposes was brought out by Doctor Cushman in the forenoon in an address on "Stewardship," and pledge cards distributed which contained the acknowledgment that God owned all things, together with a promise by the individual to give such portion of his income as he recognized to be in accordance with the will of God, and to regard the rest as being held by him in trust."

AMERICAN LABOR IS CONSERVATIVE

It is only fair to note in discussing the labor situation, that there is little real evidence to show the tendency on the part of American Labor to extreme positions, such as are designated as "Red," Bolshevistic, or I. W. W. It is true a great deal has been printed in the press to this effect. It doubtless is true that the laboring man has in many instances shown an extremely selfish attitude, and that some of the leaders and many of the laboring men are frankly extremists. We are speaking, however, of American labor as a whole.

It doubtless is also true that in the past agitators, promoters, and officers, have taken an unfair advantage not only of the employer and the public, but also of the laboring man, and have exploited him for their own ends. There have been unfair dealings, and an intolerant attitude assumed on the part of labor. But this is not the general rule with laboring men as a whole, nor with labor union officials.

On the other hand, it is pointed out by some that railroad hands, and large employers of labor, in many instances show an extreme attitude, if they have not in their own way practiced sabotage. We have noted recently such an accusation brought against some of the lumber men of the northwest, and still more recently against some of the railroad executives by the laboring man.

But we do not believe that that is the general condition. The larger part of business men want to be fair, and are fair according to their understanding.

Still the fact remains it is only through a cooperative effort that the problem can possibly be solved, having a due regard to the rights of the other, and both giving due consideration to the rights of the public.

BURN OR EAT

With all due allowance for profiteers and other abnormal factors, the much discussed "high cost of living" is largely a question of supply and demand.

Food supplies ordinarily pass through three stages before they reach the consumer. The first is that of the farm; the second, that of wholesale storage; and the third of retail storage. It has been the public's custom to assume that the amount available is entirely a question of original production; attention has been focused upon the farm, with wholesale and retail storage considered as merely points of transit. This view is most incomplete, as one must realize. Food-stuffs actually produced and started toward the consumer's table frequently are destroyed in enormous quantities at point two or three because of the wholly preventable fires. Such fires constitute a definite and inexcusable factor in the ultimate shortage.

Therefore it must be a matter of reassurance to learn that a comprehensive campaign is undertaking to make fire hazard inspection of approximately 50,000 points of storage in the United States. Food must reach the consumer and fire must no longer be the consumer reached.

THE FORUM

Should Children Vote?

BY LEONARD S. RHODES

This question is addressed to the delegates of the next General Conference, it being an item of postponed business.

A petition was presented at the General Conference of 1919, signed by four elders, one of whom is the undersigned, in which it was requested that an age limit should be set under which children should not be allowed to vote at branch business meetings or conferences. Action upon this petition was postponed until the General Conference of 1920. We believe such postponement was wise, owing to the importance of the proposed legislation, as it gives time for consideration and discussion.

The reason for this proposed age limit is obvious. Children as a rule are not sufficiently qualified nor responsible, and are therefore too easily influenced to pass intelligently upon the legislation that comes before these church bodies. The laws of the land do not extend the right to vote to citizens under twenty-one years of age for the very apparent reason that they are, as a rule, not qualified to vote intelligently under that age. True, it may be argued that some people under twenty-one are better qualified to vote than others are at any time in life; nevertheless twenty-one years is considered a good dividing line for practical purposes. On the other hand the church, whose mission is of far greater importance than that of the state, is found in the absurd position of extending the right to vote to babes of eight years, or from the time of baptism. Is this in harmony with wisdom? Is it consistent with common sense? Has it worked out well in practice? We reply with an emphatic no!

It will not do to urge that because they are held intelligent enough to obey the principles of faith, repentance, and baptism they are therefore eligible to vote. An American is a citizen of the United States of America at the moment of birth, but he cannot vote until twenty-one years after. An infant may die at twenty-four hours and be saved by the atonement of Christ, but he cannot enter the church by baptism unless he lives until eight years of age. Children are not ordained until late in the teens; yet they are allowed to pass judgment by their vote upon propositions submitted by the priesthood. So far as the writer is informed, children have never been sent as delegates to the General Conference. But why not? They are eligible according to church law. The answer is obvious. The issues involved are too momentous to trust to the unformed judgment of children. But how about the work of branches and districts? Is it so much less important? This question is addressed to the delegates of the next General Conference: What good reason is there for continuing the right of voice and vote to children in branches and districts at the expense and detriment of gospel business?

If child voting is a good thing it will work out well in the branches and districts. There may be localities in the church where the uncertain influence is skillfully eliminated, but that does not help the balance of the churches, nor destroy possibilities.

The writer knows of instances where individuals, ambitious for a place in Moses' seat, have used artful methods, such as auto rides, treats, etc., to gain the children's vote. Parents with large families have been solicited to bring their children out to vote at elections. On one occasion it was publicly urged that all the children attend the coming branch election.

At another time the same men brought children to the district conference in his auto to secure his election, and he secured it, too. Technically speaking, his action was legitimate. But even if he had been qualified to serve in the position to which he aspired, the illustration shows what mischievous, if not evil, possibilities there is in the child vote.

It is granted that wise parents may influence their children's vote according to wisdom; but on the other hand unwise parents will influence theirs unwisely; and in either case it gives them an undeserved power. A number of cases have come to the writer's knowledge from several branches where children's votes were used by faction leaders to the great detriment of the work. This is a species of ecclesiastical bossism more disgusting than any found in the political world.

We do not pretend to say at just what age children should be given the right to vote; preferring to leave this question for higher authorities. However as suggestive we would say somewhere between fifteen and eighteen. As a closing statement, we will ask: Just what good work can the church hope to accomplish by continuing the right of the children to vote?

Are Moving Pictures Necessary?

BY A NEW ENGLANDER

This brother and his flock are disturbed over the present tendency, and asks if the gospel is not sufficient for all our needs.

I have been a reader of the HERALD for a number of years, and have been greatly blessed by the messages that it has brought. I never have felt to contribute to its pages until I read the item in the issue of December 3, under General Interest, "The movie into church." The statement seemed to stir my conservative New England blood, and my mind felt to express itself.

I therefore beg a little space for a few thoughts that have arisen since reading of this step, taken by the Saints in Zion, although it seems that they are not yet all of one heart and mind.

Until recently we have felt that to dwell in Zion meant peace and harmony. We have presumed that it was the place where God was present by his Spirit, and where everything was done according to its leadings. But the past year has brought to us rumors of disagreement, contention, and strife, the last expression of this coming in the statement "The movie into church."

A Step in the Wrong Direction

I feel safe in saying, that as a whole, the Saints in this district feel that it is another step in the wrong direction. Of the membership in this branch quite a few are regular attendants at the movies. Doubtless this is the same in all branches. Now if the question came up here, as to whether we should install a picture machine for the purpose of illustrating sermons, etc., we feel sure that every movie fan would vote for it with both hands. But, would we want to be moved in that direction by a class of Saints who pass directly by the prayer meeting to attend the movies? We do not mean to say that that is the class that carried the motion in Independence.

We understand that the object of this move is to educate the Saints. Is this a manifestation of the presence among the Saints of the enemy of all true faith, materialism? Is it, that in the presentation of the message of life that the power is lacking, that in order to hold the attention of the audience it has become necessary to give them that which appeals to the eye? There was once a time when the interest

of an audience could be held by an appeal to the mind through the sense of hearing. That was when the message was preached with power. Now it requires the sense of sight added to that of hearing to hold the attention. What will the next step be?

God Means to Instruct Through the Preached Word

The means ordained of God for the instruction of his creatures in things unseen and eternal is through the preaching of the word. Luke, in the fourth chapter of his Gospel, reports Christ as saying, when standing in the synagogue of his home town, "The Spirit of the Lord is upon me, because he hath anointed me to *preach* the gospel to the poor; he hath sent me to heal the broken-hearted, to *preach* deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised. To *preach* the acceptable year of the Lord." Thus it shows that preaching occupied first place in the work of the Christ and also it held last place. He instructs his apostles to preach and thus it was handed down. But, if it was not accompanied by the Spirit of God it would have no power to attract or to hold.

It is simmered down to this statement, which no man can gainsay. The gospel of Christ, accompanied by his Spirit, is sufficient for the spiritual needs of his people. If the spirit of the gospel is absent, then something else must be substituted. Is this why the movie has been installed into the church?

It will no doubt contribute to the interest of the people but it will do so through a wordly method in the hands of a people who should be in possession of something higher. The tongue that has been touched with the coal from the altar needs no supplement from the world.

We Should not Care What Others are doing

You may say that all the sects are doing it and consequently we must do so, if we are to maintain our standing. We have no standing with them and will have none with God if we copy after secterianism.

"The truths can well afford to wait, but errors cannot brook delay" is a truism spoken by the poet. What is God's mind on this move? Don't know? But we know his mind on preaching the word. If we require some addition to this, he knows it. Let us hear from him. Truth can wait.

If the Saints have reached the point where they must have this now, regardless of what God's mind is on the matter, I tremble for the future of this church.

In all dispensations the decline of God's people dated from the day when they began to copy after the world. Each step brought them farther from him until they became a friend of the world. Can we be a friend of the world and still maintain our standing with God? Jesus tells us that to be a friend of the world is to be an enemy of God.

Regardless of this action by the large majority of Saints in Independence we feel to say that we would be of the large minority.

Zion Seriously Needed

A missionary writes: "Talk about the times demanding quick action towards Zionistic conditions! If it's as much in evidence there as it is here, the home Saints will certainly be stirred to action. I never saw so much graft and profiteering. We have a family of Saints here now at a hotel because they cannot rent a house, yet there are a number of houses vacant, but the real estate agents have gotten control and will not rent them at any price. You must buy or move on. You see the rental business is not nearly so profitable as a commission on a sale. Another family of Saints came in, and in order to get a place in which to live they had to buy. But everyone seems to have money, as the stores are packed with buyers of everything. I know it to be a fact that two

AT THE FRONT

AMONG THE INDIANS OF OKLAHOMA

An account of President F. M. Smith's visit to the Indians of Oklahoma was well written by himself, so will content myself by saying that he did a great amount of good. The Indians are anxious for him to return, especially the Omahas and the Otoes where he spent most of his time. He did some real missionary work. His personality, frankness, and easy plain manner of saying things so they could understand him, surely has won their hearts.

I am very anxious now to have some of the Twelve visit these points. I wish at least two of them could come. We need more strong team work, such as Jesus did with the twelve.

I hope to have a definite program for Indian mission work ready by conference time.

Our work Christmas week, near Kingfisher, among the Cheyennes did much good. Brethren Harvey Syckle and Daniel B. Sorden were with me, each speaking a part of the time. Brother Syckle went to the Otoes for Christmas Day, where several hundred were in camp. He reports having had a splendid meeting, and was pleased with his trip.

At Kingfisher we were at the Sorden home and found a welcome, as we always do. Our Christmas tree was on Christmas night. They had a nice tree standing in one end of the tent. It was decorated with stars, which Sister Pitzenberger sent us five years ago. The Indians have taken care of all the decorations and use them every year. They had strings of popcorn, Christmas bells, candles, and other ornaments. Dolls were in the tree and on the ground, the treat was a generous one: two bags of candy, nuts, oranges, apples, and popcorn mixed. This is the first tree where we have had a Santa Claus. He furnished much amusement for both old and young. I spoke about thirty minutes before Santa Claus came, to two large tents well filled with Indians. Brother Syckle reports the Otoe tree a great success, he and others speaking. I was glad to have Brother Reuben Taylor and Philip Cook do some preaching every day for a week.

At present I am holding a meeting at the Head schoolhouse, where brother J. R. Lambert held the first meeting any Latter Day Saint ever held in Oklahoma. The interest surely is great. The house is not only full, three in a seat, but some stand in the aisles. I am at the Rowland home, one of the best I have ever found, and yet none ever equals our own home, sweet home.

To-day Brother Rowland took me to the Caldo Indian School where we desired to meet a few Indians. Our visit to the primary room where Mrs. Scott teaches, was the most interesting of any. The little tots did well. She had them go over their Christmas program for our benefit. I wish our Lamoni and Independence primary teachers could have seen it. The school now has Cheyennes, Arapahoes, Cherokees, and Pawnees in attendance.

Mack Hoag has invited me for New Year's Day to preach to the camp near Calumet, at Coyote's place. Brother R. D. Weaver says he believes Gentile's times are closing. Surely that day is here, and that is why the Lord is working with the remnants of Jacob.

I was very much interested in the letters from the islands by Brethren Hanson and Rushton, the latter paying high tribute of praise to the sisters who have endured the perils of that island mission. I am glad the brethren were there.

women alone bought \$140 worth of linen handkerchiefs at once, paying from one to two dollars apiece for them. The higher things soar the wilder they buy. Some stores can't go as fast as others in raising the prices, for in one window I saw pecans marked ninety cents a pound and in another only fifty cents. We will have to eat black walnuts I guess. They are *only* ten cents a pound."

The emphasis would have been much stronger if they had remained and traveled in small boats for a series of years. Words cannot express too much praise for the courage of all of them from Sister Helen Smith and Devore, down to the present ones who are there. Just think of Sister Lake burying her husband on one of those small coral Islands. She with Brother Ellis have my most sincere sympathy.

Sincerely your coworker,

HUBERT CASE.

AT THE DEDICATION OF A MORMON TEMPLE

[One of our brethren reports the following concerning the dedication of the Utah Mormon at Laie, Hawaiian Islands.]

As reported in my last letter, Elder Puuohau and I left Hilo on the *S. S. Mauna Kea*, on Monday afternoon, November 17, arriving safely next morning about 7 a. m. It is about thirty miles to Laie from Honolulu, and Brethren Waller and Eitzenhouser had arranged for an auto excursion of the Saints who wished to go through the temple. Most of the priesthood availed themselves of the opportunity, and altogether there were seven autos of our people went over.

Our car with seven members of the priesthood in it left Honolulu about 11 a. m. The weather was fine, and as we passed over the mountain range which forms the backbone of the island, from which both shore lines are visible for many miles, it was indeed an inspiring sight. This point is known as the "Nuuanu Pali" and has been pronounced by tourists as one of the most beautiful panoramas in the world.

We arrived at Laie where the Mormon sugar plantation and mission headquarters are located, at about 1 p. m. and at 1.30 our party was conducted through the temple. This was the next to last day that the building was to be open to the public and quite a number of other people were also on hand to go through. Only a limited number, however, can be taken through at one time as all the rooms are small.

The site for the building is well chosen, and the scheme of harmony in the building, both exterior and interior, and the grounds is quite complete. But the place has a peculiar appearance from a distance and makes one think of some millionaire's tomb. The construction and plans are such that when once closed to the public it will be very difficult for any except those who have permission to enter.

The attendant who showed us through was an old man who came from Salt Lake and who stated that he had been engaged in temple work for upwards of twenty-five years. He volunteered to answer questions and we kept him busy.

On entering the building, both ladies and gentlemen must remove their hats and hang them in a vestibule. On the left as one enters is the office of the temple superintendent and a fireproof vault where the records of all the temple work are kept. Those wishing to take temple work come with blanks which have previously been furnished them, all filled out. Certain days are designated for certain kinds of work, and those taking the same kind of work are grouped together.

While in Maui recently, I found that blanks showing the members who are worthy to enter the temple have been made out by the presidents of the different branches and individual recommendations given those who were considered as worthy. The qualifications which were especially inquired into were these: Tithing, use of tobacco, intoxicating liquor, tea or coffee. No tea or coffee toppers are going to be allowed to pollute the building. If they carry out the above qualifications, from my own personal knowledge of their membership by having been here for seven years, few of their members will be able to go through.

In the vestibule of the building are notices in both English and Hawaiian requesting the removal of shoes. This, however, did not apply to us "gentiles" who were only visitors.

Next a room is entered where candidates are given instructions as to the work they wish to take. The attendant explained that a short prayer meeting was held in this room. From here candidates go on to an adjoining room where their temple robes are given them. We visited the room but received no robes. The candidates then go to the dressing rooms and don their newly received garments. A dressing room for gentlemen is on the north side of the building and one for the ladies on the south side, each being fitted with toilets, shower baths, etc., in first-class style.

From here we visited the room where the baptismal font is located, resting on the backs of twelve stone oxen. Here baptisms for the dead are performed and at the side of the font are chairs for the witnesses to the baptisms.

While the building is small, it has several stories with unique winding stairways connecting the different floors.

From the baptismal room, we went to the creation room. There are six different scenes on the wall supposed to represent the six different periods of creation which the attendant stated were each one thousand years long, or six days, one day being a thousand years according to the Lord's measurement.

The next room was the garden room, representing Eden. The walls are covered with peaceful scenes supposed to represent the beauty of Eden, but after the beautiful panoramic view which we had seen from the Nuuanu Pali coming over, those paintings looked pretty tame. This room has an altar with a kneeling place in front of it. It would appear that oaths are administered at the altar. A Bible is on the altar and just behind the altar in the wall, is a curtained aperture. We asked the guide what it was, but were not informed, as he said it was just a hole in the wall. Evidently used to conceal some of the persons who take part in acting out the events which transpired in the Garden of Eden.

The next room is the Earth Room, representing by the paintings on its walls scenes of rugged mountains, animals fighting, etc., typifying the curse which had come upon the world because of the fall. The altar here is like that in the Garden Room, but both the Bible and Book of Mormon are on it. The attendant claimed that the gospel was preached to the candidates here.

The next room is called the Terrestrial Room and no scenes are on the walls. It is nicely furnished and has an altar like that in the other two rooms. In addition to the Bible there is the Doctrine and Covenants, the Pearl of Great Price, and the Book of Mormon on the pulpit. Here additional laws revealed in the revelations to the church in these last days, are presented, including, of course, Brigham Young's "New and Everlasting Covenant" in which the doctrine of polygamy is presented. This room is separated from the next room by a silk velvet curtain of a golden color which is called "the veil." Passing through this, one enters the most sacred room of the building, the Celestial Room. It is the largest room in the building and we were told that the dedication ceremonies would be held in it. In order to accommodate the large number who wish to attend the dedication, the attendant explained that the ceremonies would be continued for a number of days, thus giving all a chance to be present. So the dedication will be by installments.

ECHOES FROM THE LAND OF SALT

Oh! who's to blame, and where's the fault?

We find recorded in the *Ogden Standard of Ogden, Utah*, a speech of President Brigham H. Roberts, one of the seven presidents of Seventy of the Mormon church; in which some plain language is used in setting forth the conditions of the young people of the said church.

The *Standard* says: "President Brigham H. Roberts, valiant defender of the faith and famous orator, who declared he had found the youth of Zion to be blasphemers of the name of God, foul in their thought and speech to an extent that was revolting. . . . "We thought it would be natural for our children to slip from the cradle into the Sunday school and other church organizations, and that all is well. And yet he had found the youth of Zion to be strangers to the new birth. They know nothing about it. They know nothing about Jesus Christ and did not know him as their personal Savior. They were not conscious of the fact that they were sinners and were in need of a Savior. . . . When we have only fifty per cent of our church members active in church service we have no right to boast of our superiority over other people. . . ."

So says one of the mighty exponents of Mormonism in *The Ogden Standard* for December 15, 1919.

We wonder were the trouble lies? Can it be possible that this great student of the Bible has failed to read that wonderful truth as taught by the Apostle Paul and recorded in the Galatian letter? (6: 7, 8.) Or if he and his people have read it, did they fail to make a personal application? So it would seem to one who has been an observer of conditions as they have been, and are to-day in Utah and the dominant church.

Paul says: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

When we learn the fact that the carnal nature of the young people of the Mormon church has been and is being appealed to instead of the spiritual, is there any cause to wonder at the lamentable conditions depicted by Mr. Roberts?

As your writer has traveled from one place to another in the States of Utah and Idaho one thing has appealed to him as being rather characteristic of localities where the Mormon church dominates.

That is: whenever and wherever there has been a plot of ground set apart for the use of the church, to build a meeting house upon, the first building that has gone up is almost invariably an amusement hall instead of a church or place of worship. Of course this building is used for a place of worship, but at the end of the religious service, if they so desire, the seats are moved back and a dance or frolic of some sort takes place. Generally the bishop and others church officers lead in the sport.

You may ask children of nine years old and up what the doctrine of Christ is, and it is seldom if every they can tell you, but just ask them to give a demonstration of the latest dance steps and I assure you they will be able to tell and show all about that part of their teachings.

Again, Saltair bathing resort, with all of its allurements of pleasure and mixed bathing has reaped its harvest of young people till almost every one old enough to walk knows how to swim. Also the picture shows in the ward houses and theatres on every corner and street to further amuse the young people. All of this sanctioned and in many instances directed and controlled by the church. Why bless you, the young people haven't time to learn to serve God! No wonder the conditions are as deplorable as Mr. Roberts portrays them. And if the open sins of the young people that come under the observation of the Presidency of the church are of a nature to cause such a scathing rebuke as given in the above by Mr. Roberts, what may the secret sins of those same young people be who have been tutored under an atmosphere of worldly pleasure, that constantly appeals to the carnal passions? Ah! it is painful to merely think of the proposition.

With all their knowledge of Scripture can it be possible that the leaders of these young people have failed to call their attention to the fact that Paul says: "And be not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." (Romans 12: 2.)

James 4: 4 also says that "friendship of the world is enmity with God." It would seem that the poet in the following verses explains:

The church looked down at her plain white robes,
And then at the dazzling world,
And blushed as she saw his handsome lip,
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the church with a smile of grace;
Then her pure white garments drifted away,
And the world gave in their place

Beautiful satins, and fashionable silks,
And roses and gems and pearls;
And over her forehead her bright hair fell
Waved in a thousand curls.
"Your house is too plain," said the proud old world,
"Let me build you one like mine,
With a kitchen for feasting, and parlor for play,
And furniture ever so fine."

So he built her a costly and beautiful house
Splendid it was to behold;
Her sons and daughters met frequently there,
Shining in purple and gold.
And fair and festival—frolics untold
Were held in the place of prayer;
And maidens bewitching as sirens of old,
With world-winning graces rare.

Bedecked with fair jewels, and hair all curls,
Untrammelled by gospel or laws,
To beguile and amuse, and win from the world
Some help for the righteous cause.
The angel of mercy rebuked the church,
And whispered, "I know thy sin."
Then the church looked sad and anxiously longed
To gather her children in.

How long, Oh, how long will mankind be learning a few gospel truths? Is it not written that the kingdom of Jesus Christ is not of this world? Why is this truth so hard for people to learn?

For the past months the papers have been full of articles suggesting ways and means for a proper control of the dance halls, etc. Too late I fear! Because the amusement end of the Mormon religion has grown larger than the worship end, therefore controls, and will control the activities of Utahism.

If only fifty per cent of the membership is active under present conditions, I wonder how many would be active if the "amusements" were taken away from them?

Ah, President Roberts if you would save your young people there are some steps to retrace, some things to do, and some things to leave undone.

Begin to teach the gospel of Jesus Christ, and cease to cram the heads, and the lives of your young people full of the things of the world.

May the Lord help us to avert a similar calamity, is my prayer.
R. L. FULK.

Surely the chief delight of going away from home is the joy of getting back again.—David Grayson.

WOMAN'S AUXILIARY

Signposts

On one of our cross-country trips by auto we were quite interested in the various markings on the telephone posts and sign boards along the way. So plentiful have these become that it seems almost useless for anyone to lose his way nowadays. Occasionally we noticed the "O-K." signs, indicating the Omaha-Kansas City trail. Evidently a small member of the party had also noticed the same letters, for, after the passing of some miles, she remarked with a sigh which betrayed some hitherto repressed anxiety on her part:

"Well, I think it was real kind of some one to put those marks on the posts!"

"Which signs do you mean?" she was asked.

"Why those O-K signs, to show us we are on the right road!"

We laughed, while her mother explained the real meaning of the sign, but we have often thought of the incident, and have been wondering of late, whether or not some of the very evident "signs of the times" may be construed by us as "O-K." signs, placed along the path by Some One, "real kind," who wishes to reassure us. Certain it is, that we of all people should be able to read them aright, if, as we believe, God is in the work of this church.

If God is with us, if this latter-day restoration of churchly authority is a gift to the world direct from his beneficent hand, then there is no enterprise on earth which can near approach it in importance, nor which is worthy a primal thought or interest as an objective of life. It is evident that there is no other plan conceivable by which mankind may reach the heights of spiritual development intended for him, than that represented by the church organization. If there is, Christ's mission was futile, and his plan simply a chimera of false hopes.

This none are willing to concede, and thus we find the church organization is the arena for spiritual development, the environment best adopted for nurturing the embryo of eternal life which exists in the soul of every human being.

What then should be our attitude towards this church organization—this vehicle, upon which rest our eternal hopes? Should it be one of critical flaw-picking, of faultfinding, of aspersion or suspicion? All of these have to do, largely, with simply the element of human frailty which must be reckoned with in every problem of earthly life! Why, then, make of it a bugaboo, which frightens us finally, away from our opportunities? Did we but allow it, the mistakes we see in our brethren are sufficient to accomplish our own ruin; but, if the mind of Christ be within us, we should be able to see past mistakes to motives, past objectives to subjectives, past methods to principles. Would we not be able to read the signposts more clearly, and to find, even in the ones marked "war," "calamity," "commotion," reassurances that, though with growing pains and pangs, God is bringing humanity upward towards him, that he is still in his world, and his "O-K." plainly stamped upon the path of human progress.

That quality of the soul which will not be crushed, which seeks under all conditions and repressions, to burst restraining bounds and to soar to higher spheres where limitations will be removed and perfect freedom attained, is inherent in every human being, and is the best proof of our sonship to the Creator, the "Father of our spirits." Can any power directed against this ultimate desirable condition prevail for any length of time? Can any diverting stick or stone in the path of the descending mountain stream keep the waters from reaching, finally, their home in the great sea, can any metal confine the ascending vapors? Why not accept the situation as it is, and concede now and positively, that however crooked and unworthy our trail through life, it leads eventually towards a divinity unescapable? Free agency is ours regarding the path. We may turn to the right or the left, at every fork of the road. We may turn back, and loiter in the valleys of degradation when we might be climb-

ing, but sooner or later the spark of life revives, the yearnings of the soul become too strong to resist, and the things "of the earth, earthy," lose their allure, and the feet turn, with regret for time lost, to the upward climb, made oh, so much harder and more painful by unprofitable habits and memories!

" . . . But I have always had one lode-star; now,
As I look back, I see that I have wasted,
Or progressed as I looked toward that star—
A need, a trust, a yearning after God,
A feeling I have analyzed but late,
But it existed, and was reconciled
With a neglect of all I deemed his laws,
(Which yet, when seen in others, I abhorred.)
. . . And I can only lay it to the fruit
Of a sad after-time, that I could doubt
Even His being—having always felt
His presence—never acting from myself,
Still trusting in a hand that leads me through
All dangers; and this feeling still has fought
Against all my weakest reason and resolves.
And I can love nothing—and this dull truth
Has come the last—but sense supplies a love
Enriching me and mingling with my life."—Browning.

Attain we but to this consciousness, that God's love is the most powerful influence in the universe, and, consequently the greatest influence upon our lives, may we not come to see him and his loving designs everywhere—in every event, every individual, every truth—and, "seeing, believe"? Thus trusting, implicitly, that love which only designs and guides for our ultimate victory over wrong, shall we not "take heart of grace" and find comfort and encouragement in every sign along the trail?

AUDENTIA ANDERSON.

A Note from the Editors

The following article on Latter-Day Motherhood is the first of an important series which Sister Audentia Anderson has prepared at the direction of the Woman's Auxiliary for the young motherhood of the church. They will appear weekly in this column for some months to come, and it is planned to issue them later in book form as a convenient and readable text on the subject.

They are timely and well correlated, providing a much-needed collation of the best ideals evolved by the studious among ourselves as well as those in other circles who have made a study of this very important subject.

We hope our readers will bring this series to the attention of young mothers and prospective mothers, that the utmost good may come to all. They will appear exclusively in this, the official column of the Woman's Auxiliary.—EDITORS HERALD.

Latter-Day Motherhood

I. The Glance Forward

"Who can find a virtuous woman? For her price is far above rubies."—King Lemuel.

It takes but a casual glance over the conditions of the present day to convince one, that if virtuous women were scarce and "above par" in the days of the old Jewish king, their value to-day would be about out of sight. This statement does not concern itself with the meaning of the word "virtue" as applied to purity or chastity alone, but has to do with its larger meanings relative to strength, power, and efficiency, such as was evidently in the mind of the Biblical writer, who goes on to describe in detail, many of the excellencies of the rare creature he apostrophizes.

It seems astonishing, in the light of the advancement which has been made in education and human conservation, that so little attention has been, and is still being given to the proper preparation and qualification for parenthood—the highest

function and divinest privilege accorded to mortals. Everywhere and everyday, can be witnessed the mating of ignorant young people, who, in the course of time, will be called upon to care for the precious body, and immortal soul, of a child! What has been their opportunity to know how to intelligently perform this most important and sacred task?

A writer in a most excellent book on the subject of motherhood, tells of the extensive study in the schools and colleges of the land, of her mastery of Greek, Latin, and higher mathematics, but speaks deplorably of her total ignorance of the duties of parenthood until, later in life's experience, they were thrust upon her! She says she does not remember hearing a reference to motherhood during her entire college experience. When the time came that she was to become a mother, she bought all the books she could find which dealt upon the matter of the new occupation which was coming to her—kindergarten books, books on child psychology, feeding, training, and the like—and tried hard to become a wise and efficient mother in spite of her lack of definite preparation therefor. At that, she feels sure that the life of one of her babies could have been spared, if she had had the knowledge, when needed, that was her right to have, and which came to her through bitter experience. She feels, too, that much valuable time was lost through having to study to learn about the things necessary to successful motherhood, after its care and responsibilities were upon her—things she could have known long before that time.

It is to offer help along these needed lines to the young women of our church, that the leaders of the Auxiliary are arranging various courses of study. It is desired that these courses shall be of a nature to attract the mothers who need the study, and will impress them with the real need for light and knowledge along these subjects, in order that they may rear their children acceptably before God. This means that the little bodies shall be properly nourished, the little minds given their proper and wholesome bent, and the immortal souls be prepared for God and his eternity. A task for superwomen and supermen, is it not? But need it be a task too great for Latter Day Saints, who shall strive to have the enlightening of God's Holy Spirit with them continually, and they shall seek to understand his purposes, shall sense their divine mission, and shall, with all patience and love, contribute their mite to its complete fulfillment?

"An ounce of prevention is worth a pound of cure," is an old maxim well worth adoption by the parents of to-day. It has proven much easier to intelligently prevent undesirable complications than to correct them after they have appeared. This is as true spiritually as it is physically and morally, and it is to be hoped that parents of Latter Day Saint children shall become fully aroused to the duty of preparing the Zion's pioneers of the church, recognizing that the task becomes easier and more delightful as definite education along these lines shall remove many of the obstacles, and prevent many of the disasters and wrecks too common in the past.

Since contemplating the writing of these articles on motherhood, we heard an elderly member remark that God qualifies mothers to rear their children and that they should be spending their time in working for their children rather than in reading books about them all the time. You will smile at this we know, recognizing that it expresses the thought of a generation far in the rear. Thank God we have outgrown the idea that ignorance is the only condition of mind he can use as soil for his inspirational planting! Thank him equally for the light which is spreading over the world—light which is revealing the weak spots in human thought and enterprise, the cause for the sad failures of mankind!

"And this is condemnation—that light has come into the world, and man love darkness rather than light!" Are Latter Day Saints justified in preferring to shut their eyes to any light, and choose to continue to stumble along in the darkness of their ignorance or indolence? The shoddiness of a piece of cloth, indiscernible in the semi-darkness of a poorly-lighted shop, is revealed with certainty and distinctness when taken to a window, where the bright light of day streams through—in "condemnation"! So the methods of child-rearing, child-teaching, and child-nurturing followed by thought-

less parents, when examined under the white light of God's spiritual purposes for his people, often show defects and blemishes, which may be eradicated by proper thought, study, and prayer. A modern writer on the subject said: "It now seems about as rational for a woman to learn by experience with her own children to be a good mother, as it would be for a doctor to get his education merely by practicing on his patients. The time is coming when women will no more go into physical and spiritual motherhood unprepared, trusting to 'mother instinct,' than they will go into law, or medicine, trusting to their sense of right, or of sympathy with the sick, to guide them."

In the present series of articles, we have hoped to keep in mind the spiritual responsibility which rests upon mothers, and we present thoughts which will be of real help and encouragement to the young women of the church. We begin with the maiden, because it seems evident that to be well-born and well-reared, every child should have as mother, a woman who, from early training and right thinking, shall have ideals commensurate with her divine work as parent. That this inherent right of the child does not stop with the mother, we admit, and we hope to see the day when Christian men as well as women, shall see the necessity of understanding the principles of real parenthood, of child-nature, and of spiritual responsibility involved, to the extent that in study, in intelligent cooperation, and unity of thought and purpose, the desired objective may be reached by their offspring.

Beginning with the young woman, is not, as we know, really getting at the root of the matter. One cannot take a young woman and reconstruct suddenly her habits of life, her ingrained nature, her tastes and ideals (and these are the things which equip or handicap her for motherhood); to do that, one must go farther back, to her childhood, her infancy—nay, to the parents that went before her, the ancestors in the dim and forgotten past, and, in fact, the entire race of men!

We do feel, however, that thoughts which "inspire to do good," which cause a young girl to pause and contemplate a bit more seriously the meanings of her life, her relation to humanity at large, her oneness with the universe and unity with her Creator—these will, at least, have some influence for good upon her thought, her decisions, and the large events of her existence. If we can persuade her that the chances for a useful life, for a worthy passage through this sphere of action, will be greatly increased by a definite contemplation and understanding of the mission of motherhood in the world, we have not striven in vain.

In the words "latter-day motherhood" we see a field of expansive study before us—not only of the best revelations of the many organized forces in the world of to-day, consecrated at the betterment of the race, but of the responsibilities conferred by our latter-day gospel, which is one of hope, of love, of enlightenment, and of spiritual insight. We desire to be ever guided by the wonderful principles which have been committed to us in these "latter days," to the end that steady and upward development shall be made possible for those to whom our message shall come—those mothers who are trying to be mothers in very truth—earnest, devoted souls, who are striving to present their children, unspotted and unblemished, as worthy offerings to the Lord!

"Master, to do great work for thee, my hand
Is far too weak. Thou givest what may suit

Some little chips cut with care minute,
Or tint, or grave, or polish. Others stand
Before their quarried marble, fair and grand,

And make a life-work of the great design
which thou hast traced; or, many-skilled, combine
To build vast temples, gloriously planned;
Yet, take the tiny stones which I have wrought,

Just one by one, as they were given by thee,
Not knowing what came next in thy wise thought!
Set each stone by the master-hand of grace,

From the mosaic as thou wilt, for me,

And in thy temple-pavement, give it place!"

—Frances Ridley Havergal.

AUDENTIA ANDERSON.

Questions

Is "virtue" becoming obsolete? Why? and what the remedy?

What qualities did the virtuous woman of Proverbs 31 possess?

What does modern education of girls lack to prepare them adequately for life's most obvious duties?

When is the proper time to teach "mothercraft" to girls?

Why is "mother instinct" not a sufficient guide in rearing children?

What is implied in the term "spiritual motherhood"?

What should be included in an adequate and comprehensive course of study for parents?

What principles and habits should be trained into our young in order that they may be ready for Zion?

What instructions are contained in our books on the duties, mistakes, opportunities, and responsibilities of parents?

Mid-Term Queries

1. Have you a Woman's Auxiliary in your branch? If not, why not? If so, what is it doing, and how may its work be improved?

2. Have you an Oriole Circle? Does it include every eligible girl? If not, why not? If so, what are you doing to help those girls make their best development?

3. Have you a Temple Builder's organization? If not, are your young women interested in something you consider better? What? Why?

4. Have you a Boy Scout organization in your branch? Is its leader in touch with Brother McDowell, of Lamoni, the appointed supervisor of the activities of our young? What results have you observed?

5. As parents are you providing the necessary social activities for your children, including abundant amusement of a proper kind? As branch officers, what are you doing along this line for the young people of your flock? Are your methods holding them, and interesting them in the church? Why? How?

6. As church members, are you giving systematic religious instruction to your children in your homes? Are you leaving this entirely to the Sunday school, Religio, or other church departments? Why?

7. Have you carried out a health program in your home? In your branch? Community? If so, with what result? If not, why not?

8. Is there a group in your branch, including the deacons, seriously studying modern relief methods, and the Christ-like science of social service? If not, why be content to lag behind the times? If *awake*, what have you *seen, felt, experienced, visioned*?

9. As women, having received, or about to receive the sacred privilege of suffrage, how are you prepared to discharge its responsibilities? What are you doing to qualify as voters of this great republic? What reforms do you wish to assist in making? What wrongs assist in eradicating?

Replies to the above queries will be gladly received by the editor of this column. Address, Audentia Anderson, 5020 California Street, Omaha, Nebraska.

Jadadia Chendra Rose, of India has invited a crescograph. In it a magnetic lever, a needle, and a small mirror are combined with other elements in such a way that it gives a magnifying power a hundred thousand times as great as a high power microscope. A moving point of light represents the movement of a plant to which it is attached, in the process of growing, multiplied that many times. The result is that its growth thus becomes visible. It is expected that by the use of this instrument it will be discovered both that which increases the rate of growth, and that which decreases the rate of growth of a plant, and so that it will in the end be of great benefit to agriculture.

LETTERS

Follow the Ball

A sequel to the recently printed editorial on "Advance the ball." A letter to Elbert A. Smith.

Just a few lines to tell you how much I enjoyed your splendid editorial in the HERALD of the 11th inst. entitled "Advance the ball." When I say that I enjoyed it I really mean it. Having had my share of this great American game, I can appreciate very thoroughly what you endeavored to bring out in this editorial. The idea of the game is truly to "advance the ball" and nothing can be added to what you have already said:

I think, however, that the point that you are driving at can be very aptly illustrated by another motto or teaching of the football field. One of the things which is drilled into the football player from the first training period is "Follow the ball." You will always find a good football player right on top of the ball in every play, and many a game has been won by a player who had followed the ball closely and thereby managed to pick up a fumble and make the touchdown.

My idea is this. This football as an illustration of life represents to us the principles of Christianity and Latter Day Saintism that should animate our lives, and consequently if we are playing the game of life in the proper manner, we will never lose sight of this particular football. We will be constantly found where this football is found and we will be enabled to win the victory of life by this manner of skillful play.

This motto of "Follow the ball" I have for years believed a splendid one and in every way applicable to the game of life. Life is really a game and the man who gets the most out of it is not only the man who puts the most into it, but more especially the man who plays the game strictly according to rule. It must be played absolutely clean. There must be a certain amount of strength, of energy, of sacrifice and devotion put into the game. It must be expected that hard knocks will be received; but, as in the game of football, that wonderful splendid moment when the final whistle blows and the knowledge comes to you that you have won, that knowledge more than compensates for any sacrifices that have been made and any hard knocks that may have been received.

This idea could undoubtedly be amplified, but I have no doubt but that you have been able to see the idea in mind. Team work is essential. All must pull together in order to insure success, but the underlying foundation of all football successes and of all success in life in the real sense of the word is that found in the ability to "Follow the ball."

Faithfully and sincerely yours,

CHICAGO, ILLINOIS.

WILLIAM MURRAY.

In All Things God Was True

[The following letter from Patriarch John Shields was written in reply to a letter of condolence on the death of his son by drowning in Lake Kenogami.]

I thank you, dear brother, for your further expression of kind sympathy in our trial, which is increased by being unable to locate the remains. However, we believe that your prayers, with that of others have been answered on our behalf, and we have indeed received "comfort and consolation, as well as strength of both body and spirit," as you have desired.

You say: "We marvel that you have been able to continue in your church work, preaching and administering to the

Saints, while bearing up under the strain and anxiety due to your loss."

I will say, that when for hours I walked the rugged shores of Kenogami Lake to see if perhaps the body might rise to its surface or as I tended the fire for the men to come and warm at, as they willingly endured the wet and cold in their search, I have pondered over and again in my mind the thought, "Would it have been otherwise if I had remained home, and there cared for the family and their interests, and have sought to build myself up in the temporal way rather than have devoted myself as I have done to the service of the church?"

I can not say I heard a voice in answer, but as oft as I have asked the question, the answer to my mind has been, "Did not the Lord open up the way, and were you not wrought upon by his Spirit to enter the mission field when a priest in the church? Were you not soon called to the office of elder and the promises made to you in your ordination verified? When your children were small and needed a father's care as much as any time, were you not called to be a seventy? and later a high priest? and later still a patriarch? Were you not satisfied with your call each time? Did the Lord ever fail to give you words with which to confound the adversaries of his truth? Did he leave you in the hands of your enemies when surrounded by mobs? Did he permit you to suffer for food or raiment when there was not a dollar in the treasury of the district? Did he condemn you when you were unjustly dealt with by your fellow men?"

My answer to these and other questions had to be: "Just and true are all thy ways, thou King of Saints, and I thank thee, that thou hast counted me sufficiently faithful to permit me in the ministry of thy church, and thou canst do much better for my family, whether in life or death, than I possibly could without thee."

Very truly yours in appreciation of, and thankfulness for your letters.

Far West Stake

The First Saint Joseph Branch, by conference with general authorities, has imported Brother John Jerusalem Gospel Cornish from Saskatchewan to hold a series of meetings. He came in December, but because of the fuel condition was limited to Sunday services at the church and weekday cottage meetings, in which he pleased his hearers with his clear-cut, forceful gospel discourses. He spoke also at the second and third branches.

Accompanied by Brother E. F. Robertson, Brother Cornish held a ten-day meeting at Guilford. John came back to his old form again and the people found it impossible to withhold attention. Attendance was good and the people were stirred throughout that section, the general consensus of opinion being that they "never before heard so able a preacher in this town." He "makes it laughable at times but there is always a good logical point in his jokes." He went to Bedison to preach the funeral sermon—he did not preach a "funeral" mind you, Mr. Editor, but a funeral *sermon*—the occasion being the death of Brother Hans Froyd.

The First Saint Joseph Branch will hold a series of meetings, with Brother Cornish as speaker, beginning Sunday, January 4, to continue indefinitely. The Saints have been urged to attend and to bring others. We look for a revival of the people and hope for additions to our number.

The First Church choir is doing fine work. Their late singing of carols on Christmas Eve was greatly appreciated by Saints and friends. They will be ready to "sing the gospel" just as soon as Captain Hoxie gives the word to forward march. Hurry up, Albert, with the songs and the army regulations!

In a late letter to the stake president Brother E. F. Robertson said, "I am impressed that the first qualifications

for an officer in the church is a desire to *work*, and the next essential thing is to know how to go about it. We have some who are sufficiently educated, and who could make a good showing for the work if they only would, who lack the ambition to take hold and push. There are others who may not show so much grace and dignity in what they do but who are deeply interested in the work, and the Lord blesses their ministrations more."

Brother Salyards made a trip to Denver during the early part of December. He left R. S. Salyards, jr., and family better located and in good form to continue residence there, to which place the wife and children removed from Independence in October. Richard, jr., though obliged to give up studies at Denver University for a time and again take up and chase the cure, is in good condition and hopes soon to be able to resume his college work. He is improving rapidly. Brother Salyards, sr., spoke four times for the Denver Saints and appreciated their hospitality. They are doing well under the competent administration of brother E. J. Williams, the branch president.

We saw the following in a Denver store: "A Bolshevik is a person who believes in giving you anything he's got—and hasn't got anything. An I. W. W. is an industrial Worker of the World—who is not industrious, is not a worker, and does not properly belong in the world. A real American is almost any American who is neither of the above things."—Irvin S. Cobb.

The late tour of Bishop E. L. Kelley through part of the stake was profitable to the work and pleasing to the Saints. We hope to see Brother Kelley with us again to complete his labor among the branches, which was prevented by fuel shortage. He was well received and will be welcomed by the people at any time.

Brother Samuel Twombly held a series of meetings in the Maple Grove Branch, north of Stewartsville, in the months of November and December.

Brother V. M. Goodrich took charge of the Third Branch in the absence of the former. The latter baptized a young man from Iowa of late in the front of the First Branch.

The election of the First Branch Sunday School placed Brother H. D. Ennis in charge, as superintendent, and Brother Stone, formerly of Seattle Branch, as assistant superintendent. Sister Ruby Hitch was obliged to decline nomination as superintendent because of her husband's impaired health. She will help as before, according as conditions will permit. Brother Hitch, we are glad to say, shows some improvement.

The Christmas cantata and general exercises by the children of the Sunday school on Christmas Eve were very well presented. The children did well and the audience was pleased. Those in charge deserve credit for working up the program and furnishing the decorations.

Brother J. W. Roberts is busily at work, as usual, among the branches of the stake. He recently visited Ross Grove, Guilford, Delano, Cameron, and Far West.

Brother R. D. Weaver has been preaching of late at Trimble and Edgerton Junction. There is call for his labors in Richmond, Lexington Junction, and adjacent points.

It is a pleasure to note the steady upward trend reflected in the *HERALD* and *Ensign*. We are gratified to note improvement in the general conduct of our church papers. A very encouraging feature is the number of contributions from young people in various branches which manifest the necessary combination of brains, spirituality, and mental development—a combination devoutly and genuinely to be wished. Let the good work go on. The work is being more ably represented.

In conclusion, Mr. Editor, it seems to us that efficiency and initiative are demanded in every man and woman who forms part of the body of Christ. Can we ever get anywhere within sight of our high purpose without consecrated moral, and spiritual, and intelligent energy of the people called to be the children of God? Can we ever succeed without concentration and application by our membership in the various branches?

We are glad to see evidence of clear-cut organization and spiritual and mental development, which form a substantial basis for hope of success in the work intrusted to all.

The Independence Sanitarium

The following letter was handed us by a physician who had advised a patient to go to the Independence Sanitarium for X-ray examination and operation:

"About three weeks ago I called at your office, and you examined a lump which had appeared on my right limb. A few days later I came to the Independence Sanitarium, and had an operation. The tumor was given a thorough test in the laboratory, and Doctor Harrington assured me that I need not fear that it would return.

He also gave a very rigid examination for indications of tumor or cancer in other parts of the body, but found nothing.

I was greatly pleased with the kind, gentle, and efficient care bestowed by the nurses; and the skillful care, and truthful counsel of the physicians.

Christmas Offering Developments

The following items are extracted from news letters to our office regarding the Christmas offering, and should be encouraging to all who have striven so faithfully to maintain our record as consecrated givers.

Macon, Missouri, set their mark at \$75, but reported recently they had about \$113 and still at work.

Saint Clair, Sunday school, in Michigan, had \$2.60 a member when last heard from. They used a clock of home design to record their progress.

Second Detroit has something over \$3 per member, an addition to \$200 voted for church debt.

Sister Luda E. Smith, of Mason City, Iowa, reports \$9 as a result of the children saving their pennies.

Middletown, Ohio, with a membership of about 100, had about \$500 on hand at last report.

Spearfish, South Dakota, had about \$100 by the middle of December.

Walthill, Nebraska, with a membership of about 32, had \$49 and was trying to raise it to \$60.

Fennell Sunday school, near Fort Towson, Oklahoma, had \$56, with average attendance of 25.

Saint Mary's Ontario has gone over the top with \$132.75 and expected to reach \$250.

ARTHUR W. SMITH.

Responses to Greeting

Your letter addressed to the General Conference appointees received, and I assure you it warmed my heart as I read its greetings. It breathes the fragrance of the splendid fraternal spirit, which must reach the soul of all those to whom it is addressed, and will prove a stimulus to the faithful servants of the Christ and his church. I thank you all as a council for this cheering message at this Christmastide.

The year now waning has been to me the most joyous I ever spent in the Master's service, and I feel sure I have found the secret to this experience.

I have been enabled to throw to the winds cares and responsibilities which I have hitherto tried to carry, which belonged to others, and thus have been enabled to give more close attention to my work and its responsibilities.

I am assured God the eternal Father holds the reins of government pertaining to this his work in his own hands, hence as an infallible guide, will lead all who are loyal to him and his work to victory.

May the New Year dawn upon the church full of hope

and assurance, with the star of promise ever bright before us.

With the season's greetings, very sincerely your brother in Christ.

(Excerpts from letter to Presidency from Richard Bullard, December 22, 1919.)

May I send greetings of this time-honored and custom-endear'd season, in response to your very fine and feeling letter of greeting received to-day? Please accept my hearty good-will to you personally, and also in behalf of the quorums, represented in your good, and very worth while, greetings to the General Conference appointees.

If the thoughtful words of your letter find as pleasing responses in the hearts of the brethren as at the instance of your kindness leaps within my own, surely your good cheer is a very contagin, spreading, and spreading afar, and all to the increase of good deeds. And I am very sure that it is so, and that all the brethren who receive your letter will feel the same; for good souls are never unresponsive to good, even though they may not find occasion to say so.

May our great King, in whose honor Christmas festivities are given, continue to delight much in the unsullied royal commission he has given you; and may he bear with our infirmities, and rebuke us all sharply upon every very probable occasion of our deserving, and at the last give us, as brethren, a place in joint heirship at his right hand, is my prayer.

May the expiring year bequeath to you, not only its measure of happiness which is composed of the knowledge of work well done, but also its wealth of experience with which the new born year may be the more enriched, and by the means of which happiness may continually abound.

This is my most sincere wish and good will to you and to all your associates in the most high calling of the gospel, for this joyful season.

(A letter from James E. Yates to the First Presidency, December 25, 1919.)

Your seasonable greeting, reaching us this morning, was surely appreciated, and some of the things referred to in it have been fully realized the past year. Disappointments and regrets have been among our experiences.

But in spite of the fact that these things have come, the past year has been one of the most satisfactory years of my ministry. Thousands of people have listened to the word of the Lord, in the house of the Lord [Kirtland Temple]; day after day have I ministered in the old place of sacred memory, and in addition to that it has been my privilege to minister in many ways to those creatures less fortunate than myself.

I have enjoyed a wonderful degree of spirit in my ministrations and truly the year's work, when viewed from our present position, makes us feel that we did what we could, from the early hours in the morning to the closing hours of the day our hands and our head were kept busy, and God knows it was not for any selfish motive, or purpose, but for the good of all.

I realize that there is no room in the gospel of Jesus Christ, or in the hearts of any of his ministry, for selfishness, for that naturally brings a state of callousity which impairs the better judgment of the individual, and makes pigmies of the otherwise giants of the kingdom.

[Extract from letter of A. E. Stone to the Presidency, December 19, 1919.]

The invention of the marimeter will possibly do away with the heaving of lead at sea to ascertain depth. It works on the principle of the echo. The sound is sent from the keel of the ship to the botom of the sea, coming back as an echo, the time of both being automatically recorded on a dial. Knowing the rate of speed of sound waves in salt water, the depth is readily estimated. With the use of this instrument, four soundings can be made in a minute, and thus it is much more rapid than the older method.

A Letter to the Bishopric

We quote below from a letter just received from a brother in the Northwest.

"Inclosed find draft for three hundred dollars (\$300) which is about half of what I owe the Bishop or church for this year. You will see by your record that I promised to give to the church what I made above expenses for two years. The Lord has prospered us this year that we have made about \$600 clear, though I have not got an exact account as I have invested the income in young cattle and am not able to send all the money at present but will send it as soon as I can get it gathered up. I think that will be next April or May.

"Dear brother, I did not expect to be able to send so much when I signed the paper you sent me but we believe the dear Lord has blessed our efforts so that we are or will be able to place \$900 in the Bishop's hand in two years which is above our expectations."

What a splendid result could be accomplished if every member of the church would be actuated by the same unselfish motive and consecrated desire that has prompted our brother in this action. This brother is working for the Lord in his every day affairs just as much as the man who is devoting his life to ministerial activities. We are hopeful that this spirit shall become contagious, and that many may be led to thus assist in the Lord's work.

It requires faith to step out as our brother has. Are you ready to follow his lead?

Sincerely yours,

BENJAMIN R. MCGUIRE.

LAMONI, IOWA, December 26, 1919.

Editors Herald: The year is almost at a close and as we reflect on the work done, it makes us feel that during the period just past the Lord has abundantly blessed us in our efforts to reach the honest in heart in Utah. While we cannot point to hundreds having come into the fold, we can and do sense that some who do love righteousness and peace have accepted the pure gospel of Christ.

Our forces have been small, but most of the time has been spent in the active work either preaching on the street, in halls, or church edifices, or talking the gospel in the homes of those who were willing to listen. There are many who are honest and want the truth, who in the due time of the Lord will break off the shackles that have bound them these many years, and find joy and freedom by accepting the truth. The time is not far distant when a change must come. Agitation is a splendid thing, and after a long and hard conflict the fruits will begin to appear. We think we can see the breaking of day to many who are and have been enslaved in priest-craft.

Our experiences on the streets of every town in which we held services in the valleys of the mountains, convinces me that men and women are ready to listen to our message. It is no longer a question of getting people to come out and listen for at least two or three hours. Hundreds have stood for that length of time while our missionaries have propounded the "differences". After each service an opportunity is given for the people to ask questions and many avail themselves of that privilege, so that in some cases the meeting does not close until after the midnight hour. We hear remarks that indicate some have the kindest of feelings for our work, but others are embittered against us.

During the month of November, in company with Brother Ammon White, we held a series of meetings in Herford, Oregon. We expect to see some gathering into the church in that vicinity in the near future. Brother and Sister Penrod and family have made the name of Latter Day Saint honorable in that place. They took care of the missionaries, and are alive to the work. We could mention other Saints living in that section, who are also an honor to the name they bear, but space forbids us doing so.

Eastern Oregon presents a splendid field for missionary work, as well as Idaho. The demand for workers has been

greater than we could supply. Looking at the opportunities that present themselves it causes us to feel that we need many more to help carry the gospel to a dying world.

It affords us no small degree of pleasure to see some of our bright, energetic young men and women preparing for usefulness in the church. Some have felt that it was a mistake to place these young people in Graceland for a proper course in religious instruction. It seems to me that the church can do no better work than to provide proper equipment, in giving to those who are to become our standard bearers in the future the necessary instruction so that neither the individuals or the church will be embarrassed by their not having a knowledge of the church and what it stands for. I speak from experience. Many of us who are now in the field were taken from the farm, workshop, and factory and as a result were sadly handicapped in our work. It has taken some of us years to learn that which might have been given us in a few months. It has not only taken us years to gather this information, but many times it has caused us to almost cease the conflict and many bitter experiences that might have been otherwise prevented had we been given the proper attention. No Latter Day Saint can afford to begrudge the time and money it takes to give to our young men proper training.

The church in the past has asked of its representatives to go out and meet the scoffs and sneers of the world, and some of those who were well informed in the wisdom of men, without properly providing those called to meet the issue with the necessary weapons. It is true God has sustained us in a very large measure, but who will say we could not have done even better had we the opportunity of qualifying as our young men do to-day? I am thankful indeed that we are now giving those who desire to be of assistance in carrying the gospel message to mankind, an opportunity of acquiring knowledge that will make them even more efficient as representatives of the Master. Recently, as I was in the class room of those who are training for missionary work and could see the earnest, sincere expressions on the face of each, I lifted my heart in praise for such a body of young men who were ready and willing to lay their lives on the altar of service, and thank the Lord for them. We expect to hear from these as well as other of our boys in their future work in the church. It is true I have wandered far from what I intended to say when I started this letter, but I have no apology to offer for what I have said. It makes me feel sad indeed when I hear any opposing such a noble work that the church has undertaken in behalf of its future representative men. The Spirit of Christ is a mighty force in converting men as well as equipping them for gospel service, but let us never forget that God will never do for us that which we can do for ourselves. If we refuse to use our talents the Lord must refuse us that which we have the potential powers within us to acquire.

We rejoice to see the onward progress of the work, and may the day hastily come when the honest in heart will gather out preparatory to the coming of the Lord, is our prayer.

In the conflict,

L. G. HOLLOWAY.

[T. J. Elliott, of the presidency of the Kansas City Stake, writes the First Presidency as follows]:

We are pleased to submit an outline of report, mentioning some details of the work in the Kansas City Stake for the past quarter.

Since the consolidation of the branches everything has been working harmoniously. At our stake conference we made appointments of the men who preside as pastors over the different churches, and we believe they are giving very good service at the present; and with our help and direction we think the churches can be developed more rapidly under the new rules adopted.

We, also, have been successful in placing at the head of our different auxiliaries, active people who can represent the work and successfully supervise it as its different needs

AT THE OFFICE

Our local bank has received the following letter from its Chicago correspondent, and suggests that we advise our Canadian patrons of the heavy discount and consequent loss, requesting that they remit by post office money order or drafts drawn on some bank in the United States. We feel that all we need to do is bring this to the attention of our Canadian friends, and they will save us unnecessary loss and inconvenience in the matter of converting Canadian checks, drafts, and currency into United States money. The letter from the Continental and Commercial National Bank of Chicago, is as follows:

"Owing to the abnormal conditions which at present exist in the foreign exchange markets, Canadian funds are now costing \$150 per thousand to collect.

"Because of this excessive discount and the violent fluctuations in the market we regret that we are compelled to handle all Canadian items subject to adjustment after final payment. As such items received from you are paid we will send advice of the charge thereon, which will represent the actual cost of collecting.

"We assure you that when conditions become normal it will give us great pleasure to take care of this business as heretofore."

We received a minimum carload of print paper this week, representing an investment of over two thousand dollars. We also placed orders for one car of print to be delivered within forty-five days and a car of book paper for delivery in four months.

For the first time in three months we are able this week to get some of our tracts on the presses, which have been running overtime for that length of time.

We want an experienced linotype operator at once. Might also take on an apprentice if we can find someone who can learn quickly and become thorough.

Our viewpoint is necessarily different from yours. We are on the inside of the business and therefore have special opportunity to know what is essential to its success.

The Herald Publishing House is your business—rather it belongs to all of us joined together—it is our business. Our sense of honor and of responsibility to fulfill our trust compels us to see that individual obligations to the group are fulfilled. Please don't be offended when we refuse to

require. This has taken some time, but we have moved slowly, and yet have tried to move with precision so if we had the endorsement of the conference we could be sure the work would be successfully carried on.

Our last stake conference was the best we have held in the experience of the stake. The concluding service Sunday night, our auditorium was crowded to its capacity. We have been working assiduously to develop an interest in our stake conferences, and are happy to say that the Saints have responded and now realize that these sessions are theirs and their active participation is necessary for the development of the whole work.

We are proud to note that our stake membership has passed the 2,000 mark. Our report showed a gain of 199, net gain of 125, the present number being 2,057.

Also, a motion prevailing looking to the further and thorough advertising of our church work, giving the stake proper representation, having a full list of the church officers, the church office, etc., listed in the city telephone directory. Another resolution prevailed requiring the advertising of all our church locations in the Saturday evening papers, both the *Kansas City Star* and the *Kansas City Post*.

MISCELLANEOUS

Convention Minutes

NORTHEASTERN ILLINOIS.—Religio, December 5, at church corner Sixty-sixth and Honore Streets, Chicago. Much encouragement was given by the cooperation of local and district officers. Most of the former officers were retained for the ensuing year. Delegates to the General Convention elected. Adjourned to meet in June, at Deselm, Illinois, date to be announced later. Mary L. Ballard, secretary.

Conference Notices

Seattle and British Columbia with Seattle Branch, February 14 and 15, 1920. Religio and Sunday school on 13th, 10 a. m. and 2 p. m., respectively. It is requested that all having performed ministerial work within the district, other than that in the capacity of a branch officer, will report to the undersigned immediately after December 31, for the six

do anything that may possibly jeopardize our common interests.

What is a Refund Check?

It is a form of remittance made to purchasers to cover small balances due them on individual orders.

Because no concern that sells goods in small quantities to a large number of customers can afford to carry individual customers' accounts on ledgers.

When Is a Refund Check Issued?

Every time an order is received for which the remittance exceeds the value of the goods shipped or ordered.

This means that no two orders are combined on our books. Each is treated separately and without regard to the other.

What is a Debit Memorandum?

It is a notice to customers of balances due us on orders filled.

Why is a Debit Memorandum?

In the main, for the same reason that a Refund Check is. We do not open up individual customers' accounts on the ledger.

When is a Debit Memorandum?

Every time goods are ordered that are not fully paid for at the time they are ordered. This means that you may receive several debit slips showing the several amounts due us on your several orders. We do not combine the amounts in one debit.

If you do not remit the balance due us in a short time after your order is filled, we will keep on reminding you of it until the amount is paid.

Thanks to those who do not ask us to do what they do not ask Sears Roebuck and Company, or Montgomery Ward, or any other mail order house to do.

Listen! Two thirds of the orders we have placed with other supply houses during the last year have been returned to us marked, "Out of stock. Will ship as soon as convenient."

This is a sample only of a multitude of obstacles that are encountered to-day in business circles.

Don't forget that business houses are run by men, not angels. All men are fallible.

Thanks.

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months ending on said date. It is expected some of the traveling ministry will be in attendance, and it is hoped all will make special efforts to spend an enjoyable time. Frederick W. Holman, secretary, 3631 Whitman Avenue, Seattle, Washington.

Coordinated conference of Clinton District, at Nevada, Missouri, February 20 to 22. Mrs. A. C. Silvers, secretary.

Kirtland, at New Philadelphia, Ohio, February 14 and 15, 10 a. m. A. R. Manchester, president; John W. Topping, secretary, 683 Broadway, Akron, Ohio.

Northeastern Nebraska, at Omaha, February 7 and 8, at Twenty-fourth and Ohio Streets. Jay Leeka, secretary.

Portland, February 21, 10 a. m., in Saints' church, Portland, Oregon, East Seventy-sixth and Irving Streets. N. T. Chapman, president.

Little Sioux, with Woodbine Branch, February 8 and 9. Prayer service 9.15, preaching at 11. It is hoped a goodly number will attend, and bring the Good Spirit with them. Joseph Lane and Fred A. Fry, presidents.

Alabama, with Pleasant Hill Branch, March 6 and 7. J. R. Harper, president, McKenzie, Alabama.

Fremont, Iowa, District with Glenwood Branch 11 a. m., January 31 and February 1, 1920. Delegates to the General Conference are to be chosen, besides other important business. We hope to see all the branches well represented. The auxiliary conventions will convene as usual 2.30 p. m. the Friday preceding. T. A. Hougas, president.

Northern Kansas, at Alexander, February 14, 10 a. m. and continuing over Sunday. Mail all reports to T. W. Curtis, Alexander, Kansas. It is the intention to follow conference with a series of meetings conducted by outside speakers not resident in the district. J. B. Ansley, president.

Southern Missouri, February 28 and 29, Thayer, Missouri, Sunday school convention on afternoon of 27th. All expecting to attend are requested to notify by card or letter G. A. Dav's Thayer, Missouri, so accommodations may be made for all. A large attendance is desired, as some very important matters are to come up. Send all reports with dues to undersigned a few days before conference. Benjamin Pearson, secretary, Tigris, Missouri.

Convention Notices

Northeastern Nebraska Sunday school at Omaha, February 6, at 10 a. m. Church located at Twenty-fourth and Ohio Streets. Anna Hicks, secretary.

North Dakota Sunday school, at Fargo, North Dakota, February 7. Gladys Darling, secretary.

Spring River Sunday school, Pittsburg, Kansas, February 13. A. C. Silvers, superintendent; Marie Sheppard, secretary, Joplin, Missouri.

The Bishopric

Christmas Offering Returns. Australian Sunday schools will please send their Christmas offering to Bishop George Lewis, Metcalf Station, Wallsend, New South Wales, Australia, while the Saints of the English Mission will please send their Christmas offering to Bishop Roderick May, giving each of these brethren the name of the Sunday school as you wish it to appear in the *Blue Stepping Stones*.

Saint Louis District. Owing to the many duties devolving upon Brother Russell Archibald, he has felt under the necessity of resigning from the work as Bishop's agent, and we hereby appoint as his successor, Brother Walter L. Wehrli. He has the confidence of the Saints of the Saint Louis District, and his experience will qualify him for this work. We feel assured that with the diligent efforts of Brother Wehrli and the undivided support of the Saints that pleasant sur-

prises may be in store for the district as to its possibilities along financial lines.

Brother Archibald has served long and faithfully as the Bishop's agent of this district, and with his retirement we desire to express our appreciation of his cooperation with, and support of, this department of the work.

Sincerely yours,

B. R. MCGUIRE,
Presiding Bishop.

The Church Recorder

To All Branch Clerks: We desire again to call attention to the proper way of sending in your old branch records. Under no circumstances should they be sent by mail unless the sender pays first-class postage. It matters not what the postmaster in your place says about it. Every record which reaches Independence is marked up with the amount of postage due if only parcel post rate has been paid by the sender. Therefore, always send in by prepaid express or else pay first-class postage on your book. This department has already paid out a considerable sum of money for those who have failed to observe this instruction.

Further, we wish to ask that any branch which has not received the new loose-leaf branch record and forms, will please notify us at once, giving name and address of branch president or clerk and the number of names enrolled in your branch, and we will be pleased to supply the new record immediately.

DEPARTMENT OF STATISTICS,

F. A. RUSSELL,
Recorder.

Religious Education—Graceland College

The question has been raised as to the reason for the early call by the President of the church for applications for enrollment in next year's class in Religious Education in Graceland College which will begin its work in September, 1920.

This early call is due to the fact that it is expected to submit, during March, all applications to the committee appointed by the First Presidency to pass upon them so that the committee's recommendations can be forwarded to the Joint Council for final action during the annual conference in April.

In view of this plan those interested or those who know of others who should be interested in making this very important preparation for the Master's work are requested to communicate at an early date with The President, Graceland College, Lamoni, Iowa.

Help Wanted at Church Homes

The church needs on its farms connected with the homes for the aged and Children's Home two or three energetic and capable men who have had experience in farm work, particularly the feeding and milking of dairy cattle, who understand or can readily learn the keeping of records and work reports and who like farm life.

To those interested in the temporal side of the redemption of Zion, who are qualified for this line of work and desire to have a part in the advancement of the cause, this is your opportunity.

For further information write to Floyd T. Lesh, Farm Manager, 802 West Main Street, Lamoni, Iowa.

List of Delegates Omitted

On account of the many demands on the space of the HERALD, the editors have been observing the rule of not printing the names of delegates for Sunday school and Religion districts to the General Conventions. These are so extensive on account of the basis of representation that to publish all of them would overwhelm us. Names of delegates to General Conference will be published, if district secretaries feel they have no better facilities for notifying those elected. But a personal letter is often more effective.

"Some people make their money go a long way, while others experience considerable difficulty in letting it go at all."

NEWS AND COMMENT

CHURCH NEWS

A letter from Heatherdown, Alberta, says Brother J. D. Stead has held some excellent meetings, beginning November 23. Conditions were unfavorable on account of threshing and bad weather, but a great deal of interest was stirred up, and the community has had abundant opportunity to hear of the gospel.

Plans are under way at Graceland College for the annual oratorical contest, which for the past few years has been held at General Conference time. Evidently a goodly number will try to gain the coveted honor and receive the reward of an annual scholarship. Some interesting definitions of religion, salvation, and faith were evolved in the religious education class recently and are submitted for publication elsewhere in the HERALD columns. In order to secure a consensus of opinion of the colleges of the United States regarding the proposed League of Nations, Graceland, along with the other colleges of the country, has been requested to express its opinion on the question by vote of the student body and the faculty. The vote will be on the 13th. Heman Hale Smith is delivering chapel lectures on the subject, in order to give everyone a clear conception of the issue at stake. The local photographer has been busy recently securing a large number of pictures of students, singly and in groups for the college annual, *The Acacia*, which promises to be better than ever this year. Frederick M. Smith is to deliver lectures soon at the college to the religious education class on "Revelation," and much interest is manifest.

Heman Hale Smith recently lectured in Chicago, Plano, and Kewanee on his return from a trip to Chicago and Cleveland. His wife and two children have located in Kansas City to provide medical attention for their eldest son who has throat trouble as a result of diphtheria. In Chicago he attended important meetings of the Association of Labor Legislation, and in Cleveland meetings of the American Historical Association and the American Political Science Association.

On Monday evening, January 5, the Lamoni Order of Enoch held its annual meeting for the election of officers. The four trustees whose term expired, A. Carmichael, J. F. Garver, C. E. Wight, and J. E. Anderson, were all reelected for a three-year term. The treasurer's report shows—assets of about \$12,800, and liabilities of \$900; leaving a present worth of over 11,900. The Order of Enoch has not been so active the past year and a half, awaiting the decision of the bishopric as to in what way they desired it to function. Still expenditures were made that exceeded \$1,400. The Order first started the mill in Lamoni, which was later turned over to the bishopric, on their request, as part of the storehouse.

The Periscope in *The Gospel Standard* for October states that they were expecting Apostles Rushton and Hanson at an early date. We have not been informed, however, if they have arrived in Australia. They expected, however, to go on directly from Papeete December 1.

Elder William Kelso, President of the Higbee, Missouri Branch for over sixteen years, was accidentally shot on December 27, and instantly died. He was very well thought of in the community and the local paper devoted nearly two columns to him—his life and high character.

Apostles J. F. Curtis and R. C. Russell have started on a missionary tour of Alabama, Florida, and other Southern States. Apostle Griffiths is to visit Salt Lake City, Denver, and other western points.

Associate Editor S. A. Burgess went to Des Moines on the 9th, where he is to lecture on one of the dates of the lecture

course they have provided, and address the priesthood of the branch.

FROM THE BRANCHES

Lamoni, Iowa. The branch sustained the stake presidency as the presidency of the branch at its recent annual meeting. It was decided to hold business meetings quarterly instead of monthly. The joint system of having each organization elect an auditor for auditing all local church accounts was abolished, and the branch president and the heads of the auxiliary departments are to appoint one auditor each year. A budget of \$3,600 for branch expenses for the coming year was adopted, and it is planned to secure cash and pledges for the amount early in February. The group or district system of priesthood work continues and with some modifications in attitude and understanding will be pushed harder than ever this year.

Waterloo, Iowa. The branch was visited recently by Brother and Sister Fisher, of Nashua, Iowa. She is editor of the All Outdoors Department in *Stepping Stones*. One eighteen-year-old girl was baptized recently. The young people as a whole are enthusiastic and loyal. The Orioles are to have a New Year's party January 1, all the young people being invited. The branch is only a little over a year old but has secured two lots and prepared a cozy little church. God is given the praise for making this possible.

Burlington, Iowa. Two Graceland students, Clara Williams and Jennie Kunz, spent the holidays at home. F. M. McDowell, of Graceland, spent the 28th here and was kept busy. He addressed the Sunday school on some of the essentials of teaching, lectured at the morning hour on "church problems," had a round table on social work at the Religio, and lectured in the evening on "Religio and the social crisis." His visit was thoroughly appreciated. The district bishop, George P. Lambert, attended prayer service here on the 21st. The Woman's Auxiliary is beginning active work in the relief and service work and report interesting monthly programs.

Buffalo, New York. The harvest home festival during Thanksgiving week brought a number of new friends to the cause. T. W. Williams and J. E. Bishop spoke, and during the time the largest crowd in the history of our church attended. The church was bountifully decorated with fruits, vegetables, and flowers. Following this, Joseph Luff and

Important Work on Sunday School Lessons

(Continued from page 28.)

proached with open mind, and in an attempt to ascertain the essential principles. Particular topics were also referred to special committees, to make our work as adaptable as it can be to our special need.

Sunday school work is of great importance to the church. What is studied in this course is religious education and Sunday school work does much towards making the citizens of the church and of the kingdom of God. It is a work of great responsibility, and one which should receive the best interest of the church officers. It is quite probable the work will be extended to include one year prior to the beginner grade, and it will also include the arrangement of adult classes for advanced study afterwards in teacher training, Bible research, church doctrine, the Book of Mormon, church history, missionary class, a review of the fundamental principles, and other topics of special interest.

One of the greatest needs at present is for competent teachers who are prepared to handle the work of the Sunday school. And the board especially urges upon the executive council that immediate steps be taken to provide better qualified teachers. This does not mean the removal of the present teacher, but a more earnest effort for their training and preparation for class work.

G. Wellington Robley held a series of meetings, the latter also holding a series of cottage meetings during the week. All these were extensively advertised through the mail, street car signs, and from house to house. We hope they will come again. The ladies of the church remembered the Children's Home at Christmas time by sending a Christmas box. Elder William Landes, of Niagara Falls occupied on the evening of the 28th. B. R. McGuire and wife dropped in to see us. A number of our members attended the conference and church opening at Sherrill. We congratulated Brother Mesle and coworkers on the good work done.

Gulfach Goch, South Wales. The branch is without a place of worship as the place they were using has been sold. About fifty attend the Sunday school. The Saints were disappointed because President Smith did not visit the British Isles, believing much good could have been done. There have been three weddings in the branch: Rees Jenkins and Catherine Allen, J. G. Jenkins and Beatrice Maud Allen, Samuel Beachman and Jennie Jenkins. Some conditions are very discouraging, and an appeal is being made to the authorities of the church for special consideration of the situation in Wales.

Toronto is still in the struggle. Last night at the "Allen," Brother Williams preached to a large, attentive audience, including about seven hundred nonmembers. Subject: "The world's will." A masterly effort. The deity was presented in a new light standing just behind this shadow projecting his will into the world that man through experience might learn to say, "Not my will but thine be done." G. E. Harrington, district president, was the third elder on the platform. Despite Toronto's "special feature" (smallpox: 2,000 cases), Joseph Luff has appeared on the scene. We wish him luck.

Fayette City, Pennsylvania. Elder Alma Booker, district missionary, recently finished a series of meetings in the community, baptizing two, and more greatly interested. R. H. Winship, district superintendent, has organized a School near Belle Vernon. Richard Baldwin was a welcome visitor not long ago.

Joppa, Illinois. Elder F. L. Sawley, of Springerton, has just closed a series of meetings lasting ten days at this place, where he had splendid interest and good attendance. The Saints are alive to the work and the work moves. Sunday school, prayer meetings, and preaching services are held regularly. Brother Sawley is doing a fine work and it is hoped he may find it possible to return. T. C. Kelley gave a

passing visit and preached three welcome sermons. About sixty per cent of the members of the branch are tithe payers, and the Christmas offering looms large. L. M. McFadden came by on his way home from Kentucky and Tennessee District. We are always glad to see the elders and have them preach.

THE WORLD AT LARGE

President Wilson has deferred the railroads back to private ownership until March 1. The reason for this step is to allow sufficient time for the passing of remedial legislation necessary to the transfer.

The railroad administration has ordered grain to be put ahead of all other commodities in the movement of freight from the West and Northwest. This has resulted in a lower market in Chicago, but in a better market to the farmers. But a lower price is better than no price, and seeing the grain rot.

The Presbyterian, making comment on the Interchurch Conference states that they are a very fine company of people, moral, cultured, and devoted to their question, but they state that the conference must mean big expense without commensurate results, and adds:

"We cannot speak so highly of the program. It appeared to be a great promoter's scheme incapable of execution. It is too general and inclusive, and becomes unavoidably superficial and erroneous. It substitutes petty details for principles. Political interests supplants spiritual necessities. Economic theories take the place of great Bible facts. The whole program takes on the appearance of an attempt at world management rather than the proclamation of God's way of saving and upbuilding men. There is always a danger when a few men try to manage too many things, and world-management belongs to God alone."

The United States Supreme Court, on January 5, handed down a decision upholding the right of Congress to define intoxicants, and to prohibit by law the sale of any beverage containing one half of one per cent alcohol. This practically settled the subject of constitutionality of prohibition for the United States, though the decision was by a divided court—five to four. The decision before the holidays concerning the Wartime Prohibition Act was the unanimous decision of the Supreme Court.

A survey is being made in Omaha by the Lutheran Church, who will canvass every member. It is stated: "The laymen of the church will do this work, going forth by twos as did the apostles of old."

THE SAINTS' HERALD

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LAMONI, IOWA

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, JANUARY 21, 1920

NUMBER 3

EDITORIAL

Receiving Revelations

The ideals of the church are clearly set forth in the following statements of President F. M. Smith at the Independence stake conference, October 6, 1918.

At a certain time of my life it became necessary for me, especially since I was asked to accept a position that is unique among all the organizations of the world, to give considerable thought to this question of how God shall reveal himself to his people. There was a disposition at one time on my part to limit God as to how he should reveal his will. But I passed this point and have been able to say, If thou, O God, art desirous of revealing thy will to us, or to me, be it far from me to say how. If it be that thou desirest to write across the arch of thy heaven those words that thou shalt see fit to transmit to thy people, then give me the wisdom to read. Or if thou dost choose to manifest thy power in the thunderous tones that thou art capable of giving, so that they will ring through all the arch of heaven, let my ears be open. Or if, in the still, small voice that comes from within, thou shalt choose to reveal thy will to me, then let thy Spirit attune my spiritual ear to the reception of thy word. Or if thou dost choose to utilize those powers with which thou hast by nature endowed me, quickened by thine own processes of development, to transmit through them the message that thou hast to give to thy people, then my pen shall be ready. Or if thou dost choose to bathe my soul in thy Spirit until my spiritual vision shall behold what thou dost desire thy people to accomplish, even then shall I endeavor as thy instrument to transmit the message to thy people.

Strange to say, at times the very last of the ones that I would have believed probable, in trying to express his will through me to this people is the one he has chosen to use; for I have felt that quickening of spiritual vision until my spiritual eyes were enabled to see almost as a panoramic vision extending over the years yet to come, not in detail, but in one grand, general ensemble, the work to be accomplished by this people. And when I have thus seen the work yet to be done spread out before me, I have been at times suddenly turned from contemplation of these splendid things, and with my own natural eyes and powers have looked upon the work already done, I could not but exclaim, "How long, O Lord, how long!"

So, when there arise persons claiming that they have had the will of the Lord revealed to them, that such and such is wrong in the church, and that such and such would be right, the safeguard that God himself has placed before you is always available for your protection, and you have the right, and not only the right, but the duty to weigh that which shall come, and be alert to the fact that God will reveal himself in the way that pleaseth him best; but always and at all times shall that will be in harmony and consistent with his revealments in the past, however they may have come.

So we still stand for one of the fundamental ideals of the church, and that is not only belief in God, but a sure and secure belief that God will reveal his will to us, and speak to us in our own language and in his own way.

President Smith at Graceland

President Frederick M. Smith spent four days of the past week in Lamoni, addressing the missionary class five different times, the whole college at assembly twice, and the church membership at the church building on Thursday night. In all he spoke some eight times. The meetings were open to the public, and several from town took advantage of the opportunity to attend. We are informed that President Smith intends to return later to deliver at least two lectures on revelation, its necessity and its mode.

But he took occasion in one lecture to the college assembly, to emphasize that the highest inspiration comes in the course of intelligent development, and as a result of the most thorough preparation we can make; that it represents the highest manifestation of the powers of man.

He emphasized also, one morning, to the missionary class, the great necessity of revelation in the church, and the great necessity of the church with revelation to the world. And again emphasized his clear position on the subject. As we understand it, his position is, that the highest inspiration does not come through making the mind vacant, and going into a sort of a trance, but that revelation comes when a man is concentrating his best intelligence on the solution of the problem before him, and the spirit of God reaches down and illuminates his intelligence, so that he receives, whether by audible voice, by vision, or by a more direct means of communication, knowledge from God. Such is received when his critical faculties are at a maximum, and it carries with it the fullest conviction of which the intelligence is capable.

His address at the church was upon Zion, its necessity and what it means and a rousing call to prepare. His addresses to the missionary class were principally upon the church, its origin, organization and administration. These were assigned topics by the committee that outlined the course.

In the college chapel he discussed the necessity of thorough and critical preparation.

It is difficult in a few words to convey the deep spirit of consecration and of devotion that was manifested in his work.

Two Editorials on Moving Pictures

In this department will be found two editorials this week which discuss phases of the moving picture propositions. These were written independently of each other, and both being completed at the same time, the assistant editor acted as judge as to their respective merit and sent both of them in for use this week. They are sufficiently alike yet sufficiently different, to merit a careful reading.

Can the Church Use the Picture Machine?

The violin was not of the Devil; it had merely been prostituted to the Devil—Howie redeemed it. Have we grace within ourselves to redeem the motion pictures?

The use of the picture machine in the service of the church, and particularly in church buildings dedicated to divine service, has elicited some discussion. It might perhaps be a subject that some would like to take up in The Forum.

One active missionary in a western field has written the Presidency and Twelve petitioning them to take steps to ar-

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range and provide motion picture films and stereopticon slides for use in missionary propaganda. He suggests as subjects: early church scenes, scenes from South America, Central America, and Mexico, illustrating archæological evidences supporting the Book of Mormon; and pictures of our present-day church institutions, church leaders, etc. Some recent gatherings, such as the one at the Kirtland reunion during the past fall, were filmed, we are told. How much of a legitimate field is there for the picture machine in such work? Will it come in time to be a valuable assistant to our men in field work?

What field has the picture machine in educational work? Is its use in our church buildings for such purposes legitimate? At a conference of the Independence Stake some two months ago a motion prevailed to install in the Stone Church the picture machine that had previously been used on the church lawn for summer evening services, mostly on Friday and Saturday nights.

That action has been made the subject of some criticism. The newspaper headings at the time reported that the "movies" had been admitted to the Stone Church. The "movies" were not admitted, as the term "movies" is commonly, if not universally understood. The resolution provided for the installing of a motion picture machine, it is true, but its use was restricted by the terms of the resolution to lectures on archæology, sermons, and scenic or travelogues. At this writing the machine has been used twice since it was installed, once for a lecture by Doctor Egbert, of the University of Columbia, on Roman archæology; once by Doctor Hewitt, of the American Archæological Institute, in a lecture on the American Indian (the Lamanite).

Those who supported the resolution argued that the use of such pictures in sermons, lectures, or travel talks, is quite as legitimate as the time-honored use of charts for similar purposes. Were they right? The movies are welcome to the motion picture for purpose of pleasure, and for pandering to vitiated public tastes in diverse matters; but shall we take it also for our own purposes in religious and educational work? Is there danger in the use of the picture machine? If so, is it of such a nature that it will absolutely prohibit the use of the machine? Or can the machine be used in such a way as to avoid the danger?

To our way of thinking the question hinges entirely on the use that is to be made of the picture machine. A picture machine in itself is neither good nor bad, neither holy nor unholy. It could not of itself desecrate a church, more than a coal hod, or a steam radiator, or a violin could desecrate the sanctuary. What is it to be used for? What is the nature of the pictures and what the purpose of their exhibition? Those are the questions.

If the picture machine were installed and used to display pictures of train robberies, questionable sexual liaisons, "Max Sennet's bathing beauties," and daughters of eve minus the fig leaf, as in the "movies," then we would concede that it had no place in the church. But used to illustrate lectures on archæology, in which we have a vital interest, or to illustrate sermons, on the life of Christ, for instance, or to illustrate scenic or travelogues, as for instance a trip through the Holy Land, a visit to the General Conference, ten days at Kirtland, or something of that kind, the situation is vastly different.

It is alleged that no argument is now urged against the motion picture in church service that was not at one time in substance at least used against the violin, and at an earlier date against the organ. The violin ought not to be allowed in the church if it is to be used as the world sometimes uses it—for dances, etc. Used in the orchestra or choir it does not offend. It was said that the introduction of the violin would pave the way for dances in the church. The dire prediction was evidently not inspired. The violin was not of the Devil—it had merely been prostituted to the Devil. Hoxie and

others before him have redeemed it. Have we grace enough within ourselves to redeem the motion picture—or is our spiritual power so emancipated that we dare not attempt such a task lest we be overcome.

The organ used to be a matter for controversy. The Christians were divided, and the "nonprogressive" branch of the Christian church to this day will not tolerate the organ in the church. We ourselves made it a matter of very lively and at times acrimonious debate. But now that phase of our development is an all-but-forgotten incident. It is so clearly obvious now that the piano or organ, used as they are used in dance halls or saloons, would be a desecration to the church; but used as we use them they are a help rather than otherwise.

The same general principles are involved in the discussion of the picture machine, excepting that the motion picture is much more vital, more potential for good or evil. It is said that seeing is five times as impressive as hearing. If that be true, the suggestion in a bad motion picture will be five times more potent than the same suggestion set forth orally or in writing. But the obverse is true also, the suggestion contained in a good picture will be five times as effectual as the same suggestion would be made orally. The moving picture is here. Is it a thing that we must leave alone? Is it a thing that we *can* leave alone? Is it an instrument that we can use *for good* in any way? If so, in what way?

ELBERT A. SMITH.

The Moving Picture

In the discussion of whether we should have a moving picture machine in the church, the issue is almost necessarily confused by the fact that moving pictures were first offered as the poor man's theater, and hence were associated in the public mind with the theater. They were offered merely as a form of amusement, and usually of rather a gross, melodramatic character. There are many yet who think the only use of the moving picture machine is as a form of amusement.

As a form of amusement we have absolutely no defence to offer; no more than for the theater or opera. As such they may be considered simply in their relation to recreation.

But the moving picture itself is not a personality possessing ethical standards. It is merely a machine that is used by mankind. The piano has been used in the dance hall; it is not therefore banned from the home, even though it is there a source of enjoyment. The organ, and instruments of string and brass are worldly amusements. Yet they have rightly contributed their share to the service of the church of God. Instruments of music were used in the temple at Jerusalem and the early Saints sang hymns. Should we to-day confine our service simply to preaching, and perhaps an opening and closing prayer? It is but a short time since the churches were not heated. Is it a sin to have the church heated and have comfortable seats on which to sit? There have been and probably still are people in the world who think the more we suffer the better is our religion; the more uncomfortable the seats, the colder the room, the longer and drier the sermons, the more piety is shown by those who enter. But is that true?

We do not recall any revelation on any of these subjects that the church should be heated and comfortable seats should be acquired; the building should be adequately lighted, or that a floor covering be therein. These have been subjects of controversy, but none of these conveniences have hindered, but rather have increased spiritually the opportunity for divine worship.

But the Lord has said that we can do much good of ourselves. He gave us our intelligence for the purpose of using. The mere fact that the world now rides on electric cars does

not prohibit our doing so. The mere fact that the world now uses the railroad trains, and the telephone, does not mean that we are following worldly ways or after sectarianism because we utilize these same instruments. The mere fact that sectarian churches are lighted by electricity does not prohibit us, under the awful accusation of following after sectarianism, from using electric lights in our church.

At one time the controversy became so strong concerning musical instruments that the Lord had to speak, as will be found in Doctrine and Covenants 119:6. But he also tells us it is a slothful people that wait to be commanded in all things.

Why should it be thought that every new development or advancement of intelligence is necessarily of the Devil? What reason is there in Holy Writ to draw such a conclusion? Yet it appears to be quite an ancient error. The general church officers are using wireless to communicate with the officers at Lamoni. If the glory of God is intelligence, and "light and truth forsaketh that evil one," (Doctrine and Covenants 90), we are led rather strongly to infer that every new development of intelligence is of God, and not of the adversary. Why should not the instrumentalities of God be used in his services?

As to the moving picture machine, it is well recognized by students of pedagogy that the eye is many times as effective an instrument for teaching as is the ear. The teacher who can show a child, the speaker who can show his audience, is more effective than one who merely reads or delivers an oral lecture. This is so well recognized that before the moving picture, universities and colleges purchased stereopticon machines to show pictures of various parts of Europe or scenes of history.

When moving picture machines were perfected institutions of learning secured them. Graceland College has had one for some years; not as a source of amusement, but for the purpose of giving illustrated lectures. We know from our own experience and observation of others it is a tremendous power in the giving of proper instruction.

We have seen such instruments used repeatedly, and yet never used for any other purpose than one of giving valuable instruction. Why could not such an instrument be dedicated to the service of God? Bringing the history of the church before the people, not only as a picture, but as a moving picture, as a representation of life itself, should prove tremendously effective.

Certainly those who go to a moving picture show and thereby neglect the service of the church are doing wrong. Certainly those who would bring it into the church and use it to divert their minds from the divine service are making a mistake; if it should be there are any such. There may have occurred an occasional mistake—a picture that was not all that it was hoped to be. But that is not a matter of intention so far as we have been able to observe.

But at the same time, with discriminating judgment, there is valuable information to be secured, even on occasion in moving picture houses. We confess they are frankly commercial, their prime aim being to make money. The number of really good pictures there is not large. But it is rare indeed that one cannot find in our larger cities, some time in the month, at least one such picture.

Nor is this offered as justification for promiscuous attendance, for it is not. But this instrument is used not only for the purpose of giving instruction on a variety of subjects, but is capable of being used directly in the teaching of religious stories and religious history.

At the same time, we must clearly recognize that its utmost scope is to picture that which is physically visible. It cannot picture abstract truths. It cannot present that which is invisible to the human eye. Nor is it intended to take

the place of the teachings by the man of God under the inspiration of the Holy Spirit. It is not and cannot be on the same high plane as a good prayer service. But neither is the organ, the piano, the violin, the electric light, seats, or furnace.

So far as our observation has gone, the proper use of these material instrumentalities does not decrease spirituality, but in many cases quite the reverse. The greater our intelligence, other things being equal, the greater is our basis for spiritual growth. The moving picture cannot take the place of spirituality, nor has it had that effect.

Contention, which is at times unseemly, has done more in one day to decrease spirituality than have all of the instruments of brass, of string, and of reed, all of the chairs, carpets, furnaces, electric lights and moving pictures combined.

Why not use it in its proper place and manner?

S. A. B.

Democracy on Trial

We fought one war to "make the world safe for democracy." But democracy has yet to vanquish its most dangerous foe. It faces its most alarming crisis. Will it be able to resist the foes that are within?

The situation is not greatly different in all democratic nations. The church is not national or provincial. Its message is for all people. But for the reason that the gospel first came in the last day to English-speaking people, and for the further reason that Zion is to be in America, we notice first perhaps those dangers which menace the English-speaking peoples.

England faces the danger of which we speak. Australia is torn with turmoil. Sedition has been sown in Canada. While in the United States we are fast awaking to the new peril.

We who were born of American parentage, and in the free public schools imbibed national traditions, felt that our institutions were of such character that they would command respect and allegiance for all time. It did not occur to us that they would be challenged or could be challenged.

As church members our convictions were strengthened by the divine statement that God had established the Constitution by the hands of wise men raised up for that very purpose. We were accustomed to seeing thousands come from all lands, because they felt this to be the land of promise. They sought opportunity and liberty. They came prepared to support our institutions and to become loyal citizens.

But now the conditions are changed. Thousands slip into the land who come to destroy. They hate democracy as badly as they ever hated the Czar or the Kaiser. Their object is to overthrow all government. The things that we hate they love; the things that we love, they hate. For the first time since the Civil War the Federal Government is in peril.

Just now these radicals, under whatever name they may masquerade, are endeavoring to win a position of power in organized labor. Organized labor has won about all the gains that have come to working men in the way of higher wages, better working conditions, and shorter hours. But these radicals who are seeking the ear of organized labor, do not foment strikes to win better wages or shorter hours of improved working conditions.

They regard every strike, no matter how small, as an incipient revolution. They work toward the final general strike, which they forecast, and which they intend to make a revolution for the overthrow of this government and all governments. Consequently pretexts, just or unjust, are seized by them to foment discord, and if possible to embroil the working man with the government and embitter him against it. No agreement sufficiently equitable to satisfy them could be

devised. They do not want agreement—but mastery—mastery by a class over all—as in Russia.

Unfortunately the blind and insensate greed of employers has given sufficient ground for grievance in many instances. In others an appeal to cupidity prevails. About the same process is going on in many lands. Will Democracy be able to meet and control this schism within herself? Or will civil war, or rather class war, come, followed by chaos? Russia is an ominous portent. But there the change was cataclysmic, from autocracy to unbridled licence. Are we so well traditioned and disciplined that by orderly constitutional processes we can make needed reforms to meet the new era?

The duty of Latter Day Saints is rather clear, in the main, though the details in individual cases may seem obscure. We are citizens. Our government is representative. This is in accord with our belief. This representative government all goes back to and rests upon the Constitution. And it, we are told, was prepared, to an extent at least, under divine direction. Furthermore, we are admonished that we obey the law of the land; for we are told that he who keeps the law of God has no need to break the law of the land.

It is true that the courts may err at times. Our legislators may err. Our executives may bungle a situation. This is to be expected. We must bear with these abortive incidents in democratic government, and trust that in the end, by the usual constitutional processes, redress will be made and justice be done.

We must support the government and the Constitution. We must refrain from participation in mob violence, or in scenes or acts of violence. We must eschew all that contravenes law and order. In the struggle that is going on between the desperate, cunning, and unscrupulous apostles of anarchy, and the organized forces of democratic government everywhere, we should cast our moral influence in the favor of law and order.

ELBERT A. SMITH.

Lift up Your Heads and Sing

We have many times commented upon the remarkable work done by Albert N. Hoxie in Philadelphia during the war and since. There has just reached our attention a copy of the University Extension Bulletin, for December, published by the American Society for the extension of university teaching. This work includes lectures practically every night in the week, and some nights two lectures, in different parts of Philadelphia. It also includes such special musical numbers as the New York Symphony Society, Walter Damrosch, conductor. On the same night that this concert is advertised, the University Extension Symphony Orchestra gives one of its weekly concerts. Of this latter, Albert N. Hoxie is director.

On the inside page of the cover, is a letter covering the whole page, from Fullerton L. Waldo, editor of the *Public Ledger*. He remarks upon the wonderful service that is being done by the community singing concert:

"Here was the genuine democracy—making the world a safer and lovelier place by this vocal unison which preludes spiritual accord. Every audience Mr. Hoxie energizes and inspires."

On the inside of the back page there is a full column, "What the papers say," and it is entirely taken up with the discussion of the symphony orchestra and Mr. Hoxie's work, which is a satisfaction not only to the audience, who are also the singers, but also to the critics, and the critical standards of what constitute good music.

Then on page two of the bulletin there appears nearly a full page by James Francis Cook, the editor of the *Etude*. Mr. Cooke comments upon the fact that Albert N. Hoxie has

the proud distinction of having been the song leader who taught the marines who "turned the war" at Chateau Thierry. The marines went forward on that famous day to the battle line singing the songs that Hoxie had taught them.

"With the ending of the war there came a demand for more and more singing. In Philadelphia Mr. Hoxie had had more experience than all others, it was quite natural that he should be engaged to conduct the University Extension Symphony Orchestra at the concerts of which the 'Everybody Sing' idea is now being introduced as a part of the program. Mr. Hoxie is a violinist and a business man who believes that every man has a civic debt to his fellows and should devote part of his spare time to some work for the welfare of his fellows. More than this, he enjoys every moment of his programs and makes the audience enjoy them. He has ideas and likes to do things differently from other leaders. The University Extension Symphony Orchestra and the mass singing movement does not even enter into competition with other symphony orchestras; it sets out to do a very different thing. The masterpieces played will not be deep, abstruse works, but the most interesting numbers of the masters, and they will be done by an orchestra of famous soloists. The community singing part of the program and the new educational features introduced by Mr. Hoxie give the whole evening an intimate character, a "getting together with music" idea which is impossible in the formal concert. The entire audience literally becomes a kind of choral society and when at the first concert "The lost chord" was taken up and sung by the audience, the people who did the singing were so enthusiastic at the end that they followed their own singing with applause."

There has also come to our desk the editorial page of *The North American* of Philadelphia, for November 29. A double column editorial, the principal editorial of the day, is devoted to "Singing for democracy." A brief reference is made to the fact that at the Academy of Music special soloists were brought from the Metropolitan Opera Company of New York. No names are given. The whole editorial, except these few brief lines, is devoted to the work of Albert N. Hoxie and the Symphony Orchestra. They quote Mr. Cooke as follows:

"Perhaps it is more important we should sing now than during the war," says Mr. Cooke, who, as editor of a music monthly of national circulation, is qualified to speak in this regard. "A good, healthy sing has a purifying effect. It gets you closer to your fellowman. It makes for real democracy. It makes Bolshevism difficult, if not impossible. Not to be identified with this great movement is to neglect one of the really useful and beautiful things bequeathed to us by the great war. Not until you have forgotten class and realized the true brotherhood of man will you in this age be able to take up the huge job that confronts us."

Now some may think we are giving too much attention to this subject. Some may consider it a personal boost. It is not so intended. If we thought that Brother Hoxie were looking for free advertisement, it would not be given. But in this time of stress he is doing a tremendous thing for cooperation and for democracy. When people sing together they feel more kindly one towards another. We venture the suggestion that if the coal operators and miners could have been brought together in some such chorus, the strike would have been settled long before it was.

That he is doing a big thing musically is only incidental. But he is doing a big thing for society—something to bring people together and create between them a better understanding is not to be lightly passed over.

Again, some six years ago, Brother Hoxie expressed his purpose to direct an orchestra in Philadelphia. Though he lived in a city of a million and a half inhabitants and more, yet this fact did not deter him from setting his aim high, and going ahead to its accomplishment. We are free to say that we think the accomplishment exceeded his early

(Continued on page 70.)

ORIGINAL ARTICLES

The Prophetic Conning Tower

An Outline—Part 3

BY S. W. L. SCOTT

The hand of God shown in the rediscovery of this western land as a part of his divine plan.

Where Restored

The place where the hand of the Lord is to be seen, beginning the regeneration outlined in the preceding prophecies, is pointed out with perspicuity in Isaiah 18; with further suggestions as to the time when—

“Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling-place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion.”—Isaiah 18: 1-7.

Jerusalem is the place the prophet stood delivering this prophecy. Ethiopia, at that date comprehended the interior, and southern portion of Africa. Ethiopia was situated between Jerusalem and the oceans.

There are only four rivers of any importance in all the Ethiopian territory—Niger, Senegal, Grande, and Meourado. These flow southeast and into the south Atlantic and Indian Oceans. The only “land shadowing with wings” beyond the rivers, is the continent of America—stretched out like the wings of a great bird, connected by the Isthmus of Panama. The United States with the wings of the great eagle symbolizes the protective power of the Republic over all, north and south.

On this land the Almighty was to lift up an ensign to the nations, and blow a trumpet, inviting the world to see and hear. The instituting of the ensign and blowing the trumpet was to eventuate in the Gentiles bringing Israel as a present to the Lord. It is a movement inaugurated after the Lord “takes his rest.” (Verse 4.)

For nearly 2,000 years has the Lord taken this “rest”—no pure gospel, in light by spiritual gifts, no revelation by the Holy Spirit, no miracles, signs, nor ministration of angels, no working the works of God, no prophets, nor apostles, no priesthood of God administering the ordinances—all chaos, all darkness.

Yet God, while taking his rest in this period, and refraining the divine regime, has considered in his dwelling place and shed forth such general beneficence of a temporal character, “like heat upon herbs”—to give food—and “dew in the heat of the harvest”—to preserve life, in such manner as will comport with his universal Fatherhood.

On the time of the harvest or end of the world we read:

“The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself; now will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.”—Isaiah 42: 13-16.

These considerations and prophecies bring America into the field as the land of promise and purpose. The following is also in point:

“And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly: none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed; nor the latchet of their shoes be broken.”—Jeremiah 5: 26-27.

“From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.”—Zephaniah 3: 10.

America

Not only does the ancient prophecy exalt and magnify the western domain, but enlarged vision has directed pæans of victory toward this occidental star. Doctor Burrell, D. D., of New York, when addressing the World's Parliament of Religion at the Columbian Exposition at Chicago, 1893, left this paragraph at the head of the list:

“At the very outset we trace the hand of God in the discovery of this land. All things in the divine economy occur in fullness of time. Up and down along the coast of this western world cruised many a bold mariner; but the *terra incognita* was waiting for its hour. When all the burdened lands were groaning for deliverance from their surplus population, the hour struck; the hour struck, and God's man appeared. The cruise of Columbus was a missionary enterprise. The conquest of America, was a conquest for Christ. . . . The hand of Providence is traced in the settlement of this country, and in the development of our American life and character. In glancing at the successive emigrations hitherward, one is reminded of that old-time Pentecost, when strangers came from everywhere, Parthians, Medes, Elamites, Greeks, Arabians, and dwellers in Mesopotamia, all seeking a place to worship. It is our belief that the baptism of fire and power has rested upon them all.”

The place of honor is accorded to the Puritans, who, disgusted with religious mockery, and intolerance in the old world, resolved to traverse the ocean to the American wilderness and risk icicle and savage, where they might have freedom to worship God in the way which appealed to them as right. We cannot resist noting the harmony of Doctor Burwell's thought with the prophetic vision in the record of Joseph as to the discovery of America:

Christopher Columbus

“And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters even unto the seed of my brethren, who were in the promised land.”—1 Nephi 3: 147.

The discoverer of America, on the occasion of his second voyage, and after weary hours spent on the lookout for land, threw himself prone on deck in despair.

“Then,” says Columbus, “I heard a familiar voice speaking to me compassionately, ‘O, unbeliever, who will not serve thy God—ever since thou wast born he hath had thee in charge; as soon as he saw that thou hadst reached the age

of thy destiny he filled the world with thy fame. . . . He hath given thee the keys of the ocean, bound as with strong chains before. Stand up as a man and acknowledge thy error. Thou callest for an uncertain success, yet God hath never been false to his promise. Surely he will recompense thee for thy fatigues and perils thou hast undergone. Fear not; do not complain, for all these tribulations shall be written in marble." Hearing this, overcome, I could only weep for my errors."—From *Is the End Near*, by C. C. Ruthrauff.

Again the record of Joseph:

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles: and they went forth out of captivity upon the many waters. . . . And I beheld many multitudes of the Gentiles upon the land of promise."—Nephi 3: 148-150.

Here we note that Doctor Burrell's conclusion is in line with prophecy as to the discovery, immigration, and settlement of the western continent by his polygotic company, so pentecostal in reminiscence.

Irving gave us his conviction that "heaven-commissioned" Columbus was "to plant the banner of the cross upon these shores, which as yet appeared to exist but in his own imagination." The prophetic language of Lehi illumines the pathway over the sea:

"Wherefore, I prophesy according to the workings of the Spirit which is in me, that there shall none come into this land, save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring."—2 Nephi 1: 10, 11.

God "determines the bounds of man's habitations," (Acts 17: 26; Deuteronomy 32: 8) and these statements develop the thought that those permitted to find these shores, would be people of pure, unselfish purpose, and surely this was the type of our forefathers. In a sermon preached by Cyrus D. Foss, Pastor Saint Paul's Methodist Episcopal Church, in New York, 1867, he expressed the following:

"This country was discovered by a religious navigator, sent out by a religious queen, and the ruling motive in the minds of both of them was a religious one. Isabella and Columbus both intended to give the gospel to the natives of any land that might be discovered. Now who shall settle it? Papists? They found it. Spaniards? Frenchmen? Both wanted it. No; God's plan will be imperiled unless colonists of a certain language and of a certain religious faith shall be the first settlers of the land. The settlers must have the truest religious faith there is on earth and must speak only the language which, more than any other language, is full of the inspirations of liberty. They come and for what? With the noblest motive that ever inspired the bosom of an emigrant, see them land from the *Mayflower* upon the frozen beach, amid the storms of winter, dropping tears which freeze as they fall, and yet tears of gratitude. . . . They had the utmost simplicity of manner, the utmost reverence for the Bible, and the utmost detestation of tyranny, whether in the church or state."—Methodist, December, 1867.

Colonization

It is a historic fact, that in the colonization of America the spirit of personal independence and religious liberty was the star around which different nationalities rallied.

First: Gustavus Adolphus designed his colony of Swedes for the benefit of "all oppressed Christendom."

Second: Penn, the Quaker, established Pennsylvania as "a free colony for all mankind," where the settlers should be governed by laws of their own making.

Third: The first charter of the Jerseys—which were largely peopled by Quakers and Scotch and Irish Presbyterians—declared that, "No person shall at any time, in any way, or on any pretense, be called in question, or in the least hurt, or punished for opinion in religion."

Fourth: Ogelthorpe's colony of Georgia was founded to

be a refuge for the distressed people of Britain and the persecuted protestants of Europe; then came the German Moravian, and settled side by side with the French Huguenot, and the Scotch Presbyterian under the motto: "We toil not for ourselves, but for others." (See History of the United States.)

Thompson says (*United States as a Nation*, Page 29), "the religious spirit was a vital and earnest element." Also, this spirit in the movement of the colonists "prepared the way for the revolution." So jealous were they of any interference with the rights of conscience, that their religion was fitly described by Burke in his speech of conciliation as, "A refinement on the principle of resistance, the dissidence of dissent and the protestantism of the protestant religion."

The record of Joseph presents us with prophecy centuries ago, that America should be a land of liberty, both political and religious. Enlarged vision vindicates the truth of such prophecy. Mr. J. M. Foster in a sermon before the Reformed Presbyterian Church, Cincinnati, Ohio, November 30, 1882, bore an explicit testimony, as follows:

"Let us look at the history of our own nation. The mediator long ages ago prepared this land as the home of civil and religious liberty. He made it a land flowing with milk and honey. He stored our mountains with coal, and iron, and copper, and silver, and gold. He prepared our fountains of oil, planted our forests, leveled our plains, enriched our valleys, and beautified them with lakes and rivers. He guided the *Mayflower* over the sea, so that the Pilgrim Fathers landed safely on Plymouth Rock. He directed the course of our civilization, so that we have become a great nation."

We wonder if Mr. Foster did not have in mind the following:

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

About 298 years ago the *Mayflower* landed one hundred voluntary exiles on the coast of New England. "Here," says Martyn, "New England was born, and its first baby cry was a thanksgiving and a prayer." The spirit of freedom and toleration like the "leaven" was working in conflict with monarchical dictation until colonization and confederation, when the clash of arms with Great Britain evolved the last analysis, but was the hand of God stretched out in behalf of the colonists? The prophecy in Nephi 3: 154, 155, says:

"And I beheld that their mother Gentiles were gathered together upon the waters and upon the land also, to battle against them. And the power of God was with them; and also the wrath of God was upon all those that were gathered together against them to battle. And I, Nephi, beheld that the Gentiles that had gone out of captivity, were delivered by the power of God out of the hands of all other nations."

Does history verify this prophecy? Even during the dark and cloudy day of the Revolution, when a few poor, weak colonists were ranked against an old, rich, and powerful military organization, Washington could be found away from camp, in the shrubs, on bended knee, under the quiet stars pleading Heaven's aid in the righteous cause. Was his plea

availing? Secular history states that after a defeat of one of the British armies, when Cornwallis heard of it—

"He burned his baggage, and pursued Morgan who was now joined by Greene, and the main army. The Americans had just crossed the Catawba when the British came in sight, but night, and a heavy rain checked the pursuers. Next morning the river was too deep to ford, and Cornwallis was delayed three days. Greene pushed on to the Yadkin and secured all its boats. Cornwallis followed, came in sight just as the Americans crossed the stream. Again, sudden and violent rains rescued the Americans, and discomfited Cornwallis. Two days later a similar race was begun for the fords of the Dan, and a third time America was saved by the interposition of Providence. In spite of poverty, suffering, and the frightful odds that were yet to be encountered, the brave people took heart again, and believed that their country was destined to be free."—Eclectic History, United States.

"When the watchman's cry rang through Philadelphia, 'Past two o'clock and Cornwallis is taken,' early the next morning Congress went in solemn procession to church to render thanks to God for the deliverance of the nation."—Ibid.

Nephi predicted nearly 600 years B. C., that "the Gentiles who had gone forth out of captivity did humble themselves before the Lord."—Nephi 3: 152.

Thus does prophecy illumine the pathway of national intelligence.

Cyrus D. Foss, from whom we have the expression of divinity in the building up of the colonies, further states with reference to the Almighty's hand in the mutation from colonial dependence, to a free nation:

"The God who instituted the colonies, moulded their history—he kept them connected with the mother country until they were strong enough to stand alone among the nations, and then he overruled the manner of their breaking away, so as to inspire them with a perpetual hatred of all oppression. . . . England was judicially blinded in order that America might be free."

Released from the swaddling bands of colonial dependence to run an independent career of unparalleled freedom to man, the formulation and adoption of a constitution in order to insure a "more perfect union," and its stability among the toppling governments of modern times, would argue the power and "wisdom" of God. We are not startled to learn that Joseph Smith put the "cap sheaf on," in the following seer language:

"Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."—Doctrine and Covenants 98: 10, A. D. 1833.

(To be continued.)

The Signs of the Times

BY D. AMOS YATES

To look present developments squarely in the face is not an indication of pessimism. Prophecies are being fulfilled, and we should be alert to all the facts.

In Matthew 24: 3, we find Jesus' disciples asking him this question, "What shall be the sign of thy coming, and of the end of the world?" That was a very pertinent question then and should be even more important for us to consider now than it was for those who asked it because we are living nearer the end of the world by several hundred years.

Jesus prefaced his answer by saying, "Take heed that no man deceive you." He realized that it was possible for his disciples at that time to be deceived. It is possible that we

may be deceived in our day also. Therefore the admonition to "take heed" is applicable to us as well as to them. To what must we pay heed, then? To the word of God that he has given us through his Son and through his prophets of old and of modern times. If we pay heed to anything that is not in harmony with the word of God, we will be deceived.

What are the signs of the coming of the Lord? Some are teaching that through the efforts of man in national and international affairs in the forming of laws and governments of the world, mankind, in a short time, will have reached the high standard of righteousness, equity, and justice to such an extent that peace will reign supreme throughout the world. They tell us that mankind the world over is "getting better" and will soon recognize the "fatherhood of God and the brotherhood of man, and by accepting the teachings of Jesus will shortly usher in the time spoken of by Isaiah when they shall "beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." If we are not careful, we may be deceived. Let us "take heed" to the word and see if these doctrines measure up to the statements of Christ and the prophets.

Sometimes we are told that we should be optimistic to such an extent that we preach that everything is lovely, that the world is getting better every day, that all will continue well, if we only think and say so; just shut our eyes to the evils in the world, however real they may be, and say they do not exist. Anyone holding opposite views are classed as pessimists. Of course we want to be optimistic, those who understand the gospel of Jesus can afford to be the most optimistic people in the world for it points them ahead and gives a vision that reaches through the mists of the present and establishes a hope in God for the final triumph of his great plan. We cannot afford to put a strained construction upon the term *optimism*, however, and blind ourselves to the real conditions that confront us. We ought to be able to look propositions squarely in the face and be optimistic enough, because of our faith in the gospel, to keep our equilibrium and not become unbalanced because we see bad conditions and woes in the world.

If seeing the evil among mankind and foreseeing the calamities that are coming upon the world because of iniquities is pessimistic, then Jesus was a pessimist. In giving the sign of the coming and of the end of the world, Jesus did not say: "When ye see the world getting better every day and mankind expressing love for mankind and good laws being established that bring about equity and justice and show the brotherly love of man to man; when ye see peace established in all the world, all men well fed and clothed and every one happy, no hatred, no enmity and strife, but every one so unselfish that he will lay down his life for his friend—when ye see all these things coming to pass, know ye that I am near at the door." What Jesus *did* say, however, is clearly set forth in the twenty-fourth chapter of Matthew. He said we should hear of wars and rumors of wars, that kingdom would rise against kingdom, that there would be famines and various kinds of pestilences, that men would hate one another and betray one another, that because of *iniquity* (not brotherly love), the love of many should grow cold. An editor of a certain prominent paper on the Pacific Coast, in speaking of the conditions that are prevailing since the war, recently made this statement in one of his editorials, "The war after the war is on, . . . friends are to be forgotten and favors ignored." What a contrast to the idea that the world is going to get into a lovely state to welcome the Master when he comes!

Our modern-day revelations are not silent on these important matters, but speak boldly concerning the things that are coming upon the earth because of the iniquity that

shall abound therein. The Latter Day Saints were pioneers in preaching these things to the world years ago when almost all else were teaching that we were becoming so highly civilized there would never be another war of consequence. The men who paid "heed" to the word of God then were not deceived although they were often called worse than "pessimist". We cannot now with consistency—if we "take heed" to the word—say that the past great war was all that was meant by the prophecies relative to these things nor can we cease to warn the world of the troubles yet in store for it. Nay, the Master declares that when these things begin to be fulfilled it is only the beginning of sorrows, call us pessimists if you will.

In Doctrine and Covenants 1:3, we have the following language: "The anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither *give heed* to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances and have broken mine everlasting covenant, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol. . . Surely the anger of the Lord is not kindled against the inhabitants of the earth because of their righteousness, but rather for their iniquities, because they have broken the everlasting covenant and will *not* give heed to the words of the prophets and apostles who are the servants of the Lord. How many of the population of the world to-day are giving heed to these servants of God? We do not wish to discredit the good men of the earth nor the work they are doing, but surely they, as a whole, are not complying to the commandments of the Lord in the full sense of the word. Nichodemus was a good man, yet he lacked in some way essential obedience to the word of God.

In Doctrine and Covenants 1:16, the following is found: "Peace shall be taken from the earth, and the Devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst." Are we a part of the world and under Satan, or are we Saints of God and under the power of protection of the Lord? There is no protection promised to the world, and if we are not Saints of God, it will stand us in hand to become such and we ought to be willing to make progress in that direction as soon as we can find out the road to saintliness.

Further reference to what is yet to come upon the world is found in Doctrine and Covenants 28:4, 5; 38:6; 45:4-6. Read these. Here we are given to know that the wicked will not repent, iniquity will abound and vengeance will be visited upon them as a result. Instead of brotherly love and good will toward men being the condition just prior to the coming of the Lord we may expect to see "blood and fire and vapors of smoke."

According to Zechariah 14, the Lord is going to find the world engaged in a terrible and bloody battle at the very hour of his appearance. Therefore we cannot conceive of an idea that the world is going to establish laws and governments that will bring peace to us yet awhile. Christ knew the world would not accept his doctrine of peace, and therefore he sweat drops of blood in the garden of Gethsemane. He knew that mankind would not "stampede" themselves trying to get into his fold. He knew his gospel would not become popular until the time spoken of when every knee shall bow and every tongue confess that he is the Christ. There may be lulls in the upheavals of the world but there can be nothing permanent in the way of universal peace until he

comes whose right it is to rule over the nations of the earth as their king supreme. (Zechariah 14:9.)

The statesman of the world, the rulers, the politicians, the law-makers, and the contending forces of capital and labor are but wasting their efforts, time, and finance in vain endeavors to establish equity and justice to mankind, simply because they are trying to do so independent of the gospel of Jesus Christ. For six thousand years men have made failures along this line and those who are expecting such great things to come through the strength and wisdom of puny man to-day, are doomed to disappointment. History records nothing but failures along these lines of human endeavor when God has been left out of the matter, but history does tell us of one people who succeeded and became perfect, by obedience to the laws of God, and were translated. Many profess to be living in harmony with God's plan and believe in a divine providence, but profession is not demonstration to the fact and belief is not works. Zion of old did not convert the world, but they set a splendid example to those of their day as well as to us. We have no promise from the Lord that his gospel is going to become so popular to-day that it will take in the rank and file of the men of the world. We are promised, however, that Zion can be redeemed even though it be in a wicked world, if those who have espoused its cause will adhere to the laws of God—it might have been redeemed even now if God's chosen people had done their duty, irrespective of what the world does.

The church has been and is now teaching that Zion is to be a place of safety where God's people may flee from the woes that are to be visited upon the world. If the world is going to reach such a high standard of morality and love from man to man, then why the need of fleeing and a place of safety to go to? It would be safe any where and Zion would not be necessary and we would have to concede, in that case, that God made a mistake, which we are not willing to do.

The time is surely coming when the conditions set forth in Isaiah 2:4 will prevail, but not now. Joel 3:9 gives us a better description of the times in which we are now living than does the citation from Isaiah. We are living in a period of the world's history when the materials that should be used for making tools for peaceful industry, are going to the manufacturing of implements of warfare. It has been stated authoritatively that during the late great war, plowshares were actually used to make swords and bayonets.

Our faith in the gospel of Jesus Christ should be such that we can see these things as they really are and yet look with hope and joy to the future—to the beautiful condition that God has prepared for mankind through his gospel—when that new heaven and new earth shall have come and there shall be no more pain and no more sorrow, no more death; where everything will be joy and peace and happiness. (Revelation 21.) May the Lord help us to be true to the gospel, that Zion might speedily be redeemed, and God's own elect, who are willing to obey his laws, can come together and set an example to the surrounding world as they did in Enoch's city so long ago.

Special investigations made by the Children's Bureau in three American cities show how babies have suffered as a result of the advance in the price of milk. In Baltimore of the 728 children between two and seven years of age, only 29 per cent are now having fresh milk to drink as against sixty per cent a year ago; in Washington, half of those between two and seven years visited by the public health nurses were receiving no fresh milk to drink; and in New Orleans conditions were even worse. Add to this, the statement made by Doctor William R. P. Emmerson that about one third of all American babies and school children are malnourished and that from twenty to forty per cent of those graduating from elementary schools are physically unfit and you have a situation that demands attention.

OF GENERAL INTEREST

HOW TO THINK STRAIGHT

Doctor Frank Crane, following his usual process of dividing his points on the decimal system, attempts to define accurate thinking.

First, is *definition*. It is undoubtedly true that many discussions would be dissolved if each party were inclined to give clear definitions of the words used. A fair definition definition demands the use of a really good up-to-date dictionary.

Second, is *time*. In other words, the process of thought—a going into the silence to clear the nonsense out of the mind.

Third, *honesty*. Do not say you know a thing if you do not, nor that you believe anything without sufficient foundation.

Fourth, *humility*. That is a willingness to learn. Emerson once remarked, "When a man becomes a bishop, his mind shuts with a click." We should be open to the opinion of others.

Fifth, *balance*. Most decisions are not between clear right and wrong. There is necessity of deciding between two goods, or to choose the lesser of two evils.

Sixth, *write*. By attempting to put our thoughts into written language, they become clarified. An idea that we cannot express in less than a couple of hours, if we knew it better we could define it in a few minutes. Bacon said: "Writing maketh an exact man." It is a craft that anyone should learn for the purpose of improving the quality of his mind.

Seventh, *talk*. If you think better when you can talk things over do not argue, but discuss. When you argue you are not willing to listen as you are all the time trying to think what you want to say next, in order to prove yourself right and the other man wrong. One great purpose of discussion is the stimulation of thought.

Eighth, *read*. Reading is a cultural exercise. We may give practical advice about what you ought to read. That is not what you will read. "I know what you will read. You will read newspapers, novels, magazines. . . . What you ought to read is what you ought to like." By acquaintance with the best literature you will come to like it. Do you like Shakespeare? Of course you have Shakespeare's plays, but do you read them? Do you read Macaulay? Emerson? or Maeterlinck? There is no use to say you do not like them. The human race has passed upon them. It is what you should like. If you do not, read it. Wipe the dust off of your Shakespeare. Read one of the plays through. Do it thirty nights in succession, "Then if you do not like Shakespeare, you better go back to the livery stable. There is no hope for you." The same is true of the Bible. Do not read it as a matter of duty, but learn to like it. It is one of the tests of culture.

Ninth, *faith*. The most important element of one's intellectual contents comes through faith. We do not know what electricity is; we do not know what life is. It is the most important thing in the world. It cannot be made by anybody but God. The Bible tells us to live by faith. Do not set yourself up as great because you do not believe a thing.

Tenth, *love*. This is not love in a sentimental sense, but as an intellectual qualification. "Hate does not know anything. Hate is stupid. They say love is blind. That is a mistake. There is nothing else that can see. Love alone can see. Thank God it can see things that nobody else can. That is the only way that people can afford to live together. When you love a woman you can live with her."

Dante is a good authority on hell. When he got down far

enough he was frozen in the ice. It was cold. That is hell. Warmth is love.

VALUE OF RESPONSIBILITY

An announcement of the Department of War stresses the educational and recreational work of the army. While it is called a university, the subjects treated appear to be primary, to fit them for such practical work as carpenters, blacksmiths, pharmacists, mechanics, draftsmen, stenographers, telegraph operators, radio operators, etc. In addition to this, it is stated, the best method of developing the mind is by placing upon the man as early as practicable as much responsibility as he can stand. This placing of responsibility stimulates his self-respect and pride and urges him to better effort. This is applicable to all kinds of training. His character building, frequently called moral training, stimulates self development and the development of that leadership which is necessary.

The above, though a rapid paraphrase conveys a valuable thought also for us in the work before the church. The most rapid progress is made by placing responsibility upon a man, and making him feel that he is respected and should maintain his own self respect, giving him freedom for the joy of accomplishing some definite work. That applies to industrial activity, to school work, to practical affairs of life, in society, and in the church.

INCOME OF FARMERS

In one of the leading newspapers of the East, there has appeared a series of advertisements concerning the farm papers of the country, and the purchasing power of the farmer. On December 7 there appeared the following:

"The average annual income of the farm family is \$3,434 (1917 Government figures), no doubt over \$4,000 now, while the average annual income of all families in the United States is \$1,494."

This seemed so surprising a statement that we wrote for its confirmation, and learned that the Government figure on which it is based is that the farm products of America for 1918 were 25 billion dollars. This was divided by the number of farms in the United States, seven and a quarter million. In fact, the income from farm products for 1918 was a little less than 1917. Frank C. White, managing director of the Agricultural Publishers Association adds:

"In compiling agricultural figures the farmer's living is scarcely ever taken into account. If that item were added to the commercial value of crops, it would greatly exceed the figures given. Credit has never been given the resourcefulness of our farmers. The value of farm crops is always questioned, and sometimes the guesses are so unreasonable that some of the reports have to be thrown out, thus lowering the general average. However, this may be, we feel that everything we have stated in our literature or in our advertising is fair and reasonable. The Monthly Crop Reports furnish some totals. Get the December, 1917 issue, compile the staple crops and allow a reasonable addition for the minor crops, and you will find figures appalling enough to satisfy the most skeptical. You know, of course, that here are influences at work in opposition to our agricultural contentions, and we must make due allowances for that phase of it."

THE COOPERATIVE MOVEMENT

Too many people think of the cooperative movement merely as a plan for operating stores on a profit-sharing basis. It is that, to be sure. And that is a marvelously beneficial and instructive phase of the movement, a phase which has long been familiar to Great Britain, France, Belgium, and Russia,

and has of late been exemplified in fifty or sixty successful stores in the heart of New York City. But the cooperative movement, in a larger sense, is team work for the common good. No one can benefit without contributing, but all who contribute benefit. It puts an end to the delegation of work to special individuals, while certain others enjoy idleness. It is in line with that declaration of the workers who assembled at Atlantic City a few months ago, that "to attain the greatest possible development of civilization, it is essential, among other things, that the people should never delegate to others those activities and responsibilities which they are capable of assuming for themselves."

It has long been evident in the United States that only as the people share the direct responsibility for government is good government attainable. Similarly it is now being discovered that only as the people share the direct responsibility for right economic conditions can right economic conditions be made actual.—*The Christian Science Monitor.*

A DAY OF SPECIALISTS

Growing out of economic conditions to-day we have a number of specialists who are able to do only one thing in their trade, and in the end possess neither knowledge nor interest in the work as a whole. This means an undermining of the creative impulse necessary to all good workmen. As another result the apprenticeship system has broken down or disappeared.

Large corporations have attempted to meet it by the corporation schools, for the benefit of some of their employees; but these have never proven popular, for the very reason that their primary interest is the good of the corporation, rather than of the individual.

Vocational and educational law approved in 1917 by President Wilson, requires a representative board; the Secretary of Agriculture, of Commerce, of Labor, and United States Commissioner of Education, together with three lay members, representing agriculture, commerce, and labor. One of its provisions is that aid is limited for vocational training to public schools. This does not include the purely elementary grades, nor those of college rank. Agricultural schools have been already separately provided for. One condition of the federal aid is that the state make a right appropriation and provide associate workers. Provision is made for day school, part time school, and evening school, so as to make the training as useful as possible.

THE FINANCIAL COMMANDMENTS

Now a financial magazine, published in New York, contains ten commandments for a man's financial life, by Walter W. Head of Omaha, vice president of the National Bank Section of the American Bankers' Association, as follows:

1. Make a budget.
2. Keep an intelligent record of expenditures.
3. Have a bank account
4. Carry life insurance.
5. Make a will.
6. Own your own home eventually.
7. Pay your bills promptly.
8. Invest in war savings stamps or other Government securities.
9. Spend less than you earn.
10. Share with others. Thrift without benevolence is a doubtful blessing.

The plan of the church provides for all of these, on the part of individual endeavor, life insurance being provided by the community; that is, the church as a whole through the storehouse and consecration. Mr. Head is a member of the Omaha Branch of the church.

PASTORAL

A Time that Will Test the Souls of Men

BY LAMONI STAKE BISHOP RIC

A circular letter sent out to members of the stake at the end of the year, of interest to all who profess the name of Saint.

Dear Saint: Fear with its blighting influence is gripping the world. From the crowned monarch to the lowliest peasant its curse is felt. Right and wrong are embraced in a grip of death and the inhabitants of the world are waiting with dazed minds, wondering what the final outcome shall be.

To the Saints comes the voice of the Master prophetically, "Fear not, little flock, it is your Father's good pleasure to give unto you his kingdom."

The time has come when "peace shall be taken from the world." It is a time that will test the souls of men—a time clamoring for loyalty of all men to our government and to our church. No true Saint can do less. Loyalty is not defined in words alone; such allegiance is cheap. "If ye love me, keep my commandments," is the true index of our fealty, both to church and state.

For generations men have defiantly, and in a great many cases blatantly, been traitors to the ideals of the Master. They have sown to the world and are now reaping the whirlwind. They have scattered recklessly the seed of selfishness and have learned that "every seed [produces] after its own kind." Well did Dante in his *Inferno* assign those guilty of this crime of selfishness to the lowest hell. From it springs every crime in the calendar.

To-day—*right now*—man made in the image of his Father God—made a little lower than the angels—has so stultified and degraded himself that class is arrayed against class. Hatred rules. The Golden Rule is almost forgotten and every man's hand is against his neighbor. The end of it all! What must it be! "Watchman, what of the night?" Thank God for the answer—"The night cometh, *also the morning.*"

To the unregenerated it is truly "*the night*"—"the night and darkness"—but to those who have followed the Master in the waters of regeneration, it is morning.

"The morning breaks, the shadows flee,
Lo! Zion's standard is unfurled,
The dawning of a better day
Majestic rises o'er the world."

The rays of the eastern skies are radiant with the signs of the near approach of the Master. He cannot delay his coming much longer.

We come to you with a message surcharged with hope. Every indication points unerringly to the imminent coming of our Lord and Savior.

"Lift up your heads, ye heirs of glory,
Cast aside your doubts and fears!
He who calls you to his kingdom
Soon will reign a thousand years."

Out of the gloom shines the light of revelation telling us just what to do to be ready for the emergency. Our safety, our progress, is depending upon our reception of the instruction given us by God. Let us "take heed how we hear." The Lord has solemnly promised that the wicked shall be destroyed; that famine, pestilence, plagues, earthquakes, fires, wars, etc. shall continue until mankind gives heed to his commands.

HYMNS AND POEMS

THE FORUM

To Mothers of Men

BY MARY E. GILLIN

Mothers, or mothers of men, to-day,
Do you understand your work?
Do you labor with faith and oftentimes pray,
And never your duty shirk?
For, mother, into your hands to-day,
A living soul is given,
And you may fashion and bind for aye
And never the cords be riven.

'Tis only thou that couldst take the child
So fresh from heaven above
And bending o'er with a face so mild,
With heart so full of love
That the hardest task becomes a joy,
The night turns into the day;
Though all men turn from thy "wandering boy"
Thou wilt love and care away.

Mothers, oh, mothers of men, rejoice!
Thy work is surely divine!
So train thy child that he make the choice
Of all that is good and fine.
And 'tis only now thy task may be done;
Childhood's days speed quickly away;
But all the bright hours of to-day are thine own
In which to work and to pray.

To-day, thy babe sleeps close on thy breast;
But soon will he stand at thy knee;
The added years may bring thee rest
If true to thy trust thou wilt be.
No work, for thee, so great as thy child,
So urgent to be "well done"!
Be not drawn aside, nor thy heart beguiled,
Cease not, till victory's won.

We wish very briefly to outline the method of procedure instituted by God. We expect to do this in a series of short and, we hope, interesting letters to you. That you may be able to get a true understanding of the law, we kindly ask you to keep these letters as a whole.

May the peace of the Master be with you.

Tearing Down the Church

BY F. S. BRACKENBURY

"Most trouble comes from members who pull back, lie down, or kick up their heels in the harness."

The way some members oppose the church you would think it was some one else's church. But it is their church just the same.

You would be led to think that the presiding officers were all to blame if there were any lack. Most trouble comes from members who pull back, lie down or kick up their heels in the harness. If members find cause for complaint they should set about removing the cause by lodging their complaint where it belongs. The best way to get what we need is to present a solid working front. Be a constructive critic. If you are a dead member don't kick and thereby spoil your

Coordination

BY PETER ANDERSON

Cooperation is suggested as a better word to describe our work, it meaning "joint labors."

Just now a few thoughts about coordination may not be amiss. We have talked about it a good deal lately. What does it mean? And is it applicable in the church?

According to Webster, coordination means a "state of being coordinate, or of equal value; coordinate, holding the same rank or degree."

Considering our church organization, where could that apply? We may agree that all parts of the body are of equal value, but an admission like that is vague and gets us nowhere. To say that the different quorums are of equal rank or degree might be in a sense, but in another it would not. It might apply in their own sphere of action, providing all are working harmoniously, and in accordance with law. Where such is not the case, a superior authority may step in and regulate. This would seem to disprove the idea of coordination.

There are no two quorums in the church of equal rank, or degree, in all things. While each quorum and department in the church has its sphere of action in which it is responsible, and should be permitted to use its own initiative and talent, there must be a degree of interdependence between all, so that there may be harmony in the work of the body.

Authority to direct, regulate, and set in order implies superiority. No coordination in that case. The lesser is regulated by the greater. But the law of the church provides that, in case of necessity, the lesser can officiate in the office of the greater. And the body itself, being greater than any part thereof, can delegate to the lesser, authority to regulate the greater. Thus making the body secure against autocracy and injustice.

The word *cooperation* would seem to be more suitable to de-

part. Keep still and more than likely no one will notice how small you really are. The success of the church depends on the workers of its membership. You can help destroy the church without using the ax. Here are some ways it can be done:

Don't attend meetings. If you do, go late.

If the weather isn't fine, don't think of going, as they will be few in number, anyway.

If you go find all the fault you can, especially with the officers.

Don't accept an office, as it is easier to criticize than to do things.

Nevertheless, get offended if you are not elected to some office, or at least appointed on a committee, but don't attend priesthood or committee meetings.

If asked by those in charge to give your opinion regarding some important matter, tell him you have nothing to say; after the meeting tell everyone how things ought to be done.

Do nothing more than is absolutely necessary but when others roll up their sleeves and willingly, unselfishly use their ability to help matters along, howl that the church is run by a clique.

Hold back your tithing and offering, or don't pay them at all.

In fact don't bother about the burden of the work anyhow; let others do that.

scribe our method of work. That means "joint labor." Cooperate, "to work together; to act jointly with others." Our church work is preeminently a work of cooperation. There is no such thing as an independent quorum or department provided for in the law. All parts have a sphere of action, distinctively their own, in which they are the directors of their own work, in accordance with all other parts and the law governing. All are necessary to the accomplishment of the purposes of the Lord.

Paul recognized this fact. He said, "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary. The members should have the same care one for another." (1 Corinthians 12: 18-26.) Again: "From whom [Christ] the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Ephesians 4: 16.) Each member or part furnishes its own quota to the extension and development of the body of Christ. This must be done freely and willingly.

Coercion and subordination is no part of the gospel economy. The idea of one man or set of men in the church being in all respects subservient to another man or set of men in service, is entirely foreign to the doctrine and Spirit of Christ. No man has a right under the authority of the priesthood to subject another to his will in the service of Christ. He may secure his cooperation, if he pursues the proper course, but he has no right to coerce or force him into subjection to his will. The moment he attempts it he is violating the sacred trust imparted to him by ordination and the principle by which alone he can correctly represent and serve the Master.

Jesus, our example, said, "I am among you as he who serveth." (Luke 22: 27.) Again: "Whosoever of you will be the chiefest, shall be servant of all." (Mark 10: 44.) True greatness in a Christian sense is manifest in humility and service. Authority does not mean the right to "lord it over the heritage of God," but rather the right to serve and of "being examples to the flock." He only who serves in this way can hope for lasting success and to hear the pleasing words from the lips of the Master, "Well done, good and faithful servant." "Be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren." (Matthew 23: 8.)

The Redemption of Zion

BY WILLIAM A. FRANCE

A delineation of some sweeping things that must come to pass ere a place is made ready for all who will gather.

Every true Latter Day Saint is looking forward to the redemption of Zion, or the building of the city the New Jerusalem, and the gathering of the Saints. But there seems to be considerable difference of opinion in regard to some things pertaining thereto, such as the place, the plan of building the city, the preparation of the land, the people who shall do the work, and the time when the city shall be built.

We believe the books teach these things quite plainly if we take them as they read, so we quote some of these passages.

The Place of the City

"A revelation of Jesus Christ unto his servant Joseph Smith, jr., and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophet,

and for the gathering of his Saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, jr., and others, with whom the Lord was well pleased."—Doctrine and Covenants 83: 1.

"And, behold, there is none other place appointed, neither shall there be any other place appointed than that which I have appointed for the gathering of my Saints, until the day cometh when there is found no more room for them, and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion."—Ibid., 98: 4.

"But verily I say unto you, that I, the Lord, will contend with Zion and plead with her strong ones, and chasten her, until she overcomes and is clean before me; for she shall not be removed out of her place. I the Lord have spoken it. Amen."—Ibid., 87: 8.

We see from these quotations that the city of Zion and the New Jerusalem are one and the same, that the location was definitely fixed, and cannot be changed.

The Plan of the City

This plat contains one mile square, all the squares of the plat contain ten acres each, being forty rods square. You will observe that the lots are laid off alternately in the squares; in one square running from the south and north to the line through the center of the square; and to the next, the lots run from the east and west to the center line. Each lot is four perches in front, and twenty back, making one half acre in each lot so that no one street will be built on, entirely through the street; but one square the houses will stand on one street, and on the next another, except the middle range of squares, which runs north and south, all of them; because these squares are forty perches by sixty, being twenty perches longer than the other, their greatest length being east and west, and by running all these squares north and south, it makes all the lots in the city of one size."—Church History, vol. 1, p. 297.

This description goes on to tell where the storehouses, temples, houses of worship, schoolhouses, barns, and stables shall be located; also the farm and agricultural lands, and also says, "when this square is thus laid off and supplied, lay off another in the same way, and so fill up the world in these last days; and let every man live in the city, for this is the city of Zion."

It also tells us that "all the streets are to be one width, only one house to a lot, all the houses to be twenty-five feet back from the street, and all to be built of brick and stone."

Now as the location is not to be changed, it would seem necessary to change the plan, or make some changes in the present arrangement of the city of Independence; but the Lord is able to do his work.

"Yea, woe be unto the Gentiles, except they repent, for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land, and throw down all thy strongholds."—4 Nephi 9:101.

"And I will pluck up thy groves out of the midst of thee; so will destroy thy cities."—4 Nephi 9:104.

"And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them."—Ether 1: 30.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness comes, that ye may not a parallel in the history of our nation; pestilence, hail, as the inhabitants of the land have hitherto done."—Ether 1: 34.

Can we say that the inhabitants of this land have repented, and are serving the Lord, and are righteous, and are

worthy to possess this land, or must we look for them to be punished in the near future except they repent?

On January 4, 1833, Joseph Smith wrote to Mr. N. E. Seaton, editor of a New York paper, saying:

"And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country."—Church History, vol. 1, p. 261.

How many years of that generation are now left? We cannot count a generation more than one hundred years. How soon will this destruction come? We are to understand that this destruction will be so general, or so near complete, as to make room in the United States for the lost tribes of Israel from the north country?

Who Will Build the City?

"Verily, verily, I say unto you, thus hath the Father commanded me, that I should give unto this people this land for their inheritance."—4 Nephi 7: 42.

"And the Father hath commanded me that I should give unto you this land, for your inheritance. And I say unto you, that if the Gentiles do not repent, after the blessings which they shall receive, after they have scattered my people, then shall ye who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them, who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver."—4 Nephi 9: 50-52.

In Doctrine and Covenants 52: 1, the Lord there speaking of the land of Missouri says it is "the land which I will consecrate unto my people which are a remnant of Jacob, and those who are heirs according to the covenant."

"And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph—wherefore the remnant of the house of Jacob shall be built up upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away."—Ether 6: 6 and 8.

"And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a new Jerusalem."—Nephi 9: 58.

"But if they [the Gentiles] will repent and hearken to my words, and harden not their hearts, I will establish my church among them, and they shall come into the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem."—4 Nephi 10: 1-2.

From the foregoing quotations it would seem very plain that the seed of Lehi, to whom the Lord gave this land for an inheritance, are yet to come into their inheritances, and that they are the ones who will build the city of Zion or the New Jerusalem; and that the Gentiles who will repent, shall assist.

How Will Zion Be Redeemed?

After the Saints were commanded to gather to Jackson County, and buy up all the surrounding country, and build the city of Zion, and refused to obey God's commands, and polluted their inheritances, and were driven out, then the Lord said:

"Behold, I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power,

and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption be; therefore let not your hearts faint; for I say not unto you as I said unto your father, mine angel shall go before you and also my presence, and in time ye shall possess the goodly land."—Doctrine and Covenants 100: 3.

Lehi, in blessing his son Joseph, after telling him of the promises and covenant the Lord made to his forefather, Joseph of Egypt, says:

"Wherefore, because of this covenant thou art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book. And there shall raise up one mighty among them, who shall do much good, both in word and deed, being an instrument in the hands of God, with exceeding faith. To work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren."—2 Nephi 2: 45-47.

There is only one people where this man could come from—the American Indians. Jesus when upon this continent speaking of the restoration of this people upon this the land of their inheritance says:

"Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men.)"—Nephi 9: 81-82.

"But, behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is more than the cunning of the Devil."—Nephi 9: 96-97.

Some tell us this refers to Christ, but this cannot be; Christ refers to him as "my servant." And when was the visage of Christ marred more than any man?

Now turn to Church History, volume 1, page 260:

"And it shall come to pass that I the Lord will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God."

Now it makes very little difference whether these quotations refer to one man or several, the fact is very evident that there will be some power made manifest in the redemption of Zion. When the Indians have become converted, then the Lord will raise up one to lead them to the land of Missouri; to the place appointed, and they, the seed of Jacob, shall build the city of Zion, or, the New Jerusalem, assisted by as many of the Gentiles as are worthy to assist.

What Is Babylon?

BY E. D. BROWNLEE

Some say it is the Roman Catholic Church or apostate Christianity; while others think it is some autocratic government, such as Germany was before the war.

But Babylon was to have power over all nations.

"For I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen. . . . For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."—Revelation 18: 1-3.

"For thy merchants were the great men of the earth; for by thy sorceries were all nations deceived."—Revelation 18: 23.

The Commercial System Worldwide In Scope

Is it not a fact that this commercial system is worldwide and reeking on every hand with the most abominable fraud and deception imaginable?

Now read Revelations 18: 12, 13. Here are the articles of commerce which this woman called great Babylon deals in.

Now read Revelation 18: 15-19, and we see the merchants, transportation companies and all the grafters howling and wailing, casting dust on their heads and pawing the air when they see the smoke of her burning.

Again, Revelation 17: 15. The waters where the whose sitheth are peoples and nations. The rulers of this earth are to give their power to perpetuate this system until the words of the Lord are fulfilled. (Revelation 17: 16, 17.)

This system (Babylon), John says is responsible for all the blood that has been shed on the earth (Revelation 18: 24), hence must have emanated from the Devil. So we read in Revelation 13: 1, 2 that the beast that carried the woman, mystery, Babylon the great, the mother of harlots and abomination of the earth, received his seat and power and authority from the dragon or Devil. Hence this system must have been established when the Devil by fraud and deception beat Adam out of his dominion to this earth, and will continue until the Devil is bound.

Chattel Slavery, Feudalism, Capitalism

Now this system has existed under three different forms: First, chattle slavery, then feudalism. Now under commercialism or capitalism. In revelation 17: 8 we read of the beast that was, and is not, yet is. But some say that this beast was, first, pagan Rome; then Christian Rome; and now papal Rome. But let me ask, When was Rome Christian? I have understood that when the union of church and state was consummated that he priesthood or authority was taken away, and about that time also the spiritual gifts ceased. Am I right? If so, this position would exonerate Jesus Christ from all corruption and iniquity connected with old mother Babylon.

We are commanded to come out of her; that we be not partakers of her sins, and that we receive not of her plagues. (Revelation 18: 4.) In order to obey the voice from heaven, we will have to know what Babylon is.

This system is worldwide, having power over all nations, and has all the marks of the beast, and is the antithesis of the gospel of Christ. Under this system it is every man for himself. But under God's law we are collaborators with God for the accomplishment of the work intrusted to all. There are but two spiritual powers, and but two economic systems—the cooperative system which is the law of God, and the individual competitive system which has pauperized the world.

The Kingdom of God First

But it will be different under God's law, for we read the teaching of Christ in Matthew 6: 24-33, and we are instructed not to seek after the material things of this world in the way the Gentiles do, but first seek to establish the kingdom of God and all these material things would be added unto us. For our Father knoweth that we have need of all these things.

Why, Lord, are we required to establish your kingdom in order to possess the material things of this earth? Because ye cannot serve God and mammon, and the methods by which the Gentiles procure these things is an abomination in the sight of God. (Luke 16: 13, 14.) For in my kingdom there is a law of equality. You will cooperate—all work together for the work intrusted to all, and you will be equal; and this law when observed will be your security for all material blessings. (Doctrine and Covenants 70: 3, 4.)

Can this church get away from Babylon through an observance of the law of God?

I have simply touched on this subject. These few words are written solely to stimulate thought, realizing that this is a critical subject.

WOMAN'S AUXILIARY

Special Courses in Leaflet Form

(The following outline for one lesson of each of the courses printed in leaflet form is being placed in the column at this time with the hope that the subject matter may attract many of our women and they will subscribe at once for at least one or two of these valuable courses. The price will be ten cents per dozen copies of each lesson. It may be well to send money for four or five lessons at one time to save expense in mailing. If single copies are desired send two-cent stamp for each lesson. The price per course per single copy will be published later when the courses are completed and it is known how many lessons each course will contain. Send to Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri.)

Child Study Course

(Outline for Lesson 1)

Prenatal Care.

A. The right mental attitude toward motherhood depends upon:

1. Fitness for motherhood:
 - a. Spiritual.
 - b. Mental.
 - c. Physical.

Relief and Service Course

(Outline for Lesson 1.)

1. Social Work.

1. Definition.
2. Who is a Social Worker?
3. Groups.
4. Philanthropic forces in own community.
5. Scope.
6. "Indoor" and "Outdoor" relief.

Food and the Body Course

(Outline for Lesson 1.)

1. Comparison of machine engine and body engine.
 - a. Effects of fuel in both.
 - b. Kinds of fuel.
 - c. Measurements.
 - d. Burning agents.
2. Body foods: starch, sugar, fat, etc.
 - a. Functions of each.
 - b. List of foods in each group.
 - c. Place of digestion.

MRS. J. A. GARDNER.

How Music Helps in the Life of the Home

A few instances of what has been done in some homes through the power of music will, I know, tell you more than the mere advancement of theories.

A little girl who was very miserable and managed to make mother or nurse most unhappy all through the process of hairdressing and getting into bothersome clothes, would submit most graciously if mother sang:

"My mother bids me bind my hair,
With knot of fairest hue;
Tie up my sleeves with ribbon rare,
And lace my bodice blue.
For why, she says, sit still and weep
While others are at play?"

an adaptation of Haydn's beautiful air.

Another mother learned to help her little boy work off some of his stormy fits of temper by going to the piano and playing some stormy impetuous bit like Schumann's "Wild Rider." The boy did not know why this was done, but he felt the mood

of the music because it exactly fitted his own, and he would career around the room like a veritable wild pony, until his emotion, which might have worked harm to himself and others, had spent itself in this harmless way.

My sister remembers that even as a child she recognized this power of music to bring sweetness out of temper. She was very angry one day with a sense of some injustice done her and in this mood started to play her beloved piano. As she did this she realized that if she played she would soon cease to be angry, and not being ready to give up her resentful mood, she rejected the gentle ministry of music and went to her room to nurse her unhappiness.

As an incitement to bravery music has often been used in the home. A little boy much afraid of the dark would go upstairs to a dark room for mother when she played a strong march for him as he went.

If mother could realize how many times a bit of music would be of greater service than even the kindest remonstrance, they would have crashing chords ready for the angry boy, nonsense song to drive scowls from the face of little daughter, and jolly jig to set lagging feet and drooping spirits dancing; while a gay little tune improvised or adapted for the occasion, would often bring cheerful obedience in response to the request to pick up playthings or perform some other unwelcome task, where a stern command would start an unhappy time for all concerned.

One of my childhood memories is of visiting in a country home where the mother would often get up from the breakfast table and say, "Come let us sing a little before we do the work." Bad housekeeping, perhaps, but good homemaking, for I have since learned that this method was always resorted to when the morning atmosphere of the home threatened to be gloomy or quarrelsome; and the singing never failed to drive away the clouds. Of course, this use of music is most effective with a child who is either endowed by nature with the ability to respond to musical influence or has been trained in ear and heart to feel its effects.

A child who has always heard good music and has early learned to love and produce it, has great advantage over one to whom it comes as a later and more foreign achievement. Responsiveness to the atmosphere of music is not, however, dependent upon the ability to create it, although of course, made stronger by it. A little four-year-old child who had no natural ability for either singing or playing, being deficient in both rhythmic sense and sense of pitch, nevertheless was so sensitive to musical impressions that she described the tunes which were played to her as being pink and red and blue like the sky, and one which had strong chords with a staccato melody above them as the green tune with red berries. These interpretations of music in terms of color were later explained by the development of an unusual degree of talent with pencil and brush.

Another memory of my childhood is of a visit to a dear auntie who, on Sunday afternoons, took her little visitor to the west pasture, and amidst the splendor of the sinking sun read from a volume of sacred poems. The cadence of her sweet low voice will always echo through my memory.

It is truly a part of music's ministry to speak through the charm of a well modulated pleasant-toned voice, lending itself freely to the various moods of the fine nature it serves. It is truly one of the duties of the mother and the kindergartner to be a model for her children in this respect as in many others, for children are very sensitive to voice quality.

While the kindergartner's opportunity comes later than that of the mother, she has the same responsibility to see that the children under her care are given the opportunity for "full and all-sided development" to use the words of Froebel, "to enable him to see man in the universality of his nature and particularly to enable him to understand and appreciate the products of true art." Many children will come to her without having experienced in the home any of the life of music which might have been theirs, and to her will fall the duty of arousing the first idea, of awakening the first emotion for sound.

Who that has ever witnessed the delight of a little kindergarten child in this new way of expressing his joy in life can doubt that music should be regarded as a beneficent influ-

ence in life, and not as an accomplishment to be cultivated only by those of more than ordinary endowment? When the kindergartner says, "Who will sing our new song for us alone?" how often it is the little fellow who cannot yet carry a tune that eagerly responds, especially if mother is there to hear. If teacher and mother are wise, there will be no expression of surprise or dissent; for the right trueness or untrueness of the tune just now is nothing to the inner urge which makes the child want to express himself in this new and delightful way.

To sing the lilting measure when the heart is gay, to give thanks for cherished blessing in the glad hymn of praise, to send up on wings of song a prayer for strength to bear the burden and grief too heavy to be borne alone, this is what God's great gift of music should mean to us. Let us help the little children to enter into their heritage of song.—Mrs. Jean N. Barrett, in Government Bulletin.

A Busy Department

Through Sister Beth Winger, the Relief and Service Department of the Pontiac, Michigan local, sends the following summary of its work in 1919, which we think is a very creditable showing indeed:

Number members, (including 6 new ones) 16; average attendance at meetings, 6; number meetings, 35; dinners, 23; quilts made, 8; cushions, 3; aprons, 24; socials, 6; rompers made, 2; gowns, 2; underwaists, 1; skirts, 1; caps, 1; entertainments, 2; bazaars, 1; yards gingham sold, 4; tatting, 1½; 1 day's relief work donated; given for relief, \$5. Proceeds, \$873.37; expenses, \$70.90; paid to building fund, \$800; balance on hand, \$2.45. We are all hoping to do as well or better in 1920.

Fragments Gathered from Busy People

Before the first Congress of Nebraska Farm Women, Miss Noble, of the Omaha High School of Commerce, in an illuminating address on "How to buy clothing," said, in part:

"In buying clothing, consider the purpose of the gown or material to be purchased, and buy with that in mind. If your figures are large, buy material of low luster instead of shiny satin, for example. Black and blue reduces one's appearance of size, as do also the bisque, tans and soft green shades.

"A suit having a dividing line just below the waist is good for slender figures only. Tall people can wear light shoes because they tend to cut the appearance of height.

"Suitability and appropriateness are other important considerations for the purchaser. In buying separate garments one should plan to match the sweater, separate skirt, top coat and hat.

"A heavy woman should buy a heavy hat and slender, lighter woman should have a hat giving appearance of light weight in order to give the effect of balance in the costume as a whole."

Concerning the civic responsibilities which confront American women, Mrs. Jessie B. Bacon, president of the Congress above referred to, said: "Women's votes will be one of three kinds: an intelligent vote, an illiterate vote—of which we have 20,000,000 in the United States—or a careless vote. And shame to the woman who casts a careless ballot. The women must be educated and must study in order to cast the intelligent vote which is needed from them. Not by blood and iron, but by the votes of the people, will our nation succeed."

In her address on "Americanization," Mrs. Thomas G. Winter discussed the soul, and not the mechanism of the work. In part, she said:

"The appeal for this work must be made through the individual and to the individual. We can't make laws, establish courts, schools and churches which will do this work for us. It is your work and my work. Valuable as our institutions are, the Americanization problem is one of human relationships. The woman is the heart of it all. She controls the

emotions that exist in the family. The family is the unit in our civilization, not the individual. Whenever you find a floating individual without a home, you find a sore spot."

Miss Georgie Bacon, first vice president and chairman of thrift in the general federations, said there will not be a woman in Nebraska, Iowa, or the United States who will not learn much about the thrift movement in the next few months.

"A nation begins to decay when such extravagances are indulged in as we see in this country to-day. Next to schools, women's organizations are the most potent force in the thrift movement. Eighty-five cents out of every dollar are spent by women. Eighty-eight per cent of the men who reach 65 years of age are dependent upon charity or their children. Eighty-two widows out of every 100 have to work for themselves and families are dependent upon their children. Keep accounts, save and invest," advised Miss Bacon.

"Let us all be friends together and never more have snobs," pleaded Mrs. George Plummer in urging a continuation of community service and the "spirit of comradeship," which she named as one of the gains derived from the war.

Proposed Amendments

RECOMMENDATIONS FOR AMENDMENTS TO THE CONSTITUTION AND BY-LAWS OF THE WOMAN'S AUXILIARY

Article V (constitution) shall be amended by striking out the word *three* and inserting the word *two*, making the last paragraph read:

"This constitution may be amended by a two thirds vote at any General Convention, providing not less than two months' notice of the proposed changes shall have been published in the press columns of the association."

Section 1 (by-laws) shall be amended by striking out the word *Educational* and inserting the sentence, following the words "Young Woman's": "An educational advisor shall be appointed by the executive committee to unify the educational work of the Woman's Auxiliary; to coordinate the work with the other educational institutions of the church and to advise with individual members or classes," making the section read:

"Section 1, *Bureaus and Supervisors*. In order to carry out the object of this association the following bureaus shall be established: Home and Child Welfare, Relief and Service, and Young Woman's. An educational advisor shall be appointed by the executive committee to unify the educational work of the Woman's Auxiliary; to coordinate the work with the other educational institutions of the church and to advise with individual members and classes. Supervisors and editor in chief shall be appointed, etc.

Section 3 (by-laws) shall be amended by striking out all after the word *secretary* in the third and fourth paragraphs and inserting the words:

"Shall perform the duties of a recording and financial secretary. She shall keep the minutes of the general meetings and of any action taken by the executive committee. She shall keep a directory of all clubs, classes, circles, etc., with their officers, which are affiliated with the general association, and shall send out such notices as are required by the general officers. She shall require an annual statistical report from each organizer and each club, circle, society, etc., in unorganized districts. She shall collect all dues annually, notifying district or stake organizers the first of December of each year. She shall make a monthly financial report to the treasurer and an annual report to the general association.

The Treasurer shall be custodian of the funds of the association which shall be paid out only upon warrants signed by the president and countersigned by the secretary, and shall make an annual report to the general association.

Section 4 (by-laws) shall be amended by striking out the words *general treasurer* in the third paragraph and tenth line, and inserting the words *financial secretary*, making the sentence read:

LETTERS

Elder Gowell Asks Our Prayers

"I am indebted to the church heavily, as I conceive. Have so expressed myself at times, orally and in writing. It is not my wish to go too deeply in debt, however. Would rather be a creditor. I am in debt for the gospel first of all. I am in debt for spiritual and physical blessings through other prayers than my own. I have been healed and helped, strengthened and built up. Independently, I could not have survived till to-day. If I am not a monument of God's mercy, I am perhaps a stone of small dimensions. I am again at the parting of the ways; one leading to the physical death and things beyond the veil; the other to physical life and activities here. It is not entirely as I will. My faith is in the church, that if the prayers of the faithful are offered in my behalf, I shall remain on the course of life, for yet some time. But I do not ask it, if not with strength to render some service. It will as I realize, put me still further in debt before I can hope to pay the debt already contracted. In the hope of doing more, and of being ultimately less obligated, I ask, though disliking very much to put any to the trouble my asking would incur, the prayers of the faithful, or of those who have faith. This is the only way forward as I see it, and I have studied some time before coming to my conclusion. My faith is, that the prayers will be offered, and I shall be going again.

I would like to accomplish more in a few years, than I have in many. I have hopes that my experiences, yes, even my mistakes, may prove to be stepping-stones for successes. Perhaps my effort has been proportionately as great, as of some who have more to their credit.

I hope by my attitude, to be a greater help to those who are in authority, and no hindrance. God forbid that I should fight any man; any servant of God in this church. I may see it necessary to oppose some measures at the proper time, but it will be with good will to the man back of it. I prefer now, an attitude of confidence in the authorities, to one of suspicion.

My prayers are that the quorums will be sufficiently humble and prayerful, charitable and patient, and long-suffering, that they can come to a unity through the assistance of a greater endowment of the Holy Spirit, and that in humble and earnest seeking, obstacles to them and the church, may be moved out of the way. My opinion does not amount to much. It is very liable to be wrong. Why should I project it in season and out, especially between conferences? Why should I not refrain from strife and division or contention?

There is a time for everything, it is said, and no doubt this applies to standing for a principle, but many an argument might be avoided by a more prayerful habit and attitude. We are to "call on the Lord in mighty prayer." Can we get through as quorums without it? Must we smash our way through, to obtain the right? I hope, while I did not attend the last conference, that the next we will be approached in such a way that the problems will largely be solved before the opening session, and the sailing will be smooth and swift over the whole course. Perhaps I am intruding my advice. No ill will is projected at least, to anyone. This is a time for "peace on earth; good will to men," or is supposed to be.

They shall send to each club, circle, etc., within their districts or stakes such notices as shall come to them from the general officers, and supervisors of bureaus, and shall instruct each club, circle, etc., to remit to the financial secretary, the dues provided for in Article 4, etc.

Section 4 (by-laws) shall be further amended by striking out all after the words *editor in chief* in paragraph 4 and inserting the words, "shall have supervision over all matters for publication connected with the press columns of the general association."

MRS. D. J. KRAHL,
MRS. JOHN GARDNER,
MRS. WILLIAM MADISON.

Hope it will abound in the church, and that love for every principle of right couched in the latter day evangel, may grow till nothing can stop its crystalization into action such as the times and conditions of men in the world call for, and the written word demands of us. I hold myself responsible to it. I hold the church responsible to it, and do not propose that side issues shall obscure the real and main issue, so far as I am concerned. Am I in the faith? Whatever medicine is needed to put and keep me there, let me have it. No quack remedies, however; no vaunted cure alls by irresponsible, self-constituted authorities. The everlasting gospel in power and demonstration of the Holy Spirit, is the only sufficient remedy for all the ills of society. Hope I will soon be able to talk as well as write, or render some service more than is possible at the present time. Your brother in Christ,
INDEPENDENCE, MISSOURI. M. F. GOWELL.

From the Kansas City Stake

At this, the close of the year 1919, I am forwarding to you [First Presidency] my yearly ministerial report. The statistics will give you an idea of the amount of work performed, and under the head of "remarks" I briefly outline additional work that does not show up in figures.

I am happy in the thought that this has been the busiest year of my life in church work, and I am more happy to know that the good Lord blessed me physically so I was able to stand up under the grave responsibilities that rest upon me. It is very gratifying to me, and I know that you will be pleased to learn that the work is in a more advanced and better condition in Kansas City to-day than at any time during my ministry here. This is brought about by organization and cooperation upon the part of the local priesthood who have been pressed into service through such organization of the work as has been effected.

Since we have converted ourselves into Kansas City Stake proper and branches are not now known, there has been a number of things adjusted where our church divisions exist. Much interest is manifested in some of these divisions, and considerable inquiry is being made by nonmembers of the church.

Our group is proving successful in the majority of places, and our greatest need is men to take care of the groups. A number of these groups have to be cared for by just a priest and teacher because we do not have other men to place in charge, but are trusting in the Lord to call out men into the work in the near future with a hope that they may develop into competent and successful workers. We have a number of brethren holding the Melchisedec priesthood who are so tied up with their labor and the inconvenient hours in which they have to labor that it is quite difficult for them to give the service they would like to and, hence, we do not get the best that is in them, but they cheerfully do all they can.

Our stake council has met a number of times during the past year, and when not taking up matters of business or court work, we have employed the time in trying to educate ourselves. I have delivered a number of talks to the brethren on high council work, the method of conducting cases, regularities or irregularities in procedure, also, proper and improper evidence. The brethren have manifested an intense interest in these talks, and claim that they have been quite helpful to them, not only when they may sit in counsel, but should they have occasion to give advice, or exercise judgment touching matters of law with reference to personal conduct, they feel that they could do so more satisfactorily than heretofore.

We are starting out the new year with increased activity in missionary work, and now have a number of cottages where preaching service may be held by our missionaries in the very near future. We are also starting a missionary propaganda in some of the groups, with a special effort of advertising and working up to this point. One will be started January 11 at the Grandview Church followed by others in different churches, with probably a wind-up in Central Church just before the convening of the General Conference. Brother U. W.

Greene has been informed of our purposes, and is cooperating and going to help us in the pushing of this work.

J. A. TANNER.

From the Lamoni Branch President's Report

[Excerpts from the annual report of J. F. Garver, president of the Lamoni Stake and Lamoni Branch.]

It is with a commingling of emotions that we undertake a report for our 1920 annual meeting. Looking back over the efforts of the past year and years, and forward to those of the year ahead and years to come, and measuring the great work yet to be performed and our inadequate qualification for same, we are made to tremble for the cause we love.

Yet God has called us as a branch. He stands ready to qualify us to the uttermost. And this he will do when we place unreservedly in his hands our all, and, yielding to his divine purpose, perform faithfully our part. We essay therefore with some show of courage the task, not only of summarizing past work and suggesting future, but also the responsibilities of leadership and direction in this day of preparation for Zion's redemption. . . .

Elder D. T. Williams has rendered service in the branch as his other duties have allowed. . . .

The year has brought to our assistance the splendid service of Elder C. E. Wight, on June 15, 1919, ordained a High Priest and set apart as a counsellor in the Presidency of the Stake. . . .

Auxiliary Departments

In the report of last year we anticipated a closer cooperation between the auxiliary officers and branch presidency. The Sunday school and Religio have each in this matter gone one better. The Religio both last year and this by formal vote requested that the Presidency nominate for the presidency of the society, which was done. And the Sunday school this year by vote requested the Presidency to nominate for superintendent, and with the superintendent for the remaining elective officers, which was also done. And in each instance the officers nominated were elected. Our relations with the auxiliaries have always been pleasant. They should continue to be so. And under the splendid spirit of cooperation exhibited we feel sure they shall be so, and that we shall realize results.

The Sunday school continues its good and efficient work with a support quite universal.

The Religio is venturing into new fields in the providing of recreational features thought to be in harmony with the unfolding of the work of this worthy society, and in demand in the interests of our young people. In these later undertakings the brethren directing have met with some opposition. We counsel moderation, bespeak for the society an unhampered opportunity to demonstrate such wisdom as has appointed its endeavors in this regard, and hope for its success. And let it be known that in the matter of general policies the branch presidency is quite in sympathy with the religio officers and effort.

Presiding Aaronic Officers

It will be recalled that at our last annual meeting it was determined to dispense with the custom of selecting a presiding priest, teacher and deacon, leaving to the presidency the organization and immediate direction of the work of the various departments. This system has worked satisfactorily; and we feel sure it is well that we have determined as a branch to continue definitely thereunder.

Deacon's Work

The department for which the deacons have been held responsible and as organized for the year has been conducted with vigor by those directly in charge of the work. As a result, the comfort and care of the Saints at the services have been all we would ask for; and we have made improvements about the church building, especially in the matter of enlarging the choir loft and the installing of an additional furnace, and have begun improvements in the way of beautifying our lawns and park which when completed will conform to our

ideal in this regard and heretofore referred to in our reports. We commend these brethren, and bespeak for them the cooperation and support of the Saints. . . .

We have arranged for a slight change of method for the solicitation and collection of funds, which, if we may secure the full cooperation of all deacons and the support of the people, as we hope to do, should insure against a like deficit under like conditions.

Budget System

Out of various considerations looking to such basis, there has developed the unanimous conviction that we should establish for the branch a permanent budget system, with a standing committee to be known as the budget committee, to take under continuous advisement financial needs of the branch. Such an arrangement taking into consideration as it would each need as related to each other need, together with the ability of the branch to provide for each and for all, would make for a businesslike direction of the work of this department. And consultation with the stake bishopric in the matter of the annual budget, as we would advise, would insure due consideration for the general interest of the church, which should always be had. In this entire matter the custodian deacon, the finance deacon, the local deacons' quorum, the stake bishopric, and stake high council concur. With said concurrence, therefore, we recommend:

1. That branch finances be hereafter handled under the budget system; and
2. That the president of the branch, the finance deacon, and the custodian deacon constitute a standing budget committee, authorized and directed to prepare and submit annually estimates for current branch expenses, and for such improvements as may be deemed desirable.

Anticipating the adoption of the above recommendations, we have taken the liberty to advise the submission of a budget for the present year. The president of the branch, the finance deacon, and custodian deacon have conferred in this matter and the custodian deacon has for this meeting said budget, in all of which, including this 1920 budget, the stake bishopric concurs. . . .

Business Meetings

The Saints will have noted order by the general church authorities that membership transfers be thereafter made not by branch action, but by the general recorder. This arrangement, together with the fuller organization and the consequent better working order of our local forces, have left us with less business for our monthly meetings than heretofore. It would seem then that the branch might do with less of these meetings. We therefore, and with the concurrence of the stake high council, recommend that instead of a meeting each month, we have hereafter our regular branch business meeting quarterly, or on the first Tuesday of each January, April, July, and October.

Branch Visitation

Turning our attention again to the matter of individual labor done, we may observe that we have heretofore and ordinarily stressed failure on the part of the deacons, for the reason perhaps that when these have not performed in connection with our finances their work as we may have thought they should have done, debt has accrued. We should keep in mind, however, that the collecting, disbursing, and accounting for branch funds is the lesser work of these men. We feel that the time has come when they should have opportunity to move out to qualify for their graver responsibilities as standing ministers among the Saints. We believe the general organization of our forces already developed, together with modifications thereof, will permit of such effort this year. And we shall endeavor so to direct.

We have further to observe that certain of the deacons are not the only ones who have failed in the performance of duty. And may we not suggest that too many of us have had too little regard for the work we refer to as that of the visiting officers. Saints sometimes complain when the deacon fails to get money; but too often among these same there are those who are unmoved under the inactivity or inefficiency of the visiting officer; and sometimes visiting officers themselves,

though themselves failing to meet the issue, complain when the deacon fails to get money.

A combination of circumstances, among them being the brief time this year elapsing between the last reporting day for the brethren and the time for the annual meeting, have made it impracticable for us to furnish in this address a summary of visiting done during the year. Data in hand indicates, however, that in this work we may not have done so well as on the year before. We acknowledge in this connection lack on our part and due mainly to the hesitancy of your presiding officers to spend further his physical powers in directing and urging work in this department. And we have not yet in Lamoni reached a development under which without urging, all of the brethren do all they can all of the time. In fact, the average man among us yet needs considerable encouragement to do even reasonably well. It is, however, due the brethren to say that many of them are making efforts as never before to perform work as assigned. And these are they whose development is marked and rapid. It only remains for all and each to so endeavor.

All this prepares the way for us to say that as never before we are determined to undertake during the present year to persuade our brethren to qualify and to serve the Saints. We have to propose a closer organization of our local forces for this work, and purpose that there shall not be a man under appointment left to say that he is without opportunity, or without time in which to do the work requested.

Qualifying the Brethren

Recalling statements of former reports, we may add that this present year should be the test for some of our ordained brethren who have heretofore been inactive. We are as a branch committed to a policy which when executed will eventually eliminate from the ministry the unworthy, the inefficient, the idler, and any combination of these disqualifications. In this matter your presiding officers feel that they rest under a solemn and a sacred charge. It is clear to us that God's people can never be led to Zion by a stumbling or a faltering ministry. The men who would inspire this people to Zion's endeavor and who would go on before them in Zion's development must be men of God. And men of God, i. e., men of God's choosing, and hence men able for the great work incident to Zion's redemption, must be first worthy, then efficient, and finally actively engaged in the good cause. To this work then shall we bend our every energy: that of persuading the brethren in need of such to a fuller worthiness, a greater efficiency, and a broader service. And this year should reveal such as are unwilling to respond to this the call of God, and the cry of the church.

There is for us and just before us as God's people a brighter day. If we would come under its light and consequent blessing, we must move forward as a people, courageously undertaking our full duty. May God bless us, and he will to the extent of our worthiness and our need. With his guidance and sustaining grace we shall triumph.

Christmas Offering

I am sure that you have been deeply interested in the Christmas Offering reports we have been publishing each week in the HERALD. It must make your hearts bound with joy, as it does ours, to read of the excellent work being done by the various schools. It is very inspiring to know of the great efforts that have been put forth, but more inspiring to learn of the splendid success and of the many ways in which the schools have been blessed because of their sincere efforts. Those who have been faithfully working in this cause surely have something to tell us regarding their efforts and the way they have been blessed. Will you write and tell us of your experiences? for your letters will be an incentive and help to other workers.

One of the letters states that the year 1919 was the first one in which their school *really tried* and I am sure that all will be gratified in seeing their wonderful success. This good brother recommends that all the schools make a *real try* in 1920, and I sincerely trust that every school and every mem-

ber of each school will look at this matter in the same way. Let us make a *real try*, concentrate and consecrate our efforts. Let us not look for excuses as to why we should not help, but let us look for every help and every reason for helping and let's go *strong* all the year with our hearts attuned to that which is right and just, and with the desire to do our part in making a success of the offering movement.

Have you started your work for the new year? If not, will you not start next Sunday and divide your efforts into fifty-two separate parts, for there are fifty-two Sundays in the year. Do not wait until the last month and try to pile up your efforts in one or two hard tries, but divide them up, make them easy and make them regular. Each Sunday that you miss makes your work just that much harder.

Has your school one of the large clocks that are being furnished free to all of the Sunday schools? If not, let us know immediately, giving us the enrollment of your school and the number of classes and we will see that clocks are forwarded to you.

Watch the papers for announcements from now on, regarding the letters received from schools as well as the total amount of offering received to date.

Sincerely yours,

A. W. SMITH.

St. Louis, Missouri, 2903 Sullivan Avenue.

Kellogg, Idaho, has remitted \$138.26, with an enrollment of 25, a goodly number of whom are not members of the church. That is \$5.23 per member—an excellent record.

Chelsea School, of Kansas City, Missouri, with enrollment of 91, raised \$391, more than \$4.29 apiece.

The Pioneer School, of Pittsburgh, Pennsylvania, raised \$72.50.

Long Beach, California, reports \$93.62.

Senlac, Saskatchewan, sends in \$23.24.

Beardstown, Illinois, raised \$146.54 more than \$2.50 per member.

Piper City, Illinois, with a membership of 25, raised \$492.07, about \$19.68 each.

Walnut Park, Independence, Sunday school raised \$430.20, and the home department \$53.30, a total of \$83.50, which is about \$200 more than last year.

Wellsburg, West Virginia, has pushed up from \$9.50 in 1915 to \$155.17 for last year. Of 58 members, 34 are children, and 17 nonmembers.

Armstrong school, Kansas City, Kansas, has sent in \$226.67, with a membership of 83.

Hamilton, Missouri, raised \$350, with an enrollment of 93.

The very old custom of legal adoption in the Hawaiian Islands, which originated when there were many tribes often at war with one another, was intended to bring peace among them. The cause has long since disappeared, but the custom still persists. When a child is "spoken for" by some relative or friend, the little baby, as soon as it can leave its own mother, will be given to the foster mother, and will be regarded as a sacred trust. A *Companion* contributor tells of one woman who was the mother of eight children, seven of whom had been adopted by friends. When she was asked why she gave them away, she replied sadly, "It is a superstition, I know, but if they were 'asked for' and I refused I fear some harm might come to them." The poor soul let them go just because she loved them so much!

The custom leads to very amusing complications. One of the native princesses now living has given her baby to her own mother. The little girl is legally adopted, and therefore has become the grandmother's daughter and the mother's sister.—*The Youth's Companion*.

Three most instructive little leaflets for mothers have recently come to our desk from the United States Public Health Service. They are: Motherhood, Breast Feeding Her Baby, Bottle Feeding Her Babies. These and many others on the care of babies and children can be secured of your health officer or from the United States Public Health Service, Washington, District of Columbia.

AT THE OFFICE

The composition of the working force at the Herald Office at present is as follows:

Class of Work	Men	Women
Office	3	2
Editorial	2	2
Proof Reading		2
Composing	4	
Press Room	2	1
Bindery	4	4
Shipping	2	

We are still receiving letters at the Herald Office for Joseph and Hyrum Smith.

One of the publishing houses writes us this week as follows: "Advances in printing and binding costs make it absolutely necessary to increase prices. Every time we go to press, we are put against a higher schedule of prices."

Another one writes as follows: "We have to hold up your order along with many others on account of shortage of books."

The Gospel Trumpet announces an increase in its subscription price from \$2 to \$3 per year.

A lady writes us asking why she should send us \$2.25 for the *HERALD* when she might spend \$6 for something not one quarter as good. Her remittance for the year included an extra one for another.

By shifting the offices to the second story, we have greatly improved our facilities for getting certain kinds of work done with less effort and fewer delays.

We are anxious to standardize our literature and forms, and in this way to lessen the cost of production and insure a continuous supply. Now then, who has a good suggestion to make?

The new editions of the Book of Mormon and Doctrine and Covenants are being gathered now. The next process is to sew the forms together; after that, the binding.

The mill owners in the valley running north from Providence have been in the habit of closing for the balance of the week after New Year's, because as a rule so many did not return for work until Monday, spending the intervening time is wearing off the effects. This year, with prohibition, they were able to continue work immediately after the holidays.

An instance of what modern surgery can do, was shown when a stable boy in England had his nose cut off by a falling glass. He was hurried to the hospital, where the surgeon asked for the nose. Another boy rode back and found it in the straw and gave it to the surgeon who restored it to its place.

It is estimated that strikes in the United States during 1919 cost labor directly one billion dollars, and the employers about two billion. The greatest loss is represented by the coal miners' strike, as that entailed loss to other industries. Direct loss is estimated by the United States Coal Association as being \$60,000,000 to the miners, and \$12,000,000 to the operators. The United States has represented also a production loss of 40,000,000 tons.

MISCELLANEOUS

Conference Minutes

NORTHEASTERN MISSOURI.—At the conference of November 15 and 16, at Higbee, Vernie D. Ruch, F. T. Mussell, Benjamin S. Tanner, and Sisters Carrie Richards and Vernie Ruch were elected delegates to General Conference. Alternates: Sisters Kate Rogers, Luke Sharp, Ethel Harris, and Brethren John Harris and William C. Chapman. William C. Chapman, secretary.

MOBILE.—At Mobile, Alabama, January 3 and 4. T. J. Booker in charge, assisted by N. L. Booker and A. G. Miller. Edna Cochran, secretary. Preaching by N. L. Booker and A. G. Miller. Sister N. L. Booker gave an interesting talk on Sunday school work. Delegates elected to General Conference. Adjourned to meet at Vancleave, Mississippi. H. Hough.

Convention Minutes

NORTHEASTERN ILLINOIS.—Sunday school at 6600 Honore Street, Chicago, Illinois, December 5. Officers elected: C. B. Hartshorn, superintendent; J. J. Oliver, assistant superintendent; La June Howard, secretary-treasurer; Ella M. Whittemore, home department superintendent; Earl D. Rogers member library board; May Horton, cradle roll superintendent; Ethel Williamson, normal superintendent; J. A. Daer, member gospel literature board. Motion prevailed that the district favors the use of *Stepping Stones* being used as the official Sunday school publication instead of *Autumn Leaves*. Also moved that the matter of institute work of the winter be left to the district president, the Sunday school superintendent, and the Religio president, with power to make arrangements for such sessions as found advisable. An appropriation of \$50 was set aside for expenses of district officers for coming year. Delegates were elected to General Convention, and empowered to cast majority and minority vote in case of division. Adjourned to meet day before and at same place of next district conference, and time left to district officers. La June Howard, secretary, 12055 Parnell Avenue, West Pullman, Chicago.

General Publicity Manager Appointed

After consultation with the Twelve and Bishopric, the Presidency some weeks ago appointed Brother Arthur E. McKim to the position of general publicity manager of the church.

Brother McKim will have charge of all publicity work, and a tentative outline of his program includes:

Making a survey of church literature to determine what is best usable, what is most particularly needed.

Creating an advertising series for missionaries in new fields, special meetings in small branches, city preaching, street meetings, and reunions and General Conferences.

Providing electros for paid or complimentary newspaper space for the use of missionaries or local men.

Enlisting good literature workers for distribution of literature.

Advertising church publications and boosting subscription lists.

Developing tourist interest at Kirtland, Nauvoo, and Independence.

Advertising church institutions such as Graceland College, Sanitarium, Childrens' Home.

Carrying on special campaigns as needed.

Our Departed Ones

GREEN. Herminia Green was born in Turbentall, Canton, Zurich, Switzerland, December 17, 1856. Died December 24, 1919, at her home in Los Angeles. Sister Green came to America in 1864, arrived in California in 1870. Married Frederick Adam in 1875. Six children were born to them, 3 still living; Fred Adam, Hermina Badham, and Viola Bougoue, all of Los Angeles. After the death of Mr. Adam, she married Mr. Morris M. Green who has also preceded her in death.

Sister Green was one of the active workers of Los Angeles Branch and was loved by a host of friends. Funeral from the home. Laid to rest in beautiful Rosedale Cemetery. Sermon by George H. Wixom.

RAFERTY.—Katherine Raferty was born August 11, 1844, in Michigan. Married William Hawkins in 1860. Baptized at Blue Rapids, Kansas, in 1882 by George Beebe. Was faithful to this covenant till death claimed her Monday December 22, 1919, after a short illness at the home of her daughter, Mabel Schweers, 726 North Union Street, Independence, Missouri. Funeral services at the Stone Church in charge of F. J. Curtis, sermon by A. H. Parsons. Interment in Mound Grove Cemetery.

KELSO.—William Kelso was born February 2, 1866, at Achongree, Ayrshire, Scotland. He came to this country in 1894, his parents locating at Braidwood, Illinois, where he married Jane Dagan, December 24, 1888. About 1890 they moved to Higbee, Missouri, where they resided till his death, December 27, 1919. His widow and 13 children, mother, 5 sisters, and numerous friends survive him. Baptized in 1879 by Frank Lofly; president of the Higbee Branch since 1903. Funeral services were conducted by W. B. Richards and F. T. Mussel, the latter preaching the funeral sermon.

RYERSON.—Mary J. H. Kelley was born near Vienna, Johnson County, Illinois, January 18, 1843, and passed from this life November 22, 1919. In 1855 her parents moved to Mills County, Iowa, and in 1864 she married John L. Ryerson, at the time a soldier late from the Civil War, and they settled on a farm in the county, where they raised a family of 4 girls and one boy. The husband died some twenty years ago. To mourn she left, besides her children, 16 grandchildren and 9 great-grandchildren. Of her brothers, 4 have passed to the other side, and 3 are living; E. L. Kelley, Independence; Judge George T. Kelley, Pierce, Nebraska; James M. Kelley, Independence. Walter W. Smith was in charge of the funeral service, preaching the sermon. Interment in Woodlawn Cemetery.

BEAN.—Jacob E. Bean was born at Caratunk, Maine, April 6, 1834. Died at the home of his daughter, Mrs. W. B. Constance, near Cameron, Missouri, December 19, 1919. Married Eliza Holmes, July 12, 1857. To this union 9 children were born, 4 sons and 5 daughters, 7 of which together with 22 grandchildren and 5 great-grandchildren are left to mourn. His wife and 2 children preceded him in death. Baptized December 23, 1894. Remained faithful till death. Funeral at Delano church, near Cameron, Missouri, in charge of B. R. Constance, sermon by J. W. Roberts. Burial in Delano Cemetery.

WHORLOW.—Edward William Whorlow was born September 11, 1840, in Whilstable, Kent County, England. Died December 23, in Allendale, Missouri. Came to America April 26, 1869. Married Mary Ann Saunders, January 5, 1865. Seven children were born to them. Baptized many years ago and lived the life of a true Saint. Funeral at Allendale, Missouri; sermon by L. G. Holloway, interment in Allendale Cemetery.

OLMSTEAD.—Martha J. Olmstead was born February 28, 1878, in Hamilton Township, Harrison County, Missouri. Died in Saint Joseph, where she had been taken for an operation, December 17, 1919. Married Benjamin F. Lowe, who died several years ago. Later she married Eugene Olmstead. She was the mother of 4 children, 2 sons and 2 daughters. Funeral at Lone Rock church, sermon by D. T. Williams; burial in Lone Rock Cemetery.

EDMUNDS.—Daniel Edmunds was born February 29, 1857, at Muscatine, Iowa; died at Vevier, Missouri, December 21, 1919. Married Lydia Perry, March 27, 1879. Four children were born: Charles, Miles, Sophie, and Christina. Baptized by T. W. Smith, at Bevier, May 12, 1876; ordained a priest in 1894. Funeral services in Saints chapel, Bevier, sermon by F. T. Mussell; W. B. Richards in charge.

CLAUSEN.—Sister Mina F. Clausen died on December 18, 1919, after a terrible baptism of suffering, at the hospital in Seattle, Washington. Was in her fortieth year and leaves a husband, 3 children. She believed the gospel and received comfort from prayer and administration but had not obeyed. The service was attended by many friends and the singing.

was beautifully rendered by Eddiva Irwin, accompanied by Sister S. Barney. Sermon by J. M. Terry.

BEECHAM.—John James Beecham was born near Saint Johns, New Brunswick, November 28, 1841. Moved with parents to Chicago, when 5 years old, and lived there until he enlisted in 1861. Served three years and eleven months. He was in many hard fought battles, and was with Sherman on his march from Atlanta to the sea. He came to Little Sioux, Iowa, in 1866 where he married Harriet Cobb, September 13, 1870. Two children were born, Amy J., wife of P. A. Silsby, and Bertha O., wife of George J. Meggers, both of Pisgah, Iowa. After a lingering illness departed this life November 19, 1919, at the home of his daughter, Mrs. Amy J. Silsby. Baptized and has lived a consistent Christian life. Services in charge of Joseph Lane, sermon by Sidney Pitt sr., buried in Little Sioux Cemetery.

Conference Notices

Southeastern Illinois, at Centralia, February 6 to 8. Convention workers on the 6th. Send all reports and assessments to W. E. Presnell, secretary, Xenia, Illinois.

Eastern Colorado, at Trinidad, February 28 and 29. All branch and ministerial reports desired by February 20. Coral E. Willis, secretary, Box 198, Wray, Colorado.

Gallands Grove, at Dow City, Iowa, February 7 and 8. Wave Cross, secretary, 1811 Eighth Avenue North, Fort Dodge, Iowa.

Northwestern Ohio, January 31 and February 1, 1123 Waverly Avenue, Toledo, Ohio. Sunday school and Religio will cooperate. Jesse Harden, president; William G. Kimball, secretary.

Des Moines, at Des Moines, Iowa, February 6 to 8. Please send reports to secretary as usual. Bessy Laughlin, secretary, Rhodes, Iowa.

Western Colorado, February 7 and 8, at Delta. John T. Scammell, secretary, R. F. D. 1, Durango, Colorado.

Clinton, coordinated conference and conventions, at Nevada, Missouri, February 20, 21 and 22. First meeting on the 20th at 10 a. m. Delegates to be chosen to General Conference. Reports will be expected from the branches as usual, and also reports from every member of the priesthood. H. E. Moler, president.

Central Nebraska, with Inman Branch, February 28 and 29, 9.30 a. m. William Self, Levi Gamet, S. F. Gatenby, presidency.

Eastern Iowa, February 6 to 8. Program will be sent to president of each branch and local. Amos Berve, president.

Spring River, Pittsburg, Kansas, February 14 and 15. John C. Virgin, secretary, 114 South Roane Street, Webb City, Missouri.

Detroit, at First Detroit Branch, corner Fourth and Holden avenues, Detroit, February 7 and 8. Harry F. Armstrong, secretary.

North Dakota, Fargo, February 7 and 8. J. W. Darling, secretary, Thorne, North Dakota.

Southern Idaho, at Boise, January 31, with Sunday school and Religio preceeding, on 29th and 30th. R. C. Chambers, president.

Holden Stake, February 27, 28, and 29, Holden, Missouri. Selection of delegates to General Conference and conventions and annual election of auxiliary officers. Send reports to Fred A. Cool, Warrensburg, Missouri, stake secretary; Blanche Christiansen, secretary Religio, Warrensburg; Miss Pearl Redfield, secretary Sunday school, Knobnoster, D. J. Krahl, president.

Eastern Oklahoma, February 21, Fanshawe, Oklahoma. Send all reports, etc., to undersigned ten days before that date. Sunday school on 20th. J. E. Kelsey, secretary, Wilburton, Oklahoma, box 174.

Southwestern Oregon, at Myrtle Point, February 14 and 15. R. Maude McCracken, secretary, Myrtle Point, Oregon.

Lamoni Stake, at Lamoni, January 29 to February 1. Conference begins Thursday evening, with sessions coordinated, principally business. All welcome. Helen Bootman, secretary.

Convention Notices

Southeastern Illinois Sunday school, at Centralia, February 6, 10 a. m. A large attendance is expected. Ruth Lewis Holman, secretary, Xenia, Illinois, Box 184.

Florida Sunday school, with Santa Rosa school, near Bertrydale, February 27. All schools should be represented. One session of institute work will be held. A. D. McCall, superintendent; Mrs. A. D. McCall, secretary.

Chatham Religio and Sunday school, Windsor, Ontario, January 31 and February 1. Church at corner of Pierre and Assumption Streets. T. W. Williams expected to be present. Nellie Hunter, secretary Religio; Lena Tedford, secretary Sunday school.

Eastern Michigan Religio and Sunday school, Port Huron, Michigan, at Tenth and Varney Streets, February 21 and 22. Jennie M. Booth, secretary, McGregor, Michigan.

Central Michigan Religio, Woman's Auxiliary and musical department, an institute session at Bay City, Michigan, February 21 and 22. Everybody come. E. M. Orton, for committee.

Western Nebraska Sunday school and Religio, February 1, 2 p. m., North Platte, Nebraska. William F. Godfrey, Sunday school superintendent; Lillie M. Richards, superintendent Religio.

Addresses

O. S. Caldwell, Springville, Tennessee, R. F. D. 2.

The Presidency

Because of ill health Elder Nephi T. Chapman has resigned as president of the Portland District, and his associates in the district presidency, elders C. E. Jones and M. H. Cook, are hereby appointed to look after the work of the district until the convening of the next regular district conference.

FREDERICK M. SMITH, *President of the Church.*

Another Call for Radio Operators

Graceland College has just received another urgent request from the United States Shipping Board for radio operators. The wages being paid are unusually high; beginner operators receive the equivalent of \$150 to \$175 per month. There is also a great demand for radio operators by commercial companies; monthly salaries of \$135 and expenses are commonly paid beginners.

Our own church radio communication service will also need several more expert operators in the near future. Here is a real opportunity for a number of young men interested in mechanical and scientific lines to be of service to the church.

Two courses for radio operators will be offered by Graceland next semester, one an intensive course for first grade license training, the other a two hour per day course for a second grade license whereby the student may also take other college work.

The second semester begins January 26, so that all interested in taking these courses should enroll at once.

Corrections for Senior Sunday School Quarterly

Take your pencil and mark the following corrections in *Senior Quarterly* for January, February and March, 1920:

Page 8, fifth line under heading, "Bondage in Egypt foreseen," the word *opposed* should be *oppressed*.

Page 10, twelfth line, *their* is misspelled. Under "Summary of the lesson," last line, the word *friend* should follow last word *his*.

Page 19, under Summary, tenth line, the period after *wisdom* should be a comma.

Page 25, third line from bottom, *Moss* should be *Moses*.

Page 34, in the lesson text we have a double negative. Strike out word *not*.

NEWS AND COMMENT

CHURCH NEWS

The *Des Moines Dispatch* announces their district conference, February 6, 7, and 8, at Des Moines. They state that an effort is being made to have President F. M. Smith with them at that conference, and that the prospects are favorable.

Elder Alvin Knisley says the post office at Morrill, Nebraska, burned recently, and the postmaster informs him that some of his letters were in the conflagration. He asks that those who might have had mail there at the time write him at Torrington, Wyoming, which will be his address for some time to come.

The result of the vote at Graceland College, on the Treaty Referendum resulted as follows: In favor of ratification of the league and treaty without reservations or amendments, 143; opposed to the ratification of the league or treaty in any form, 5; in favor of ratification but only with the Lodge reservations, 13; in favor of a compromise between the Lodge and Democratic reservations in order to facilitate the ratification of the treaty, 49. This is a combined vote of students and faculty.

Graceland College has had its wireless in service since before the opening of the school year. There has been some delay, however, in having the station reestablished at Independence, but this has been finally accomplished and we have been in receipt of several wireless messages the past week, the news in which we are passing on to our readers. We trust and expect that this will mean more prompt and active news service.

President Elbert A. Smith, Apostle U. W. Greene, and Walter W. Smith, president of the Independence Stake, are preparing a program for a concerted missionary effort in all the church buildings in Independence prior to the conference, and during the lectures as contemplated. There will be at least five teams of missionaries, with two men in each team, and musicians to go with these teams. It is proposed that the actual administration of the work will be left in the hands of members of the Twelve, they having immediate charge of the missionary work.

The Independence Stake, pursuant to action of General Conference last spring, has organized as a stake of one branch, in the ordinary sense of the term. For two years they have been divided into groups, with an elder, priest, teacher, and deacon in charge of each. A further progressive step has been taken to organize a number of groups under the supervision of a high priest. A meeting of these high priests who are superintendents of the larger divisions of the stake was held on Monday morning, January 12, and proved a complete success. The meeting was held with Elbert A. Smith for the presidency, and no doubt also with the members of the stake presidency, Walter W. Smith and R. V. Hopkins.

A telegram from A. F. McLean, Toronto, on January 14, informs us that the decision in the case of B. R. McGuire versus R. C. Evans et al was on that date handed down in the favor of the defendants, on all points, and the action dismissed with costs. As bishop of the church in Toronto, Mr. Evans had made settlement according to his books; he also admitted having on hand certain reunion funds which he was ready to turn over. A suit was brought for an accounting of

various other funds, such as the tract fund for distribution of tracts, the book fund, theater meeting fund, building fund, and various auxiliary funds. The case has been under advisement ever since last May. This is an unusually long time for a court of original jurisdiction.

King's Counsel, Wilkie, advises that the judgment is weak and gives good grounds for appeal, with excellent prospects of success, we are informed in the same telegram.

Early last summer a suit was brought for injunction to prevent the church using the reunion grounds at Low Banks, Ontario. Hearing was deferred until September. We have just been informed very recently that the case was settled without hearing, by the payment of the nominal amount of \$140 each to Mr. Evans and the member of the trustees associated with him. As near as we can learn, this is by far the most important of the financial interests involved in the various suits in Canada.

Sister F. M. Smith came to Lamoni Saturday to bring a young girl to the Children's Home. She returned to Independence Sunday.

FROM THE BRANCHES

Walnut Park, Independence. The most apparent thing is improvement—of self, house of worship, and the surround-

LIFT UP YOUR HEADS AND SING

(Continued from page 52.)

dreams, because as the years have passed he has grown and has a larger vision now than he had six years ago. This should be of encouragement to all of us.

It is not for personal gratification, for if he or any other man does his work in that way, he is bound to fail. But we are given a great responsibility to be a light to the world, not to stand in darkness, but to move forward earnestly and faithfully. We should have large dreams and ideals, and carry them out, for the sake of the community, for the sake of the church, and society at large.

We cannot do this if we simply build ourselves a small shell house and creep into it. To do it, we must move out and meet people. The work should not be done for the sake of personal glorification, but with the sense of service. With inspiration of the Spirit of God we should lead for the benefit of humanity.

Yet all too often when some man does step forward and does a good work well, and there are so many little carping critics to find fault, and fret, and try to discredit his work. Undoubtedly it is true that all are not equally capable in every way. Undoubtedly it is true that some of us are not as able public speakers as others. Where a man can step forward and be a leader in business, a leader as a public speaker, we should encourage him to do so; nor should we be perpetually at his heels because he is not using every opportunity to preach in the way we would like to have him preach it.

The vision should be larger than that. It should be for a community service. Giving himself for the sake of the work of God, the return will be a blessing not only for him, but for the work he represents.

We should encourage our able men, not try to hold them to the same narrow track in which we walk. We should ourselves strive to get out of our old narrow pathway, not for the sake that we may take another man's place, but that we may become more able and so render better service to the cause of Christ and to his children—humanity.

We should lift up our heads, lift up our hearts, yet with humility recognizing our weakness before God, move forward for the sake of the work intrusted to all. A light set on a hill cannot be hid. Let us not hide our light under a bushel.

S. A. B.

Page 35, under heading "Prophet of Shiloh," in tenth line the period after *Canaan* should be a comma.

Page 38, the word *relation* should be *revelation* in the last head line at bottom.

Page 42, after the seventh line the usual headline is omitted: "The Summary of the Lesson."

Page 44, under "Worship of Baal," in third paragraph, third line, and before *built* should be *Ahab*. In fourth paragraph, third line, *Ahad* should be *Ahab*.

ings. A new carpet on the platform and in the aisles is made possible by the kindness of the aid society. Closer discipline is being pressed for Zion conditions. Can we stand it? is asked. Inheritance and stewardships was the topic of Bishop Keir's sermon recently, and H. S. Salisbury gave a digest on the preparation of a diamond—in the rough and the finished product. Like flakes of snow the Saints are coming and locating in Independence and nearby territory. Zion is taking on size, if not growing as fast spiritually as she might if all would do their best.

Fourth Detroit, Michigan. The branch was organized some two years ago and has had many difficulties to overcome. At present, though, prospects are good. The Sunday school has of late doubled in attendance on account of having a centrally located place for services. The Saints look forward to the securing of a church building. Interest on the part of nonmembers is reviving.

Independence, Missouri. Zion is still on the map. While the coal shortage has affected the cottage meetings, yet efforts have in nowise been abated. Joseph Arber has just closed a series in the city resulting in the baptism of three adults, two heads of families. It is expected to begin a series of meetings on the Kansas side the first of the year, with U. W. Greene as the speaker and big efforts are going to be made to bring the gospel to the people.

Newcastle, Pennsylvania. In January of this year a half dozen or so of the Saints decided to hold meetings and as a consequence rented comfortable quarters in a hall where Sunday school was held. On August 20 a branch was organized by T. U. Thomas, with Elder David H. Jones president. On October 18 and 19 a church educational conference was held, the Youngstown-Sharon District being represented. A Religio has been organized and a ladies' aid society. Twelve new members have been added to the branch during the year by baptism and the number augmented somewhat by transfers. Now there are over thirty members. The new year is faced with confidence and the spirit of humility.

Moorhead, Iowa. Among the young people home from school for the holidays are Audrie Strand, Edna Rawlings and Blair Jensen of Graceland; Ruby Strand from Iowa City; Anna Larson and Nellie Larson who have been teaching near Cedar Falls. Dale Wilson and Emma Southworth were recently married.

Wigan, Lancashire, England. Elder Abel Hall began a series of meetings on November 30, continuing ten days. The Saints rallied wonderfully. He lectured five nights on the Book of Mormon; many questions being asked and ably answered. During the daytime he visited the Saints and friends with good effect. On Saturday night a hot pot and social meeting was held, with John Jones as chairman. Five-minute addresses were given by a number of the brethren, with appropriate solos and other music. On the following Sunday evening Brother Hall preached to a capacity house, leaving a good impression on all.

Glasgow, Montana. After the district conference here early in December, Brethren Eli Bronson and George W. Thorburn remained for a few days and organized us into a branch. James C. Page and Walter R. Hillman were chosen president and priest, respectively. The Religio and Sunday school work are on the road to success. The place of our meeting, which we rent, is commodious (40 by 80) which is an aid to our work. The enrollment of the Sunday school is 47, many of the smaller members from homes of nonmembers. Preaching is held each Sunday evening after Religio, and we are successful in getting a number of nonmembers to attend.

Toronto, Ontario. The "lid is off" in Toronto. The war Measures Act, prohibiting "booze" is lifted, and forty carloads of John Barleycorn are staggering Toronto. Last night at the Allen, Brother William's subject was "Why the Devil?" which drew an appreciative audience. Did God make the Devil? No; he lives as the ultimatum of his own decision, was his characteristic reply to the question. Across the street at the Shea Theater the subject was, "The Devil, his origin, come and hear him." Brother Joseph Luff preached at our morning service on "God manifest in the flesh"—a soul-stirring appeal to the Saints.

On the 11th a capacity house (1,500) greeted Brother Williams to hear his "Mormonism Exposed." This lecture was made necessary by the advent in our city of one Nephi Jensen, an elder of the Utah church, who is preaching every Sunday night in one of the small motion picture theaters of Toronto. The dominant church in Utah apparently believes this a fertile field on account of our recent trouble, but they are wasting their time. Their tenets are well known here. On the 7th the following resolution prevailed: "Resolved, that the branch appoint a committee to take into consideration the advisability and possibilities of the sale of this church building and the purchase of a more suitable building." We wish the committee every success, as this old hay repository requires the breath of Vesuvius to keep it warm.

THE SAINTS' HERALD

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Who's Starting the New Year Wrong?

A great stack of cards came to my desk this morning. They were cards of people who had forgotten to renew

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THE SAINTS' HERALD

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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NUMBER 4

EDITORIAL

Blue Pencil Notes

No one can be indifferent to the signs of the times. They very clearly presage impending disaster. It is not sufficient to say that Labor and Capital are organized, they are also armed or arming.

Basing a forecast entirely on known conditions it seems not at all improbable that eventually, Labor will take over the reins of government in all the world. That was Marx's prediction, and it does not seem so improbable now as it did then.

But we cannot suppose that such a condition will be allowed to materialize without fierce resistance and a terrible struggle. Preparation is now being made for that struggle—not alone in far-off Russia where it is actually in progress, but also in America.

The manager of a very large concern in the Middle West assured the writer within the past few weeks that his concern had purchased arms and ammunition and proposed to drill and arm two regiments of men for the protection of their property rights when the clash comes. Another person reported that a concern with which he has a certain connection has ordered equipment, including two carloads of army cots. On the other hand, large sales of arms to persons representing labor interests in the Middle West are reported.

Everything points to a struggle—it may be long delayed, it may come sooner than we expect. And we must not forget that scattered throughout the ranks of Labor are many whose immediate aim is revolution and overthrow of government. Deportation may deplete the ranks, but not to a very appreciable extent. Revolution is a new word in America. But, alas, we must acquaint ourselves with its possibilities.

The spread of Bolshevism in Europe alarms Great Britain and France. Simonds, whose war articles attracted so much attention, says that the nations must soon make peace with it or war upon it. Its triumphal progress encourages all classes of radicals and revolutionists in all lands.

One of the most dangerous theories of Bolshevism is that a well-organized, well-armed, well-led, and aggressive minority can overthrow the government of any land whenever it may choose to do so. (Majority rule means nothing to this philosophy.) And their theory comes very nearly being correct, because most of us are busy about our own affairs, and if taken by surprise, unarmed and unorganized, would be helpless.

Moreover, if we were to attempt to look beyond the possible seizure of the reins of government by labor, which seems a possibility, to say the least, and by the most radical forms of Socialism at that, as in Russia, we would predict, just on our own human judgment, that having achieved ascendancy and seized the reins, Labor will be unable to administer the affairs of the world, and chaos will ensue. Indeed, both the capitalistic and the socialistic systems seem to have within themselves the seeds of their own destruction.

We need not be surprised at this, because we do not hold that the hope of civilization and humanity lies in any human scheme of politics, or industry, or sociology. It lies solely in that well-ordered government that will be set up by Jesus Christ when he comes again, to which government we are assured there will be no end—a reign of right and justice, conforming to divine, not human laws.

If there is to come this fierce struggle and this period of chaos, we can readily see that the organization that maintains its solidarity when other institutions break down will be able to bless and provide for its members. That evidently was what the Lord had in mind for the church in Zion. Hence the need for every compact and well-ordered organization that shall be prepared to administer to physical as well as spiritual needs.

The question now arises, Will the church be able to maintain its solidarity? If so, it will do the work of God. If not, dissensions and suspicion and discord will scatter it to the winds. There is a terrible significance to the words of Jesus, "If ye are not one ye are not mine." In other words, if we do not maintain our unity we cannot do the work before us and so will not be recognized as his.

We believe that the church as an organization will maintain its solidarity and do its work. But many who fail to catch the vision, or who partake of the lawless spirit that seems about to wreck the world will fall. The Lord did not talk about the "sifting time" and the "hastening time" for nothing. Perhaps many will fall away. The Saints will be sorely tried by conflicting rumors and cries of, "Lo here! and Lo, there!"

But let us move forward carefully, not easily turned aside by idle tales, trusting God, trusting the church, trusting the word of God contained in the three books. The revelations contained in the Book of Covenants, particularly, are receiving vindication by daily developments.

We have a divine program. Our comprehension and statement of it may be imperfect. But if we are all agreed, as touching this one thing, God will be there and that to bless. The program will work if we are agreed, even though our present statement of it may be imperfect. But if we are not agreed, the best thought out plan will fail.

ELBERT A. SMITH.

Davis City Reunion

Last August President Frederick M. Smith attended the Davis City reunion, about seven miles from Lamoni. This is an old settlers' reunion, and is not connected with our church. He was one of the principal speakers, and also acted as master of ceremonies or platform manager, introducing the other speakers, one of whom appeared each of the first three days of the reunion, and included the governor of Iowa and Congressman Towner of the district. President Smith was spokesman on the fourth day.

As this was not a church reunion, considerable adverse criticism arose. As a result of this we wrote one of the prominent citizens of Davis City, a man who had an active part in arranging the reunion—the more intellectual part of its work—to learn the effect of his visit upon residents of the town, if he cared to express an opinion.

Almost by return mail the following reply was received:

DAVIS CITY, IOWA, September 6, 1919.

Mr. S. A. Burgess,
Lamoni, Iowa,

My Dear Sir: Your letter of September 5 at hand and noted will say in reply that I was not a member of the general committee, but was the committee of one appointed by the general committee to secure speakers for them and secured President F. M. Smith to act as master of ceremonies during the reunion, and also make an address on Friday.

In regard to criticism of President Smith, or his address, I heard none unfavorable. But I can say *frankly* that I heard much very *favorable comment* from many people not only members of the L. D. S. Church, but from members of other churches. I also want to state that I heard his address and it was one of the most masterful addresses I ever listened to from any rostrum, and I heard many other people express the same opinion.

As to the effect of President Smith's visit to Davis City, I will say there can only be one effect of the presence of such men as President Smith in any town or community and that is for the betterment of mankind, morally, socially, and in every way. I never had the pleasure of President Smith's acquaintance until August 12, 1919, the day he arrived here to act as master of ceremonies, but I was quite closely associated with him during the four days he was here, and I regard him as one of the purest, noblest, and most Christian men I have ever met.

We were present the last day and heard a large part of his address, which was a strong appeal for higher moral standards. He presented his subject in a clear-cut manner, which should prove effective.

One serious regret we have is that his effort there could not have been made more strongly the initiating of a religious and moral movement in the county. We should stand forth more emphatically as representing the highest moral and spiritual standard, both by our words and also by our lives. We hope to see much more done in the near future on the part of our church representatives, assuming a rightful leadership in that which concerns the spiritual and moral affairs of the community.

S. A. B.

Every once in a while some one gets angry and stays away from church by way of revenge. This, of course, is injuring only himself. We are reminded of a conversation alleged to have taken place between two colored men. One remarked: "There are some people all the time getting their backs up; they think if they stay away from church that the church will absolutely go to pieces. But the church goes right on." The other replied: "Certainly; you never saw an orchard hurt yet because the rotten apples fall off the trees."

School of the Prophets

In every age the priesthood of the church have looked forward with great hopefulness and interest to the school of the prophets. But we think in the Reorganized Church there is greater interest and a greater feeling of need now than there has been any time within our personal recollection. At the same time, there are better prospects, we believe, of arrangement being made by the Presidency for the establishment of such a school.

There are many moot questions to be decided, and many questions on which there is lack of information. If they are to be solved we must approach them, not in a spirit of contention, but in a spirit of brotherly love and confidence. Otherwise there is no hope of progress.

We note in the early church that the school of the prophets was defeated because of contentions which arose. Jealousy will also defeat it. We note, that the Master warned the early church in this age, that if they kept his commandments his Spirit would be with them, and they would be able to establish the school. If they did not keep his commandments, then the love of the Father would not be with them, and they would walk in darkness. (Doctrine and Covenants 92:3.)

There are indications of a school of the prophets as early as the time of Samuel. (I Samuel 2:10; 19:20.) As to the nature of these early schools, there seems to be some uncertainty among Bible students. The Popular and Critical Bible Encyclopedia declares (volume 3) that they were institutions for training prophets.

However, it is by no means certain that they first arose at that time. But it is of interest to note that they had schools of the prophets then. So far as clear explanation of their nature is concerned, we will find it principally in the Doctrine and Covenants and Church History.

In the early church, on Monday, March 18, 1833, a school of the prophets was organized, and Sidney Rigdon and Frederick G. Williams ordained counselors in the First Presidency. (Church History, vol. 1, p. 282.) In the fall of 1834, we find them making preparation for the school of the elders, wherein they might be more perfectly instructed in the great things of God. A building for a printing office was nearly finished, and the lower floor was set apart for the purpose of the school. Thus the Lord opened the way for its holding. (Church History, vol. 1, p. 523.)

November 1, according to *Millennial Star*, volume 15, page 204, the school of the elders was being well attended and lectures delivered on theology. In the following month of January, 1835, we find Joseph Smith still engaged in delivering lectures to the school. (Page 539.) In the last week of March the school was closed. (Page 553.)

In November of that year we find Joseph Smith again attending school. (Pages 596, 597, 600.) On January 4, 1836, a Hebrew school was organized, and an outsider, Doctor Seixes was engaged to teach. The school appears to have met regularly.

At the end of that month Joseph Smith organized the quorums of high priests, elders, seventies, and bishops, and blessed each quorum. (Page 822.) On February 2, they met in regular meeting to receive the seal of their blessing; the high priests and elders in one room; the seventy and twelve in the second room; and the bishops in the third room.

In the Reorganized Church an effort was made in 1869 to revive the school of the prophets, but it was unsuccessful. They certainly did not seem prepared at that time to undertake it.

It is of interest to note how strongly impressed were the early elders of the necessity of studying grammar and rhe-

toric. When one does not understand the meaning of language, and it is difficult indeed for him to read the word of God and understand it, though he may do so through the revelation and inspiration of God.

There is a great necessity for men prepared to teach. There is a necessity for men who are prepared to hear, and discuss wisely that which is presented.

We have been attempting of late years to lay the basis, but this has met with much opposition, because of some who fail to understand the necessity of making ready. They seem to think that in some mysterious way the Presidency simply call for them to meet, and at once they become a school of the prophets, endowed with all wisdom. They lack sufficient faith in God, as well as in his representative to prepare.

Now it is undoubtedly true that through faith and prayer the word of God is wonderfully open to our understanding. He has also provided the means of a solemn assembly, which is called a "school," and should give us a hint that it is for the purpose of teaching.

So we find it plainly presented in Section 85 of Doctrine and Covenants, not only that we should teach one another, but also that one be appointed who shall be the speaker of the hour (Doctrine and Covenants 85:37.)

All of these passages may be read with profit, beginning with 85:19; also 87:5 and 92:1-3.

Evidently all should be done in order; evidently all should be done in the spirit of humility and brotherly love. Evidently also there are to be prepared teachers who will speak and discuss at length as a teacher, the subject before the school.

Some years ago, we are informed by Elder Frederick A. Smith, now the presiding patriarch, that the method in the old school of the prophets was that after the matter had been presented by the teacher of the hour, that the president called upon each one in order; and that each one then arose, if he had aught to say. But that each one spoke affirmatively and did not refer to that which anyone else had said, let alone attempt to reply to it or attack; but each one presented the texts of the scriptures and explained how he understood them, attempting to throw further light on the matter before the school.

No negative argument was permitted; no reply to what another brother had stated. The purpose was not to destroy what another had said, but to affirmatively ascertain the truth and so present it as clearly as one could. After each had spoken in order, he who was in charge as president then summed up the matter.

This is evidently in accordance with Doctrine and Covenants 85:37:

"Appoint among yourselves a teacher, and let not all be spokesmen at once, but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege."

This is certainly in accordance with the best methods of teaching, that after the lecture the class be expected to take part and freely discuss the question, throwing all possible light upon it, and then a summation should be made by the one in charge, who would thus speak last.

We wonder often how many of our elders are aware how much Graceland College has had to do with preparing us for the school of the prophets. It is not a matter that can be introduced by the private will of man, but only under the direction and with the approval of our heavenly Father; and only under the immediate direction of those who are appointed to take charge, the First Presidency. Yet it is necessary that we get ready.

As soon as we are ready, the church will move forward and

the school of the prophets will be established. And we hope and believe that that time is very near at hand. The spirit of criticism will not help, will not hurry, but will rather delay that accomplishment.
S. A. B.

An Open Sea

In the present political unrest, it is interesting to note an article by an Englishman, stating that there is not only a necessity for restriction of government expenditure in England, but also presenting a practical plan. As matters stand at present, the United States is rapidly developing its merchant marines, possessing as it does a large part of the commerce of the world, and it possesses a navy adequate to protect its commerce against any other nation save one. In an attempt to compete with that one means a ruinous competition between English-speaking nations. The war has left the two in a predominant situation on the theme.

The point that is made is that a defensive naval service be maintained by each, consisting only of coast defense by submarines and small crafts; that this defensive division will be at the service of the national government.

That all of the deadlocks call for submarines and cruisers, and fly the international flag, the flag of the League of Nations, and will be held at the disposal of the League of Nations, and to be available only as a mandatory to open the sea lanes. Finally that England and the United States will seek to make common cause if either one is attacked.

This would put an end to blockade and war use of the fleet, since it can only be used for international purposes. It is urged that only such a blockade can after all ever be effected; that is, one which receives general national approval, such as would be given through a league. The sea power would then be used, not however for selfish ends, but only for the common ideals.

Industrial Justice

The present industrial situation raises several important issues. Some of these are freely granted.

First: The right of labor to organize and to discuss its own problems freely.

Second: The right of labor to be represented in industrial disputes, by men of its own choosing.

Third: The right of labor to take an interest and share in industry; the value of their representation upon the board of directors.

But, Fourth, the objections are raised: That the man laboring in the shop should not suffer loss because of the mistakes that are made in the front office through the man who orders the materials. But it would follow from this that if they are to suffer no loss, then they should receive no profit from close and careful buying, or from management; hence the objection would be rather untenable.

Yet this is seen in the railroad proposition called the Plumb plan. The deficiencies are to be met by the Government. Profits are to be divided with the working man.

Fifth: Another objection has been raised, that the working man is unwilling to take chances—is very conservative, so that as it becomes necessary to open up new fields, new branches, it has been found necessary to buy out the interest secured on profit sharing plan by the working man, because he will not take the chances which are necessary to success. This is worthy of consideration.

It is because of this risk of loss, the chances that must be taken if real development work is to be done, that a fair rate of interest must be paid.

It is in order to encourage saving that a fair rate of interest should be paid to capital; otherwise all that is produced would be consumed; machinery would wear out, and instead of progress there would be decline.

However, we note in the cooperative plan in Great Britain, a small percentage is paid to capital; the bulk of profit is paid to the consumer. There is thus a conflict between the interests of the consumer and the men who conduct the business.

A small rate of interest is paid as a rule where the risk is small. But every new venture has meant serious, heavy, and continued loss, as a rule, until it is developed; because of these risks that are run, there is reason for a larger rate of interest in developing industry.

S. A. B.

Children's Homes

Close students of child psychology and of adolescence emphasize the fact that a baby is distinctly an individualist, though later he takes more interest in others. But not before adolescence comes the period of the group, when boys form gangs, and girls are always banding together. This precedes the larger group of society, the mixed group of young men and young women.

It is doubtless important for every child to have individual attention. But for the baby it is essential for proper, healthy growth. Children of school age have by no means the same need for individual attention. It is good for them to have a home of their own, providing they can have a good home where they really are cared for; not simply taken for what the adopting parents can get out of them. But for the baby, almost any kind of a private home is a gain.

It is a great advantage, that those who care for a child from infancy have their interest and love fully aroused, in a way that is much less like with a child taken in later life.

Of course great care should always be taken and is, before anyone is allowed to adopt a child, and careful investigation made as to their fitness. This becomes all the more necessary when we remember that some of the large state institutions shown that of those in the orphan asylum, less than two per cent are orphans, having neither father nor mother living.

The great majority of those in State institutions have both parents living, and may have even stepfathers and stepmothers of two, and three, and sometimes even four times removed. But the state finds it necessary to take these children past infancy and care for them in the orphan's home because they are dependent children, as the parents do not give them the care that is necessary.

A good private home is better for a child than a good orphans' asylum. An orphans' asylum is better than a poor private home. But for an infant a private home is very nearly a prerequisite.

It may interest our readers in this connection to know that there are no babies or infants in our Children's Home. The youngest children are close to four years of age, and each of them is given individual attention; that is, that one adult is to each one of them, mother. They live with her, and sleep in the same room with her, and their individual needs can be promptly cared for.

Nearly all the children are of school age. The number not so large but that they can be given personal attention and can call on mother, (Sister Chase), at any time, for their needs; and on father, (Brother Chase), when a father's advice and help is needed. Both of them help the children with their lessons, and both of them, as well as all of them who remain in the home, not only love the children but do everything possible to make it as much like a real home as they can. The

number of children range as a rule, from twenty-five to forty, and are not too numerous for careful attention.

Think It Over

One of the missionaries writing to Elbert A. Smith says, "Your article on 'Get Together and Advance the Ball' was great. How is this?"

Following his inquiry he appends the following clipping:

Can you imagine the antics of your body if the various members should suddenly develop individual brains and each ignore the stimulus from the nerve centers of the brain?

One foot would want to go down the street, the other up. The left eye would wish to be reading, the right to look at pictures. The stomach might crave for meat and the kidneys refuse to act as a filter for anything but water. One ear might long for the music of a cathedral, while the other insisted on burlesque jazz.

What a time we'd have, trying to satisfy all the impulses and we'd finally end by begging that control be given again to one central, intelligent body.

It is impossible for any organism or any institution with more than one part to exist without a recognized and controlling factor. Think it over.

Editorial Notes

Spiritualism is but the outgrowth of the yearning of the human heart for communication and for a life to come.

The Christian church has always taught the immortality of the soul; and more than this, the Christian church has taught that eternal life is possible; that is, that we can not only live forever, but that we may attain to companionship with God, our heavenly Father.

That God lives and that there is a life beyond the grave, and that the soul is immortal and continues to exist after death; and that this same soul will again be reunited with the body at the coming of Jesus, we are fully convinced. Human love, human knowledge, human desire to know and do reaches far beyond the possibility of this present life on earth.

Why They Don't Go to Church

The reporter for the *Omaha News* interviewed a number of people to find out why they do not go to church. The reasons given were diverse. Some had to work on Sunday, as the restaurant keepers; several wanted to sleep on Sunday morning; some felt themselves superior; all considered themselves as good or better than those who go to church, selecting the worst examples of those who have gone to church with which to compare themselves. In other words they compared their best acts with the worst things done by people who go to church. A few men thought the church was just for women; and one woman had stopped because a favorite preacher was no longer there.

But we do not need a reporter to tell us the flimsy excuses made by different people, most of them, however, in good faith. A large percentage have simply got out of the habit.

Ex-Ambassador Walter Hines Page used to be an editor, and like all editors he refused a great many stories. A lady once wrote him:

"Sir: You sent back last week a story of mine. I know that you did not read the story. For, as a test, I had pasted together pages 18, 19 and 20, and the story came back with these pages still pasted, and so I know you are a fraud and turn down stories without reading same."

Mr. Page wrote back:

"Madam: At breakfast, when I find an egg is bad, I don't have to eat the whole of it in order to make sure."—*The Shur-On Chronicle*.

ORIGINAL ARTICLES

The Prophetic Conning Tower

BY S. W. L. SCOTT

*An Outline—Part 4**The Civil War*

Mr. Smith stands alone, save in the degree of inspiration which gave clearer conception, and stronger assurance. The Civil War in the United States (1861-1865) emphasizes the divine element in the constitutional law of the land, which previously had been antagonized in the whole world, and the theory that God was dead, and man incapable of self-government.

This theory is the Esau of the race; is as old as the history of wrong and oppression. It has been the standing plea—the never-failing resort of despotisms. The great Julius found it convenient when he restored and exalted the power of the Roman senate. But it was an act on his part which destroyed independence. It was the tomb of constitutional liberty.

It was adopted by the South, discussed in the Senate, aired on the stump. But the nation arose to sublime heights, and by clash of arms, emerged from the smoke of conflict with the star of freedom full blossoming on her forehead.

"Incapable of self-government" justified the atrocities of the Inquisition; it gave utterance to the stifled groans from the "Black Hole" of Calcutta. It was written in tears upon the "Bridge of Sighs," and pointed to those dark recesses, upon whose gloomy portals there was never a returning footstep. But to-day, the world is hanging on the lips of the United States.

The Constitution

When the convention for framing the Constitution of the United States met in 1787, "It was in session four or five weeks," says Bancroft, "without progress." Benjamin Franklin, who had represented the colonies in England and France proposed as follows:

"In the beginning of the contest with the British, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard, and graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of establishing our national felicity, and have we now forgotten that powerful hand? I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. . . . I therefore beg leave to move, that henceforth, prayers imploring the assistance of heaven and its blessings on our deliberations, be held every morning in this assembly, before we proceed to business, and that one, or more, of the clergy of this city, be requested to officiate in that service."

Note: In session for four or five weeks, and blocked—not a cog moved until Heaven responded to their plea. Then what? Why, "the Virginia plan," by Madison, "System of government," by Pinckney, and "the sovereign federal system," by Hamilton—three young men, under thirty years of age, strangers to each other, for the more part, and their systems combined, practically, the same principles were taken up and analyzed, system, organization, and formulation crystalized, and the Constitution of the United States shot up like a planet of fire against a dark cloud.

In Burnaby's travels through the middle settlements of North America, published 1775, this sentiment is expressed:

"An idea, strange as it is visionary, has entered into the minds of the generality of mankind, that empire is traveling westward; and every one is looking forward with eager and impatient expectation to that destined movement when America is to give the law to the rest of the world."

John Adams, October 12, 1775, wrote:

"Soon after the reformation, a few people came over into this new world for conscience's sake. Perhaps this apparently trivial incident may transfer the great seat of empire to America."

On the day after the signing of the Declaration of Independence, he wrote: "Yesterday the greatest question was decided which was ever debated in America, and a greater, perhaps, never was, nor will be, decided among men."

In 1776, Galiani, a Neapolitan, predicted "the gradual decay of European institutions," and in 1778, in reference to the future ruling power of the world, he said, "I will wager in favor of America."

Governor Pownal, an English statesman, predicted, 1780, that this country would become independent, and a civilizing activity, beyond what Europe could ever know, would animate it; and its commercial and naval power would be found in every quarter of the globe." Yes, our prophetic text in Isaiah 18 intimates as much, and "sends ambassadors by the sea, in rushing vessels."

Again, David Hartley wrote from England, 1777:

"At sea, which has hitherto been our prerogative element, they [the United States] rise against us at a stupendous rate; and if we can not return to our old mutual hospitalities toward each other, a very few years will show us a most formidable, hostile marine ready to join hands with any of our enemies."

Count de Aranda, one of the first of Spanish statesmen in 1783, wrote:

"This federal republic was born a pygmy, so to speak, It required the support and forces of two powers as great as Spain and France in order to attain independence. A day will come when it will be a giant, even a colossus; formidable in these countries."

Sir Thomas Browne published "Miscellany tracts," in 1684, one entitled "The prophecy," containing "reflections on the rise and progress of America," of which Doctor Johnson says: "Browne plainly discovers his expectation to be the same with that entertained lately with more confidence by Doctor Berkley that 'America will be the seat of the fifth empire.' It is in verse:

"When New England shall trouble New Spain,
When America shall cease to send out its treasures,
But employ it at home in American pleasure;
When the new world shall the old invade,
Nor count them their Lords, but their fellows in trade."
—Duyckinck's American Literature, vol.1, p. 179.

Governor Pownal, American Literature, vol. 1, p. 179, referred to, speaking of the establishment of this country as a free and sovereign power calls it "a revolution that has stronger marks of divine interposition, superseding the ordinary course of human affairs, than any other event which this world has experienced."

In 1773, the Bishop of Saint Asaph, Wales, before the Society for the Propagation of the Gospel in Foreign Parts, said:

"The colonies of North America have not only taken root and acquired strength, but seem hastening with accelerated progress to such a powerful state as may introduce a new and important change in human affairs."—Duyckinck's American Literature, Volume 1.

De Tocqueville, a French historian, speaking of our separation from England, says:

"It might seem their folly, but was really their fate; or rather the providence of God, who, doubtless, has a work for them to do in which the massive materiality of the English character would have been too ponderous a dead weight upon their progress."

(The foregoing quotations are from an article by Honorable Charles Sumner, entitled, "Prophetic voices about America," published in the *Atlantic Monthly*, September, 1867.)

But the prophecy of direct inspiration, given centuries ago, and re-revealed in 1833, that the building of the Gentile nation should be under the superintending wisdom and power of God; that it should be great in the eyes of God, is the star towards which the statesmen of both Europe and America were both dimly groping their way. Thompson, in *United States as a Nation*, quotes Edward Labonlaye, a publicist of France, on the superiority of our Constitution as follows:

"They [the Americans] organized liberty, the success of which was due to that mysterious conjunction of men and events that makes the genius of an epoch akin to inspiration."

Again, "a leading organ of opinion in England" pronounces the Constitution of the United States "the most sacred political document in the world." (Page 160.) Doubtless the paper was defending Gladstone, who said: "The American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man."

The speaker of the House of Representatives declares: "The Constitutional Convention was the wisest set of men that ever met under one roof." (Congressional Record, September, 1917.) This superior wisdom is manifest in their work of dividing the governmental machinery into three separate departments—judicial, legislative, and executive, and the Congress into two branches, also placing the system of checks and balances on the wheels of such power.

"All governments derive their just power from the consent of the governed," is one of the wise propositions on which our system is based. The Honorable A. H. Cragin of New Hampshire, in speech delivered by him in the House, said:

"When our forefathers reared the magnificent structure of a free republic in this westernland, they laid its foundations deep and broad in the eternal principles of right. Its materials were all quarried from the mountain of truth; and as it rose majestically before an astonished world, it rejoiced the hearts and hopes of mankind. Tyrants cursed the workmen, and their workmanship. Its architecture was new. It had no model in Grecian or Roman history. It was a paragon let down from heaven to inspire the hopes of men, and to demonstrate God's favor to the people of the new world."

Colonel Watterson, Louisville, Kentucky, in an address at Frederick, Maryland, on the occasion of dedicating the Francis Scott Key Monument, August 9, 1898, said:

"What was it that singled out these two men (Washington and Franklin) from all others, and designated them to be the chiefs of the military and diplomatic establishment set up by the provincial gentlemen whose declaration of Independence was not merely to establish a new nation, but to create a new world? It was so clearly the inspiration of the Almighty, as a century later was the faith of Lincoln in Grant whom he had never seen, and had reason to distrust. It was as clearly the inspiration of the Almighty as that every turn of fortune, God has stood by the Republic."

The leading thought of the world places the Constitution and its legitimate outgrowth on an inspired basis, and while we have just emerged from the fiercest and most unparalleled conflict that ever reddened the face of the world, and tested the stability of government, men now turn to the inspired words of Steven A. Douglas: "God forbid that any one should even make the attempt to subvert the Constitu-

tion of the United States. Let the Constitution ever be trodden under foot and destroyed, and there will not be wisdom and patriotism enough left to make another."—Congressional Record.

President Wilson, in a speech during the recent conflict, said: "The Constitution of the United States is not a mere lawyers' document; it is a vehicle of life, and its spirit is always the spirit of the age."—Ibid.

From the modern Sinai (Washington, District of Columbia) while the earthquake of war was rocking the nations of the earth, we caught the flowing cadence of the following prayer in the Senate:

The Chaplain, Reverend Forrest J. Prettyman, D. D., offered the following prayer:

Almighty God, we know that every part of human activity leads to thy throne; that to think out the problem of life is to think back to thee. Thou art still the ruler of the universe. Thou dost still sit in judgment upon the conduct of men. We come to thee in the midst of the Nation's alarm, in the midst of the great crisis that is upon us, and pray thee, O God of our fathers, *thou who didst establish us, thou who didst give inspiration to the founders of this Government to erect a government upon the principles of thy revealed word, to hear us this day. Give success to our arms. Lead us to victory. May brute force and hate not prevail over justice and truth and right. Grant, we pray, that the outcome of it all shall be for the glory of thy name and the permanent establishment of a real peace and brotherhood in all the earth. For Christ's sake. Amen.*—*Congressional Record*, March 26, 1918.

These glintings through the rift in the clouds show that political sagacity support divine and direct inspiration. As to the great national building under the developing power of the wise compact, prophecy is most clear and explicit:

"For it is wisdom in the Father that they [the Gentiles] should be established in this land, and should be set up as a free people by the power of the Father, that these things [things declared by the Holy Ghost] might come forth from them to the remnant of your seed, that the covenant of the Father may be fulfilled which he has covenanted with his people, O house of Israel."—Nephi 9: 89, 90.

Gentiles Established

The Gentiles were to be established, set up, in this land, as a free people, that God's power might be manifest with a view to the overshadowing result—the fulfilling of the covenant to Israel. Let us inquire as to the relative attitude and value of this Gentile nation as an organized commonwealth, among the galaxy of the peoples of the world:

"Nevertheless, after they [Israel] shall be nursed by the Gentiles, and the Lord has lifted up his hand upon the Gentiles, and set them up for a standard, and their [Israel's] children have been carried in their [Gentile] arms, and their daughters have been carried upon their shoulders, behold these things of which are spoken, are temporal; for thus are the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren who are of the house of Israel. It meaneth . . . that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land."—1 Nephi 7: 13-15.

This mighty nation is set up, established, by the power of God, for a *standard*. A standard is the ensign or flag, especially a national ensign; that which is established by authority as a fixed rule or measure; established rule or model; criterion. Here is the idea; a model or criterion. A model republic, the mission of which is to enlarge until all despotisms of the earth kiss the silken folds of Old Glory.

From the day Washington, on Yorktown's bloodstained heights made good the unborn declaration, thrones have been crumbling, crowns have been tumbling, and dynasties have been fleeing away. When our patriot fathers proclaimed

this republic, at Philadelphia, on July 4, 1776, there was but one other republic on the face of the globe—Switzerland—and the fathers were not certain that it would live until Christmas. It was an even break whether it would or not.

Republics

Now, the Almighty be praised, up to the time the world's conflict began, there were twenty-six republics in this world. From eight to twelve will probably emerge from this holocaust. In a very large sense we did it, not wholly by the mailed fist, or conquering armies, but by the wholesomeness of example and by the beneficence of our republican institutions founded in the wisdom of God, and which had no model in Grecian or Roman history.

The teachings of ambassadors sent out in rushing vessels, to the foreign courts of the habitable world, and to all creation are that representative government, with its spirit directed of God and made manifest in the flesh, is the manhood of youth, the marriage of courtship, and the fruit of the flower. The challenge of armed autocracy demanded courage. America met the test.

The long lines of red-blooded young men facing the dark countenances of despotism on the hillside and seaside, on mountain crest and in rye fields, or on the deck of battered ships, reflect the golden truth: greater than any terrible machine of destruction that the mind of man can conceive, is the model which would have been erected with the posterity on the industrial power, failed to reckon with.

The Gentile government on this land, we doubt not, is the model which would have been erected with the posterity of Joseph, had they not dwindled in unbelief and forfeited the blessings. For we learn (2 Nephi 1:24) that the Gentiles were to inherit the blessings of the Nephites because of unbelief and consequent estrangement from God.

The Monroe Doctrine

2 Nephi 7:18 gives the following prophecy:

"And this land shall be a land of liberty unto the Gentiles; and there shall be no kings upon the land who shall raise up unto the Gentiles."

Every attempt to enthrone a king since the establishment of the "model" republic, has resulted in ignominious defeat up to date, and the wall of defense, grows thicker and higher. "And I will fortify this land against all other nations." (Verse 19.)

It was supposed at one time, that power descended from on high and alighted on the heads of a few tall men, and that a little of it trickled down to the great mass of people below, but this is reversed. The Monroe Doctrine, considered as the "Eden sword, swinging back and forth," fortifying against the encroachment of foreign powers, and kingcraft. The secretary of state, empowered by the body politic, lifts his hand, and the attempts at autocracy dissolve away.

Louis Napoleon, the Emperor of France, concluded it was a good time to smash the Monroe Doctrine, sent over here from Austria, Maximilian, the Brother of Franz Joseph, of the Hapsburg House. He set him up on a tinsel imperial throne, clapped a tinsel imperial crown on his head, and backed up the imperial effort with 80,000 French bayonets under Marshal Bazaine, on the soil of Mexico, in 1866. (History World, by Lardner, p. 636.)

William H. Seward, Secretary of State, threw this protective, fortifying shield squarely in the usurper's face; told him to get, and not to wait for another order. The result was Maximilian's trial on three charges—rebellion, murder, and brigandage—by court martial, and condemned, being shot by the Austrian court surrounding his paper throne

The prophecy says: "He that raiseth up a king [on this land] shall perish." It is a historical fact that Maximilian's wife, Carlotta, assisted in making her husband a toy king, and she, returning to France in 1866, sank into retirement—lost to the world, until, during the world's war, the associated press copied from the foreign papers that Carlotta was found, in an old castle in Belgium, a maniac, and the old wrecked remnant of the Hapsburg house—perished. This prophecy as a whole asserts plainly that this is the period of the world when the theory of the divine right is reversed; that men and women, to rule derive their right and title, not from the accidents of birth, but from the will of the people.

As early as 1807, Pedro I was hurled from a petty throne in Brazil, South America, and recently James J. Strang was assassinated in erecting a small royal affair on Beaver Island,



ELDER S. W. L. SCOTT

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in Lake Michigan, and placing on his head the symbol of imperialism.

During Cleveland's term of office as president of the United States another attempt to violate the Monroe Doctrine occurred, in that a foreign power undertook to purloin a piece of Venezuela, South America. Cleveland dispatched orders through the secretary of state, and the threat was withdrawn.

Germany, a little later, attempted negotiations with Ecuador to purchase the Galapagos Islands, and it was about to be a success, when the United States stepped in and informed the parties that such sale would be a violation of the Monroe Doctrine, and the incident was closed.

All these failures on the part of foreign powers, and domestic discontents, makes strong the prophecy and points out the pathway of the government without a throne, without aristocracy. The Monroe Doctrine is not international law, but it is a part of the fundamental features of our government. Monroe went to Jefferson, and placed in his

strong hands the mighty task of defining the place of the New World in the family of nations. In its essence the famous declaration was this:

"The concert of Europe must never be permitted to interfere in the affairs of America, North or South, because she has a set of interests distinct from those of Europe, and peculiarly her own. She should, therefore, have a system of her own, separate and apart from Europe."

This is the substance as we see it.

Such system of "fortifying" a nation is clearly seen in that while Central and South America possess the most seductive field for colonization that exists, there is never likely to be the scramble for it among the powers of Europe that there has been to secure and slice up Africa. The Monroe Doctrine has rendered this service to the world's peace, and if Article 10 of the Constitution of the League of Nations is interpreted in the light of the cause contributing to make a "mighty nation," the expansion of the doctrine and its acceptance by the great powers of the eastern world only establishes more firmly that the Gentile nation of the prophecy is a standard.

This mighty nation is set forth in prophecy as a guardian to Israel—the posterity of Joseph (1 Nephi 7:13) to nurse them, and there stands Mexico. As she has been so shall she remain, the stepdaughter of our republic. Though prostrate by oppression, stripped by her despoilers, and even profaned by her ravishers, she shall still be the charge and the care of this, her protecting mother. The large population of almost pure blooded inhabitants, with the mixed tribes, both in Mexico, Central America, and South America, argues the work of the Father directly, by the gospel covenant also. Through the sanctity of the civilizing elements of guardianship and the gospel covenant they will build anew to the future and the splendor of Zion. This promised land is the land of Zion, and the inheritance of freedom is her state. We read the prophecy thus:

"And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them."—Ether 1:31.

"And I will fortify this land against all other nations; and he that fighteth against Zion shall perish, saith God."—1 Nephi 7:18.

Ah, how this prophecy rose into the horizon during the Spanish-American War, 1898! We can see Spain with altars of tyranny and superstition erected on the four corners of this continent in the days of discovery and settlement, struggling for supremacy. We see her possessions, her power and authority dwindling away, and down to a small colonial dependency, out in the ocean—Cuba. Then the fullness of wrath swept the last vestige of Spanish jurisdiction from the western world. Spain served not the God of this land. Her regime, considered divine, stood erect in her own land, but simply crept into America.

(To be continued.)

Echoes from the Student Body

COMPILED BY J. A. KOEHLER

[The student class from which these echoes are gathered is taught by Cyril E. Wight of the Lamoni Stake Presidency. They are attempting to find out what is wrong with society, and to ascertain which of the proposed measures of reform will effectually cure existing evils. Naturally enough, each "ism" comes in for criticism and for comparison with the doctrines and institutions of the church.

If the same kind of work that is being done in this

class were carried on throughout the church under capable leadership, we would soon have a body of men ready to prosecute the work of building Zion.—EDITORS.]

Socialism leaves out of its consideration the fatherhood of God. Thus it ignores the one great restraining and moralizing influence.

Business without cooperation is like sound without harmony.

Fixed responsibility is the spur to action. Men will perform the duties which they know the public hold them responsible for.

Men must be built to build industry.

Until Socialists recognize the fact that "without me you can do nothing," their endeavors will be in vain.

The time has come to quit talking about Zion, and to go to work and demonstrate that Zion is a reality.

We must demonstrate the practicability of our economic theory. If we are not faithful the world will take our place in the solution of the world's problem.

A thing is not bad because it is revolutionary, provided that we make sure before we destroy what we have that we have something better to fill the place.

The relationship of the farm or factory to the temporal steward is no different than the relationship of the office to the spiritual steward.

Is not Latter Day Saintism revolutionary in comparison with other religions of our day?

If socialism uses force against existing governments, the cults of socialism are likely to use force against each other.

It does not follow that because the manner in which socialism proposes to administer public ownership is destructive to individual initiative, that therefore group ownership and control of the tools of production is inherently wrong.

The vital question is the manner in which the group administers its resources.

Socialism tends to give rise to and to accentuate the feeling that "the world owes me a living."

The American Farm Bureau Federation, according to its secretary, will take a decidedly conservative position, and declares its entire independence of all other organizations, and that it represents a majority of the farmers of America. They oppose government ownership of the railroads, but stand for strict regulation. They ask for government regulation and supervision of the packers, and that this extend to wholesale grocers and commission men. The primary purpose of the federation is economic betterment of the farmer, increased production, business efficiency, and profitable marketing. In three thousand counties in the United States, twenty-five hundred now have county farm bureaus and agriculture agents. These bureaus are linked together in state federations. The state federations sent representatives to the national convention at Chicago in November. A second convention, however, will be held also in Chicago, March 3, 1920, for the final ratification of the federation.

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OF GENERAL INTEREST

EVIDENCE OF USE OF METALS BY ANCIENT AMERICANS

The following is from the *Montgomery (Alabama) Journal* of January 11:

A very interesting collection of Indian relics was brought into the State museum Saturday.

During the recent flood, the Tallapoosa River washed through an aboriginal cemetery in Macon County, some miles east of Montgomery. The discovery of bones protruding from the ground caused the tenants on the plantation to get in touch with the Department of Archives and History and P. A. Brannon, Chief Clerk of that department spent Friday at the point and uncovered a number of burials.

All of the skeletons had relics deposited with them. A very interesting fact was noted, in that they were practically all of a European trade nature. In the collection are beads and ornaments of silver, bronze, copper, and glass. Several arrow points made of copper were found with one of the skeletons. Another was accompanied by a small iron cup, a cowbell, and a rifle.

Doctor Thomas M. Owen, of the Department, is anxious that, should there be any other finds of this character made along the rivers, that reports be made to him in order that the investigations may be conducted.

WAR RISK INSURANCE

The Bureau of War Risk Insurance of the Treasury Department calls attention to the new and more liberal benefits allowed ex-service men and their relatives and beneficiaries, which became effective December 24, 1919. For total and permanent disability, there is now allowed \$100 per month. The amount ranges between \$80 and \$100, the lower figure being when there is no wife and child; \$10 is allowed for each—dependent father and mother; \$5 for each child in excess of one. The policy may also be made payable to a wide range of beneficiaries, as the insured may choose. It may include adopted parents, sister through adoption, stepbrothers or sisters, or even a nephew, niece, brother-in-law or sister-in-law, or may be left to some adopted parent or grandparent. A number of additional provisions are made, specifying the disabilities which are considered total, and provision is also made for double, total, permanent disability—\$200.

Those interested should inform themselves concerning the more liberal provisions now in effect.

INDIA TO AUTONOMY

At last, after two and one half years of consideration, investigation, and legislative action, on December 23, 1919, the Government of India Bill, granting to India her first installment of responsible government was signed by King George, who is also Emperor of India, and so becomes the India Act. This is a forward step of tremendous significance. A full review here can hardly be made. An essential feature is the central government remains responsible to the British Parliament, and in the last resort supreme. The whole theory is that practical autonomy is given, as from the new provincial assemblies will be drawn the ministers who act as advisers of the governor-in-council, directly responsible to the elected assembly. Upon them and the governor devolves the local sub-government, education, agriculture, development of industries, excise, and various public works. In the assemblies, at least 70 per cent of the members

will be elected, and not more than one fifth of them are to be officials. This removes the power of the official block. The electorate has been increased from 33,000 to about 5,000,000, and power is granted the various legislatures to extend the franchise to women on the same basis as it is now enjoyed by men.

This is recognized as a big step in advance with the expectation that it will lead to yet greater development in democracy. It is a practical beginning.

WAGES OF IOWA FARM LABOR

The rate of wages of male farm labor in Iowa during 1919 were as follows: Average rate per month when hired by the year, with board, \$55.65; without board \$71.43; average wage per day for day labor for harvest work, with board, \$4.46; without board, \$5.20; average wage per day for day labor for other than harvest work, with board, \$3.46; without board, \$4.24.

The average number of cords of firewood burned per farm, 1919, is estimated at nine cords, with an average price of \$5.91.—*Wallace's Farmer*.

One interesting feature is the allowance of \$16 a month for board when a man boards himself. This is the amount allowed by the church to those ministers whose work keeps them at home, as general and stake officers, etc.

WHAT THE FARMER WANTS

The Iowa Farm Bureau, at its meeting in Des Moines, January 8, expressed in various terms the necessity for both capital and labor recognizing the fundamental character of the farming industry and dealing justly with their requirements. Some extracts following the trend of their opinion follow:

"If capitalistic monopoly wants enough food produced that it may be feasted; if organized labor wants enough food that it may be fed; if the do-nothing dawdler wants food produced so he may eat, let them all stand forth at this time when the farmer must determine his 1920 food production program—and declare by deeds—cutting out of profiteering in goods and wages; by going honestly to business; by going honestly to the job of doing a full day's work for a full day's pay—their willingness to cooperate with us, the producers. . . .

"The wool speculator is largely responsible for high prices of wool. They have even gone so far as to try to discredit the wool growers' association and hurt our market.

"There is in your suit of clothes, wool for which the producer received approximately \$4. Does this make that suit worth \$80 on the market? Who is responsible for the profiteering in this instance? Not the wool grower, for but little of the \$4 he received represents net profit. Who got the balance? How much did the speculator get?

"Whenever all industrial and labor interests are ready to get their feet under the table, and say that they are ready to back up, they will find the farmers ready to meet them. The farmers in the state and national federation will ask only that which is fair and just between men. There is no room for any radical element in either state or nation. There must be a satisfactory adjustment between men, an adjustment fair to one and all, the producer, the manufacturer, and the laborer."

FEDERAL COUNCIL IN MEXICO

At a recent meeting in Baltimore, Maryland, the Federal Council of the Church of Christ in America, claiming to represent twenty million Christian citizens, entered a protest against any course in regard to the Mexican problem which might be considered unfriendly by them. They held that any action other than friendly conference would be disastrous to

HYMNS AND POEMS

PASTORAL

Rocking the Boat

BY ELBERT A. SMITH

They charge me with trying to "steady the ark";
 But listen, my friend, and take note,—
 The thing that I've tried to do for some time,
 Was merely to steady the boat.

There are some of us found, of definite type,
 Who like to sit tight when afloat;
 But others there are of a specified class,
 Whose pleasure is rocking the boat.

So listen, my friend, and do not forget,
 In all that the wise men ere wrote,
 They never got Uzza confused at all,
 With fellows who steady the boat.

And if you are looking about, my friend,
 For a sort of nautical goat,—
 Observe you, I pray, decide what to do
 For men who still joggle the boat.

His Star in the East

BY ELEANOR WALDORF KEARNEY

O thou whose earthly advent brought
 Light, hope, and love to men;
 Who all the lost and fallen sought,
 To lift them up again.

Light that the nations wait to see
 Ablaze on Zion's hill;
 Hope of the world that is to be
 When love all hearts shall fill.

Oh, love divine! embracing all
 Of every tribe and race,
 Around us from the dark they call
 O'er land and sea and space.

A list'ning ear may hear them pray
 Out of their gloomy night:
 "Shine on us, O star, and lead the way,
 Ye who have seen his light."

Zion awake, arise and shine
 Arrayed in glorious robe,
 Send forth thy beams of light divine,
 Illuminate the globe.

Rise from the dust, thy garments shake,
 Fair city of renown!
 Lest opportunity may take
 Away thy waiting crown.

Need of a New Valuation for the Local Ministry

BY LEONARD S. RHODES

Some printed observations on matters of vital concern to all members of the priesthood.

An observative old brother at one time remarked to the writer of this article: "You will observe that when a man gets too old for missionary work they ordain him an evangelist or a high priest." Whatever of truth or error there may have been in this remark, we believe that as the church is increasing in numbers it is sensing more and more the need and value of well qualified and highly efficient pastors. As pastors we should include not only branch presidents but the entire body of the local ministry, for they are all true under shepherds to whom Christ has intrusted the work of "the perfecting of the Saints," after the missionary has given his converts the name whereby they might be saved.

It is significant of progress that in recent years more interest has developed in this very important department of church work, until now we have not a few men of towering personality and extensive ability listed as high priests and pastoral elders. They are not men who have passed their years of greater usefulness, but vigorous, active men, brilliant and consecrated, whose influence for good is being felt throughout the church, and the results of whose work shall be indispensable to the Saints.

In like manner the value of the evangelists' work as revivalists is beginning to be understood. When we came to this city a few months ago and observed the results of the work by Evangelist Ammon White a new meaning and a new value for the work of an evangelist came to the writer's mind. Truly, the work of the revivalist is needed in the church.

A Vitalized Local Ministry

But there yet remains a large body of under pastors yet untouched by this new sense of valuation. By them the approach of a new life or vitalization from the body or church is beginning to be felt; just as the life giving sap comes up in the vines and branches in springtime and finally animates their entire being. But the work of vitalizing the local ministry has only begun; it has not reached the local elders, priests, teachers and deacons to a considerable extent. Please understand—we acknowledge a great many noble, consecrated men in their ranks; but as a class they have not comprehended the extent and importance of their work; nor has the church at large sufficiently appreciated the value and need of their work as visiting officers and under pastors.

As a result of this failure to grasp the broad vision of their calling we witness conditions that are not pleasing. Many enter their ministry without that deeper consecration and loyalty to their callings so necessary to a successful ministry.

One is ordained a deacon, and in a few months after his election resigns, or perhaps moves away and isolates him-

the friendship of other nations, especially South America. A committee was appointed to interview the State Department, and take immediate steps for wide publicity of the diplomatic questions involved for a settlement both in the United States and Mexico.

But the *Presbyterian* for January 1 calls attention to the fact that the Federal Council means only cooperation in religious and spiritual activities. It does not even attempt

to touch specific doctrines of the churches, much less to represent constituent membership in matters of politics.

Undoubtedly such a body of Christian citizenship if fully organized, should bring to bear a very large pressure in matters of diplomacy and of politics; especially on questions possessing a large moral element. It may rightly be seriously questioned how far a church or a church organization as such should attempt thus to interfere.

self from the church the remainder of his days. Was he called of God to the standing ministry only to become isolated? Has he been loyal to his calling? Why did he accept ordination? The teacher finds his work a thankless task and quits, or concludes he is not wanted and moves away. Before his ordination he knew, in theory at least, his calling would be trying. Did he hope for love and praise from the reprovéd and the wayward? As a father ought he not to love, pity and seek after God's erring ones; and look for his reward in the promise; "Blessed are the peacemakers"? The priest finds it difficult to deny himself the pleasures of home at evening; he waits for his pastor to come and escort him to his work of visiting the Saints in their homes. Somehow he forgets that the great red lights of sin never cease to shine on and on, luring the Saints to indifference and destruction. He has not observed that God's people are a forgetful people concerning family prayer. Why did he accept his call if he did not first choose to pay the price of visiting the homes?

The elder who is not chosen branch president feels no sense of responsibility for work to be done. Does he not know that elders too are to visit the homes of the Saints and instruct them? Is there no place he can find to raise the voice of warning with the gospel message to the people? We feel a deep conviction that men who do not strive to spend their lives in gospel work are not loyal and true to their calling as standing ministers, no matter what their office may be. The covenant of the priesthood is eternal; can the service be less than our fullest measure? But the fault for these conditions applies only half to the local ministry; the other half belongs to the church.

Responsibility of the Church

The church should place a higher valuation upon the whole work of the local ministry, give them broader recognition, and demand more of them. They should be urged to make a more extensive preparation for their important duties. The deacon should learn more of ventilation, heating, sanitation, ways and means, *how* to enforce decorum, and *how* to help the needy. The teacher should study tact, diplomacy, the art of appeal to the best in erring ones, and *how* to make them feel that his confidence in them is not misplaced. He should know where mercy and patience ends and slackness begins. He should bind and lead men by the cords of love.

A course in college would not more than cover the work of a priest. He should inspire faith in God, and by a prayerful life lead all to love prayer. Marital unity, the proper care and teaching of children, how to win their love, respect and obedience, and social purity, are all in line of his study and work. The Woman's Auxiliary column contains many valuable suggestions for the priest in his work.

The elder should study church policies and laws and how to make them effectual, parliamentary and court procedure with regard for reformation, justice, and mercy, not omitting nursing, public speaking and theology. He should possess the spirit of wisdom, and be humble and full of love. And the elder, priest, teacher or deacon, who neglects to magnify his calling, unless prevented by age or infirmity, should surrender his license.

Sustaining Local Officers

The church should require greater efficiency on the part of the local ministry; and simultaneously the local ministry should require greater consideration and respect on the part of the church. This includes not only the membership but also the general authorities. Too often general authorities have hindered local men in their work instead of helping them. Instead of requiring local authorities to adjust difficulties they have stood in the way of adjustment, not because they have approved of transgression and discord, but because they have assumed that the priesthood were having a quarrel,

and desecrating their sacred offices as positions of vantage in the quarrel. We admit this may have been true in a few places, but it does not follow that such is the rule. In the world high officials will protect even in extreme measures their subordinates who have been assailed while discharging their duties; but often in the church the fact that a man possesses authority to act seems to be good reason to suspect that he will use it with unfair advantage against an opponent. Regulating authorities have sometimes been so fearful of taking sides in a so-called "quarrel" that they have refused to investigate a condition; the effect of their aloofness has been far more demoralizing than a fearless investigation and determined stand. Priding themselves on their ability to observe and to remain neutral they have failed to be observative and ceased to be neutral.

Several incidents will serve to illustrate: A local pastor, conscientious almost to an extreme degree concerning his high and holy calling, was forced to take action against an offending member. The "regulating authority" dismissed the court before it had finished its work, and appointed an arbitration committee to adjust the difficulty. It was very plain that he regarded the action as a quarrel between two jealous rivals. But his instructions to arbitrate were given while ninety miles away without investigation of any kind. One whose duty it is to "see that my law is kept" required to arbitrate with an offender! The humiliation to the local pastor was so great that he can not again so implicitly trust these authorities as he formerly did.

On the plea that there must first be unity in the local priesthood ordinations have been delayed for months to the detriment of branch work, because some one objected. When the obstructor, tired of hampering, gave the signal, the ordinations were permitted and the work allowed to proceed. The point is, the majority were neither sustained nor told why they were not sustained.

Again, the presiding elder has been directed to return licenses to those who refused to act in their office. He has been keenly criticized in public by the regulating authority for so innocent a thing as suggesting subjects for prayer meetings.

These cases have been cited not only because they sustain the point that higher officials do not properly sustain subordinate officials, but because in every instance subsequent events have vindicated the local authorities. Partial investigations, assumptions and irresolution, or the fear of "taking sides" on the part of general officers of the church, is unjust to the local officer and his work, and has brought havoc when firmer measures would have saved much sorrow, discord, and perplexity.

Official Gossipers

Another fault that seem to be quite general on the part of the ministry is their failure to hold as strictly confidential information which they obtain by virtue of their positions. When responsible officials of worldly organizations conclude that certain information must not become public all the skill of the press and its agents can not obtain it. No leak is permitted until they are willing for the public to hear it. Not so with many church officials. Undesirable conditions found in a home by visiting officers; a plan for laboring with the transgressing by the teachers; confidential talks by members with their pastor; and many like bits of information become branch or district gossip overnight. The writer was once asked by his district president for a report, the very nature of which was confidential. In a short while this report was public property, having been told by the district president to the member who had least right to the information. The gossiper is guilty of betraying the confidence imposed in him by the Lord and his kingdom. There are some things the min-

istry learn by virtue of their positions which ought never to pass their lips to anyone—not even their wives and other members of their families.

We hope the observations reported in this article will in some measure aid the church in placing a new valuation upon the work of the local ministry, and that their work shall be held more vital to the increase of righteousness. Local men often grow up in the branches in which they labor, and are employed in the commonest walks of life. This is as it should be, but often because of this and because their work is not viewed with proper regard their position as leaders and pastors is not esteemed as it should be by the members and general ministry. The fault lies with all: with the local men because of a lack of loyalty, preparation, and conservation to their tasks as a lifelong calling; and with members and general ministry because the local men's calling is not taken seriously enough, nor held with respect and confidence as vital to local progress. Let us close this with a prayer expressed by Elbert A. Smith in an editorial several years ago: "Lord give us men; not millions in finance, but men."

A Pastor's Resolution

(An extract from a pastor's letter.)

At my age of life, and after so many years of experiment and experience, I have become more or less fixed in opinion as to what ought not and what ought to prevail, in branch affairs. I am not prepared to trifle, to coddle, to beat time, to fuss and fool. At the same time, let me be long-suffering.

Human nature is the same everywhere; but it seems to me that if we are not ready for the Book of Mormon standard we never will be; and I believe that if this city is not willing to acknowledge (at least) the righteousness of Christ's standard, she will sink with Capernaum into hell. That is the way I feel about it. I do not know what the outcome will be here.

Life is funny. I get some of the men started into service—vital, telling, the only kind that counts—and then I hold my breath to see whether or not they will bring forth the fruit that will go into eternity in its immortal state. What is the result? When they get close to the things that count, the only thing that counts, in the final analysis, the actual bringing forth of the fruits of service, they waver and "flunk," in many instances.

I thought I had an elder here rounded up for service. The work was divided into groups. He was placed in charge of one, took his assistants out one Sunday, then dropped from sight. The next thing I knew he was helping at some sectarian mission in the slums. His priesthood assistants come to priesthood meeting and report nothing done. A month is lost. A teacher, working for years in a tobacco factory, gets some enthusiasm, leaves the job for something else, does teacher's work for a few weeks, then slides back into the cigar rolling business and apparently dies in his office. Old members show some signs of life in the priesthood meeting while under the influence of the leader's life which he is pouring out to them, but their effort dies before it is born, in many instances. It is a case of everlasting prodding, as some might call it (but it is *not* prodding), if service is obtained, and then this service is not voluntary since it is forced.

This is the thing I have experienced in my pastoral life, and I am wondering if there is no end to it, no solution of the problem. I am willing to use the key if you have it.

Then I look about. I see our men moving picture fiends; non-tithe payers; careless in their home lives; without working idealism; not active in prayer service, and forever seeking excuses for their idleness. What is to be done? I have decided.

I shall preach and try to live by a perfect standard. I

THE FORUM

Movies in the Church

BY J. W. WIGHT

An argument that, properly directed it is a good thing to have a picture machine in the church.

In consideration of any question one should not allow prejudice to interfere for one's previous conclusions may be wrong. Our early training might have been wrong hence we should ever hold ourselves open to conviction and thus be able to eradicate the "wrong" that had been imbibed.

The whole question hinges upon whether it will do more harm than good, or *vice versa*, shall the movie be permitted in the church building. For fear that the argument may fail to make clear my belief it may be well to say that I am fully convinced that properly directed it will be a good thing to install a machine in the church, believing it to be an opportunity for increased good both spiritually, morally, mentally, and physically.

As an instance in promoting the most effective kind of preaching that which will produce such a lasting impression as to carry the deepest conviction, the film may be prepared by actual demonstration so as to portray the act of John going into the water and immersing Jesus, Philip and the eunuch both going into the water, the latter being immersed, with

shall call for consecration of the life; I shall entreat, exhort, rebuke; I shall warn of hell and hold open the door to heaven, etc. This means misunderstanding; it means that persons looking for excuses to drop off the tree will find them and let go. It means that when the test is given that some will "turn away sorrowing" (a few will make good). It means that men will begin to find fault with my method; they will accuse me of "nagging," "fault-finding," opposing the young, insulting the old. It means that members of the priesthood will refuse to follow the call to consecration and will become active enemies in order to carry out the purposes of the Devil they list to serve. It means all this, and more. Am I prepared for it? I am. In fact, I am already facing it. I have cast the die.

Years ago, Charles Lake went to Boston from Lamoni. He had worked in the Herald Office. His eyes could see nothing but human imperfections, he went away disgusted, and his voice was never heard in the church services. Then he turned, and died in the harness in the islands of the sea. But several years of his life were wasted. To-day men come from Independence and manifest the symptoms of spiritual disease with which they have been infected.

I do not know whether I am the man for this place or not. I certainly am not if you have not confidence in my ability to reconstruct it. I realize that I have been insulted, abused, misunderstood and misrepresented. I endure this as my present heritage; I find fault. Anything for the sake of the people's salvation. But, as I have said, though I may be a fool, yet may it be said of me, "He is an honest fool." Perhaps I am a cynic—but a sincere one.

A missionary that has beat it through this church in the ministry for eighteen years, has seen enough to make him cry out in his soul that if the day ever comes he will lift a voice that will ring from the housetops—a voice calling, "Repent!"

This is my blue Monday, and I am beginning to realize that such occasions are about the only time I state things as they ought to be stated.

numerous other passages of Scripture as clearly shown in this *practical* way, with the various Scriptural statements governing thrown onto the screen in good clear type and preceding such incident. Who but would go away with a clearer conception of Bible statement with reference to this, or for that matter to any one of the fundamental principles of the gospel. And in fact if felt to be necessary a man could stand beside the screen and clearly enunciate the facts appearing by "preaching" while the "show" was in progress.

And then there comes the question of the right kind of entertainment. Of course as the years are multiplied upon us we are apt to forget the "gladsomness of youth" or that we ever had other desire than to be so upstanding that we exercised naught but sober second thought when young, hence every young person to-day should follow our goodly example and have never a thought of anything but attending church, listening to the preacher, forget all about the hard seat and the tired feeling—in fact just be so goody, goody that inclination to have other kind of recreation than that found within the compass of our own narrow conclusion would immediately land one on the toboggan slide of eternal condemnation! Long years ago James hurled forth the eternal fiat: "There is one Lawgiver, who is able to serve and destroy: who art thou that judgeth another?"

Then again the question of preaching. Is it to be solely confined to the thought of verbal pronouncement from the sacred desk? And are we to accept all that we thus listen to as the very acme of divine thought and wish? There have been times when listening to the thought from the stand that all one had to do was to open his mouth and the Lord would fill it that I have permitted the avenues of intake to gather the material that formulated itself into this thought, that if God was actually filling that mouth with that which was being hurled forth, the very best that could be said in his favor for so filling was that he was in the exercise of scooping in a lot of "stuff!" Is such "preaching" as that to be taken in preference to the film portrayal of the gospel truths, or even to that which becomes educational, such as depiction of various countries and their beautiful sceneries?

The fact is, the movie is here to stay and is a means of profit in a commercial sense. And people both old and young as well as middle-aged will attend. Were it not better to dispense with the commercial fact and put the demonstration where it will both draw and yet be freed from the contamination of the immoral exhibition now so rampant? To me such a course would be both the means of weaning the appetite from its present pandering and turning it into avenues of moral uplift that would make for good. To sit and howl against the movie rather than make an effort to remit its present sins and thus divert it into channels of righteousness is a much greater show of weakness on our part than to become an advocate of putting it into the church with a desire that in its regenerated operation it may make for human uplift. It is not so much the use of a thing that results in harm as it is the abuse of it. And it is because this innocent machine has been so much abused it is thus in disrepute. But after all it is having no harder struggle, if so hard, to gain church admittance than had the reed and stringed instruments in times gone by, and yet to-day with their sweet and dulcet tones they are honored members of all churches, nearly. Even the loud and tooted horn is now clothed in sacerdotal garb and finds honored place in the church house. In this matter, however, we should go to neither the extreme of complete prohibition nor yet to the other extreme of admitting the promiscuous exhibition of present commercial usage, but the rather seek to find and safely occupy upon the foundation of the golden mean by permitting the entrance only of that which shall make for the betterment of all. Used in such a way it is believed that it will prove a means

of helping to convert the world to the gospel of the Lord Jesus Christ.

What Shall We Eat?

BY W. H. DEAM

We should not strain at a gnat and swallow a camel in keeping the Word of Wisdom.

The above is a very potent question at the present time, for two reasons at least. One reason, and a very important one just now, is that the high cost of living makes eating with every other necessity for the comfort of our physical natures, a serious problem, especially with those with little income. What can we eat that will nourish the body with the least amount of outlay, is a question to-day hard to solve, because there is nothing that will sustain life in man or beast that has not gone skyward in price.

There is one way that will help those living in towns some, those who live where they can make use of ground for garden. Every foot of ground available should be planted with wholesome vegetables—not novelties, but staples, necessities such as potatoes, cabbage, beans, onions, etc. This was advocated for the "winning of the war," and at that time many plowed up their lawns to raise vegetables for the war. It was necessary then and it is necessary now to make war on the high cost of living.

Those who do not understand how to garden successfully should get Government bulletins. These bulletins treat on everything connected with agriculture, horticulture, floriculture, home gardening, poultry raising and many other subjects. They are free—no "high cost" attached to them. Simply write to the Agricultural Department, Washington, District of Columbia. Each bulletin is numbered. Not having the list, simply request that bulletins be sent on potatoe raising, or cabbage culture, as many kinds as desired, and they will be forthcoming.

"What Shall I Eat?"

Now for the second reason, or part of the question, "What shall I eat?" In the preliminary part of the Word of Wisdom there is a reason given why we should be careful as regards what we eat and drink. The reason is as follows: "In consequence of the evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarn you."

Evils and Designs of Conspiring Men

What could possibly be the "evils and designs in the hearts of conspiring men"? It is in relation to what we eat and drink. The general Government and some of the States found out what the evils and designs were, but not until they had developed to alarming proportions, and there were passed what is known as pure food laws. These laws have been effectual in checking to an appreciable extent adulterations in food, but have not eliminated the "evils and designs in the hearts of conspiring men." It may be that He who gave the warning to the Saints knows the extent the adulterations would have reached if a check had not been put on them, but I venture to say that there would not have been an article of food compounded and put up in package, carton or can free from dangerous adulterations. Fortunes were made by the "evils and designs . . . in the hearts of conspiring men," in selling people not only worthless but injurious stuff to eat and drink.

There are people who "live out of tin cans" and never make any effort to put up fruits and vegetables, and others who live on ready-prepared food. We have a Word of Wisdom from the Lord, not a command, nevertheless given for our

benefit because of the "evils and designs which do and will exist," etc. *Do and will exist.*

Keeping the Word of Wisdom

Some of our people conscientiously keep the Word of Wisdom, but it is hard for others to keep it; those living away from home, where they may have to eat what is set before them or get nothing. Then again some "strain at a gnat" as regards one part of the Word of Wisdom, and "swallow a camel" as regards other parts. I remember an incident told me by the late Elder E. C. Briggs. He was on a mission with another brother, and one afternoon this brother was taken with a very severe headache and said if he had a cup of tea it would relieve him. Brother Briggs said he told him to leave it with him, and he went and asked the sister of the house where they were staying if she had any tea in the house, and after being informed in the affirmative he requested her to make a cup of tea at supper time for the other brother.

When the tea was brought to the brother the host of the house began to chide him for not keeping the Word of Wisdom. It was a hot day in midsummer and he himself had a piece of fat pork on his plate as big as his hand. Brother Briggs told him that he was the one who was breaking the Word of Wisdom, for says he, tea is not mentioned in the Word of Wisdom, while it says it is pleasing to the Lord that meats should be eaten only in winter, or cold, or famine. He was "swallowing" the proverbial camel and at the same time straining at the gnat in the perhaps justifiable presumption that "hot drinks" meant tea and coffee.

Thus we find Saints who seem to think they would be considered as denying the faith should they drink tea and coffee and yet will eat meat the year round—in the summer the same as in winter, and in face of the fact that the Word of Wisdom says "they should not be used only in times of winter, or cold, or famine." If that language does not speak against using meats in summer I confess I do not understand plain English language. They should be used sparingly and only in winter, or cold, or famine. No doubt there are many ideas as to what would constitute sparingly, but there can be no doubt as to the time of year or condition in which they may be used.

Sparingly means not lavishly, not abundantly; temperately. Some people use meats three times a day; they seem to think they can't eat a meal without them. Others use meats once a day. Others once or twice a week. Suppose we strike a medium, and say once a day, and then temperately and not gluttonously, would not that be sparingly?

Tea and Coffee as "Hot Drinks"

Now, let us go back to tea and coffee. To my mind there are good reasons for believing that the "hot drinks" mentioned refer to tea and coffee (and it may be that it includes all hot drinks). But it is not my purpose to argue that part of the question. My purpose is to show the warning from the Lord and the inconsistencies of some of our people. The reason for the warning is because of "the evils and designs which do and will exist in the hearts of conspiring men," and these conspiring men make substitutes for gullible Latter Day Saints. I am not ready to believe that the consciences of men making substitutes is any better than manufacturers of other foodstuff, and I would class them among the "conspiring men."

If Latter Day Saints must drink "hot drinks" they had better get the green coffee bean and roast it and know what they are drinking than to gulp down substitutes that they know nothing about, which are put up by conspiring men to get gain. I would rather drink pure coffee than Postum, Jaffee or any other substitute for coffee. Thousands can

testify to the benefits derived from a cup of tea or coffee taken as medicine, as in the case Elder Brother Briggs told of. Who can testify of benefits derived from drinking substitutes?

Evidently the Lord intended coffee and tea for some purpose, as much so as he did tobacco, which he says is "for bruises and all sick cattle," but he has had nothing to do with mixing up substitutes. They are compounded by "conspiring men" to make money. It is not the good of the people they are concerned in. The stores of the Independence Storehouse keep a nicely browned barley. This is in harmony with the third paragraph of the Word of Wisdom, which says that one use of barley should be for "mild drinks." I have not bought any of it because I have not felt the need of "hot drinks." If I feel the need of it I will get some. I am sure it would be far better than any coffee substitutes.

Meat to Be Used Temperately

We should be consistent. It is not in the line of consistency to denounce the sale and use of tea and coffee from the Word of Wisdom basis and at the same time both sell and eat meats by the wholesale throughout the hot months in spite of the fact that the Lord said we should use them sparingly and that it is pleasing that they be used *only* in times of winter, or cold, or famine. I take this to mean if a famine should cut short the grain one would be justified in eating whatever he could get to sustain life, otherwise one would not be justified in eating meats in summer, because they are limited to winter and cold and famine. Be consistent.

The warning as regards eating meats is not because of the evils and designs of conspiring men, but the prohibition remains the same however the meats may be obtained. Then it may be asked, Why such prohibition? Long before medical science found it out the Lord knew that eating much meat was not good for the human system, that it caused rheumatism, neuralgia, neuritis, kidney troubles including Bright's and kindred diseases. A friend of mine who was a great meat eater, would get finely chopped beef and eat great quantities of it raw. His little boy craved raw meat and was allowed to satisfy his craving. He never had any use of his lower limbs and his father died of Bright's disease when quite a young man. Had he known of and observed the Word of Wisdom he might have been living to-day.

Are We Afraid, or Do We Lack Faith?

BY EDWARD RANNIE

The time for soothing words and vain resolutions is passed, and we must give a practical demonstration of our theory.

It is needless to write of the turmoil, discontent, strife and suffering in the world at the present time. All who read the daily papers and current magazines have a surfeit of what is going on, and in the midst of these conditions the words of Jesus Christ are significant and valuable: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation. (John 16: 33) and that Zion would be a place of "refuge" and a place of "safety." (Doctrine and Covenants, 45: 12, 13.)

It is of what God has told us to do that I wish to write. Do we show by our works that we are afraid to do what he has told us to do that we might escape the things that are in the world at present and those that are yet to come?

We Have the Solution of the Problem

The following incidents were told to me at different times as having happened with two of our brethren while in their travels as representatives of the church. One of the brothers

became acquainted with one of the faculty of one of the educational institutions of our country and at different times in their social intercourse had the opportunity to present the views of the church on the great social and industrial problems of the day as they are revealed in the Book of Doctrine and Covenants, and the learned professor replied, "Elder, you people have the solution of the problem and I would like to go to — and see how it works out in practice."

The other became acquainted with another American educator and a great writer on social problems, and had the opportunity to present our views of the great problems before us for solution and he said: "I will watch you Latter Day Saints and see what success you have." Those men are still watching and waiting for our people to demonstrate that the teachings of Jesus will bring peace when put into practice. The church was not a year old when our Lord gave us the first important instructions about the relief of the poor which was to be brought about through the law of stewardships. (Doctrine and Covenants 42: 8, 9.)

In 1832 (Doctrine and Covenants 81: 4) the law of equality was given, and stewardships was the way marked out to bring about that happy condition, for which the poor and humble have hoped and prayed for in all ages and only twice been realized: by Enoch and his people and among the Nephites on this continent after Jesus Christ had given them the gospel plan.

About 1834 (Doctrine and Covenants 101) instructions were given about the organization of the Order of Enoch, and the plan given how to carry the work on.

In 1831 the Lord gave command to purchase land (Doctrine and Covenants 48: 2; 58: 11) that the Saints might be helped to get homes, and have farms, the basis of all wealth, and a sure way to eliminate poverty. In 1894 (Doctrine and Covenants 122: 6) the Lord informs the church that he had not changed his plans concerning Zion and the gathering of his people. In 1873 (Doctrine and Covenants 117: 11) the command was given for the Saints to "gather into the region round about." Then many of the ministry began to tell the Saints to scatter out to give a place for the missionary to stay, while he was preaching the gospel. To-day in many of the communities, "in the regions round about" there are not as many Saints as there were forty-six years ago, but the Saints are scattered, and out in the world away from branches and spiritually starving for the bread of life.

In 1909 (Doctrine and Covenants 128) the Lord spoke again to the church and told us to purchase land, form colonies, establish industrial institutions and form organizations. An order of Enoch was organized in Independence and one in Lamoni. That command was given to us ten years ago and can we as a people look an honest man in the face and truly say that we have made a commendable effort to do what we could to carry out that command?

The faithful, patient poor cry for work, for bread, and relief in sickness and what has been our answer, "wait, wait, be patient," until the hearts of the poor become sick and weary.

The homes for the aged, the home for the children, the Sanitarium, and Graceland College get most of their food products on the markets where the prices are fixed by extortioners, profiteers, and gamblers on the various boards of trades, and there is abundance of rich land on which most of the products needed could be produced, and we still pursue the policy of "watchful waiting" while the price of land continues to go up.

Graceland College ought to have a dairy farm of five hundred acres. It would be a great help to the students, and all the institutions of the church could be supplied with butter, and some of them with milk; instead of having to ask the church to make up deficits it could be helping it. A good

farmer of average intelligence given \$5,000 when Graceland College was started would have earned five hundred acres by this time.

At various times the Lord has spoken to the church about storehouses. (Doctrine and Covenants 81: 4; 82: 2; 58: 7; 77: 1; 122: 6) and also the General Conference spoke in regard to their establishment in 1881. (See General Conference Resolutions 238, under subheading "Principles and rules of action, paragraph 6.) The Lord intended those places for the storing of the products of the land so that we would not have to be entirely dependent on the outside world for the necessities of our physical life.

The Lord in the interest of the physical well-being of his children and to give relief in times of sickness, commanded that a sanitarium should be built at Independence, and surely the wisdom and love of God had consideration for more people than just those living in Independence, and he had also other things under consideration, the need of a spiritual environment (Doctrine and Covenants 127: 2) and the extortionate prices, that are sometimes charged for medical and surgical work.

Professor Elwood in his work on the social problems of our time says that about forty per cent of the poverty in our country is caused from sickness, and that condition makes the care of our sick one of the great problems of the church. The Sanitarium must become the center from which light will radiate to the entire church telling how our people should live to prevent a great deal of the sickness that comes into their homes, and providing a place to go when medical and surgical service is desired.

The rich can pay any price; the poor, if so desired, can get help from the church or state, but the middle class, the one with a fair income, is like the wheat between the two millstones ground to powder, and kept in a state of anxiety and sacrifice to meet the expense. This condition is not the result of unfair prices at the Sanitarium, but because we have not devised a method that will lift or equalize the burden. It is a conservative estimate to say that the average daily cost to care for a patient is \$2.50, and that does not take into consideration the expense for the service of a physician or surgeon. All the men and women who are in the service of the Sanitarium are receiving a compensation much less than what they could get for a like service in other institutions.

Several of the physicians and surgeons of Independence are our brethren. They seek to be fair and just to their patients. Should any believe that they have been treated otherwise, it could only be looked on in the light of being the exception and not the rule. Because it is only simple justice to say that the people of the Sanitarium, and some others, are consecrating their lives to the service of the sick, believing that under the Lord's rule that they are among those who are called into his service (Doctrine and Covenants 119: 8.)

What is the matter with us as a people? We speak of our work as a "marvelous work" and we sing "We thank thee, O God, for a prophet," and we talk about "Present-day revelation" and "Beautiful Zion" and in song and testimony tell of our love for the work. Sometimes we go so far as to say that we are willing to die for it. Is my conclusion wrong when I say that collectively and individually we are *afraid* to try to put into practice what we talk, preach, and write about? Are we not in the same condition that Israel was when Moses urged them to "go forward" and they were scared at the "giants" in the land of Canaan? Are we not afraid that there are giants in our way? Are we afraid to put God's promise to a test, for he said his presence would go before us and in time we would possess the land, that he promised to his people on condition of obedience? Are we afraid?

WOMAN'S AUXILIARY

Being a Good Mother

The education of young girls should prepare them for the greatest work in the world—wifehood and motherhood, and I wish they could all have courses in home nursing, domestic science, and kindergarten training.

My training as a kindergartner taught me many things among them keeping strictly to a schedule; so my baby was fed, bathed, and put to bed regularly. Habit is formed early in life, and can help to make or mar character depending on whether habits are good or bad. This carrying out of a regular schedule was not always easy, for it meant sacrifice of many pleasures. But I wanted to be a good mother first of all, and I was rewarded by having a happy, good baby. Even now at six years old there is no fuss at nap-time or bedtime. One of the things taught unconsciously in the kindergarten is regularity and promptness, and these can be taught in the home just as well.

Long before baby could talk she knew the little play for the fingers, "Here's a ball for baby."

"Here's a ball for baby,
Big and soft and round.
Here's the baby's hammer;
See how he can pound,
Here are baby's soldiers,
Standing in a row.
Here is baby's music—
Clapping, clapping so.
Here is baby's trumpet:
Toot! toot! toot! toot! toot!
Here's the way that
Baby plays at peekaboo.
Here's the big umbrella
To keep the baby dry.
Here's the baby's cradle:
Rock-a-baby-by."
—Emilie Poulsson.

The ball is made with the two hands rounded together the hammer by doubling up the hands and pounding, one on top of the other. Baby's soldiers are made by holding all the fingers up straight. The hands are clapped together for the music, and doubled up, one in front of the other, for a trumpet. For peekaboo the fingers are spread in front of the eyes so that baby can see between them. The umbrella is made by placing the palm of one hand on the index finger of the other, and the cradle by putting the two hands together; inner sides of the palm touching and outer sides open.

As I said the words of this little play and made the motions, baby would try to make the motions too. She also knew, "Five Little Squirrels", "Good Mother Hen", and "Little Squirrel Living Here." Of course, she could not play them perfectly, but she loved them and wanted me to play them for her over and over.

Baby also loved music, and even when very tiny would stop crying to listen to soft music. She has always loved stories also. First we took up "Mother Goose Rhymes." I would repeat them over and over to baby as I set sewing and she played on the floor, and before she was two years old she knew a great many of them. She also knew the words of several little songs, such as "Rock-a-by Baby." It was enchanting to hear her say them in her sweet baby way. I never actually taught her the songs, however, simply singing them over and over again.

Baby played with two other little girls from the age of three until over four. One was younger and the other older than she. The little girls did not have much home training, as their mother was a society woman and left the children to the care of a maid. They almost lived at our house. When the children grew quarrelsome, I usually suggested a party. The little table and chairs were gayly set on the

piazza, weather permitting, and milk, graham biscuits, and dates were served or grape juice and arrowroot biscuit. Sometimes an apple or an orange was carefully prepared for the occasion. Such a party always stopped the quarreling. Sitting down rested them and eating quieted them. Then after they had finished I left my work and told them a story. Oh, how eager their little faces were!

One day, the younger visitor, who was very spoiled and selfish and consequently quarrelsome, was making things very unpleasant for the other two. I entered the room and quietly took her on my lap. She knew she had been naughty and was a little afraid of me and also curious as to what was going to happen. The other two children watched with awe and wonder on their little faces. Very quietly I told a story my grandmother used to tell me about "Naughty Spotty." It made a great impression on them all, and, as I had foreseen, it was not necessary to say one word of direct censure to the naughty child.

Both of our little visitors were story hungry. Their mother said she could not tell stories. By reading a story over several times and getting its meaning and spirit, anyone can tell a story. Don't be afraid to put expression into your voice and face. No stories should be told which may frighten a child. The children may dream about them or lie awake in fear; such stories also make them afraid in the dark.

Then there are pictures. Good pictures and picture-books are very necessary for children. One or two pictures that are worth while are better than many poor ones. Since babyhood my little girl has known and loved pictures. She learned nearly all of the animals in that way. She has also learned how to handle a valuable book and now she can be trusted to go to the bookcase and take out and replace a book after looking at the pictures, and asking about them. Good pictures are an education to all children and they love them.

In kindergarten children play with blocks, among other things, at first with the simplest kind, then with more complicated and larger sets. They are directed and taught how and what to build, and it trains the eyes and hands, teaching accuracy and construction. At home most children have blocks and can build on the floor and love to build for hours. My husband builds castles and all kinds of wonderful houses with our little girl, and in this way the building becomes more and more instructive and worth while.

Crayons have played a large part in our daughter's life. She loves to draw and can really draw well. I have drawn simple things for her and she tries to copy them. She also tries to draw what she sees and thus in these two ways she is acquiring another medium of self-expression.—Mrs. Isabell S. Wallace, in Government Bulletin.

Auxiliary Officers

When you wish to communicate with the head of our Woman's Auxiliary, having some message of encouragement, suggestion, constructive criticism or the like, address, Mrs. David J. Krahl, Holden, Missouri.

If you wish pamphlets, lesson leaflets, reunion material, etc., etc., write Mrs. John A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

Reports of your activities, and your yearly dues should be sent to Mrs. A. Morgan, 1221 South Noland Street, Independence, Missouri.

When your historian gets her records in shape, she should communicate with Mrs. Mark H. Siegfried, 1417 West Walnut Street, Independence, Missouri.

Mrs. William Madison, one of the vice presidents, is still in charge of reunion work, and should you desire help in planning for your reunions, conventions, or conferences, you will do well to consult her. Address her at 306 South Fuller Avenue, Independence, Missouri.

In regard to home and child welfare work a letter ad-

LETTERS

The Economic Program

BY THE LAMONI STAKE BISHOP RIC

One of a series of letters being sent to the membership of the Lamoni Stake.

If there ever was a necessity for an excuse for presenting Jehovah's plan for "The divine sonship of man," that necessity surely does not now exist.

From every progressive pulpit the message of eternal life is enriched as never before with the dynamic proposition of the "Brotherhood of man."

The "Fatherhood of God" must still retain its exalted position in the telling of "the old, old story," but added thereto the divine relationship of the great human family must take its God-given position and prominence.

The current press is finding space to devote to this all absorbing topic. The editorial columns of all our great dailies are pulsating with problems—the solution of which makes mankind "touch elbow to elbow."

The, if possible, more mature and academic discussions found in all our magazines, devoted to the review of the onward march of the twentieth century civilization, are laden with discussions, suggestions, and recommendations that bespeak for a careful consideration of this interesting theme.

The staid and conservative courts of all civilized nations are straining the bonds of their conservation with the best of prospects of removing the same. In their judicial findings the golden thread of "equality" is found to predominate more and more, giving assurance that in the near future "equity" will regenerate the cold "letter of the law."

And last but not least, the mighty political upheaval among the peoples on every part of the surface of our old Mother Earth emphasizes, in a manner not to be misunderstood, the sublime fact that the day of the real emancipation of the race of mankind has been ushered in.

In the exalted language of the prophet Habakkuk: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

Anticipating all this, the Lord over eighty years ago succinctly gave to the world, in renewal of what he had already given centuries before, the only true economic program which would fully bring to pass the long hoped-for "Golden Age," the "Federation of the world."

The Plan

The plan in brief as outlined in Doctrine and Covenants 101:2 of the law of temporalities, as God intends it to be performed with the penalty attached for disobedience thereto.

1. God's supremacy. "I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; . . . yea, I prepare all things . . . for my creatures."
2. What God purposes to do: "It is my purpose to provide for my Saints."

dressed to Mrs. Lydia Thomas Wight, Lamoni, Iowa, will receive kindly attention.

Mrs. Henry C. Smith, 701 South Fuller Avenue, is the supervisor of the relief and service bureau, and will be glad to give helpful counsel along these lines.

For Oriole and Temple Builders work, address the supervisor of the Young Woman's Division, Mrs. Alice Mae Burgess, Lamoni, Iowa.

And if, by any accident you have some inspiring message which you wish to "pass on," send out into the world of thought to influence for good, to cheer, or comfort, or counsel the women of this church, young or old, kindly send in to the editor, Audentia Anderson, 5020 California Street, Omaha, Nebraska.

3. How God purposed to provide for his Saints:

- (a) "This is the way, that I, the Lord, have decreed to provide for my Saints.
- (b) "It is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, . . . therefore, . . . ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account with me of the stewardship which is appointed unto him."
- (c) "That the poor shall be exalted, in that the rich are made low."

4. The guarantee of the means with which to do this. "For the earth is full, and there is enough and to spare."

5. Our right to except or reject this program: "I . . . have given unto the children of men to be agents unto themselves."

6. The penalty for disobedience: "Therefore, if any man shall take of the abundance which I have made; and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."

The plan, then—God's plan—is briefly included in the word "stewardship." We are to be active stewards for God.

In our next letter we shall show why we are "stewards" and not "owners."

Too Much Encouragement to "Lovers of Pleasure"

I have been absorbing the many good things contained in the HERALD and feel like apologizing for not writing oftener. To give evidence that the work of God is advancing and that my faith is unshaken in the church of the living God and the revelations accepted as law to that church.

I am persuaded that some of the *methods* proposed to represent the principles of "onward and upward," are very questionable, and some of them have already retarded the development of a Godlikeness that is so necessary.

A man or woman who enters into this work of God must repent of all his sins and be humble and full of love, but it appears that we are too anxious to compromise with the institutions of the world without repentance. I recognize it is a hard matter to keep unspotted from the world in this evil day. I fear we are giving encouragement, at least to a degree, to pleasures, and encouraging those who are "lovers of pleasures" without considering whether the love of God and his will being done is first considered. It seems to me that it is not so much whether we are advancing towards God, or to gratify the lusts and affections of the flesh, which we, being Christ's, should have crucified.

My desire is to see the will of God more fully represented on earth, and in this day of Satan's despairing teach our people the greater value of and pleasure in the spirit of prayer and of righteous doing.

In Book of Mormon times they were strict to purge out iniquity, and in latter-day revelations we learn that to perfect the Saints through the gift of Christ by which some are made teachers they are to see that there "is no iniquity in the church," and since "the elders are to see that the law is kept," they are compelled to see that the teacher does his duty. What a change this would bring about in the church, if every member would give information when they knew of iniquity, backbiting, or hardness existing in the ones who are to "perfect the Saints," and that these officers would in meekness and love of God execute their duty.

I have hopes that in some way Zion will be redeemed, and am trying to recommend to the Saints to purify themselves, "even as He is pure," since we have faith in his soon coming. We are clearly taught that there is only one way to build up Zion, and that is by the laws of the celestial kingdom. May we become better informed as to what these laws are and take greater pleasure in their application.

TOLEDO, OHIO.

J. F. MINTUN.

A Testimony on Tithing

In looking over the HERALD for November 12, I saw so many testimonies about tithing, I thought I would like to tell you of a little experience I had when I first began to pay my tithing. The narrative dates back twenty-three years ago. I was just a young married man, starting in life as a farmer.

Up to this time I had never paid any tithing, though I always thought it was right to do so; but on account of certain contentions then going on in the church about how the money was used, some contending the money was misused, others that it was not right to pay in under these conditions, I had not done so.

To make a long story short I moved from Lamoni to Canada, on father's farm, near the city of Chatham, Ontario. The first crop I raised I told my wife I was going to give the Lord his portion. The first load of wheat I marketed, I paid the tenth to the Lord. Brother James H. Tyrrell of Chatham, Ontario, was the Bishop's agent. I stepped in his office and said, "Brother Tyrrell, I want to pay a little tithing." He said, "Good," and wrote me out a receipt for the amount paid.

I was not expecting anything special to happen, but as I stepped out on King Street, the Lord spoke just as plainly as one person talking with another, and said these words: "You are now helping to roll this work along." I want to tell you that I had to cry "Hosanna in the highest." I could not help myself. Everything I turned my hand to do would cry aloud, "You are now helping to roll this work along." As I would plow my ground, it, too, would cry aloud. I want to say here, that as long as I was paying tithing I was prospered. And when I was not, I was going behind, and continued to go behind until I lost all I had. I am now paying my tithing again, and the Lord is blessing me again as he did in times past.

The things that I have been able to accomplish this year are really miraculous, for which I give God all the glory, for it is only in and through his good will that I have been able to succeed. Your brother,

MORONI TRAXLER.

Urging an Expression of Views

A patriarch writes to President Smith:

"Brother Smith, I do hope you will urge the Bishopric to move out and occupy and also that you will no longer withhold your views upon the practical application of the law. I perhaps only look to the accomplished work and not enough to that which is to go between now and then, or the leading up work.

"Here and there I pick up humors of what your critics are doing and some of it I feel is not made to bring more light, but to show resentment or to boost the critic to the front into the eyes of the people. You are certainly in the limelight and the bean shooters, as well as the sharpshooters, pepper away at you when they cannot see anything else to do, but I am glad you are headed in the right direction, so be courageous, for I feel that you are gaining rapidly the confidence of the Saints."

Would Like to See Zion First in the Field

I feel that I am almost a stranger to your pages, where once in the years past Sister "Eleanor" was so well known. I can assure you that it is not from failure of interest in all that concerns the progress of the church, but circumstances, with advancing years make it difficult to use the pen as much as formerly. I am a close observer, however, and watch and pray constantly for success. Looking back over the thirty-nine years of membership, and noting the advance made in that time, it seems wonderful, and I am filled with gladness because of the growth that I can see, not alone in numbers, though that has trebled, but the great advance in spirituality and church activities. It has not

made any spectacular showing to challenge the attention of the world, but so quietly that at times it has not seemed to move at all. But its work has been as the leaven hid in three measures of meal, though unseen, it has been slowly permeating Christian thought in the world until we have seen many of the New Testament doctrines advocated by us, and for which we were formerly persecuted, now adopted by other churches, such as the healing of sick by anointing with oil, with laying on of hands and prayer by elders of the church, as part of the gospel of Christ, spiritual gifts, and tithing. I hope it will go on until we have leavened the whole lump.

Looking forward, there comes to my vision the glorious triumph of the fullness of the gospel of Christ, though the progress made does not always appear to keep pace with the way opening up before it. For instance, the missionary class at Graceland should have been in training years ago, and be ready now to go on duty.

It may be that my vision is limited, and that they will be ready as soon as the nations are ready to receive them, but I grow jealous for Zion when I see the preparations being made by the religionists around us to do the work that Zion should be doing. I should like to see her first in the field, and not following after those who go out to spread their man-made plans of salvation.

In sight of my home the Seventh-day Adventists have a large theological seminary to which they have lately added a costly addition for normal training of young men and women for foreign missionary work. A number of other churches have started a cooperative movement for a like purpose. It is a consolation, however, to know that their work will accomplish little if God is not in it.

With prayer and heartfelt wishes for success in endeavors for good.

MISSOURI.

ELEANOR WALDORF KEARNEY.

The Church in Need of an Endowment

We have entered into the new year of 1920, and just what will be realized during the year for us as a church or as individuals is hard to contemplate. The Nation seemingly is looking for a change of some kind, but who knows just what? Shall it be peace or war; shall it be a compromise between capital and labor, or shall it be a struggle for supremacy to be continued until the life of the nation shall be taxed to its utmost, and we as a people are made to see as never before that the words of the prophets, ancient and modern, are about to have utter fulfillment?

Surely the church is in need of an endowment that will enable her to take her place in the world as a benefactor, a harbinger of peace and of good will. God knows there is but little of it in the world to-day. May he hasten the time when every ordained man will recognize that the responsibility resting upon them is of such magnitude that God will require we answer to him for the manner in which we have conducted ourselves and just how we have influenced those with whom we have been permitted to labor.

Brethren, you have my prayers, and also those who stand next to you in authority, that God's wisdom may be yours, and his purposes be the purposes of the officers of his kingdom, that she may rise and shine, and the glory of God be manifest to all the world.

I think I sense your positions, both of you, standing at the head of a nation so to speak, Israel, the church that Jesus Christ died for, the institution that your father and your uncle gave their blood to establish in this age of the world; and now you are to maintain its integrity, you are to direct its destiny, as men of God. How great is your responsibility! The eyes of the church are upon you, and your name has become a household name.

May God in his infinite mercy grant you a dispensation of power, such as was the privilege of the prophets of yore to enjoy, that God may be manifest unto his church as he was in the beginning of this dispensation.

(Part of a letter to Presidency by A. E. Stone, Willoughby, Ohio, January 2, 1920.)

MISCELLANEOUS

What About the Winter Institutes?

Has your school sent requests to your district officers for institute sessions in your school? If not, will you not do so immediately?

If you are an officer in any department it is your duty to urge this work be given attention. If not an officer, it is your privilege to call attention of officers and school or society to the matter.

Be a *live* officer—a *live* member. Get behind these educational efforts and support them. Let us advance to a higher standard in our work. The institutes are for our betterment, to educate us in the church and auxiliary work.

We have asked the following district officers to meet and agree on a team of at least three members to handle the institute in their respective districts: President of the church district, of the Religio, superintendent of the Sunday school and organizer of the Woman's Auxiliary. When the team is appointed, it will meet and select its manager, who will notify A. W. Smith, 2903 Sullivan Avenue, Saint Louis, Missouri, of appointment, also name and address of each member of the team. Outlines for the institute will be forwarded to the team. These have been carefully prepared and will give a comprehensive understanding of each subject.

If your local is small, get some of the other locals to combine with you in a joint session. Ask your district officers to help. If you do not get response, write us, and possibly we can help you.

A portion of the responsibility of this work rests upon your shoulders, whether you are an officer in local or district, or a member. Much depends on you. Are you alive to your opportunity? Ask yourself this question—not only once, but a hundred times in a day—keep asking until you have roused yourself to real action.

Put this slogan some place in your meeting room:

An Institute Session in Every Branch of the Church

Then start right at home for a good example. Another good slogan: "A district institute session in every district."

Remember this: the live schools are going to advance, and if you are not watching for and taking advantage of your school's opportunities you will soon find the other schools have left you far behind. Now, come on, everybody, boost for the institutes, and keep on boosting.

Yours for a successful institute in every district and branch.
A. W. SMITH.

Wanted, Orchestral Players for General Conference

The Liberty Orchestra, thirty-five pieces, of the Stone Church, Independence, Missouri, with the approval of the proper stake officers, have petitioned the First Presidency for one evening at next General Conference for a program of orchestral music and received favorable reply.

This organization has already done very creditable work throughout the stake and at various public institutions of the county with favorable results toward church influence.

With the associate musicians attending General Conference this body of players should be at least doubled or even raised to the proportions of a symphony orchestra at General Conference time, and in connection with the contest now being conducted by the Religio for the encouragement of musical compositions among the church membership such an evening of music with the attendant associations and practice should exert a distinct incentive to the orchestral interest throughout the church.

To successfully carry out such an effort it would be necessary that all players taking part should thoroughly familiarize themselves with the music beforehand so that after arriving at the General Conference a couple of rehearsals would integrate and blend the whole body of players and for this purpose a set of parts for all the numbers on the program will be furnished each player immediately, at cost.

There already exists a need for reed instruments, flutes, clarinets, oboes, and bassoons, and any member performing one of these instruments is specially requested to respond. The string section, violins, violas, cellos, and bass welcomes indefinite expansion while the brass section would need a proportionate development.

In order to enable us to properly arrange and provide for the event all players expecting to attend General Conference and desiring to participate are requested to furnish the information requested below and mail at once to R. T. Cooper, care Box 256, Independence, with check for \$1.50, and music will be sent and your name enrolled on the section of the orchestra to which you may be assigned. Music so purchased to belong to the individual.

Necessarily, the right is reserved to the director to maintain as near a proper balance in the orchestra as possible, and if there should be a surplus of any one class of instruments only the requisite number to fill out that section could be accepted and selected, such overabundance is most likely to occur in the brass section.

ENROLLMENT BLANK

Cut out and mail to R. T. Cooper, Box 256, Independence, Missouri.

Name

City County

State Street Address

R. F. D. No Box No.

What instrument do you play

Have you ever played in an orchestra How long

..... Where Under

whom What part did you play

..... Have you played in string

orchestras What part, First Second

Third or Fourth Violin First

or second cello First or second bass

..... or viola What general experience musically

have you had

.....

How long have you been playing

Are you a soloist

Are you a leader of orchestra or choir

If possible give reference to one of the general district chor-

isters who knows your musical proficiency

..... What do you think of this under-

taking..... If possible please

send one or two programs which you have helped to render.

ALBERT N. HOXIE, *National Director*,
ARTHUR H. MILLS, *General Secretary*.

Assessment Dues

Will all classes, circles, and societies please forward their annual assessment direct to our recording and financial secretary, Mrs. A. Morgan, 1221 South Noland Street, Independence, Missouri.

MRS. D. J. KRAHL, *President*.

Advance Notice of "Journal of History."

The Journal of History for January contains three articles of such special interest that we believe every representative of the church will want a copy. The opening article contains a reproduction of the map of Nauvoo to which is added a description of the places of interest by Brother Mark H. Siegfried in such a way that any visitor to Nauvoo with this map and description in hand may readily find every historic place.

Another article from the pen of the late Heman C. Smith deals with the legal points involved in church succession, and is the right answer to thousands of questions upon this point which constantly pour in upon us.

The third article is a directory of the principal quorums of the church since their first organization. With this in hand the exact time when any man occupied the office of president of seventy, apostle, or bishop's counselor, can be readily found, as well as the exact way in which each of these offices were vacated. We believe these three articles to be invaluable at the present time.

In addition to them is an article on the Cowdery genealogy, showing the relationship of the different members of that family who had appeared in our church history.

There is also a continuation of the "Memoirs of John Shields" which ought to be of especial interest to Canadian Saints.

"The official statements of Joseph Smith are continued. The ones in this issue are dealing particularly with his policies on duties of Presidency and the Bishopric.

The reprint of the article in the Missouri State Historical Journal of the "Troubles on Grand River" is continued. This is as fair a treatment of our history in Missouri as has ever appeared from an outside source and may be quoted freely as the Missouri State Historical Society is back of it.

There are also the usual departments of Local history, current events, and With the Exchanges.

This January *Journal of History* is a special edition in so far as it is twenty-five per cent larger than any *Journal* heretofore published and is liable to be sold out very shortly after its appearance from the press. The October issue was sold out and several Saints who wished to buy copies were disappointed. A year's subscription would bring no disappointment. The January issue is only the beginning of a number of special articles of present-day interest which ought to be in the hands of ten times the number of people now subscribing to the *Journal*. Heman Hale Smith, Assistant Editor.

Our Departed Ones

SHIMEL.—Sophia Shimel was born in Clearfield County, Pennsylvania, August 16, 1839, moving to Iowa with her parents in 1865, where she resided until twelve years ago, when she moved to Holden, Missouri. Baptized in 1881. Died January 1, 1920, at residence of her brother, Alexander, north of Holden. Three brothers and 3 sisters are left to mourn. Funeral at Saints' church, in charge of D. J. Krahl, sermon by J. W. A. Bailey, of Warrensburg. Burial in Fairview Cemetery.

JOHN.—Mary A. John, widow of Thomas A. John, was born at Merthyr Tidvil, South Wales, February 18, 1841. Married in April, 1858. This union was blessed with 14 children, 6 of whom survive and were present at the funeral. Died November 18, at Lucas, Iowa, having come to that place about 40 years ago. Interment at Fry Hill Cemetery, services from Saints' church at Lucas. Sermon by E. B. Morgan, assisted by J. A. Dowker.

BADDER.—J. W. Badder was born at Wabash, Ontario, May 20, 1862 and resided there all his life. Baptized September 12, 1880. Married Margaret Kelley, October 10, 1883. Died November 12, 1919. Funeral services held at Saints' church, Wabash, sermon by A. Leverton, with J. C. Dent in charge. He was an active church member and superintendent of the Chatham District Sunday school a number of years, also president of the Wabash Branch for 17 years, as well as interested in municipal matters. Leaves to mourn, wife, 4 sons, one daughter, a brother and sister and a host of friends.

PEARSALL.—James Pearsall was born at Bradwell, Buckinghamshire, England, October 22, 1842. In 1870 married Miss Harriet Spillet. Came to America, making their home in Texas until 1880 when they moved to Gallands Grove, Iowa, residing there 33 years. He was a devoted member of the church, baptized by D. H. Baysin, Texas. Served the church in various capacities. Was the father of 12 children: Mrs. Annie E. Gunsolley, of Independence; Mrs. Nettie Smith, Lamoni, Iowa; Mrs. Kathryn Gillum, Los Angeles, California; Joseph H., Nebraska City, Nebraska; Fred W., James E., George A., Mrs. Nellie Justice, and Mrs. Margaret Hoefler, all of Dow City. Sarah R. died at the age of 14 and Blanche

died in infancy. In addition leaves 19 grandchildren and 2 great-grandchildren. Sister Pearsall died in 1916. He died at the home of his son Mark on December 28, 1919. Funeral from the home of Joseph Seddon, interment in Gallands Grove Cemetery.

QUINN.—William J. Quinn, born at Wilstown, Pennsylvania, August 15, 1850, died December 27, 1919. Married Susan Evert, July 4, 1893, at Defiance, Ohio. Leaves to mourn his wife, one son William L., and one daughter, Mrs. Cora Pierce, both of Marion, Indiana. A younger son James Cloe preceded him February 3, 1919. Also leaves an aged mother, Mrs. Ellen Starr. Funeral from the house with good attendance.

BARNES.—Lela Bell Barnes was born in Covington County, Alabama, July 8, 1876. Married James Barnes December 29, 1897. Leaves to mourn husband and eight children. Baptized about fifteen years ago. Died January 7, 1920. Funeral at the Cold Water church, Botts Florida, M. M. Turpen officiating.

CRUMLEY.—Sarah E. Crumley was born at Allegheny, Pennsylvania, January 12, 1850. Married William Crumley, May 8, 1870, at Allegheny, Pennsylvania. Came to California in 1893 and on April 18, 1896, united with the church and has since been a loyal member until her death which occurred November 12, 1919. Sermon by David Dowker.

BEAN.—Charles L. Bean, born January 20, 1888, Grundy County Missouri; died December 31, 1919, at Rupert, Idaho. Married Eula Goodman, October 2, 1910. He leaves to mourn wife, 4 children, father, 2 brothers, 4 sisters. Services at the Christian church in charge of R. C. Chambers, assisted by J. L. Benson.

LAWN.—Jasper H. Lawn was born in McDonough County, Illinois, April 9, 1839. Was baptized September 14, 1873, later ordained an elder and did missionary work in Central and Northern California, and was always a defender of the latter-day work. Died in Hollister, California, December 18, 1919, after a brief illness of pneumonia. Was the father of 11 children, all of whom were members of the church. His wife, and 2 of his children preceded him in death. Funeral from the Methodist Episcopal church, which was filled to capacity, showing with what respect he was held in the community in which he lived. He was an old pioneer, having driven an ox team across the plains in 1849, when only ten years of age, bringing his widowed mother with him. Funeral services in charge of C. W. Hawkins, assisted by Eugene Holt.

BROWN.—Emma, daughter of I. J. Moore, was born at Montrose, Iowa, February 18, 1859. Baptized September 13, 1906. Mother of one son, Charles Conn, of Moar, Iowa, and 2 daughters, Brace Rockelmaun, of Moar and Mrs. Orpha Thornton, of Keokuk. Leaves 8 grandchildren. Died of heart disease, was sick but 2 hours, passing away on January 16. Funeral by James McKiernan.

ROBERTSON.—Francis E. Robertson was born May 19, 1847, at Keeler, Michigan, and died at Hartford, January 14, 1920. Married Miss Anna Connely, September 5, 1869; 9 children were born, 5 of whom survive, one son and 4 daughters. Also 9 grandchildren and 2 great-grandchildren as well as 2 brothers and 2 sisters and a host of relatives and friends. Baptized March 14, 1880. Funeral at home, F. J. D. Earle officiating, interment in the old cemetery.

BASSETT.—Emily A. Bassett, wife of Nathan Bassett, aged 68 years and 4 days. Died near Lamoni, Iowa, January 12, 1920, the cause being gall stones. Mother of 10 children, 9 of whom survive. She was baptized in Nebraska in 1902 by S. D. Payne. Funeral service at the residence by H. A. Stebbins.

ATKINSON.—Mrs. Harriet Atkinson, daughter of George and Martha Blackburn, was born in Borton, Lincolnshire County, England, September 11, 1841. Died January 11, 1920. Married David Atkinson, November 8, 1858. Seven children were born, 4 sons and 3 daughters. Her husband and 3 sons pre-

ceded her. Baptized by J. W. Peterson June 3, 1894. Surviving are 19 grandchildren, 9 great-grandchildren, a large number of nephews and nieces, 2 brothers and one sister. Funeral from Methodist church in Lancaster, Wisconsin, conducted by B. C. Flint, who preached the sermon.

LYLE.—Ethel Lyle, daughter of Robert and Addie Lyle, born April 28, 1919, near Butler Missouri, died January 1, 1920, of diphtheria. Funeral sermon at the cemetery by H. E. Moler. Two sisters with the parents are left to mourn.

BAILEY.—Frederic Preston Bailey, born February 16, 1844, at Province Hill, Quebec, Canada, died January 7, 1920, near Delta, Colorado. Was a Civil War veteran, and a faithful member of the church. Married Clara E. Hite, July 19, 1866. To this union 4 children were born. Leaves his wife, one son, O. H. Bailey, and several grandchildren to mourn. Funeral sermon by M. L. Schmidt, January 8, 1920, interment in Ash Mesa Cemetery.

CRAMER.—John H. Cramer was born in Blicktown, Ohio, January 6, 1848. Baptized by G. T. Griffiths, May 3, 1885. Later ordained an elder and his work in the church and community was always greatly appreciated. Died December 25, 1919. Leaves wife, one sister, 10 children, and a number of grandchildren. Funeral services conducted by James Carlisle, sermon by L. W. Powell.

CUDNEY.—Laura Anna Vaughn was born at Buell, Michigan, April 14, 1860. Married S. D. Cudney in 1875, and 5 children were born, 3 girls and 2 boys. Baptized October 4, 1888, by J. J. Cornish. Died at Marion, Michigan, January 16, 1920. Leaves to mourn, husband, 3 daughters and one son. Services at the home, interment at Marion cemetery. Sermon by W. D. Ellis.

Christmas Offering of 1919

We have had several inquiries in as to the amount of Christmas offering to date. From February 20, 1919, to January 23, 1920, we have received \$66,754.52. This is a little less than at the corresponding date for 1919, but is doubtless due to the fact that we have requested the Canadian and British Isles schools to send their offerings direct to the bishop or Bishop's agent of their district in order to avoid the heavy exchange rates, and their reports have not yet reached us.

From all indications the 1919 Christmas offering will equal, if not pass, those of previous years. Every school is now awake to the possibilities of the Christmas offering, and is expecting every other one to do its part in 1920. I know that you will live up to the reputation of doing things which you have established in the last few years.

Individuals or Sunday schools who have not yet forwarded us their offering should do so not later than February 15, if they desire to have it appear in the next blue Stepping Stones.

Watch for next week's report and call the attention of your Sunday school to it. Sincerely,

BENJAMIN R. MCGUIRE.

Special to HERALD by Wireless:

Bishop McGuire in office again following trip east. G. T. Griffiths to be at conference at Boise, Idaho, last Saturday in January; and conference at Ogden, Utah, February 7. Last report J. F. Curtis and R. C. Russell were at Mosspoint, Mississippi. President Frederick M. Smith arrived home the 23d from a visit to Lamoni, Lincoln, and Woodbine. Appeal in Evans case to be entered by church at once.

Conference Minutes

SPOKANE.—At Spokane, Washington, December 13, District President W. F. Yates, presiding. Branches reporting: Spokane, Valley and Sagle. On account of confusion in the minds of some caused by the changed methods in the department of statistics, some branches failed to report. Resolution prevailed that we continue having and reading statistical reports from the branches to the district. Report of committee selected to revise district resolutions was read, to the effect that the work was under way but had not been finished. Report adopted and committee continued. Tabulated ministerial re-

port read. W. W. Fordham, bishops agent, reported receipts, including \$365.73 on hand at last report, \$1,116.78; disbursements, including \$809.69 sent to Presiding Bishop, \$99.32. Delegates to General Conference: J. A. Bronson, George Leach, S. N. Gray, George Thorburn, W. F. Yates, Pearl Reed; alternates: Grace Hufferd, Grace Fry, George Wilcox, Dana S. McDole, Oliver Shirk, and Eli Bronson. W. F. Yates sustained district president six months. Charles Hufferd elected member auditing committee. Couer d' Alene, Idaho, selected as place of next reunion and conference. J. A. Bronson, Bert Hart, William Woods, L. E. Holmes, William Ahern and Pearl Reed elected reunion committee, and together with district president to appoint time of holding reunion. Peter Klaus ordained elder. Preaching by Eli Bronson, George Thorburn and J. A. Bronson. Oliver Turnbull, secretary.

Conference Notices

Northern California, Stockton, southwest corner Clay and Sutter Streets, February 28, 10 a. m. Prayer service at 9. All missionaries under conference appointment will be cared for by branch. Others will be expected to pay their own expenses. Committee will try to find locations for all. For information write H. J. Davison, 622 East Jackson Street, Stockton, California. All district officers, branch clerks, and the ministry are requested to send reports not later than February 15 to John A. Lawn, Hollister, California. C. W. Hawkins, president; John A. Lawn, secretary.

Western Colorado Sunday school, February 6 and 7, at Delta, Minnie Akers, secretary, Bayfield, Colorado.

Pottawattamie, at Council Bluffs, Iowa, January 29, 30, and 31. Elsie Lapworth, secretary.

Nauvoo, at Burlington, Iowa, February 14 and 15. Election of delegates to General Conference. W. H. Gunn, secretary, 3014 Seneca Street, Fort Madison, Iowa.

Utah, at Ogden, February 7 and 8. G. T. Griffiths will be present and a splendid conference is anticipated. Let all the Saints be present and enjoy a season of rejoicing. Election of officers and delegates to General Conference. L. G. Holloway, president.

Florida, with Santa Rosa Branch, February 28, 1920; 10 a. m. for prayer and continue over Sunday. The priesthood are requested to send their reports to E. N. McCall, Brewton, Alabama, in time for the conference. M. M. Turpen, president.

Northeastern Kansas, coordinated conference and conventions at Topeka, March 5, 6, 7, first session 10 a. m. Every member of the priesthood is expected to report to this conference. Frank G. Hedrick, president, Fanning, Kansas.

New York, at Buffalo, February 7 and 8. Church at Midway and Hutchinson Avenue. Mr. Voltmann, secretary.

Pittsburg, at Lock No. 4, Pennsylvania, March 6 and 7. First meeting 3 p. m. Mary McGowan, secretary.

Convention Notices

New York Religio and Sunday school at Buffalo, February 6, 7, 8. G. L. Davison, secretary.

Florida Sunday school, with Santa Rosa school, near Berrydale, February 27. All schools should be represented. One session of institute work will be held. A. D. McCall, superintendent; Mrs. A. D. McCall, secretary.

North Dakota Religio, at Fargo, February 6. Harriett, Kennicutt, secretary, Lansford, North Dakota.

Eastern Michigan Religio, February 21, and 22. Milton Kearnes, superintendent.

Quorum Notices

The Southern Michigan Quorum of Elders will meet during the conference at Detroit, February 7 and 8. All elders of the quorum requested to be present for important business. Edward I. Yoder, secretary-treasurer.

NEWS AND COMMENT

CHURCH NEWS

Brother and Sister James Scott have located in Washburn, Missouri, and want to know if there are any Saints in that community—if so communicate with them.

Brother Bert Cooper, of Detroit, reports increasing attendance and good interest, with meeting well supported by the Ridetown Saints, in meetings at Morpeth, Ontario.

Brother P. W. L. Roberts, box 11, Hastings, Nebraska, taking vocational work at that place, would like to hear from any Saints near.

Signals have been received by the Graceland radio station from practically all points of the globe. One evening recently the operator heard a ship in distress on the Atlantic calling the Arlington station for aid, with news of the progress in life saving. Distance makes little difference, as calls from Alaska are heard even more distinctly than those from neighboring towns. Special communication is had with a station at Roswell, New Mexico, and the operator there reports that Graceland's 9YO signals can be heard as far as thirty feet from the receiving phones. The sending and receiving messages from Independence and Kansas City is the chief business of the station, and very acceptable service is rendered.

On the 17th a fire was discovered on the roof of the girls' dormitory at Graceland, and by the prompt efforts of the boys with the house hose and fire extinguishers, it was under control when the local fire department arrived with their new auto fire truck. The fire started from sparks from an overheated stove using a chimney built large enough for furnaces, but which are displaced on account of steam heat.

Graceland College.—Cupid has made inroads into the missionary class at Graceland, with one score to his credit, and good prospects for others. Keith Rogers, of Utah, was married to Sister Helen Danforth, of Missouri, who has been here teaching in the public schools the past two years. The Athenian Literary Society held its semester election recently and chose Daniel Needham, of Lamoni, as president. The usual brain-racking examinations are driving the students to the depths of their resources, all classes being required to pass semester examinations to continue the year's work.

A letter from Elder Hubert Case informs us of the great interest among the American Indians. Hundreds are nearing the Kingdom. He also advises us that Brethren Griffiths and Greene expect to visit them in February. Brethren Long, Peterson, and Smith also report great interest among the Omahas.

FROM THE BRANCHES

Indianapolis, Indiana. Ninety-one members are reported, with Ira Benham chosen president of the branch. J. E. Warne intends to move to Independence or Kansas City in June. His work has been greatly appreciated. A nice clean hall is had at 973 West Twenty-eighth Street.

Butler, Missouri. This branch is composed mostly of farmers south and east of Butler, and numbers 61. Meetings have been held in the public school buildings but a committee is at work soliciting funds for a church. J. A. Marsteller was recently elected president. A good Sunday school, Woman's Auxiliary, and Religio hold usual services.

Jacksonville, Arkansas. Attendance is about fifteen but usual services held. J. W. Jackson has been doing some work in southwestern Arkansas, southeast Oklahoma, and northeastern Texas. J. C. Chrestensen and E. A. Erwin made

a call and preached for us for a few days, but interest was not good.

First Chicago, Illinois. Chris Hartshorn was reelected branch president. The issuance of the branch bulletins every two weeks was continued. Brethren Pitt and Christy and local officers have been dispensing the word, with Apostle Gillen making a flying trip and delivering one sermon. The Sunday school and Religio, under the leadership of Axel Edstrom and Louis Goucher, respectively, have bright outlook for the coming year. The motto of the social committee is "Something doing all the time." The Religio is well patronized.

Pontiac, Michigan. The Religio is considering strongly doing something with the boy movement. William Sage, district Religio superintendent, recently visited this place and offered some spicy advice.

Soldiers Grove, Wisconsin. Elder L. O. Wildermuth held a series of meetings here just before Christmas, of much value to the Saints. Then after Christmas he and Elder A. Davenport went to Readstown and held a series with considerable good done.

Toronto, Ontario. Despite coming out second best in the McGuire-Evans suit, a large audience—quite above the average—gathered at the Allen to hear Brother Williams on "Crumbling creeds." "Creeds are whipcords that compel men to bow to the dictum of a thesis," was one of the speaker's definition. The Sunday school has passed the \$2 mark in the Christmas offering, due to the fact that we have been "released from bondage." Our "grandfather" in the gospel, J. J. Cornish, is coming to visit us in the near future.

Detroit, Michigan. The bishop's agent reported on January 6 that he had collected \$490.86 from December 18, 1918 to January 6, 1920. The branch numbers about 71 but the average attendance has not been over 25 at the Sunday services. The Sunday school average about 26 and raised \$128.08 Christmas offering. With new officers elected for coming year and prospects good for a new church building, the branch is hopeful.

[Will correspondent from places having more than one branch be sure to mention which one they are reporting.—EDITORS.]

Plano, Illinois. The Saints and friends of Eli Wildermuth and family recently went in and helped them celebrate his eighty-third birthday. A small purse was given each of them. The visits of James F. Keir, Floyd M. McDowell, and Heman Hale Smith were especially appreciated.

South Boardman, Michigan. F. S. Brackenbury has returned from his Eastern Michigan field of labor. Because of the condition of health of his wife, B. H. Doty will remain at home for sometime. The branch adopted coordination at the business meeting recently. One of the young men was ordained a priest.

Flint, Michigan. The year just past has been a prosperous one for the Saints of First Branch as is witnessed by the increase in both the number of tithe payers and also the amount of tithing paid. In addition to this we have cleared off a mortgage of about nine hundred dollars and the church building has been dedicated. About three months ago the priesthood of the three Flint branches formed a class under the name "Flint Union priesthood" research class with the idea of taking up a systematic course of study, not of doctrine, but of purely educational subjects such as would better fit them to occupy acceptably behind the sacred desk. Under the guidance of our city missionary, Matthew W. Liston, we are now beginning a series of cottage preaching services to be taken care of by the local priesthood. There will be about six or seven in the city and about five in the surrounding country and we are looking forward to great things from these services as it was from just such efforts as these that branches number 2 and 3 result. The Sunday school is

pressing onward. They have chosen for the Christmas offering superintendent Sister Emmeline Belleisle and the aim for the year is fifteen hundred dollars. January is to be a sacrifice month, with the idea of raising half that amount in the month. We have a very healthy looking normal class, taking the Book of Mormon and Religio Normal under the able tutorage of Brother Samuel A. Thiel. Several of our number have recently moved westward. Altogether conditions look very good for the coming year, the Saints as a whole are on a high spiritual plane, although we shall still need to strive hard to remove all the dross. We expect to see greater strides taken in 1920 than in any previous year.

Boston, Massachusetts. An interesting program announcement of dedicational services of the Boston Branch has reached us. The event was announced for January 4, at which time the church edifice at 10 Sewall Street, Somerville, Massachusetts, was dedicated, with dedicatory prayer by Patriarch Richard Baldwin and sermon by Bishop Richard Bullard. A dedicational service held at 3 p. m. in charge of the president of the branch, E. L. Traver, with prayer by C. Edward Miller, president of the district. The history of the branch was by Bishop M. C. Fisher. A ladies' quartet rendered the Lord's Prayer, and a solo was given by Ennanora Whiting. Preaching in the evening by C. Edward Miller. The choir supported the meeting with an anthem.

Walnut Park, Independence. Group services are proving a success. As many meet in one group as would meet all together in the church, and it affords better opportunity for closer observation as to spiritual condition of the branch. As we see it, as we approach Zionie conditions, the disciple will become more effective by reason of stricter application and enforcement. When those in charge are compelled to know when and where we say our prayers there will be no doubt as to the advisability of the innovation." Coordination has worked well and given entire satisfaction, so far, and have much to learn along that line yet. G. T. Griffiths recently preached one of his practical sermons. Three have been added by baptism of late.

Sawyer, Idaho. Regular meetings are held, Sunday school on Sunday, preaching twice; Doctrine and Covenants class on Monday evenings; prayer meetings Wednesday evenings; Religio Friday evenings. J. A. Bronson spent New Year's at Valley, baptizing a young man from Canada. All meetings are well attended.

Lamoni, Iowa. The Religio is functioning under the new idea of being responsible for all the social activities for the

church community, and is gratifyingly successful. The moving picture films shown at the college on Friday evenings and Saturday afternoons, at small cost, are well patronized, while the study classes at the church are excellently attended by earnest students. There has been a reorganization of the classes till now there are thirteen. Some of them are taking advanced work, such as teacher training, (standard normal course) with Floyd M. McDowell teacher; a class in community civics, A. M. Carmichael, teacher; two classes in industrial Zion, taught by H. C. Burgess and E. D. Moore; one on the financial law, S. A. Burgess, teacher; and one on Boy Scout work, Forrest Roberts, teacher. Some classes are taking *Quarterly* work and some of the younger ones are doing story work. During the past week, the Religio was attended, in its various activities, by 782 people. The series of gospel sermons on Sunday evenings are being continued by F. A. Smith, on authority.

East Jordan, Michigan. Religio and prayer meetings are being held from house to house. The Christmas exercises were successful.

THE WORLD AT LARGE

The Woman's Christian Temperance Union in convention in Saint Louis, in November, adopted resolutions indorsing the League of Nations, urging world prohibition, and also urging a single standard of morality for men and women.

During the war the world consumed and destroyed more than it produced. Since the armistice there has been new excesses of extravagance and wanton profiteering, according to the *Christian Science Monitor*, for which reason the cost of living does not come down. This accounts for the reasonable demand for higher wages on the part of labor, while high wages are largely accountable for the high prices.

The conference of the Southern Methodist Church in South Carolina, recently, is reported to have resolved that they want nothing of German militarism, even though it bears the name of America, hence opposes universal military training, on the grounds that it will foster a spirit of militarism and war.

At present the immigration for the first five months of the year from July 1, 1919 to 1920, is over 120,000. It is the opinion of the immigration commissioner that it will equal if not exceed 400,000 for the year, to the port of New York alone.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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The 1920 Standard Is Raised! Enlist Ye Religians!

THE RELIGIO has come into its own. No longer need it struggle by itself. As a department of the church it has all the prestige and power of the church back of it and no effort will be spared in the achievement of its task.

A great task too, is the one offered the Religio. The people drawn into the kingdom are as various as the classes of men may vary, yet all are drawn to the same Christ and may be welded into a social unity that can defy the disintegrating forces of the world. The social unification of the church, nothing less, is the task of the Religio.

First the problem, then the plan. The problem is clear, the plans are rapidly taking shape. The April Conference affords opportunity for a practical demonstration of our methods and a chance to put our ideal to

work. The big government Battery Building in Independence has been obtained for conference week and this building will be

transformed into a Religio exposition. Exhibits of Religio work throughout the world will be displayed; model gymnasiums, playgrounds, etc., will be shown; rest rooms and reading rooms will invite the conference visitors to make their headquarters with the Religio, and concerts, musicals, lectures and programs will not only make the conference a pleasure, but will awaken an enthusiasm in Religio work

that will be an active force throughout the coming year.

As a Religian come to Independence next April. Come prepared to enter into the Religio spirit and to learn methods that you can translate into service for Christ. If you have suggestions, inquiries or exhibits to offer, write the committee:

R. A. Lloyd, 5032 Devonshire Avenue, Saint Louis, Missouri.

H. W. Harder, Box 255, Independence, Missouri.

J. M. Lloyd, 619 North River Boulevard, Independence, Missouri.

Come to Independence! Meet Us at the Exposition

THE RELIGIO DEPARTMENT
OF
THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, FEBRUARY 4, 1920

NUMBER 5

EDITORIAL

How Many Man Power?

Here is an easy little problem in mathematics. Suppose you have a heavy load to haul, and have four horses with which to haul it. If all four horses pull in the same direction, how many horsepower do you develop? A child can solve this problem, and will answer, Four. But suppose one horse pulls in an opposite direction while three attempt to go in the desired direction. What have you left? Two horsepower. And if two pull in one direction and two in the opposite direction, you have nothing but grief and broken gear.

The writer knows, having seen it tried. On one occasion in company with Bishop Carmichael we drove from Garden Grove to Santa Ana, in California. We started out with one good horse hitched to a single buggy. En route, a neighbor hailed us and asked us to lead a horse to town for him. He tied the second horse to the rear axle of our buggy with a strong three quarter inch rope.

All went well until we drove into Santa Ana. Then Bishop Carmichael, wishing to enter in style, flourished the whip over the back of his faithful but erratic equine. Immediately the horse that we were driving took fright and started forward, and simultaneously the horse that we were leading took fright and bracing all four feet lunged backward. During a part of the time immediately ensuing we were going into Santa Ana, and part of the time we were going out of Santa Ana. Finally the whiffletree broke, allowing our horse to pull out of the shafts. She turned squarely around facing us, and we pulled the harness off over her head—the first time we ever saw a horse disrobe on the public highway. After we had repaired the wreck, we drove on, sadder and wiser. We had learned a lesson, and sometimes have used the story to point a moral.

The same rules that apply in the problem of the horses will apply in our problems of man power. If in a certain branch we have four good men working in agreement and all pulling one way, the church can develop four man power there to move the heavy load up the steep grade that confronts the average branch. But if three pull in one direction and one in the opposite direction we have only two man power left. While if two pull in one direction and two in another all we have is wreck and ruin—without even the humorous side that saved the situation on the road to Santa Ana. In fact sometimes it is a spectacle to make the angels weep.

Since we began this editorial we read a letter addressed to the Presidency from a brother in a small local congregation, who says, "The branch at this place is in hopeless confusion. Every meeting ends in a quarrel. The brethren are hopelessly divided. We have given up our place of worship—and it is just as well that we did."

Horses are governed only by horse sense—unless they have a driver who can force obedience. And horse sense is not very logical even if it does have such a wonderful reputation. But men are supposed to have man sense—or common sense, as we call it, despite the fact that it is so uncommon. They can think. And it will pay us to think—in branch, district, stake, and in the church as a whole.

What chapters would it not take to tell the story of wasted

effort—men pulling against each other. What numberless wrecks left by the road for the world to laugh at and scorn—wrecks that came because men used only horse sense. Jesus says, "If you are not one you are not mine." He does not for one moment intend to assume responsibility for these roadside debacles.

How much man power can we develop if we get together and pull together—using plain, common, man sense, and operating under the Spirit of the Master? ELBERT A. SMITH.

Blue Pencil Notes

About this time of year the weather-wise begin to tell us that we are to have a very stormy Conference. These predictions appear annually from six to eight weeks before the first robin and about two or more weeks before ground hog day. They are a never failing harbinger of spring. Looking back as far as we can recollect, we cannot recall a year when we heard such predictions, that spring did not come. And we can recall only one year when they were not heard—and that was the year when there was no conference. These thoughts are very comforting, much like the reflections of the old man who said that he had observed, as a neverfailing rule, that when he lived through March he lived through the rest of the year.

Rain fell in Missouri last year on an average of every fourth day. An almanac prophet who predicted rain in Missouri for a certain day had, therefore, one chance in four to make a hit. One hit is sufficient to start a reputation and will offset three misses. Assuming that the ratio of stormy conferences is about he same, and admitting that the man who predicts a stormy session has one chance in four to make a hit, and that a miss or two ought not to be mentioned between friends, the enterprise seems reasonably safe. There is only one danger—a man is generally tempted to do his best to make his prophecies come to pass.

The editor of the *Kansas City Star*, who is a Republican, and very caustic, says that Democrats always put up a better fight among themselves than they do against their opponents. We have feared that it might occur to some of our antagonists to make such a charge against Latter Day Saints, and we have no adequate rejoinder worked out as yet. However, this year, two weeks before the conference begins, a concerted missionary drive is to begin in Independence and Kansas City. Six teams of two missionaries each "two by two," will conduct a series of affirmative gospel meetings in our five Independence churches, and in Central Church, Kansas City. They will be backed up by missionary choruses. And each day each house in Independence will be visited and a tract left—a series of twelve tracts in all. If we turn our batteries loose on sin and the Devil for two weeks, we may run out of ammunition, or something, before conference, and it may be more peaceful than any time we have had since the year when there was no conference.

Ten years ago the attitude of the masses of humanity, in the so-called enlightened nations, toward spiritism, was that of amused incredulity. Men were mostly materialistic in

their attitude of mind. They did not reckon with any supernatural forces at all. True, the cult of Spiritualists was busy here and there, and a good many simple-minded persons would cross the palm of a medium with fifty cents to hear from the departed; but they did not expect to hear much and did not take it seriously.

But now the attitude of mind seems to have become very credulous. Spiritism has gained converts by leaps and bounds and is taken very seriously. All sorts of phylacteries with the spirit world are indulged in with the aid of ouija boards, table tippings, rappings, and the usual paraphernalia and phenomena. Some very notable recruits, like Sir Arthur Conan Doyle, and Sir Oliver Lodge, have come forward to assist in the propaganda of Spiritism. Doctor Hyslop, secretary of the American Society for Psychical Research, is credited with saying that many insane persons are merely "suffering from an invasion of their consciousness by the spirits of persons who have died." After trying for a long time to explain away the saying of Jesus concerning casting out evil spirits, the world seems to be coming frankly back to a belief in demonology, spirit possession, etc.

Far be it from us to intimate that there is nothing in this spiritual upheaval. Allowing for the inevitable admixture of fraud and fakirs, there is still something to it, but nothing good. John said in his day to not believe every spirit, for many false spirits had gone abroad. In the Doctrine and Covenants it is said: "There are many spirits which are false spirits, which have gone forth in the earth, deceiving the world." There is something in it; but there is nothing good in it. Spiritism has given the world nothing good and will give it nothing good. Beyond furnishing some collateral evidence of continued existence after death, it has nothing for us.

We feel that there must be some connection between the outbreak of anarchy in so many quarters in the political realm and this contemporary eruption of spiritism in the spiritual world. The forces of evil are rallying for the struggle in all fields of human thought and activity. Latter Day Saints will do very well to refrain from dabbling in Spiritism. We can not expect to get much from it until we first assume a passive attitude and call in the outposts of reason that guard the soul. To get results, one must open the door and say, "Come in"—and take a chance on the unseen and unclean thing that may cross the threshold. We cannot afford to do that. Only one Spirit has legitimate place in man's heart (which is God's temple) and that is the Holy Spirit. It has given and will give us all the revelation that we need concerning the future world.

ELBERT A. SMITH.

Ideals of Education and the School of the Prophets

From time to time there has been discussion in these columns both pro and con, on the subject of education. With the ideals of Zion before us, it may be well that we undertake a reevaluation.

There was a time when there was considerable opposition in the church to schooling of any kind. Those who are still young in years can remember that time; when to go, even to a business college, was presented as a grievous thing. Yet as we look deeper, we realize frankly that there were many men of college rank in the early church. There were men of broad view in the early and later reorganization. As early as 1869 in the Reorganization, a motion was made to establish a suitable school for the instruction of the young men to go forth into the mission field. In view of a limited opposi-

tion even at this time, it may be well to present again the preamble and resolution, the latter of which was adopted by the conference:

"School of the Prophets.—The need for an educated, intelligent, and sincerely devout body of seventies to promulgate the gospel, and high priests to preside over the churches, has been and now is, felt very sensibly by very many who have the salvation of souls and prosperity of the church at heart.

"Etiquette is not taught in the camp, nor the art of war in the nursery, neither are priests educated at Oxford, nor rabbis with the Jesuits; nor can we reasonably expect a plentiful supply of genuine Latter Day Saint elders to be furnished by the schools of the Gentiles; as well might we look for the sturdy oak in the hothouse, or the orange in Lapland, as for thorough, devout, self-abnegating elders from the popular schools of fiction and fashion; 'tis contrary to the common course of nature—the child clings to the breast from whence it derives its nourishment, and the faith of the pupil is tinctured with the mind of his professors.

"Church property contributes to the stability of the work, and we need a school wherein to educate our own young men.

"As discipline detracts not from the courage of the soldier, neither would a proper ministerial education detract from the piety and earnestness of the ambassadors of truth; but on the contrary would give confidence, couple wisdom with their knowledge, and judgment with their zeal.

"Suggestions.—A quarter section of land could be purchased, a building erected, the land fenced and broken, professors elected, and the land worked conjointly by professors and students. Four or five hours a day of farm labor would contribute to the health of body and mind, and by this means a school could be made both efficient and self-sustaining.

"In keeping with the above, I respectfully offer the following: Resolved that this conference recommend for the consideration of the Twelve and the general church authorities, the feasibility and advisability of establishing a school for the education of our own young men, with a view to the ministry; and that the question be brought up at the next sitting of the General Conference.

At the succeeding conference in the fall, the matter was again deferred. At the general conference in 1870, the resolution was made as a substitute, that the school of the prophets be organized with Joseph Smith as its president. Although adopted, it was later rescinded on President Smith's statement, he was not prepared to enter into his duties connected with such a school.

Before a school of the prophets is possible, preparation must first be made by the presidency and by us. It has now been made by them.

Education, meaning personal development and proper preparation, is one of the vital issues before us. It is one of our great and present needs. As we have stated before, schools are the best methods yet ascertained of securing this training. It is true that the schools of to-day are not perfect. The requirements that each one must serve a certain term of years regardless of the intellectual capacity and ability has proven at times unfortunate.

But despite the mistakes of individual teachers, despite the handicaps which have arisen at times in the system as a whole, the schools and colleges still remain the most effective method, and the most speedy in which to achieve adequate preparation.

We were very much pleased to note lately a statement by President Briggs of Graceland College to the effect that the prerequisites for work in the missionary course was a high school training or its equivalent; but that this equivalent could be secured in many ways. Many have recognized this for some time, that a school or college is not the exclusive method by which to secure proper training and preparation.

Education signifies in its original sense a leading out with

the idea of development or unfolding; that is, that the capacity of the individual, his natural talents, and capabilities, are developed or brought out.

Education should be broad enough to consider the physical and spiritual needs, as well as the intellectual. The very best method for the teaching of ethics or morality, and for the development of the right powers of man, that is known to humanity, is religion. Spiritual experiences prepare a man for his best and greatest work.

But if this ideal of education is correct, it follows of necessity that each individual should not receive exactly the same training. The ideal should be to develop on the part of each individual his natural talents and capabilities to the fullest extent.

We have seen good mechanics spoiled by a college education. They thought they had to be professional men. We have seen men kicked out the front door, instead of the back of a college, with a degree but not possessing the capacity. These are some of the incidental occurrences.

True education should not make a man vain. It should cause him rather to realize wherein he is strong, wherein he can best serve humanity, and wherein he is weak. As he gains a view of the field of human knowledge, and realizes his own limited knowledge, he tends rather to become humble, than the reverse.

The old idea in the grammar school, and even in the high school, of cramming in set statements of facts for knowledge, has tended often to create a superciliousness, as is the case with nearly all dilettante instruction. Since it is superficial it is worn strongly on the outside.

Some one has suggested that college education emphasizes the relation of knowledge to life, the taking of a broad view of life; while university education deals with specialization, trying to learn one thing well and exhaustively.

The value of education may be measured by the motto at Hampton College: "The purpose of education is preparation for life; the test of life is capacity for service."

Every man and every woman should receive all the education, all the training that he or she is capable of using to his or her own advantage, and to the profit of humanity. We consider in this connection the group to be too narrow a term. Education must then differ, according to the capacity to assimilate. It is only that which is digested which becomes profitable. That which is given back in the same shape in which it was received, always just the same, may sometimes prove as disgusting as sea sickness. That which can be received and digested and utilized is profitable.

The Master, in the parable of the talents, indicated a greater responsibility on the part of those who have greater talents, and intimated that there exists a real difference. Modern thought and research confirms this thought. Some children are backward; some are brilliant; some need to be held back; some need to be urged forward; and many need special instruction.

It is true in connection with criminality and psychiatry, that many times the distinct statement is made that an idiot or a defective cannot be trained beyond a certain limited point. The idea of Mephistopheles as a remarkably brilliant, able, and yet wicked personality is open to serious question. Against it may well be placed the decree: "Light and truth forsaketh the evil one." This is confirmed by modern research. (Holt: The Freudian Wish.) The criminal is usually found to be a defective, morally or mentally, or both.

Defectives are graded according to their mental capacity, to which grades are usually ascribed peculiar names, ranging from imbecile and idiocy up to the high grade moron and the sociopath.

It is strongly urged, and with much apparent reason, that

there is a limit to the mental advance in such cases. Continued schooling does not take them far beyond a limited capacity.

With morons and sociopaths, as compared to other defectives, the great difference is that morons or sociopaths may learn and repeat rules, but cannot do a great deal of original thinking. Another great direct criterion is, that they can usually handle an ordinary problem if they are only given time enough, but they are literally slow witted. With plenty of time they will eventually get at least the approximate answer. Speed of reaction is one vital intellectual test.

As able a man as Doctor G. Stanley Hall, in his lecture on pedagogy suggested that there is a limit to the educational capacity, and some individuals reach that limit in the grammar school, others in the high school, still others in college. The number who attend college with profit to themselves and society is relatively small. The number who can go on to university and post graduate work is still smaller. (At present over 95 per cent are below college intellectual standards, but many more than 5 per cent could attain that standard with great profit—probably 50 per cent could do so.)

These facts should be kept in mind. It is no gain either to a school, or to the church, to urge a person into a course from which he or she does not retain real benefit. The ideal will be attained, when every man and woman is developed to his fullest capacity, receives all the intellectual training that he is able to digest and utilize, and then uses that training for the benefit of society and humanity.

We note in Doctrine and Covenants 85 the suggestion that those who inherit the celestial glory will receive a fullness thereof; those who inherit the terrestrial glory will also receive a fullness thereof; and those who receive a terrestrial glory also receive a fullness. But we must remember that as one star differs from another in glory, so do they differ.

One of the keen recollections of our early life is a sermon on this text. The speaker, after reading concerning the celestial glory, paused and remarked: "A fullness thereof—well, it takes more to fill a bushel measure than it does a pint cup."

There is no instance of pride in this. There is, however, grave responsibility; for to whom much has been given, from him shall much be required, and rightly so. It is worthy our thought in considering the problems of education, how much one is able to receive and digest.

All of us have seen cases where a little learning has been marked with an unusual vanity. Yet, in our own experience the most conceited people we have ever met have been the most ignorant. Extreme pride is after all an attribute of ignorance. For if our knowledge is broad enough, we can only be humbled with the realization of what we do not know, and of our own limitations.

But that does not challenge the splendid advantage of proper schooling, nor the great mental and spiritual gain of real education in the preparation of life.

Some of our opponents have accused us of being an ignorant people. These are unfortunately those who do not know the church people. If there is one primary distinction between this and other churches, it is that this church calls for serious thought, and not an emotional conversion. There is no mourner's bench. Its appeal is more distinctly to the intelligence than is the rule with the other organizations.

It contains within it many men and women who have taken advanced collegiate work. It recognizes the value of proper intellectual preparation, but it does not lose sight of the need and value of spiritual development, of the teaching that is given by the Spirit of God. (John 14: 15, 16.)

There probably never was a time when there is as keen a realization as there is to-day of the value of proper schooling

and proper training. Nor has there ever before been more keenly realized the necessity of proper preparation if we are to move forward and do the work that we have undertaken in the establishment and administration of Zion. The ideals of education are those set forth by the Master in the parable of the talents. Talents are given us, not to hide, but to develop. In other words, to gain usury upon them; to utilize, and through use to grow and gain other talents, or greater ability, and then to use these talents in the service of our heavenly Father and humanity.

All that has been said or may be said does not remove these fundamental facts. S. A. B.

Heber J. Grant's Record

We have had several letters asking us whether the present head of the Utah church, Heber J. Grant, was a polygamist or not. We readily ascertain in that according to Joseph F. Smith's testimony in the Reed-Smoot case, before the Senate committee, that Mr. Grant was at that time a polygamist:

"Mr. Tayler. Heber J. Grant is one of the twelve apostles?"

"Mr. Smith. Yes, sir.

"Mr. Tayler. Is he a polygamist?"

"Mr. Smith. He so acknowledged, I believe, a few weeks ago.

"Mr. Tayler. He so acknowledged?"

"Mr. Smith. I believe so. It was so reported in the public prints.

"Mr. Tayler. Is that all you know about it?"

"Mr. Smith. Well, I know that I have seen two ladies who are reputed to be his wives.

"Mr. Tayler. You have stated that an apostle could not be a polygamist without your knowledge.

"Mr. Smith. I have not denied that he was a polygamist.

"Mr. Tayler. No.

"Mr. Smith. Not in the least.

"Mr. Worthington. The witness said an apostle could not be a polygamist without his knowledge, unless he violated the rule of the church.

"Mr. Tayler. Where is Heber J. Grant now?"

"Mr. Smith. He is in Europe.

"Mr. Tayler. For the church?"

"Mr. Smith. Yes, sir.

"Mr. Tayler. Do you call his mission an important and honorable one?"

"Mr. Smith. Yes, sir.

"Mr. Tayler. Do you know which of his wives, if either, went with him.

"Mr. Smith. I am not posted.

"Mr. Tayler. You are not posted?"

"Mr. Smith. No, sir.

"The Chairman. You do not know, then?"

"Mr. Smith. Sir?"

"The Chairman. You do not know which one of his wives went with him?"

"Mr. Smith. I could not say that I know positively, but I believe that it is his second wife.

"Mr. Tayler. That is, you mean his second living wife?"

"Mr. Smith. That is what I mean.

"The Chairman. Do you know how many wives he has?"

"Mr. Smith. Who?"

"The Chairman. Grant.

"Mr. Smith. Mr. Grant?"

"The Chairman. Yes.

"Mr. Smith. I think he had at one time three, but his first wife, then living, died.—Reed-Smoot, vol. 1, pp. 140-141."

It would seem according to the above statements that his first wife was dead prior to 1904.

We have made further inquiry in Utah, and are advised of the following status:

"He was first married to Lucy Stringham, then later on he

was married to his second wife, Gusta Winters, and finally married his third, Emily Wells. He lived with all three for a time but later his first wife died, then the third one died, and at the present time he has only one left, Gusta Winters."

Also the following extract is part of an interview with Heber J. Grant, president of the Utah Church, as printed in the *New York Herald* for October 27:

"President Grant has had three wives whom he loved with tender and equal devotion, he said. This was before the Supreme Court decided that polygamy was unlawful. Since that time the church has put a ban on it, and it has become a dead issue, he said. President Grant very sternly quoted section 58 of the Book of Doctrine and Covenants:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."

"We are a law-abiding people," he went on, "and we ask only to be judged by our fruits. We have a high birth rate—the most valuable crop of Utah is its babies; we have a low death rate, a low disease rate, a negligible crime and insanity record, and we rank second in education and very high in music and the arts."

"But, putting aside all moral argument, I can't see how this doctrine of polygamy ever works out happily in practice," said *The World* reporter, who was a woman. "It seems to be that women have a jealous instinct for putting a high fence around their property, and keeping the fence well mended." The head of the Mormon Church laughed.

"I am myself the product of a plural marriage," he said. "My mother left her affluent home in New York and went to be my father's sixth wife. My father died when I was very young, but my mother and one of my father's other wives remained lifelong friends. Whenever one visited the other they used to talk long past midnight, and I used to lie awake in the next room and listen to them. When I grew up and went away from Utah for the first time, one of my father's wives took me in her arms and told me that she had always loved me next to her own son, better than any one in the world.

"When I married my first wife I told her that I was born in plural marriage, and that I expected some time to take other wives. And her reply to me was that she wouldn't marry me unless she thought I would, that if I were not good enough for more than one wife she wouldn't want me.

"You see, in our church only men who could obtain the highest recommendations for honor and uprightness could get permission to have more than one wife. These requirements were so high that the number of Mormons amenable to the Edmunds-Tucker law was never larger than two per centage of the whole number of our faith. And the stories which have been printed—one of them was printed only recently—to the effect that Mormons are importing young girls for wives, or in some way using the slightest coercion to induce plural marriages, is absolutely absurd. As I said before, plural marriage is a dead issue since the decision of the Supreme Court."

We think the above may be interesting to our readers in view of the testimony of Joseph F. Smith, in the Reed-Smoot Case. It is clear that both Joseph F. Smith and Heber J. Grant continued to live with their polygamous wives after the Supreme Court decision, which was handed down April, 1879. Also it has been demonstrated that several hundred additional plural marriages have occurred even since the date of the manifesto in 1890.

We fully agree with, "Let no man break the laws of the land; for he that keepeth the law has no need to break the laws of the land." Heber J. Grant possesses too much ability not to know that in continuing to live with his polygamous wives, he was guilty of breaking the law of the land.

As to the testimony he gives with regard to his first wife, now dead, of course she is not here to present her side. Against it may be placed the statement by Brigham Young, in the *Journal of Discourses*, (vol. 4, pp. 55-57) and J. N. Grant, father of Heber J. Grant. (Ibid 4-50.) This shows plainly that the women were not happy under polygamy.

ORIGINAL ARTICLES

The Prophetic Conning Tower

An Outline—Part 5

BY S. W. L. SCOTT

Babylon

Forget not "the work of the Father," "preparing the way" for the covenant and the regeneration of Israel in the perplexing vicissitudes of the times, when ancient faiths are disappearing, governments are crumbling, institutions bowing to the tread of mad hosts of disorder. Israel, the golden thread running through the ages, around which gathers the world's bewildering activities and brilliant achievements dominated and directed by Him who "never slumbers nor sleeps." The voice prophetic informs us of the latitude and longitude in which we poor mariners are sailing on the ocean of life, and furnishes the nautical instrument as well as indicating the location of the hands on the face of the world's great timepiece.

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, inasmuch that there were wars and rumors of wars among all the nations and kindreds of the earth, and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake to me, saying, Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made his people, who are of the house of Israel."—1 Nephi 3: 232-237.

All who are conversant with the history of that power which sprang out of the Roman Empire, especially the Western division, known as the "eleventh horn" of the fourth beast (Daniel 7: 8), the power combining both civil and ecclesiastical authority (2 Thessalonians 2: 4; Revelation 17: 3; Isaiah 24: 4, 5), that abandoned and apostate church power, that donned the robes of temporal dominion donated to it by Pepin, 754 A. D., consisting of "cities and provinces," that religious power which, in further extent of "dominion" appropriated the terms "supreme head of the church" and rightful, divinely appointed suzerain of all temporal princes, the "earthly king of kings," (General History, Myers, pp. 404, 414), in fine, that "vine of the earth," the odor of whose blossoms lulled to "sleep" the nations by corrupting the word of God (1 Nephi 3: 169-175), by subtractions, alterations, retrenchments, changes, and accretions, upon mere conjectures (Dupin, Historical Canon, Old and New Testaments, vol. 2); know that the temporal power has rapidly frittered away since 1809, when the states of the church were incorporated into the continental system of Napoleon, and the supreme head of the church, the king of all temporal princes arrested, and dragged over the Alps into captivity, a prisoner. (Myers's History, p. 681.)

Daniel's prophecy voices the time of the destruction of temporal power as "the end," "the time of the end"—the "harvest."

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion

He also makes a virtue of the small per cent who entered polygamy. The number of men and women is so nearly equal in the world that the percentage who can enter polygamy is necessarily small. It means that just so many men must go unmarried. This is even more true of a frontier community, as Utah was then. All that was really necessary was that the leaders, without regard to moral character should be permitted to enter in, and they control the rest of the community. At best a small per cent would be sufficient to that end.

The address of Orson Pratt explained the matter very readily. Some of the leading men were in a bad fix, having too many wives. This purported revelation was brought forth as a method to extricate them from difficulty. A few men were of sufficient ability to have upset the scheme, hence they were included.

But further than this, if as many as two per cent of the church were men who entered in to this condition, the question may arise how many of the whole church were men of marriageable age? If one in four were of such age, these figures would mean about 8% of the marriageable men entered into that relationship.

Jealously

An editorial in *Every Week* refers to the unfortunate habit of discussing some one who is absent, who has done perhaps a splendid work.

"Yes, he is certainly a wonderful chap, but—," and that leads up to a bit of criticism tinged with jealousy.

It adds that in one of the most critical periods of the war the President was interrupted by a man of national reputation in government service. The President received him, supposing it to be a matter of vital importance. He was much surprised to learn that the great man had come, not to make a constructive suggestion, but merely to register a petty complaint.

"He had been improperly seated at an official dinner, and he wished to protest at what he considered a reflection upon his importance and rank.

"Even in a moment of national danger, the man's patriotism was not great enough to conquer his jealousy.

"I think that jealousy is the most widespread of human frailties: certainly it was among the very first to make its appearance.

"The world was very young indeed when Cain, the son of Adam, went to lay his sacrifice on the altar, and, seeing that his brother Abel had made a more acceptable offering, slew his brother in a fit of jealous rage.

"From that day to this, hardly a son of Adam has been entirely free from this corroding influence. All through the arteries of the world's affairs it runs. I have seen a suggestion of it in great philanthropic organizations, working ostensibly for the same unselfish ends: and even in churches standing side by side, their spires pointing upward to the same heaven."

The editorial refers to the disposition shown in some church circles, and to the jealousy of Halleck and McClellan against Grant.

Jealousy, therefore, he concludes, is not an attribute of subtle minds. It is an unfortunate blot on many characters.

It certainly is worthy of serious thought how often such an error is to be observed. If we are honest and trace it back, we will find often just a touch of jealousy at the root. It is a pity.

This we find in the affairs of the world. The church is engaged in one of the greatest and most vital works under the sun. Let us hope that jealousy is not permitted to mar the good we might have done, nor our energy be fruitlessly wasted in carping criticism of one another. S. A. B.

to consume and to destroy it unto the end."—Daniel 7: 25, 26.

So Saint Paul predicts its complete abolition: "whom the Lord shall [destroy] consume with the spirit of his mouth and shall destroy with the brightness of his coming."—2 Thesalonians 2: 8.

In 1870, the Italian Government extended its authority over the papal states, and Victor Emmanuel with an army entered, and possessed the Eternal City. France no longer sustained the papal power. (See Myers's General History, p. 713, 714.) When she burst into the infidel revolution, she had 18 archbishops, 111 bishops, 150,000 priests, having under their control a revenue of five million sterling annually, besides 3,400 convents. The tithes and revenue of the clergy were taken away by decree of the constituent assembly. The possessions of the church were declared to be the property of the nation; religious orders were abolished, the monks and nuns ejected, and their immense wealth seized for the nation. (See History of the Church, by Goodrich, pp. 183, 184.)

The same policy was carried out in Brazil and Mexico. The compacts existing since, between the church and state, are being served. In 1906 the Concordat between the church at Rome, and the French Republic, was broken by the law of separation. The law does not recognize the right of a bishop to administer the property of their dioceses in trust, in fee simple, in a corporation, or in trusteeship with laymen. The Concordat stretching from Italy to the Philippine Islands, is the only one existing now, that we are aware of, and under its influence the United States paid the Roman Church \$20,000,000 for the destruction of property, and occupancy of the Islands. (*Outlook*, October, 1916.)

Wars and Rumors

To-day, while "wars and rumors of wars," sound their dread tocsin, among all the nations which belong to this anti-Christian Confederation, we note a prophetic finger pointing to a characteristic. The Angel Message, "Fear God," worship him that made heaven and earth." The nations, kindreds, tribes, and people, have been worshipping Thor, the god of war. They have been indoctrinated with the religion of state worship—church and state religion. They were stereotyped in military autocracy. Imperial governments were honeycombed with "whatever is for good of the state is right, the right of the state is founded upon might."

"Life is a struggle for the existence with a survival of the fittest, and the strongest is the fittest; military organization constitutes the true strength of a nation; that there is no higher power in human life, certainly none in international life, than the physical force; that only the strong nation has any right to exist." Bernhardt quoted in *New York Sun*, Sunday, September 20, 1914.

Saturated with the doctrine of a kind of evolution, that big fish live off the little ones, and war is a biological necessity, the nations of the orient logically dash for balance of power, the isolation of smaller peoples to die off through senility, or be swallowed up in a world sovereignty. The construction of the military machines to the point of perfection, accuracy, and efficiency, has engrossed the religious and civil interests, and energies of the eastern world since the downfall of the Roman Empire, and the masses of the people have worshiped and feared the deeply rooted hatreds, and overvaulting ambitions of kingcraft.

To establish the prophecy of Nephi, we append a tabulation of 51 wars—half a hundred and more—in the last 100 years, one every two years. The list was furnished Senator Reed, *Congressional Record*, February 22, 1919. Forty-three of these wars have occurred since the prophecy of Nephi was given to the English-speaking world:

MOST IMPORTANT WARS OF THE NINETEENTH CENTURY (1812-1919), EXCLUDING AMERICAN

- Napoleonic Wars (1792-1815).
- Revolt of Spanish colonies (1810-1820).
- Revolution in Naples against their ruler, King Ferdinand (1821).
- Insurrection in Piedmont against Austrian rule (1821).
- Revolution in Spain against King Ferdinand VII (1822-1823).
- Revolt of the Greeks against Turkish rule (1821-1827), known as the war of Greek Independence.
- War between England, Russia, and France, as allied against Turkey for the independence of Greece (1827).
- War between Russia and Turkey (1828-29).
- Revolution in France against Charles X, followed by the establishment of the Orleans dynasty (1830).
- Revolt in Belgium against the union with Holland—ending in independence of Belgium (1830).
- Insurrection in Warsaw—revolt in Poland against Russia (1830-31).
- Insurrection in the Papal States (1831).
- Civil war in Portugal (1828-1833).
- Civil war in Spain (1833-1839).
- War between Egypt and Turkey (1832-33).
- War between Egypt and Turkey (1839-40).
- War between Turkey aided by Russia, England, Austria, and Prussia, and Egypt (1840-41).
- Revolution in France and the proclamation of the Republic (1848).
- Revolution in Vienna (1848).
- Revolution in Hungary—practical independence of Hungary (1848).
- Revolution in Bohemia against Austrian rule (1848).
- Insurrection in Lombardy against Austrian rule (1848).
- Insurrection in Venice against Austrian domination (1848).
- War between Austria and Piedmont (1848-49).
- Revolution in Berlin (1848).
- War between Denmark and the German Federation (1848).
- War between Austria and Hungary (1849).
- War between Denmark and Prussia (1849).
- Crimean War—England, France, Turkey, and Piedmont against Russia (1854-1856).
- War between France and Piedmont allied against Austria (1859).
- War between Piedmont (really represented by Garibaldi) and Naples (1860).
- Revolution in Poland against Russia (1863).
- War between Prussia and Austria allied against Denmark, relative Schleswig-Holstein (1864).
- Seven Weeks' War (1866).
- Franco-Prussian War (1870-71).
- Ashantee War (1873-74).
- Serbian-Turkish War (1876).
- Russo-Turkish War (1877-78).
- Afghanistan War of 1879.
- Zulu war of 1879.
- Egyptian War (1882).
- Serbo-Bulgarian War (1885).
- China-Japanese War (1894-95).
- Cuban Insurrection (1895).
- Greco-Turkish War (1897).
- South African or Boer War (1899-1902).
- Russo-Japanese War (1904-05).
- Italian-Turkish War (1911-12).
- Balkan-Turkish War (1912-13).
- European war (1914-1918).
- Total, 51

To omit the wars in which America was drawn in this list hits the bullseye, as it entails a loss of 5,117,100 men. But note the prophecies pointing to the great World War, which has ebbed into the quiet, so far as hostilities are concerned.

Second Coming and Wars

Of the signs of the second coming, Jesus predicted:

"But when ye shall hear of wars, and commotions; be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom."—Luke 21: 9-10.

Just at the time the world seemed to be reposing under the protecting wings of international law and fraternity, when peace convocations with seemingly helpful arms encircled the nations, and under the delusive spirit pervading, the cold, proud, watching, and calculating image of autocracy took weight and measure critically. She thought the Queen of Isles indolent, trade-loving, and non-militant. She looked upon the gallant French Republic as decadent; Italy was flighty and frothy; Russia, drink-besotted; America, selfish and afraid. Then the lunge of barbarism against civilization was made, but the former reckoned against the material, and sordid only, leaving out all spiritual assets. But the Lord proceeds to turn on the light:

"Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For

then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zephaniah 3:8, 9.

"Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters." The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at evening-tide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us."—Isaiah 17:12-14.

Zephaniah leads our minds to the unparalleled mobilization of the world, in this gathering of nations, and assembling of kingdoms, and it is just prior to the restoration of one pure language, and universal service, by understanding, seeing eye to eye, the institutions of God's house, or serving with one consent.

Isaiah points to the times of speed, rapidity, and military in action, of nations in haste like the rushing of many waters—"mighty waters."

The angel told John the Revelator that "waters" in his symbolic prophecy signified "peoples," and "multitudes," "nations and tongues," (Revelation 17:15), and if this huge conflict did not embrace just such a polyglot agglutination in military array, then we fail in discerning the characteristics of more than thirty-three nations engaged.

Moreover, the Associated Press was inclined to adopt the terms used in this prophecy. Of the engagement at Verdun (pronounced "Verdoon"), the press eloquently describes:

"Hour after hour, day and night, the thunder of the big guns, in what is the greatest artillery duel in the history of the world, rolls in from around Verdun like the ponderous roaring of gigantic waves continually breaking on a rock-bound coast."

Again:

"On Wednesday the enemy gained a footing for less than an hour but they could not withstand the cyclonic rush with which the French counter-attacked. . . . Each time it was like an unusually gigantic wave had broken there on the cliff."

"And at evening time trouble." No cessation for night. Ceaselessly as the great guns poured out their angry fury, so did men pour out their indomitable will. Not for an instant did the roar diminish, nor for a second was the kindly veil of night left unrent by a fissure of vengeful fire. The speed with which the imperial Teuton army came ("rolled") to the gates of Paris, the mass formation in the attack, like the old Romans, "wave after wave" in "cyclonic rush," brings to mind Isaiah 17 most vividly, and impresses the fact that the enemy of civilization was chased, finally, as the chaff of the mountains before the wind.

In the thirty-fourth chapter of Isaiah is a more tragic portrayal, and we cite the attention to the first eight verses: the appeal and warning to the whole earth:

Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their hosts shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats,

with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.

The terms Bozrah and Idumea in verse 6, need not stagger us. Bozrah is a term, or name applied to more than one place. It is from the Hebrew, and signifies "fortification, restraining" (see Analytical Concordance), and is now most appropriately applied to military powers who have so strongly fortified their domain by impregnable (?) forts. (See also Smith's Bible Dictionary.) Idumea is also taken from the Hebrew, and was the name applied to those who dwelt in trenches—very appropriately applied to modern military organizations. But inspiration interprets the word in Doctrine and Covenants 1:16, as "the world." We will not be far astray in either application, for the same definition occurs in Isaiah 34:1.

A digest of the prophecy would bring out the chief points as follows: First, the fury of the Lord is upon all the armies of the nations. Second, The time is in "the end of the world," and synchronizes or agrees in time with the signs predicted by the Savior, as occurring before the second coming—"The heavens rolled together as a scroll," "and their hosts [stars] fall down as the leaf." (Mathew 24:29, 30.) Third, A conflict should be inaugurated, led by the chiefs of the nations, in which there would be great sacrifices. Fourth, Their land should be melted—soaked with blood. Beasts, in prophecy, are symbolic of kings, rulers, potentates. King and kingdom are correlative terms.

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king."—Daniel 8:20, 21.

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Daniel 7:23.

With this explanation, we would write, the unicorn or one horned beast—rhinoceros—is a one-man power, in whose hands, according to article 12, of imperial constitution, is lodged, legislative, judicial, and executive authority, above whom is no responsibility. The rams are kings; bullocks, bulls, and goats, being crown princes, and subalterns. Of course the world's great conflict, was "a king's war." Certainly all the potentates "came down to be with their armies," visiting the battle front, and their land was soaked with blood. (Verse 7.)

Miss Anna Laing, a graduate nurse of the Bridgeport (Connecticut) Hospital, contributes the following to the columns of *New York American*, 1914.

"I was in Liege (Belgium) when the great forts were bombarded (Liege and Namur), and Belgian officers took me to a house practically out of range of the shells that were being hurled at the city. As evening approached, I was permitted to go out and view the battlefield, but, my God! may mine eyes never behold such a scene again. The bodies of men and horses lay piled up everywhere, and the trenches were choked—filled to the top with them. The little hillocks over the battlefield had furrows washed by the blood of man. The ground was literally soaked with blood. Bushes were spattered with blood as high up as eight feet above the earth."

Reader, with the sentiments of arbitration and peace sent out from the pulpit, press, and forum, had you been gifted with prophecy six years ago, to foretell that thirty-three countries, including our own, would engage in such a war with weapons of such a type, and great armies unparalleled in the number of men engaged, confronting one another year

after year, a jury of *de lunatico inquirendo* would have set on your case, and the verdict would have been "an asylum."

(To be continued.)

Early Protestant Evangelization of the Society Islands

BY CLARA KELLOGG ELLIS.

The following excellent article was crowded out of the Society Island number for lack of space. We are glad to use it here as an evidence of the sister's sterling worth to the church.

For unnumbered centuries the beautiful little island of Tahiti lay under the tropic sun, unknown to the world and undisturbed by the tread of a white man's foot. Her own brown-skinned natives roamed the mountains, fished in the sea, waged their tribal wars, worshiped their graven images, all unnoticed and unchronicled by the scribes of the world's history.

Just when the island was first discovered by white men is not definitely known. Some have even thought that Magellan saw Tahiti in his famous trip around the world in 1521. The first definite date, however, of its discovery is placed at 1607 by De Queros, a daring Spanish explorer.

One hundred and sixty years passed before the natives were again disturbed by the pale faces, except, perhaps, for an occasional shipwrecked sailor. This time the dauntless explorer was in the person of Captain Wallace, from England, in the year 1767. However, in connection with the exploration of this group of islands, most fame has been attached to the name of Captain Cook who came two years later, having been sent out by the Royal Geographical Society of London to observe the transit of Venus, which was visible at Tahiti that year. Captain Cook later wrote an account of his voyages and explorations in the South Sea Islands, which was widely scattered and read in England.

In this way quite an interest was aroused concerning the inhabitants of the far away isles, until in the year 1796, eighteen missionaries were sent out from England to Tahiti under the auspices of the London Missionary Society. After a long, tedious voyage of six months by way of Cape Good Hope, they arrived at Tahiti to commence their labors among a nation of idol worshippers, who had never heard of the one true God. Whatever we may feel or think concerning the teachings, doctrines, or authority of these pioneer missionaries, we cannot help but respect and admire their bravery, zeal, and earnestness in their self-sacrificing efforts among this darkened people.

Islanders as Ideal Worshipers

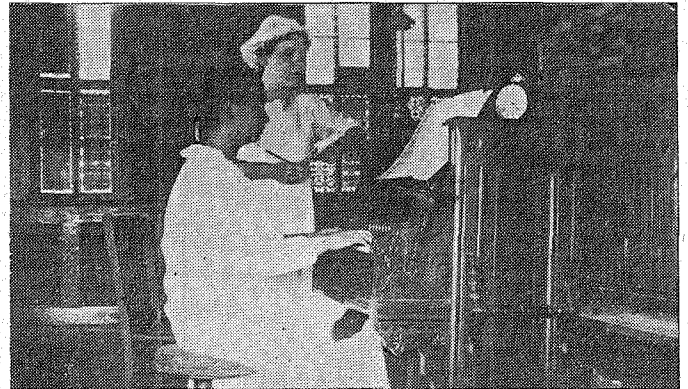
Let us take a look at the Tahitians as they were found by these London missionaries, that we may better appreciate the situation. At that period they were at the height of idol worship, accompanied by human sacrifices; tribal wars were common and numerous; immorality, polygamy, and infanticide prevailed among them; yet with it all, they were light-hearted, generous, lovable people.

It was such conditions that the early London missionaries met. They were, however, well received by the natives, the latter seeming glad to have the missionaries among them, not for the teaching or spiritual good it might be to them, but for the temporal benefit they were hoping it might be to them by way of acquiring instruments of war, knives, etc. One old native priest later said that the missionaries gave them plenty of parau (talk) and prayer, but very few knives and axes.

After sawing their own lumber, putting up a more or less comfortable house, and furnishing it with homemade furniture, the missionaries set about the most difficult task before them, that is, the learning of the language. We, who have learned the language with difficulty, with a Bible, Book of Mormon, Doctrine and Covenants, translated into Tahitian, and a Tahitian dictionary and grammar as aid, can well appreciate the enormity of the task confronting these pioneer workers, who had absolutely nothing in the way of printed matter to help, no alphabet, no spelling book, no grammar, no dictionary.

The fact that the Tahitians are remarkably loquacious and love to talk, was a distinct advantage to the missionaries. At the beginning of each week they would go separately, notebook and pencil in hand, among the natives, trying to learn the names of different objects through gestures and signs. At the end of the week they would meet and compare notes. It had been said that they were here five years before they understood the use of the word, *ahiri*, if. Thus it went on from week to week even into months and years. Finally, they were able to translate portions of the New Testament into Tahitian, and then they began teaching the natives of the one true God.

Many discouragements were met. They lost favor with the king and four missionaries were stripped and dragged in the river by the natives. Another cause of trouble was the frequent wars between the districts of Tahiti. At one time



Sister Ellis Teaching Music to a Native Pupil

they were forced to protect themselves by building a stockade from bread fruit trees around their house, and placing four brass cannon obtained from a wrecked ship, in the upper rooms. At about this time King Pomare died; he had been a savage king, it having been estimated that during his reign he had sacrificed over 2,000 victims to the gods. His successor seemed little better.

Finally, after eight years of nearly fruitless labor, a part of the missionaries decided to leave Tahiti. Shortly after, another fierce civil war broke out, during which the missionaries' home was destroyed and their printing type melted for bullets; all missionaries fled but two. But during these dark and troublous times, light was about to dawn; some were becoming interested in the readings from the New Testament, and even King Pomare II began to attend preaching services regularly. Later the conversion of the king himself marked the beginning of their success.

His conversion came about in this way. He decided to make a test of the gods. It had always been the custom, before eating a turtle or any other sacred animal to offer a portion of it to the gods. One day Pomare commanded that the usual offering should not be made, but all the turtle should

be set before him. The natives watched him eat the "unconsecrated" food with horror, expecting every moment that the king would suddenly die, or that the wrath of the gods would be poured out upon him in some other horrible way. No harm came to the king, and several, including the king, were converted to a belief in Jehovah and his Son, Jesus Christ; the missionaries who had fled, returned and from that time on their work was more or less successful.

While it is not our intention unduly to extol the efforts of these early Protestant missionaries, yet it is just that we should appreciate the work they did and the difficult conditions they met. It is to them that we must give credit for giving the Tahitian language an orthography and a printed form, for formulating the Tahitian-English grammar and for the stupendous task of translating the English Bible into Tahitian.

While we regret that not all have received the light of the restored gospel, yet when we recall the days of human sacrifice to a multiplicity of gods, we feel glad that they have been led to accept even a portion of the greater light.

The Law of Adoption

BY P. R. BURTON

We should be very thankful to be found worthy of being members of the family of God.

The matter before us this evening is very fitting for the Saints of these latter days, as few of us really understand the importance of being one of the adopted children of Jesus Christ, or the duty that rests on each of us as a part of the gospel family. Do we all realize that we were strangers and foreigners previous to our obedience to the doctrine of Christ? Such is the case. Perhaps the Apostle Paul gives us a better understanding of this law of adoption than any other writer. In writing this letter of admonition and encouragement to the Ephesian saints, gives them to understand that before their adoption they were strangers and foreigners. But that they were not to be lost altogether. For it was predestinated that the Gentile nations should hear the gospel of Christ, or the law of adoption, and by it we should become the children of Jesus Christ.

Paul in introducing the thought uses these words:

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and the faithful in Jesus Christ: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: [Notice now, please.] According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory who first trusted in Christ. In whom ye also trusted, after ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheri-

tance until the redemption of the purchased possession, unto the praise of his glory.—Ephesians 1: 1-14.

Paul wanted these Ephesians to understand fully that they were the children of Jesus Christ and had duties to perform. Are we not some of these same children? Do not the same duties rest on us? Yes, we are the same family.

The Civic Law of Adoption

How plain the gospel is! Paul had a wonderful gift of making his thoughts plain. Should we not follow after his pattern? Suppose I should desire to adopt a child from the "Home" at Lamoni: Here in Illinois there is a law governing the adoption of children. This law is definite and binding, both on the one being adopted and the adopter. When all points of the covenant have been complied with, this child becomes a part of my family, having the same rights and considerations that any other member of the family may have. This child takes upon himself my name and is to be really a part of my household. At my death he will come in for a share of my estate as his inheritance. This law of adoption gives him all of the rights and privileges.

Again this law places some responsibilities on him also. He must be subject to the laws governing the home; he must do well the work that is allotted to him as his share in the upkeep of our home. He must cheerfully accept the labor that falls to his lot and help build up the home. That in time he may have an inheritance in the same. Now let me ask. Can a child be adopted by any other method? No, there is no other way.

Again, my father was not a citizen of the United States. He liked the democratic laws of this country, and he wanted very much to become a citizen of it. Now there is a law governing the adoption of foreigners, and making of them citizens of the United States. In the covenant he made with the commonwealth of this country he agreed to keep the laws, to do his part in the paying of taxes (tithes), and in times when the honor and dignity of the land of his adoption was at stake he would shoulder arms and defend the same.

Then he in turn should have some blessings in the way of protection, a home, and the rights that belong to any citizen. But remember, friends, he must obey the law, the whole law, not a part of it. Suppose he had said to the judge: "I want to reserve the right to steal or to kill a man if I should take a notion; and I don't want to pay any taxes; or go to war to defend this country. And judge! I don't like the way you swear people into citizenship. You just let me dictate the covenant and I shall be pleased to become a citizen of your country."

The judge would have said: "Get out, we don't need you here." You all smile, I notice. Well, these are facts. Are they not? I am glad my father was not such a man, for he has been a staunch defender of the land of his adoption these many years.

Paul, Seeking Citizens for Christ's Kingdom

According to this predestinated plan Christ came to establish his kingdom among men, and adopted to himself children. (Or citizens. See fifth verse.) He brought with him the law of adoption, which he called the gospel, and he promised that everyone who would obey this gospel should have a place in his kingdom.

He called Paul by his Spirit and sent him out as a servant and an apostle to gather citizens for the kingdom of Christ. Paul took with him the word of truth, the gospel of salvation. (Verse 13.) It was to be the standard by which he was to measure men and women. If they did not and would not come up to this standard, they could have no part in this government or family of Jesus Christ. I often wonder why

some people desire to take away a part of this beautiful standard. Do you not know that to lower the standard is only to lower the value of men and women? I say let the law be in its fullness just as Christ intended, then it will be the power of God unto salvation.

Paul went down to Ephesus, and he found some people there who thought they were citizens of the kingdom. (Acts 19: 1-6.) But it seems they had been deceived. Was it not a fine thing Paul had with him the word of truth, the gospel of salvation, and by it he was able to measure the standard of those honest people, and convince them they had been deceived. These baptists at Ephesus were far different from the Baptists of to-day. They did not get offended when Paul told them they had been deceived and want to run him out of town. No, sir! When they had listened to the preaching of Paul and were convinced that the government of Christ was a good government, one in which they would have rights, and would have an inheritance with Christ himself, and be blessed with wisdom, knowledge, understanding, prophecy, and all the spiritual gifts, they expressed a desire to be adopted into the kingdom or family of Christ. Paul knew just what had to be done. For Christ the King had already set the example, by going himself down into the water and being born again in the River Jordan at the hands of John the Baptist.

Paul had the same experience at Damascus when he became a citizen of the kingdom, and he had been told there to go and teach this very same thing. So he knew just what to do to make these honest men citizens of Christ's kingdom. He took them down into the water and baptized them, and then he laid his hands on them and confirmed them citizens or children of the family of Christ, and he bestowed on them that Holy Spirit of promise by which the spirit of prophecy came to them and bore witness that Christ was the Lord. Think how remarkable that is. We are adopted into the family of Christ by the gospel of Christ. We become citizens of the kingdom of God by the laws of God. We become members of the household of faith by the covenant blood of Christ. This is plain, is it not?

Our Home Duties

It is very easy for us to look away back to the times of Paul and think how easy we could have done then. What about to-day, here, and now? Most of us are the adopted children of Christ, just like these Ephesians. We have become members of his family or church; and I say we have not come this far save it is by the covenant blood of Christ. What are we doing to make this family a success? What are we doing to build up the kingdom. Say, let us each one of us set a powerful mirror in front of us, one that is strong enough that we may look down into our very soul. Let us see each one ourselves as others see us. Am I doing my part?

Do you see these words written in big letters "IT IS WRITTEN"? Do they mean anything to me? Have I fully paid my taxes in the kingdom of God? Have I filed with our good Bishop my inventory? This great Government of the United States can not exist without an income. The taxes must be paid. In California the officers can sell the coat off a man's back to pay his taxes. And we think it a good law, for the Government must have the money, or it cannot exist. But not so the gentle law of Christ. How kind and good his laws are. You are the steward or keeper of the property, and he places you on your honor that you will not rob him of that which is rightfully his. See, he has perfect confidence in you and me. He trusts us to do our part in the upkeep of the family, and why should he not trust us? Are we not his children living in his house?

There may be some who will try to excuse themselves because we have so little to schedule. In that case would we stand condemned a thief before God for ten or fifteen cents?

Again a man will say: "I have much goods." Can he not afford it much better than the widow who washes by the day? What would you think of one of your children that would try and hide away part of the things that would add comfort and cheer to the home? Suppose your son would not render a true account of the money he earned at Brother Brown's, mowing his lawn? Suppose he would refuse to tell you anything about it at all, how would you feel? Still he is a child of your household and enjoys the comforts of the home. Let us ask ourselves, Are we standing in his shoes relative to our duty in the household of God, or the family of Jesus Christ? "It is written," pay your taxes.

Do I Go to Church?

Did you ever see a child that would refuse to play with other children and would sulk, make ugly faces, and pout, if he could not have his way about everything? Did you feel as if a little hickory oil applied would do some good? Did you ever notice how such a child could detract from the pleasure of the others? Are you such a child in God's kingdom? Do you stay away from church and sulk on your front porch, because you are offended at the branch officers?

Dear brother, dear sister, if you are in this class get out of it. No matter how you have been treated, hold up your head; be patient; meet your trials with a smile. I tell you it takes the best there is in a man to grin when he is hard hit. A boy smiling with a pair of black eyes and a bloody face, may not be pleasant to some people, but there is something mighty manly about it some way.

So if you don't like the way things are run, you had better come to church and help run them better. I tell you it's a pretty good thing to meet with your brothers and sisters often. The Lord said for us to meet together often. He knew we needed the cheer and comfort we would find in the company of one another. And then you see, when the family is all there the Lord can be there also at the head of the household. We should be there, for he might have something he wanted to tell us regarding our duties, and how could he tell us if we were not there?

I tell you we have a lot of things to think about in this latter-day work. We should be very thankful that the gospel of Christ found us worthy to be numbered with the family of Jesus Christ. And we should always come and eat at his table, where the sacrament of the Lord is served. It is our right, and we should in no wise neglect this important service, for it means life to us and life to our home, the church. How many Saints have died and branches have died because of their neglect along these lines!

Let us do the duty that falls to our lot and it may be said of us as Paul said of the faithful Ephesians:

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the buildings, fitly framed together groweth unto an holy temple in the Lord.—Ephesians 2: 19-21.

It has been estimated that the direct cost of the war was 186 billion dollars, and the indirect cost by loss of production 151 billion dollars, making a total of 337 billion dollars. This has greatly increased national debts on the part of all the participants. It is estimated that the national debt of Great Britain is now 45 per cent of her wealth; that of Russia, 63 per cent; of France, 55 per cent; of Germany, 58 per cent; of Italy, 50 per cent; and of Austria-Hungary, 96 per cent. Of the United States it is only a little over 10 per cent, but even this represents a tremendous burden.

OF GENERAL INTEREST

WORLD MEETING OF PROTESTANT CHURCHES

A call has been issued for the meeting at Geneva, August 12, 1920, of delegates from the commissions representing the different Protestant churches preparatory to the World Conference on the Faith and Order of the Church of Christ. This preliminary conference expects to be in session two weeks, and discuss where the world conference shall be held, as well as what subjects shall be discussed, what preparation shall be made for discussion, the basis of representation, and the executive direction of the preliminary arrangements. Not more than three delegates are to be presented and to be named by any commission. Personal expenses will be met by the delegates, and the commission and churches which they represent. General expenses, it will appear, are to be met by the American Episcopal Commission. This includes preliminary cablegrams, the hire of halls, committee rooms, printing, salary of clerks and interpreters. It is another sign of the times showing the appreciation of the need of greater unity, and appreciation of a return to the primitive Christian church. Robert H. Gardiner, secretary of commission states that nearly all of the invitations to churches throughout the world which accept the fact of the Incarnation to unite in arranging for a world conference have been sent out, and most of them have been accepted, the Church of Rome being the only one that has refused.

CHURCH UNITY IN INDIA

The *United Church Herald*, published in India, comes out strongly in favor of church unity and the episcopacy which has come down from the Christian church. Not an autocratic episcopacy, but a constitutional one with councils, synods, and general assemblies, to direct, advise, and help. It states that the divided church in India does not possess the problem that it does in the western countries, since the divisions mean nothing to the Hindus.

The Bishop of Madros states four conditions of unity:

1. The acceptance of Holy Scripture as the ultimate standard of doctrine.
2. The acceptance of the Nicene Creed.
3. The use of the two sacraments of baptism and Holy Communion in accordance with our Lord's command.
4. The acceptance of the historic episcopate.

To this program our most serious objection would probably be the latter. We recognize clearly the priesthood as established by God, and do not accept the episcopate as handed down through history, as it has long since lost its authority.

SOCIAL UNREST

Charles A. Miller, in *The Outlook* for January 7, has an excellent article on the reasons for the underlying unrest. He is, himself, a manufacturer, and he is a capitalist, and confesses that he was at a loss for sometime to understand the reasons for dissatisfaction. He could find many incidents of injustice, but not sufficient to justify the attitude taken. He finally finds the explanation in a statement of Herbert Hoover, to the effect that the impulse is a demand for a better division of wealth from industry. Starting from this point, Mr. Miller notes that the contest between capital and labor has been unfair, because capital can always wait, while labor cannot, not having an accumulation of old capital to fall back upon. If labor waits, it means starvation, not only for labor, but also for the children of labor.

Because of this fact, capitalists have secured labor at the

lowest possible price. They have also done so for the economic reason of competition, and they cannot afford to pay more than a growing wage, as otherwise they would necessarily go under.

A third reason is, that capital is as a rule, only vicariously represented by superintendents, managers, and officials. The real capitalists are not present at the meetings, hence the representatives of capital have felt it a duty to those who paid it to have to labor as small a part of the new wealth produced by them both as it could.

For these, and other reasons, labor has only received as much as was necessary to get the work done. If sometimes it has received a good wage providing luxury, it has been because of the small number competent to do the work, so it has been a competitive price and only what was necessary to get the work done.

In readjustment, the other extreme would be to pay to capital only that which is necessary to continue it in business, and develop it, and for all the rest to go to labor. If it go below that point, capital will withdraw, as it has in India. Still capital, must at is peril recognize the necessity and demands of labor, giving the greatest good to the greatest number, and producing stability and progress in industry.

With the increasing intelligence and solidarity of labor, the old advantages of capital are equalized, except only the power of pure inertia, the ability to wait.

This defines the limits of the industrial department. Mr. Miller concedes and urges that an adjustment is needed. The remedy must lie in the spirit of industry. He presents clearly the real difficulty of the problem in the following two paragraphs:

"The danger in this problem is greed—greed on both sides. There is the danger that capital, trusting in its legal rights and in its power to wait, will refuse to labor what labor ought to have. There is the opposite danger that labor will overestimate the share of the new wealth which it can take from capital and will ruin industry. The right of collective bargaining, the open shop, and all the other munitions of the labor war are, after all, but expressions of rights claimed on one side and attacked on the other because of greed on both sides. So fixed has this habit of greed become in this controversy that each party is proclaiming as a virtue the very thing which by unbiased eyes can be seen to be a vice. And so difficult is it to introduce a spirit of altruism where altruism is regarded as bad business that I should almost despair of the outcome if it were not for our experiences in the last five years."

Then he continues:

"For five years we learned the lesson of altruism. . . . And this it is which gives me hope in the present crisis. Only genuine unselfishness, enlightened altruism, will enable us sufficiently to see the point of view of the other man to bring ours into harmony with his. Only by the sacrifice of much to which we are accustomed can we hope to adjust production to new and inevitable conditions. This, unfortunately, we do not yet understand. The clouds will have to grow darker and yet more threatening before either side will realize that the time has come for self-sacrifice. When that time does come, I cannot doubt that the same clear-minded business sense that has enabled our capitalists to surmount every difficulty in our history will combine with the same lofty patriotism which the war disclosed, and bring about such a change in production that the interests of labor and the interests of capital shall both be taken care of with impartiality.

"At the same time, labor has much to learn if its purposes are to be accomplished without disaster to itself. Restriction of output, discouragement of initiative, indifference to the success of the enterprise—these and other outgrowths of the war between labor and capital must go, for the benefit of labor itself, when we have peace. That we shall have peace in the end I do not doubt, whether it be in this generation or not. When it comes, it will simply be the product of the most elementary rule of morality that we know."

HYMNS AND POEMS

PASTORAL

"Oh, My People, Heed My Warning"

(Given by the Spirit through Elder John L. Burger, at London, Ontario, October, 1919. Tune: "My Redeemer.")

Oh, my people, heed my warning,
For all power is in my hands,
And the powers of earth are shaken,
Troubled waters, trembling lands,
Wars, contentions, and commotions,
Scourges, famines, and distress;
'Tis the hour of God's dread judgment,
Caused by human wickedness.

Know ye not that time is hastening?
Can ye not discern my hand?
In that Israel soon shall gather
To their cov'nant promised land?
Israel soon shall hear my gospel;
Gentile times are near the close;
And the Lamanites shall blossom
As the lily and the rose.

Like a lion soon shall Jacob
'Mong the nations proudly tread
Suck the milk of Gentile kingdoms,
Filling them with fear and dread.
So their armies then shall gather
Thinking thus the spoil to gain,
And the city shall be rifled,
And the hosts of Israel slain.

Then from Zion the Deliv'rer,
Who was slain on Calvary,
Shall appear among his people
Leading them to victory.
Israel then shall hail her Master,
And shall hasten to obey;
And the fount for sin shall open
For the nation born that day.

See the temple in its beauty,
Built by consecrated hands;
And lost Israel with her prophets
As they come from foreign lands.
Soon amid the clouds of heaven
Joyous shouts of praise shall ring,
As the angel hosts of heaven
And the ransomed greet their King.

One of the many questions frequently discussed before the war as a problem of ever increasing interest, was the necessity for afforestation. New forests are needed, both for the sake of the wood, the primary consideration, and also to secure the indirect influence on the rainfall.

It is urged that a heavy forest keeps the air cool, both in the forest and above it, hence increases precipitation, while the protected ground and leaves hold the water, so that it sinks down instead of quickly running off.

The results of the war have made this a question of vital interest, since great forests have been destroyed, and the need of reforestation is keenly felt.

Hence it is no surprise to note the organization of a festival of trees in Italy, for the purpose of restoring first, the forests used in the war, and then extending it to other bare places.

A Pastor's Notes

The need for the gathering with conditions under our control looms large

I have just read your editorial, "Consecrated and able men," and I think it is splendid. I think that we agree on the fundamentals, in most things. I have recently advanced, I trust, along a certain line, regarding theater-going; it is that Saints must abandon them entirely. I have been many years coming to this point, and I know that my position is radical; but the standard must be high and much advanced, in order that the "mob" may not lose sight of it.

It is said that David Hume's mother said to him, on her day of death: "David, you have taken from me my hope in Christ; what do you give me in this day of death?" The young will ask of me the same question, concerning my denying them the right of the "show." And what shall I answer? I feel that many, many things can be given them, but it is a problem to know how many can be taken into the house of God. "There is the rub." What we seem to need is to have our family gathered into stakes, where we can have assembly halls, and without disturbing the "atmosphere" of church rooms, supply every need of the social instinct.

This gathering business is looming big as a crying need of the age. It is probable that, as with the baptisms for the dead in the river, God will permit things in scattered branches that he will not favor when we are gathered and able to provide halls for our social gatherings.

To-night, we introduced the lantern at the Sunday service. We have over forty slides (colored) on the life of Christ, and have also Brother Griffiths with us, who, doubtless, will speak on some of the scenes. This is young people's week. We have voted to make the last week of each month distinctly emphatic in the service of the young people.

No fears possess me here. There is chance for much improvement, but many testify that we have improved at least fifty per cent. There should be no effort on our part to minimize the awful opposition arrayed against us; we are certainly fighting the world, flesh, devil—and these three are one.

As a church we are far below the standard, in operation at least. It seems that we have had the age of learning the gospel, of preaching the gospel, and now it is the age of living by the gospel. The last war gave the acid test to the veneer of so-called Christianity, and there is none left—no veneer. Even a bishop of the Church of England is crying out that there is no morality in England. We know what this country is like.

From a District President

In some of the branches we have discovered some politics being resorted to in order to keep certain persons in office, it seems to be the idea that certain families were the only ones who could do the work, the result being that others have become discouraged and stay away, feeling that they are not needed. It has been our effort to get new material into the offices in the auxiliaries, and thus break up some of these little family circle monopolies. In most of the cases the changes are taken kindly.

We notice that a great many times factions in the branch have their origin in the Sunday school and Religio elections, so we have given special attention to these functions and believe we have prevented some at least. Thus far we have

been invited to preside at all the business sessions when present and have accepted, though always requiring the regular presiding officer to open the meeting, state the nature of the business, and get the approval of the body for his invitation for us to preside before taking the chair.

Our effort is to the end that every ordained man shall be made to feel that so long as he carries a commission from the church, that he is expected to give service in harmony with the calling indicated in his license. In the letter we sent out last month, among other questions was this: "What can we do to help you? In response to this we are receiving such replies as this: "You have done more to help me by answering questions pertaining to branch affairs than anyone I have worked under."—A branch president. "You have already helped us, all of the priesthood, by the timely instructions you have given us."—A deacon. "Since your visit here and the thought being impressed that the local priesthood are not especially called to preach, it has seemed to open up before me a broader field of opportunity, etc."—A teacher.

From our correspondence with these men we learn their mental as well as spiritual standing, their capacities and limitations, so we can be of greater help to them in finding for them the thing they can do and make good.

How to Talk to Children

An excellent discussion on an important subject. Everyone who has tried it, realizes the difficulty of holding the attention of children.

Of all things that man can do, the most blessedly fruitful is wise talking to children. This is the supreme art. No sculptor molds a statue so superb as a growing life. No artist has ever painted a picture that compares with a lovely character. The architect cannot rear a building, the poet cannot write an ode, the inventor cannot design a machine, that is worthy to stand for an instant beside the completed, living, loving, achieving product of wise teaching.

If this is true—and it is true with an emphasis that men are only beginning to feel—then no art is so well worth learning, so well worth the spending of time and the taking of pains, as the art of talking to children. And how little the art is studied! How much attention, even in the training of ministers and of secular teachers, is paid to the things that are to be taught, and how little is paid to the vitally important means of getting the things that are to be taught into the minds and lives of the boys and girls! How much weak, flabby and uninteresting talk is addressed to the poor innocents! But they have their happy and appropriate revenge. They do not listen to it, or pretend to!

I suppose the first of all faults in talking to children—as, indeed, is commonly recognized—is the fault of "talking down" to them. Why down? If we must all become as little children, if their characteristics are, on the whole the standard of the kingdom of heaven toward which we profess to be striving, why not talk *up* to them? Would not reverence be a more appropriate attitude than condescension?

Profound Respect the First Essential

The first essential for all successful talking to children, is a profound respect for them. We are to respect their purity, the keenness of their fresh, unspoiled minds. We are to value their good opinion, and count their love a very crown of glory. We are to enjoy them, to like to be with them, to love them dearly.

I have heard persons say, without at all realizing the depth of their confession, "I cannot seem to care for children. They tire me." And I have heard those same persons complaining

peevishly because children would not be influenced by them. Men and women of brilliant intellects are sometimes complete failures as talkers to children, just because they do not care for children; and the children, in about one fourth of a second, find it out! Not to care for children is not to care for the first essential entrance into the kingdom of heaven. One who does not care for *that* cannot talk helpfully about religious matters to children or anyone else.

The first essential, then, for talking to children, is to like the children. The second is to like to talk. If your tongue is stiff, if talking is awkward for you, if you shrink from it and do not leap toward the chance for it, then you will not get in touch with the children. *They* have no trouble in talking, and they cannot understand yours!

The cure for this very real difficulty is just talking. As Edward Everett Hale says in his advice to those that would become public speakers: "Make a speech whenever anyone is fool enough to ask you to." Lose no opportunity of talking to children. Talk to them at their play. Fling little bits of talk at them as you pass them on the street. Talk with them one by one and in groups. Watch yourself. Watch others that do it better than you. Learn from your failures. If the children draw away from you, if they are reserved in your presence, or, if they persist in showing you the worst side of their natures, the fault is not in them, nor is it in you if you really love them; it is in your manner, and manners can be changed. Be satisfied with a little improvement, however gradually it comes. Art is long, and this is the greatest of all arts.

Have Something You Want to Say

The third essential in talking to children is to have something you very much want to say. It must be something very definite; you must know exactly what it is, and you must be on fire with impatience to get it said. Is not that the way the children talk? The child is fairly bursting with his news or his thought. He quivers with eagerness to speak it. He cannot be repressed. If compelled first to raise his hand, that hand is waved excitedly. That is the way children talk to one another, and they will not respond to any other manner in you.

Here is a teacher without any clear-cut idea of the lesson to be taught, without any clearly discerned climax toward which the lesson is to be conducted, and without any ardor of longing to make a certain impression and produce a certain result. Can this vagueness, this indifference, attract the business-like children? Watch a girl rush in to her playmate's house. "Oh, Belle! Something's going to happen! Guess what!" Then compare it with the way you go at the teaching of the Sunday school lesson, and draw your own conclusions.

Know How You are Going to Say it

If the third essential for talking to children is to have something you very much want to say, the fourth essential is to know just how you are going to say it. To be sure, the children form no plan for their talk with one another; but here that talk ceases to be a model, for it is scrappy, interjectional, communicative, but not constructive. It is a whiff here and a whiff there, and in the meanwhile they are racing all over the house. Our Sunday-school talk with them must be something far higher and more difficult. The plan of it cannot be trusted to the inspiration of the moment.

The best talkers to children, those whose talk moves most easily and brightly and with the least apparent effort and premeditation, have meditated the most earnestly and carefully upon it beforehand, have perfected their plan and drilled themselves in all its details with a minuteness and an assiduity that would be the marvel of the poor teacher or even the average one. They leave nothing to "the inspiration of the moment." They know that moments have inspirations quite in proportion to the moments of thorough preparation that have

preceded them. Their seemingly off-hand remarks are thought out and led up to. They leave nothing to chance. No art leaves anything to chance.

This ardor of plans and preparation is what saves a man when he is called upon suddenly to talk to children entirely without preparation. I remember visiting a Sunday school once with Hezekiah Butterworth, and I shall not forget my trepidation when asked to speak to the children in the presence of that master of the art. But my long habit of planning talks to children came in play. Fumbling hastily and despairingly in my pockets for some object that might give me an idea, I hit upon two lead pencils. "What does the lead pencil do?" I asked myself. "It expresses something," I answered; and I had my talk. With my hand still in my pocket, I broke off the lead in one pencil so that it did not show at all, while the other was left well pointed. Then I stepped confidently before the children.

"What is this?" I wanted to know, holding up the maimed pencil. It was a pencil. They were sure it was. I had my doubts. What does a pencil do? It writes, they told me. So I took a piece of paper from my pocket and showed them that the little stick of wood could not write. Then I proposed that we ask the stick of wood itself. They agreed, and I began to hold a conversation with the pencil, placing it close to my ear to get its replies and pass them on to the children. The pencil's name, it appeared, was Mr. Brokenoff. He came from a Russian family. He was a lead pencil, but his lead was far down in the wood, where it did no good. But he wanted to know why the children were laughing at him. Some of them belonged to the Brokenoff family, too. I asked the children if they wanted him to explain. Of course they did. So the pencil in a faint little squeak that I had to interpret, told about the child that never said "Thank you," to human beings or to God; and the child who "knew it, but couldn't tell it," and the child that didn't answer when spoken to, and other children that may have had good thoughts and kind thoughts in them, but did not get them out on their tongues. The children admitted that all such folks belonged to the same family as poor Mr. Brokenoff.

Then I produced the sharpened pencil, and introduced him as Mr. Pointed. A similar dialogue was held with him, with more hopeful results. He belonged to the bright, happy family of those that speak out the gratitude and love and knowledge that are in their hearts. The children all wanted to belong to his family.

That simple little talk, to which the children listened with all their eyes, ears, and brains, I have since greatly amplified with the aid of a jackknife and other apparatus; but the essence of it came to me in that flash of suggestion as I felt in my pockets for something to talk about. I describe it as an illustration of the extemporaneous ability that is the result of long planning and practice, and that never, never comes otherwise.

I describe it also as an illustration of one or two essentials of effective talk to children about which I wish next to speak; and the first of these—the fifth of my list—is animation. I do not mean that nervous, Jack-in-the-box sprightliness which so many affect when they come before the long-suffering young people, but I mean the same sort of animation which the children themselves so abundantly exhibit—their faces shining with interest, their eyes sparkling, their hands gesturing, their minds alert. The children are themselves so much alive that they endow with life everything that they touch. You must be and do the same. If you give such a pencil talk as I have described, you must handle that pencil, not as if it were a bit of dead wood, but as if it were a tiny little man.

Picturesqueness

The sixth essential is akin to that, namely: picturesqueness. Talk concretely and not abstractly. Of course it helps wonderfully to have some object in your hands, if only a broken lead pencil; but what I mean just now is the translation of truth into life. For example, I did not make Mr. Brokenoff speak of "the lack of self-expression," or even of "a failure to manifest gratitude." He squeaked out, "There's a girl down there, and someone gave her a piece of candy yesterday, and she never said "Thank y' ma'am." Don't talk to the children about covetousness; talk about old Mr. Grind, who holds a dime so close to his eyes that it shuts out all the rest of the world; or, talk about Mr. Mean, who keeps the deacon waiting with the collection box while he hunts for the smallest coin in his purse.

A Bit of Fun.

From that same pencil illustration I deduce also my seventh essential, namely: a bit of fun. The life of the little talk was the pretended conversation with the pencils, the holding them close to my ear, the requests that they "speak just a little louder, if they can," then asking the children if *they* could hear. All children are fun-loving, and a little whiff of play or joke will wash down their minds a deal of wholesome truth. For example, I have one talk which I call "Jimmie's Shoes." It is a piece of moralizing—stiff moralizing—from beginning to end; but the children never suspect it, because with almost the first sentence I trot out two dirty little shoes—boy's shoes—with stuffed red stockings rising out of them as natural as life, and through all the talk they are performing their antics just as if the live Jimmie were in them—kicking, stamping, running away from school, loitering on errands, scuffling through the dust and mud, and the like, until, after suitable experiences, Jimmie's shoes begin to walk in the right way.

Such a bit of fun will carry any talk, however serious inherently, to a triumphantly successful conclusion. But what if—as some folks say—you "have no fun in you"? What if fun is not natural to you? Then change your nature! Just make a beginning at it, and see, to your delight, how the ability will grow. At first your fun will be elephantine, very likely; but in time it may become—well, even kittenish!

The eighth essential for talking to children, and the last I shall name is, that it must touch life in its eternal interests. Children are idealists. We are to be practical in our talk with them, but it must be a practicality that takes hold of heaven. Through all our fun must run the golden thread of an earnest purpose. All our planning must have one goal, and that is character.

"This one thing I do" is the secret of success in talking to children, as in everything else; and the one thing is soul-saving. To that one end Paul used many means, and so must we; but always in strict subordination to the one end. Many, when they set out to talk to children, make the talk itself the virtual end. It is too elaborate, it has too many points, it confuses with its chemicals and its drawings and its stories and its acrostics. No real impression is made, but merely a sort of rainbowish blur. A talk to children should be simple and clear, and brief enough to admit of repetition and emphasis. Every Sunday school lesson has one teaching which should be made to stand out like the Matterhorn. Don't make of it a perplexing mountain range.

Keep yourself out of sight.

And above all things, keep yourself out of sight! Talking to children is not a matter of talk, but of children; not a matter of showing off your own skill or tickling their fancy, but a matter of life or death, for time and eternity. It is, as I said at the beginning, the most serious and important work in

THE FORUM

Is the Church Becoming Worldly?

BY T. W. WILLIAMS

Some of the devoted and earnest members of the church are alarmed lest the church become worldly in its aims and purpose. They note the various changes taking place in the church with apprehension. They fear that worldly innovations and customs will be introduced into the church to the utter overthrow of the foundation principles on which the church is builded.

I do not share this fear. I believe that God has established the church for the last time; that it will not "be thrown down" or "given to another people." I am assured that God has more interest in the church than I can possibly have and that any tendency looking to the end anticipated by my brethren will be circumvented by him. I have faith in God; faith in his church; faith in the men whom he has selected to look after and care for the interests of the church.

We are not called to be hermits. God does not demand that we withdraw from the world. He does desire that we be not partakers of the *evil* of the world. He expects us to avail ourselves of every means and instrument which will assist us in our work. It is not required that we become so fanatical that we will refuse thus to avail ourselves simply because said instrument or means did not originate with the church.

Let it be borne in mind that a great many things which are now used by the church to further its work and worship originated with the world. The organ is a product of the world. The church had nothing to do with its invention. It has been used in saloons and theaters for centuries. It has kept time for the brothel and the show. Does it follow that we are getting worldly minded because we have taken this wonderful instrument of melody and made it a part of our church worship? The piano comes to us from the world—not the church. It has the same history as the organ. Shall we discard it lest we become worldly minded? The violin has been dubbed the "devil's charm" and not without reason. Its music has helped to fan the flame of lust, and unholy passion. It has lured unsophisticated youth to sin and destruction. It is altogether a product of the world and for centuries was excluded from all religious services. Are we becoming worldly minded because we have converted it into an instrument of the church? Are we really deceived when, under its spell, we feel, or think we feel, communion with God? It will take much more than apprehension to convince us of this.

Most of the hymns in our Hymnal and Zion's Praises are the product of men and women who were never affiliated with the church. Take such hymns as "Abide with me," "All hail the power of Jesus' name," "Am I a soldier of the cross," "Come thou fount of every blessing," "My faith looks up to thee," "My God how wonderful thou art," "Jesus lover of my soul," and a host of others which are constantly used in our services; all of them are the product of the world. Are we worldly minded when we use them?

If we are to discard everything which has emanated from the world we will be under the necessity of discontinuing our

church worship until such time as we have found (if it be possible to do so) satisfactory substitutes.

Are not some of our people straining a point here and allowing their fear and apprehension to warp their judgment? I think so. I am unalterably opposed to the use of any medium which will, in the remotest degree, intrude upon our devotional life, or weaken our spiritual purpose. I am in favor of taking advantage of every opportunity which will intensify this purpose, regardless of what use it may have been put to by the world.

We cannot altogether judge the present by the past. We cannot do so if we admit progression. If the church is moving forward it follows, of necessity, that we will occupy in new fields; that we will require added facilities to occupy therein. We can not hark back to the days of our fathers and cry, "What was good enough for father is good enough for me." This is the *sin* of sectarianism. Let us not become "worldly" and emulate them in this. We will not discard the essential things of our religion. We will improve upon our human makeshifts. The present must be tested in the light of the present and not with the light of the past. The light of the present embraces the light of the past with a plus. The Jews judged Jesus by their distorted concept of the law of Moses and hanged him to a tree in fanatical zeal lest some one would say something or do something in a different way from what their fathers had done. I venture the opinion that Jesus said and did many things for which there was no warrant or provision in the law of Moses.

Jesus was considered exceedingly "worldly" because he ate and drank with publicans and sinners. When he went out and plucked corn in the fields and ate it on the Sabbath day his act was unforgivable on the part of those who thought they understood the commandment, "Remember the Sabbath day to keep it holy."

Some may be "worldly" in refusing to go ahead. They may be "worldly" in hugging the shore. They may be "worldly" in standing still. They may be "worldly" in clinging to traditions. They may be "worldly" in being so blinded by their prejudices that they cannot recognize a good thing when it appears. It is an unfortunate situation when men become followers of the world in standing still and indulging in self-satisfaction and decry their neighbors who are going on to perfection.

Early last summer, I prepared the manuscript entitled, "Mission of the Religio." This appeared as an article in the "Arena" department of the *Autumn Leaves*. It was subsequently published in pamphlet form. Each district vice president of the Religio has received a copy. Several thousand copies have found their way into the homes of the Saints.

The article was prepared to meet the new conditions confronting the Religio department resulting from the action of the General Conference of the church. Necessarily, it did not follow the beaten track. It could not well do so. It covered a wide range. Several things were only briefly touched upon. We spoke in epigrams. The tersity of language left more to be desired.

It was apparent to the writer that there were divergent opinions within the church. The article was written with a view to focus the thought of the people on this most important subject. In this we have evidently succeeded. The great majority have indorsed our position; in some instances our position has been entirely misinterpreted. Some have written me expressing fear that "the bars are down." They think we are saying to the world "come in and occupy" and to the young of the church "go the limit." It seems needless to say that this was neither contemplated nor yet suggested. In order that the Saints may understand the scope and character and purpose of the work of the Religio Department I am presenting the following.

which man can engage, and, if it is successful, it is the most blessed and fruitful. May we be guided in it by the Spirit of Christ, who spake—to children as well as their elders—as never man spake!—From a leaflet by Amos R. Wells, published by the David C. Cook Publishing Company.

Paul, in his letter to Timothy, a young man just starting out in life pointed out that in the "last days" men would be "lovers of pleasure more than lovers of God." (1 Timothy 3: 4.) This prediction is being markedly fulfilled in our day, as witness the crowds of men and women, young, middle-aged, and even the aged who flock to the various places of amusement on the Lord's Day. Sunday is fast becoming a national holiday. The people are given over to festivities and frivolity and amusement. The moving picture shows and theaters are crowded to capacity. Sunday baseball draws record crowds. Sequestered resorts, of easy access by means of the automobile, find remunerative patronage.

It is estimated that forty-five thousand innocent girls are lured to the brothel every year in the United States through the public dance alone. The moving picture shows pander to sensation and sensualism. Many of the pictures are suggestive and vulgar. Some of them are vile. Such things appeal more readily to the eye than to the ear. Every kind of diversion and innovation is resorted to in order to enlist youthful support. The manufacture and use of the cigarette are alarmingly on the increase. So lax has the world become that otherwise wholesome recreation and clean social diversion has become perverted and it is almost impossible for a person with worthy purpose to find that expression which nature demands without being contaminated.

Church Moves On Behalf Of Her Young

Realizing the great danger to our young people in the indiscriminate and intemperate indulgence in pleasures of this kind the church is endeavoring to supply the wholesome recreation and social activities which, while allowing the greatest possible freedom will, at the same time, protect and shield our people from contamination with those worldly pleasures which draw them from the church, do irreparable harm to themselves, and necessarily mar the lives of others.

We are not doing this to ape the world, but to circumvent the world. We propose to remove every possible excuse for any member of the church resorting to the pleasures of the world. We do desire to conserve the pleasures of religion—the pleasures of good health—the pleasures of happy hearts and joyous spirits. We desire to assist our "aged" people to not forget the "gladsomeness of their youth" and to assist our young people so they will not prostitute their youth and thereby become "old before their time."

God Should Have First Place

I realize, as never before, the imperative necessity of every member of the church, both old and young, having a religious experience. Without such an experience the danger of "going wrong" entirely transcends the possibilities of "doing right." It is the sheet anchor of the child of God.

Above everything else we should love God first. We must sense our relationship with him. It is a grave mistake to decry a religious experience even though some of our religious contemporaries make it the alpha and omega of religion. A religious experience is the heritage of the child of God. Jesus said, "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." Again Paul referring to the religious experience of the disciples in olden days said, "Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." (Romans 8: 15, 16.)

Jesus very aptly portrays the divine and human relationship. A lawyer once asked him: "Master, which is the great commandment in the law?" Jesus made answer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first great com-

mandment, and the second is like unto it—thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matthew 22: 38-39.)

Every boy and girl, every young man and woman should, as early in life as possible, make these two commandments the governing principle of all action. The person who does this will not go far afield. In every human experience he will know how to proceed. Any act which quickens his appreciation for God and his work, which inspires reverence for and devotion to the institutions which God has designed for human uplift, a wise and proper use of those agencies and means which he has provided for the pleasures and happiness of mankind, is commendable. The impulse which inspires men to give themselves to conserve the glory of God and to bring a more abundant life to others is right altogether.

There is urgent and imperative need that the young people of our church sense and appreciate the divinity of this latter-day work. If they would succeed they must experience God in their lives. Without this experience they are not able to combat the evils of the world. The most urgent work before the Religio at the present time is to work for a great moral and spiritual revival among our young people. We should not cease our effort until assured that every possible member of the church can bear his or her testimony to a knowledge of God, the divinity of Jesus Christ, and the truthfulness of the gospel. They should be enabled to relate such an experience as will evidence the new birth and the reception of the Holy Ghost. *We will make a serious mistake if we run off on a tangent in other things and neglect this vital feature of our work.* Would it not be an excellent thing for each Religio local in the church to make this the aim for 1920?

Anything and everything which detracts from or retards the devotional character of our work should be eschewed. If recreational and social activities are going to lessen the attendance at the prayer meeting; if culture halls, gymnasiums, reading rooms, libraries, and tennis courts are going to reduce the interest in the other activities of the church then we do not want them. I wish to say positively and emphatically that there is nothing to show that these things, when properly administered and participated in, will produce this effect. They will, on the other hand, quicken the spiritual life, stimulate a more intensely devotional spirit, and inspire greater and more unselfish service for others. It is for this very reason that I am advocating the recreational and social activities.

Religio a Normal Experience

Many people hold to the theory that to be religious one must be abnormal; that he must deny himself expression of those desires and impulses which the Creator has endowed him with, and also that his spiritual standing rises or falls in the estimation of God just in proportion as he suppresses or expresses the same.

As a church we do not believe in total depravity. We do not believe that a baby's laugh is sacrilege to God. We do not hold that a boy's whistle even on Sunday is a sin. We have never yet gone to the extreme as to affirm that the only permissible and natural expression for children on the Lord's day is to visit the graveyard and read the verses on the tombstones. We do not believe that children who romp and play in the proper time and place are displeasing their Father in heaven.

Religion makes men normal: the absence of it makes them abnormal. The man who is normal is Godlike. It follows that religion will intensify the normal expression of those faculties of mind, passions and appetites of body, qualities

of heart and soul, which the Almighty has implanted in every human being. Religion gives poise and purpose to all of these. The object of religion is to direct rather than to suppress; to conserve instead of to dissipate.

It is a serious mistake to confine religion to devotional purposes. One should make his work conform to his religion. He should make his recreation conform to his religion. This is correspondingly true in all human activities. It is not irreligious to play. It is irreligious to play during devotional services. It is distinctly irreligious to deny to childhood its rightful expression.

Simply because the Holy Spirit is promised as an abiding comforter and compensation for Saints giving up the world it does not follow that every physical and social desire should be suppressed. We have to eat, wear clothes, build houses. It is not a sin to make the food palatable, toothsome, and even delectable. I do not consider it necessary in order to maintain our identity with God that we refuse to cook our food in the same way that the world does. Our clothing should be pleasing, comfortable, and attractive. It is not required that we adopt a garb which has no semblance to the fashions of the world. Sunbonnets and shirts that are not "biled" are not necessarily marks of religion.

Reverence for the House of God

As a people we do not have sufficient reverence for the house of God. We have held the sanctuary of God too cheaply. We have not fully sensed that a church duly dedicated to God becomes his dwelling place. Many, many times in the past my heart has been pained and my mind shocked when I have noted ribald, loud, and boisterous talk both before and after the services. We have, at times, allowed grotesque and unseemly presentations in our Christmas entertainments and socials to the extent that it left no place for reverence and devotion. I have attended business meetings where men and women have indulged in words and actions which were a desecration to the house of God. We must not permit anything to take place in our church houses upon which we can not heartily ask the blessing of God.

One of our leading young men has said, "More is lost by using the church for any and every purpose than is gained by the economy of so using it." This we concede. The auditorium where preaching and prayer were wont to be made should be given over largely, if not altogether, to this purpose. Every man and woman, every boy and girl, should, on entering, feel a reverence for the house of God. At a risk of being considered worldly, I will suggest that we can well emulate the Catholic membership in this respect.

We have been too lax in commending and demanding respect for God's house. Young people should not be permitted to sit in the rear of the church and whisper and giggle and laugh. We should not bring our children up with the idea that they are to run up and down through the aisles of the church during church service. It does not follow that the church house must be closed to those activities which conserve our religious purpose. When I said, "We summon your laughter, your mirth, your joyousness, your hopefulness, your lightheartedness, and your wit, to the service of the church" it was a call to bring all of these qualities under the divine influence. I said, "Come and dedicate all of these splendid youthful propensities to Jesus. A young man or woman who has really been "born again" will understand this. Religion does not make children unnatural or stifle their innocent propensities.

I would much prefer to have the walls of the church building echo and re-echo to the merry laughter of our young people engaged in innocent diversion, at the proper time, than to close the church house and have these same children "running the streets."

It would not be advisable to use the baptismal font for a swimming pool or bathing place. It would not be quite right to lower the Lord's supper to the level of a children's supper party. These are extremes not included in our purpose. Let us hope that the appointment of our church architect will obviate much of the difficulty in this line, at least in the new structures to be builded. The modern church is not built with an audience room and a vestibule. Again I run the risk of being called "worldly" and suggests that we could, with advantage, emulate some other churches in this respect. A church building can be erected so as to conserve the sanctity of the devotional room or rooms, and still provide for other activities. This may be done, not necessarily under one roof, but with a group of buildings suitable for the purpose. A church gymnasium, or library, or reading room, or music hall, should not be far removed from the main structure.

We must not go to the extreme and maintain that because these latter activities are not housed in the church proper that we therefore have license to forget God, even there. It is quite necessary that we maintain a high spiritual regard for every department of the church work.

Cheerful in our Warfare

The Lord speaking to the church some years since said: "Let the young men and the maidens cultivate the gift of music and of song; let not the middle-aged and the old forget the gladness of their youth, and let them aid and assist as far as their cares will permit; and remember that Saints should be *cheerful in their warfare that they may be joyous in their triumph.*" The Psalmist has said, "Happy is the people, whose God is the Lord." In this sense, "happiness and religion are synonymous." The more true religion I possess the more happy I become. Laughter, at the right time and place, is not sin. *Much laughter is sin.* The seeking of fun for fun's sake is not the mission of the Religio. We do summon the boys and girls as they are to the service of the church. We call for complete consecration of heart and soul and body. We do not ask them to become abnormal or to stifle innocent purpose or desire.

The person who seeks pleasure for mere pleasure's sake will not find it. The person who seeks pleasure for himself alone will be disappointed. One cannot have anything worth while unless he first give it away; and the more generous he is in the giving the more replete will be his own supply. All real pleasure is intensified to the extent that we share it with others. Happiness multiplies with diffusion; husband it and it dies.

There are pleasures which incite to passion, pleasures which dissipate energy, pleasures which poison and burn, which consume as with fire. These are to be avoided. There are pleasures which are to be cultivated, such as the pleasures of good books, the pleasure of good companions, the pleasure of wholesome recreation, social happiness, and congenial fellowship. True religion meets the demands of men in all of their activities. It gives poise and purpose to pleasure as well as to work.

I am told that Plato and Socrates taught that good is the first purpose, not pleasure or happiness. Granted! But in seeking good we realize the only real pleasure and happiness. Communion with God is the highest good. Young people should possess it. Possessing this communion, they may carry it into all of their activities.

It is not wise to hold children down on the theory that they should "be seen and not heard." Young people should not be impelled to form the opinion that religion is only for old people and dispeptics. The way to avoid this conclusion is for those of us who claim to have religion to cease being old and get rid of our dyspepsia. As Brother Burgess has said: "The man of God should not be one who seeks to save

his own little soul and so gets off on the top of the mountain where, from lack of bathing he surrounds himself with the odor of sanctity and claims purity because he is not in contact with his fellow man."

The only genuine and lasting pleasure comes from doing the things which are right. Right thinking leads to right doing. Right doing leads to right feeling, and this is true happiness. True joy is to be found in service; it is to be found in study; it is to be found in preserving one's body, in mental and physical diversion, in following the paths of the Lord.

The joy of youth is a wonderful thing. It is the very main-spring of life. And yet youth is serious. It has lofty purposes and high ideals. There is not so much abandonment here as with age. It presents a desire for serving and doing. Will we stifle this joy, and thereby deflect this purpose from the church? The religio says, *no!*

Abstain from the Very Appearance of Evil

Sin is the doing of anything which injures myself or my fellow man, or which profanes the name and prostitutes the gifts of God. Every wrongful act reacts on the doer. We cannot harm God. We cannot add to his goodness. We can, and should, conform to his purpose. Every command of God is instituted to conserve our welfare. When man sins he alienates himself from God. God loses nothing. Man is the loser. He creates a condition which fortifies God's help and blessing. Sin alienates men from God. Right doing brings us into his presence.

The law of God is not a divine fiat, having no relation to the intent of those who conform or the results which flows from the doing. We do not comply with the command of God simply because we recognize that it is the province of God to command and the duty of man to obey. Duty, *in this sense*, is not a part of the curriculum of God. Every divine law is the sequence of deliberate consideration on the part of God. He recognizes that certain actions cannot obtain unless the intent of the individual is bad and the effect is injurious and therein lies his restrictions.

Sincerity alone is not an infallible guide. Conscience is a creature of education. But the only thing on which God can work is a man's consciousness which embraces mind, heart, and soul. There is no place in the universe for an autocratic God, and still less place for an autocratic moral law. Actions are not right or wrong according to the mere dictum of God. They are right or wrong in the nature of things. We are asked to obey God for thereby we conserve the unity of the universe, and preserve the right and privilege of all.

Then let us not hark back to Puritanic standards. Denial and sacrifice have their place. There is enough of agony and pain and sadness in the world without our adding thereto. The purpose of the Religio is to displace the sadness, to dissipate the pain and agony and make good the angelic announcement, "Glory to God in the highest, on earth peace, good will to men." Suppression and coercion are hindrances rather than helps. Let us emulate God in our treatment of the young. We must show them the right way. We must lead them in the paths of peace, not by coercion and denial, nor by arbitrary harsh discipline, or autocratic domination, but by loving and helping them to find themselves. A child thus educated and trained will feel the urge of self discipline which eventuates in the greatest good.

Perfect Faith Casteth Out All Fear

Apprehension is abortive of faith. The man who trusts God has no fear for the future. A long face, a sour face, a sordid face, a face which registers anxiety and dejection is a sure sign of disconnection from God. Trial and disappointment and difficulty and even age sobers one, but in the midst

of all of our trials there is a supreme realization that God rules and governs, and this must banish worry and distrust. There is a vast difference between concern and worry.

Are we to be adjudged "worldly" because it is the purpose of the Religio to cultivate these faculties which make people happy instead of sad? Are we to be charged with apostasy if we seek to be cheerful in our warfare? Again let me say, "The Creator has placed the faculty for joy and mirth and happiness in the breasts of men. One may as well attempt to dam Niagara as to suppress the fountain of perpetual youth."

Children will play; they *should* play. Young men and women will find diversion and recreation; they should be permitted to do so. The middleaged must have respite from incessant work and service. The aged need those experiences which help them to forget their cares. Our work then is to establish a firm foundation of faith in God, couple this with a genuine religious experience and then proceed to dissipate the clouds, drive away care, abolish worry, and let the joy of living have perfect sway in body, mind, and soul.

Evil Effects of Worldly Amusements

You ask: "Where are worldly attractions leading men and women?" I answer, To the Devil! You will find all too many of our own young people in the procession. You have only to go to the towns and cities where the church is not taking supervision of the social and recreational activities of our membership to learn that it is not an uncommon thing for our young people to visit public dances, whist parties, and sometimes immoral and suggestive bathing resorts. It is because "worldly amusements" are drawing many of our people rapidly to the Devil, that the Religio is insistent in providing suitable and necessary recreational and social activities.

We are not dragging our people back into the chase for fun. We are not seeking to substitute gymnasiums for prayer meetings, or swimming pools for Sunday School. There is no desire to contrast these various activities. Nothing will take the place of the prayer meeting. Every physical and mental activity is secondary to the time of divine communion.

Some Objections Answered

Here is my answer to some of the strictures which have been placed upon our work.

We do not propose the letting up of any part of the devotional work of the church. We do not intend to lower the moral or spiritual standing of the church membership. We have no desire to lessen reverence, either for the church building, or for the institutions of the church.

When we suggest a gymnasium it does not follow that this is to be installed where the people assemble for prayer or preaching. When we suggest a bowling alley some of our people have a vision of a down town pool hall with foul tobacco smoke and an abundance of profanity. This is not contemplated. When we speak of the swimming pool some of the people see half naked girls and almost nude boys lounging on the sand together. It is an illusion. When we speak of the other sports they immediately "see" the young people all filing out of the church and off "for a good time." This is a fear, not a fact.

Each and all of these will be under the supervision of safe and sane Latter Day Saints. When conducted with a view to conserve the morals of the young and the honor and glory of God we will have no such results as depicted above.

Suppose we accord to the wishes of some, and cut out all recreation, and confine our activities to prayer meetings and study classes! What then? You will find many young men and women following after the ways of the world, not because they are innately bad, but because they are expressing

normal functions for which you have made no provisions. If the church does not care for this phase of work, the moral destruction of many of our young people must be laid at the door of the church.

How does this work out in practice? In some places, where the work has not been really understood, and where the young people have not had the right kind of a leader, they have gone off on the tangent and neglected the devotional work. I have one letter from a district president of a Religio where for an entire summer, they dismissed the study hour and confined their activities to rambles. He deplores the results! Certainly? Whose fault was it? The district president's fault or the local president's fault? The ramble was all right. Why did they not arrange so that sometime during that ramble, or at its close of it, the young people could gather together and, under the exhilaration resulting from the walk, study the lesson in the Quarterly. Why?

I found the very opposite results in two reunions which I attended this year. The young people were up at six o'clock in the morning ready for prayer meeting. Seventy-five per cent of the young people on the ground attended. The majority of these testified to a knowledge of the truthfulness of this work. At times, there was scarcely a dry eye in the assembly, which was held out in the open with the sky as the dome of our meeting house. These same young people never missed the regular services. They also vied with each other in washing dishes, waiting on the tables, and cleaning up the grounds, etc. Why did they do this? We entered with zest into their social and recreational work. We arranged the time and occasion for these things. They reciprocated. As one of the leading men of the church has written me: "When our young people have their time for recreation at our reunions the prayer services are improved." This will be the case when our church leaders enter into cooperation with our young people.

Brother Joseph Smith had a commendable "worldly" (?) habit. He used to pitch quoits at conferences and reunions! He was never above umpiring a game of ball even after he was too old to participate! We have no man in the church who has a greater capacity for real wit than Elbert A. Smith. I do not believe there is a more spiritual man in the church.

I will have more to say at a future time as to the character and scope of the work contemplated.

Unlearned : Despised

BY E. G. HAMMOND

In the matter of gaining knowledge you can overdo the thing, and it's the excess that damns."

[In the following article, the writer is apparently under some misapprehension as are possibly others, as we have published several letters in favor of unlearning, and against education. We have published, we believe, everything we have received giving that viewpoint. We heartily agree with him in the hope that the discussion will result in bringing us closer together and to a better understanding. We are not sure what he considers the real point at issue. Probably it is near the close of his article, that one can get too much of knowledge.—EDITORS.]

The HERALD has given much space to the question of education for some time, and it hardly can have escaped the attention of any that every view which finds utterance here comes from one side.

This cannot be because there are no different views, for every article bears a strong implication, and many make the

open assertion that among the Saints runs a pronounced current of opposite opinion.

If they who entertain different views could get some expression of their notions it might serve as a vent to relieve their feelings some, and it might make the issue a little more specific. Also, I can think it possible for them to make some suggestions that will be of value to anyone who is willing to come to just conclusions.

The Exact Point of Difference

When differences between citizens are examined in the law courts, it is the aim of the court to ascertain the exact point in dispute—the exact *point*. Then it often happens that there comes some zealous attorney with an array of fine evidence and argument, but all his fine things are excluded because they are not applicable, not sufficiently related to the point in issue.

Well if we could determine the exact objection that makes the difference among us, it seems likely that a lot of fine and beautiful argument, which in itself makes a very pleasant sound, might very well be eliminated, and the matter more readily determined, and the difference healed, in a possible modification of all views. But if we desire to heal the difference, we can make no progress by criticizing people for views they do not at all entertain.

No one, I believe, objects to people studying. Everyone, I think appreciates the word that saith, "Study all good books," etc., but it seems queer that every sermon that urges this scripture on our attention should so adroitly avoid the important qualifying clause that was spoken as a basis for these words.

Supplying emphasis to indicate the point, the entire sentence reads as follows:

"Call your solemn assembly as I have commanded you; and as *all have not faith*, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."—Doctrine and Covenants 22: 6.

It is not intended to imply by this that no one but the faithless has a right to study but to suggest that there are two ways to come to understanding; by faith and by study. And the reader may consider as we proceed which means has brought the greater light to the world.

So, while we agree that one may come to understanding, to *some* understanding, by studying books, we do not want it taught that they are the only ones that ever reach that exalted condition. In fact we think they who have made the highest flights have been little cumbered with books.

Learning Without Books

Again, it should not be thought that men cannot study who do not have books. Perhaps the most profound mental engagements ever known to men have been in "some sessions of sweet, silent thought," which were quite independent of any and all books.

I knew a young man who, on being urged to read many books, replied that he had some thoughts of his own he desired to think.

O. W. Holmes says: "There are times when every active mind feels itself above any and all books. When a man can *read*, his paroxysm of feeling is passing. When he can *read*, his thought has slackened its hold."

We condemn none for reading, but ask that we be not condemned for venturing a little independent meditation that does not get all its stimulus from the thoughts of other minds, pressed into books. John Baptist lived among the wild beasts in the wilderness, and had not many books, not even the scriptures, probably, and yet Jesus said there were not many greater.

If he were to come to some settlement of the Saints, clothed as he was, with camel's hair and a girdle, barefooted, bare-headed, etc., preaching as he did and everything as it was with him but his identity unknown, I wonder how many of the Saints would be willing to recognize him as one of their elders?

No one objects to our people being learned—under conditions. Perhaps most will agree that "to be learned is good, if they hearken to the word of the Lord." But in the use of this statement it should be remembered that it is only a splash, a spray thrown off from that deeper, major current of feeling, which found deep and groaning utterance in the scripture that saith;

"Oh the vainness, and frailties and foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves."—Book of Mormon, p. 109, vs. 58, 60.

Certainly no one should condemn a man merely because he is learned, and certainly God would not condemn a man for that. But the word says:

"The wise, and the learned, and they that are rich, who are *puffed up* because of their learning, and their wisdom and their riches: yea, they are they whom he despiseth."—Book of Mormon. p. 111.

Not Many Wise Chosen

It is true, not only that not many wise, and not many learned have been chosen of God, but that they have been despised and rejected, and held in contempt as a class, with a few exceptions.

Paul himself, who was a learned man, and one of the exceptions, said that the wisdom of this world was foolishness before God, and useless. He did not use it himself (1 Corinthians 1-17) although there was considerable demand for it among the Greeks, and he recommended that they who had it would forget it and become fools, as to the wisdom of this world. "For the Lord knoweth the thoughts of the wise that they are vain."

His mind resembled that of one who, within the last few years said that the thing we most needed in America was an "institution of unlearning."

One objection to too much worldly learning is, that the mind heavily charged with it is apt to approach every question on lines of the world's thought, when there are better lines. One said:

"We may be very dull folks. But we get a glimpse, now and then, of *spiritual* possibilities, where we, dull as we are . . . may sail in vast circles round the largest compass of earthly intelligence."

Tendency of Learning to Engender Pride

Another charge against learning is its overwhelmingly general tendency to make people proud. When Saints get it, if they develop the pride that so usually attends it, the first symptoms are apt to show a pronounced tendency to apologize for the doctrine of Jesus Christ, followed by strained efforts at twisting the scriptures so as to come into harmonious relations with the cultured, the erudite, the masters of the earth, the bullies of infidelity. They may try hard for a time to render devotion to both lines, but presently they rely on science more than revelation, and love the lofty more than the humble.

Think it not impossible for this class to be thick among us. Paul warned against them as though they were in the church, "oppositions of science . . . which some professing, have erred from the faith."

Isaiah makes an interesting reference to God as one who "frustrateth the tokens of liars, and maketh diviners mad; and

turneth wise men backward, and maketh their knowledge foolish." (Isaiah 44 25.)

Liars, diviners, wise men distinct in the points of attack, but all of one class in the tactics of their opposition.

The wise say they are not opposed, and that the science of to-day believes in God and the scriptures, when you understand.

The diviners say, "We are not opposed, either. We believe in God and in Jesus Christ. We are mediums—so was Jesus, the greatest medium ever."

Then cometh the liars, with the same charming suavity of manner to say,—"Well, it is *hardly* so." "Ye shall not *surely* die." . . . la, la . . . "I am the son of God," too, "Worship me"

Shakespeare certainly spoke with great accuracy when he said: "The prince of darkness is a gentleman."

It should help us to get proper bearings if we would reflect that when Isaiah spoke of the coming forth of this work, hundreds of years before, and of the words of those who had slumbered, he said, "The wise shall not read them, for they have rejected them.—Isaiah 29: 22.

God's Use of Unlettered Men

We should be careful of any tendency to become too proud to have the work represented by unlettered men, for it was certainly God's design that it should come forth, and be carried on and continued to the ends of the earth, and spoken before kings and rulers by the weak and the simple, and that the weak shall break the wise. (Doctrine and Covenants, p. 3.)

"Wherefore I have called upon the weak things of the world, those who are unlearned and despised." (Doctrine and Covenants p. 78.)

Let us not suppose that He chooses to start a work, and accomplish the most difficult parts with ignorant men, and then all of a sudden come to a point where he cannot proceed to consummation with the same class. He was talking of and rejecting the service of the wise when he said, as he committed it to the unlearned, "I am able to do mine own work." (Isaiah 29: 22.)

Its continuation and consummation seems to me very likely to be an example of the weak confounding the wise. (Doctrine and Covenants 324.)

The weak, the unlearned, the common man: this is the class of people that God has seemed always to love most; and if anyone feels ashamed of that class, or thinks them unworthy to bear the vessels of the Lord, let him go back to his mother's knee and learn the Lord's other prayer, saying:

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—Matthew 11: 27.

Really, God wants a part in our conflicts, and in our triumphs, too. But when Goliath meets Goliath the match is equal, and there is no need of God. When scholar meets scholar it is so.

But when Goliath meets a shepherd boy, and the scholar a fisherman, there is occasion for God to take a hand, that the meek one should not stand alone.

Pride is our sin. We cannot stand it to be different from the world, nor inferior to their elegance. We want our preachers to *look* like peachers, and there is beginning to be considerable demand that they have some attainments.

Cannot by Thinking Find Out God

But the knowledge we have above what the world has we did not attain. It came not at all by the attainment of any, but by the gift of God. You cannot by thinking find out God, nor by abundance of study, in books or out. What we have,

and all we have come to us as a message from the skies, and our chief duty is to transmit.

It would not have required much culture for the man who was in the city when the news came to run to the village and announce that the Germans had quit, the war was off, and ours the victory. And whoever had a son, or husband, or lover exposed to the danger of war's continuance would appreciate the news none the less for the annunciator's being a rustic from the hills, with his staff, who used poor grammar and wore queer clothes. It is the message we want, not the messenger.

It is so with God's message. And it may be necessary for him to send it in tolerably plain vessels, so that our hearts become engrossed, not with the messenger, but the message.

Our message will appeal to common people mostly. "The common people heard him gladly."

A common man can best be appealed to by one of his class who pretends to no attainments that could give root to feelings of any superiority. If the great majority of mortals belong to the common class, and the weak and unlearned are to carry the work before the kings and rulers, it looks like there is some reason to suppose that the bulk of the Lord's messengers will be of the common kind.

Overdoing Our Search for Knowledge

To be sure the desire for knowledge is a good and legitimate desire as the desire for food, and raiment, and riches, and love are good desires. But like as is the case with all these, so in the matter of gaining knowledge you can overdo the thing, and it's the excess that damns.

We should seek knowledge somewhat warily, therefore, reflecting that it is, perhaps, the most dangerous subject man ever meddled with, and that it was the tampering with this same subject that brought the original fall. Bacon very well says:

"The desire for power in excess caused angels to fall."

"The desire of knowledge in excess caused men to fall."

You can certainly get too much of it.

Recent years saw the advertisement of a book, the title of which was *Wander-Lust*. And that there can be such a thing as knowledge-lust I have no doubt at all. It seems fairly implied in *Doctrine and Covenants*, I think, in some statement to the effect that we should ask for proper information, of God, and not to consume it upon our lusts.

Wherefore it seems that we should develop no spell for the world's wisdom, and that, indeed, it is possible to overstress its real importance. Nevertheless we should be careful not to condemn any man merely because he has learning, for they have not all been condemned. Even if a brother should have learning and the affliction of pride that sometimes follows, we should give him time to outgrow his fault, even as we hope for time to outgrow and overcome our own countless, perhaps ranker faults. We should not condemn too readily, as we hope not too readily to be condemned. Then this disposition of indulgence will soon ripen into love, and they who can attain to that state will have no need that any should teach them how to behave towards each other—no, nor towards those who do not attain to it.

The Christian Science Monitor states International Commerce is estimated above 70 billion for the year just closing, against 60 billion for 1918, and 40 billion for the last year before the war. Doubtless high prices have much to do with the figures. England still leads, closely followed by the United States, each doing a business of close to 12 billion dollars. The report states that over 60 per cent of this represents exports.

THE STAFF

Edited by Arthur H. Mills, 1514 West Short St., Independence, Mo.

What Constitutes a High Degree of Talent?

The possession of real musical talent of a high order, which, in reality, the gift of genius, is a difficult matter to determine. Take for instance the musical child. Many people imagine that if a child can readily "carry a tune," or has a good sense of pitch, or "takes" readily to some instrument, thereby showing some particular facility upon it, or in some other way shows natural aptitude for some of the many branches of music, that therefore such a child is a real musical prodigy and as such should undoubtedly pursue a musical career. The world has been deprived of many a good merchant, or mechanic, or professional man, simply because the parents mistook the child for a musical wonder and forced his life work into musical lines.

As a matter of fact, while the ability to carry correctly a tune and maintain a correct pitch, or the natural aptitude of adaptation to some instrument or the voice, is necessary to the pursuit of any musical career, many a person possessing them may fall far short of being a genius or be able to ever rise above musical mediocrity. The ability to stand high in the musical profession, or to become a composer of eminent merit requires more than merely the talent of musical facility or dexterity. It requires gifts of a high order; a communion with the greater spirit of music, that keeps itself hidden from only the chosen few ordained to be its oracles.

It is hard to classify musical talents or gifts, for there are almost as many divisions of the classification as there are individuals. There is only possible a generalizing; a grouping into a few classes comprising the chief types.

There is the class who have talent for musical appreciation to whom nature has denied the talent for musical expression. Then there is the talent for simple expression of rudimentary musical forms. Next there comes the talent for expression of the higher forms of music, with perhaps the creative instinct manifesting itself in a feeble manner. Lastly, there comes the talent for high and intense appreciation and comprehension of music in its greater spiritual phases, and the ability to express that appreciation and comprehension in both the reproduction of the works of others and the creation of original works. This last is more than mere talent: it is genius. To such God has granted the powers of penetrating the higher mysteries of music; the right to hold communion with not only her visible forms but with the invisible and more spiritual forms as well; to become the high priests of musical service; and to enjoy the divine right of creating for the world its musical masterpieces.

So often is the mistake made in children of gauging them as musical geniuses or prodigies when they but possess simple elementary talent; sometimes of no mean order, but also sometimes of a very mediocre quality.

In analyzing the musical ability of a child one should go deeper than surface indications of a mere liking for music. The subtler qualities of musical appreciation should be thoroughly tested and one should penetrate deeply into the child's nature to see if the soul of music has residence therein. A few simple tests will sometimes satisfy one as to this. Very few children are without a strong and ardent love for music for itself alone. Almost invariably a child likes only the simplest and most direct treatment of a musical theme or melody, with no intricacy of harmony, what harmony there is clinging closely to the three fundamental chords of the scale and their corresponding minor equivalents. An accompaniment of simple thirds or sixths that a cultured musical adult would find too cloying in sweetness is eminently satisfactory to such a childish nature. But as the harmony becomes more complex the childish enjoyment wanes; and when counterpoint, with its interwoven melodies, is employed, the merely musical child finds repugnance and dislike for such music. When, however, a child is discovered who finds beauty

and interest in contrapuntal treatment, and real enjoyment in the intricacies of harmonic progression and resolution, and prefers them to a series of uninterrupted consonances, then one can begin searching for the other marks of the genius in embryo.

ARTHUR H. MILLS.

New Methods

Sister Audentia Anderson, of Omaha, Nebraska, one time active in the work of the choir movement and editor of The Staff, and who has evidently lost none of her interest in the progress of things musical in the church, sends us a very interesting article clipped from the *Omaha Bee* describing, as its title reads, "A novel way of teaching piano in the Lincoln, Nebraska, public schools." This novel method was then in process of demonstration at the Nebraska State Teachers Convention, held at Omaha.

According to the published account of this new method, it consists of giving to the children of Lincoln schools actual piano instruction, in which much of the work of study and practice was done away from the piano itself. Children of eight or nine years of age were taken in classes of about a dozen to the class and were taught the principles of note reading, accent, rhythm, tone production, and the other indispensable fundamentals of musical instruction in a novel and unique manner, appealing to the child mind and readily comprehended by such. In this way the children were enabled to grasp those too often elusive factors of initial musical training that are so important and upon which so much depends for the child's later welfare in the art. As for the pupil's contact with the keys of the piano itself, he was placed at a table upon which was a reproduction on cardboard of four octaves of the piano keyboard. Upon this the pupils "play" their exercises and pieces, according to the system of the method, confirming their work later on the keyboard of a real piano. In doing this "practicing" they are usually accompanied by some one playing the piece with them on an actual piano, or having it rendered on the phonograph. In this way little girls and boys of very tender age are trained to play some of the easier composition of Kuhlau, Bach and Schumann.

The Kinscalla method it is called, after the name of its originator, who is an instructor in the University School of Music at Lincoln, and who is very enthusiastic and optimistic as to its future. Miss Kinscalla has not only demonstrated her method before the state teachers convention at its last meeting in Omaha, but in the past summer she held two institutes in Lincoln to prepare teachers to conduct classes in her method in other localities. Teachers came from many states to attend this institute, and departed ready to pursue her method in their several stations.

It is, of course, not yet time to determine the degree of success or the permanence of value of the Kinscalla method, for like all methods it must win and maintain its place with mankind. In the brief description of a newspaper article not all can be given and not very much understood concerning it. It appears however, that the method is largely an adoption of new ways of teaching old principles. The description states that much care is given to such things as hand training, position, fingering, rhythm, tone production and quality, perception, etc. This is right. No method can succeed for long that departs from fundamental principles that have won their standing by the tests of time.

But what is the suggestion we should receive from the brief consideration given this new method? The recital of the various features and principles of this new method may be sufficiently interesting to "adorn a tale," but what can we glean from it worthy to "point a moral"?

It is this, and briefly put: All over the church we have choir leaders who are using the same time-worn methods in their work that have served for many years, and are in consequence securing the same meager results. These should strive to find new methods, newer and better ways of doing

things, that their work may increase in worth, beauty and efficiency.

Dictum sapienti sat est. A word to the wise is sufficient.
ARTHUR H. MILLS.

Orchestral Plans for Next General Conference

Brother Robert T. Cooper, director of the Liberty Orchestra, Independence stake, has evolved a plan for orchestral work at the coming general conference that is not only unique but is worthy of support and success.

The object Brother Cooper has in the promulgation of his plan is to provide an illustration of orchestral music for the conference; an exhibition of the value of orchestral music in the church; a working model of orchestral possibilities. In this his plan holds out not mere entertainment alone but an instructive object lesson, as well. If his project meets with success (and we hope it will) it should stimulate orchestral thought and conception throughout the church, and should present both ideas and ideals to orchestra workers.

Just a word as to the Liberty Orchestra. It is an organization of thirty-five musicians of the Independence stake, most of whom are giving their services in the various orchestras of the stake. We have watched this orchestra for some time and have seen it grow steadily in both balance and numbers, as well as in quality of attainment. It is filling a very useful mission in the Independence stake, which mission should grow in both scope and character with time.

Brother Cooper's plan and his published announcement, which will have appeared in both *HERALD* and *Ensign* by this time, has the sanction of the First Presidency as well as that of the officers of the general choir movement. It should commend itself heartily to all orchestral workers of the church, and we urge its serious consideration and wish its greatest success.

ARTHUR H. MILLS.

"Cultivate the Gifts of Music and of Song"

"The song of the righteous is a prayer unto me," saith the Lord, and we are told to "cultivate the gifts of music and of song." Do we fully comprehend what this means? To cultivate means to study and become acquainted with and proficient in the thing studied.

When we are singing in harmony and unity of spirit we know it is acceptable with God; and they that hear are blessed. When our heavenly Father gave this commandment to "cultivate the gifts of music and of song" he did not exempt any. He made mention of "the young men and the maidens", and said, "let not the middle aged and the old forget the gladness of their youth and let them assist so far as their cares will permit." I wonder if we as a people are striving to keep that commandment?

When we are singing harmoniously in our assemblies we feel the spirit of God floating over us and with united effort we are pouring forth praises to our heavenly Father; but if there is discord in our singing it causes confusion. God is not the author of confusion and our singing would then not be pleasing unto him. We have all experienced times when we have sat under the sound of voices of those who have cultivated "the gifts of music and of song," and could almost feel the presence of the angelic hosts joining us with their beautiful songs of praise.

This great gift of song only comes to us in its perfected state through study, qualifying ourselves to be of service to others.

We realize how music calms our fears, soothes our troubles, and gives us a foretaste of that celestial glory in which shall be "songs of everlasting joy." How much better our congregational singing would be if all understood music and how our voices would blend together, rising as one prayer unto God. We should indeed study to show ourselves approved and put forth our best efforts in song. As we are the chosen people of God we should never be satisfied with our present state

WOMAN'S AUXILIARY

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Latter-Day Motherhood

II. *The Maiden.*

"This girl I sing in naught uncommon,
And very far from angel, yet, I trow,
Her faults, her sweetnesses, are purely human;
Yet she's more lovable, as simple woman,
Than any one diviner that I know!

"Therefore I wish that she may safely keep
This womanhood, and change not, only grow
From maid to matron, youth to age may creep,
And in perennial blessedness still reap
On every hand of that which she doth sow!"

—D. M. Craik.

Daughter mine, you cannot know the feelings with which I am sending you out into this new school life of yours! I have sheltered you so long and so tenderly, close to my side, jealous of everything which would tend to separate you from me, guarding you with every power of my being, from every breath of harm or sin. Now you must be far from me—stand upon your own feet, face your own problems, carry your own heartaches! Oh, that they may be few, and not more grievous than will be for your own strengthening! You know, do you not? that God permits trials that purity and strength may become part of our natures, developed through struggle and triumph. He only asks that we do struggle, that we keep on trying, never give up, or be discouraged.

After all, it is the struggle that is the sign of nobility of soul. Only low natures are content to grovel. We read much of the "divine discontent"—the stirrings and aspirations which lead, by paths fair or rocky, the human soul towards its Great Source. One has said: "Achievement is the pursuit," and another puts it, "The battle is the victory!" One is never beaten so long as he still has the spirit to fight, even though momentarily overthrown. And it is this stanchness of soul, this determination to overcome which is developed

of efficiency but continue to study and improve our talents until that great day, "when the righteous shall be gathered out from among all nations and shall come to Zion singing, with songs of everlasting joy."

All children should be taught music in some form. It is just as essential as the education of the public schools. The very best music should be placed before them that they may develop a love for good music; and singing should be encouraged in their early childhood.

To more fully appreciate music we must understand it, and to my idea it is food for the soul. I have often wondered why we do not strive in this age of the world to develop our talents in the arts of music and song, as did ancient Israel. Did they have a greater inspiration or appreciation of the value of music than we?

Music and song are the language of the emotions. Many times our hearts have given expression through song. When we are called to pass through sickness and trial, and our faith does not waver in God, we find ourselves bursting forth in song: "Oh, for a faith that will not shrink." And again, in our prayer meetings, when we feel the outpouring of God's Holy Spirit, we break forth in praise, "The Spirit of God like a fire is burning."

Surely God was good to the human race when he gave to it the gifts of music and song.

Let us then all strive to cultivate these gifts. Not that we all must come to a high state of proficiency, but that we may all understand and appreciate music as it is written, that our songs may rise in unison to God, in praise and thanksgiving for his wonderful gifts to mankind.

ELK MILLS, MARYLAND.

MRS. IRA W. HUMES.

through vicissitudes. The trees which bear, through years, the brunt of heavy gales, are the ones whose timbers are stanch and true, trusted to serve well wherever placed. It is the slender trunk of the sheltered which is apt to snap under the first adverse strain.

Doctor Holland, in *Bitter Sweet*, reminds us "God seeks for virtue, and that it may live, it must resist!" Human souls are strongest which have met most and vanquished most. Temptations faced, difficulties overcome, trials patiently borne, mistakes and vanities put behind, faults bravely eradicated—one by one these experiences will bring to my girlie a strength of character, a clarity of vision, a sweetness of nature, and a nobility of purpose which will make her a blessing and an inspiration to those whose lives touch hers in passing.

I would be with you, dear girl, in your new life I would that I might share in the experiences which come to you; but I know that to be impossible, and not in accord with the purposes of nature. You will be the braver and better for learning to stand alone. My heart's yearning for you is that you may never lose sight of the beautiful ideals we have, in love, set up for you. They have shone brightly through your young girlhood. Many times they have been to you strength and guidance, when your way was not quite easy or quite clearly marked. The many little talks we have had together, when, with reverent hush, we have felt the thrill of God's blessing and approval as we sensed our contact and identity with all life, our oneness with humanity, our inevitable destiny towards Him, the Father of our spirits—these will continue to be towers of comfort and shelter for you, I am sure. You will go back, in memory, over those wonderful moments in your child life, when in reply to earnest questions, you received glimpses of the majesty of your being, the immortal nature of your soul, and the meanings of your life here upon earth. These memories, I pray, shall ever bless and strengthen you.

None of us can answer the age-old questions concerning the soul—its "whence" and its "whither." Of this we may be sure, however, our ultimate end shall be good. It is a movement of all mankind which we cannot resist, however much we may, for the moment, seem to be going downward or backward. Else the power of God's love is not supreme. The swirls and eddies of life, which seem to take us from our course or hinder our progress to the boundless freedom of God's great good, come to seem what in reality they are: brief, transitory and of the moment. By hard and severe experiences sometimes, we are being drawn to see that only that is permanent which is good. Only truth is eternal. Falsity and subterfuge may serve some fleeting moment, but sooner or later are laid low, their futility and impotence made manifest.

Perceiving these things, you, my daughter, will be extremely careful to weigh every thought and impulse before giving it outward expression. You will be putting everything and everybody that comes into your life, under the powerful microscope of this fine discrimination, and thus be able to sense quite accurately, the real natures of the things and people with whom you have to deal. I often think how safe our young people would be, if they could always peer under the mask of formality and veneer, and see everyone as he is seen by the Creator! That of course is impossible to us mortals, and perhaps a foolish wish, born of the desire to shield the innocent from the ungodly.

It is possible, however, for our young people to have such a high conception of worth, such a true perception of values, that they may be reasonably safe from many of the insidious attacks evil is making upon them to-day. Wrong too often comes disguised as right, evil as good, vulgarity as modesty. "What is the harm?" "Just this once," have been the downfall of many. Poor blinded creatures, who cannot see that the "harm" is in violated principle, "once only" being sufficient to shatter the beautiful vase or one smudge enough to destroy the whiteness of a soul. Scientists tell us that every single thought leaves an inerasable track upon a human brain. The record of every act is written, irrevocably, in the book of one's

personality, and, in reflex and transmitted influence, upon that of the far generations of the unborn! Isn't that enough to cause us all to ponder well our ways, and see that we line up with the laws of rectitude and right-living set forth by our Great Ensample?

So I am pleading, my daughter, that you will be enabled to walk with innocence and purity, the difficult pathway of youth. Be sure that you may do this, if you will keep in memory the things taught you from your childhood, the impressions you have received for good from many sources, and the urgings of your own spiritual nature.

"Be good, sweet maid, and let those who will be clever;
Do noble things, not dream them all day long!"

AUDENTIA ANDERSON.

Questions

How is the greatest strength of character gained? To what extent should a child be shielded from care? Responsibility? Disappointment? Temptation? Experience? How may young people be assisted in forming high ideals? To what extent should the serious question of human life and responsibility be discussed with a child? A youth? What is the value of the quiet talk and prayer?

Our Girls

Are we properly interested in our girls? Please note the adjective. If you don't, you are apt to reply, instantly, "Why, of course we are!" In spite of the indignant tone we notice, we again say, "Note the adjective?"

What is proper interest? Evidently it involves some things beside the verbal championing. Christ said, "If ye love me, ye will keep my commandments." He seemed to recognize the fact that love requires more than words for proof. Is it not so with our interest in things?

We have known of branches where it was almost impossible to get a woman of the desired mental and spiritual caliber to act as monitor for a group of girls. "Let some one else do it" was the response with which most of them met this serious demand. And "some one else" hadn't the time; and "some one else" couldn't give up other activities; and "some one else" preferred other work, etc. And yet, not one of these women, if asked the question "Are you interested in our girls?" but would indignantly say, "Of course I am!"

If the effort to convert souls is worthy the serious consideration our church gives to it, if it is true that in our young lie the hopes of Zion's redemption, if it is true that the members of this church are devotedly consecrated to the work of saving souls and demonstrating to the world the truth of the latter day message, what greater branch of that work could be taken up, in what line could we be justified in throwing greater zeal and enthusiastic support than that which involves the proper guidance, the proper teaching, the proper enlisting for the cause of Christ, of the young of our church? Christ said to Peter, "Feed my lambs." Shall we let them go unnurtured?

Accompanying is the little folder the leader of the Oriole work sent out to the various reunions? How did you receive it? How did you act upon it? Have your young girls benefited by your efforts? To what extent? Are you finding them lined up, a loyal, active, unit, consecrated to the good of their branch? If not, why not? A. A.

Orioles

"Grow as the trees grow,
Your head straight to the sky,
Your roots holding fast where they lie
In the richness below."

Girls like to work—and play together, and that is the reason the Oriole girls accomplish so much and have such good times.

How old are you? If you are between eleven and fifteen, you should join the Orioles.

LETTERS

God the Owner of All Things

Fourth of a series of letters to the Saints of the Lamoni Stake, by the stake bishopric.

Dear Saint: We have learned from our last letter that God's way of bringing equality was by making every man a steward.

This means that God is the owner of all things. In proof of this we submit the following revelations:

Ownership—God Owns Everything

1. *Time:* God set apart certain of our time for rest and also for work. This recognizes the fact that all time is God's.

2. *Silver and Gold:* "The silver is mine and the gold is mine, saith the Lord."—Haggai 2: 8.

3. *All Living Creatures:* "For every beast of the forest is mine, and the cattle on a thousand hills . . . all the fowls of the mountains; and the wild beasts of the fields are mine . . . the world is mine and the fullness thereof."—Psalm 50: 10-12.

4. *Souls:* "Behold, all souls are mine."—Ezekiel 18: 4.

5. *Bodies and Spirits:* "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."—I Corinthians 6: 20.

6. *Land:* "The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me."—Leviticus 25: 23.

7. *All Things in Heaven and Earth:* "I, the Lord, stretched out the heavens and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine."—Doctrine and Covenants 101: 2.

"Behold, all these properties are mine."—Doctrine and Covenants 101: 10.

"It must needs be that the riches of the earth are mine to give."—Doctrine and Covenants 38: 9.

"Let not any man among you say that it is his own."—Doctrine and Covenants 101: 12.

These texts prove beyond a controversy that ownership of everything resides in God.

While under the enlightening influence of the Holy Ghost, the Saints understood who was the real owner. We find the record reads as follows:

"Neither said any of them that aught of the things which he possessed was his own."—Acts 4: 32.

Why? To keep in step with progress of the church and with the other girls, and to help others more efficiently.

Organize a Circle. It takes only five girls and a monitor to form a circle.

Do you need help? Ask the district organizer to help you in organizing your circle.

Can you earn a dime? That will pay your fee for this year.

Oriole Book.—Contains the necessary information for organizing and developing the Oriole work, also the song which every Oriole should know. (Price 20 cents.)

Uniforms.—The uniforms are made of khaki, a serviceable, inexpensive cloth, recognized as best for outing costumes.

Embroidery Thread 3 cents
Orange and black for embroidering the symbols on the uniform.

Other supplies:

Beads in six colors, each indicating a particular group of points in the Oriole work 1 cent

Oriole Pin. Sterling silver back with safety clasp. Face of pin enameled in orange and black. 70 cents

GRACE THOMPSON,

LAMONI, IOWA.

General Director of Orioles.

"What we are is God's gift to us.

What we make of ourselves is our gift to God."

www.LatterDayTruth.org

What then is our relationship to things and values?

What has God committed to us?

Nowhere does he say that we "own" anything.

He has time after time stated that he has given the land unto us to possess it.

Possession without ownership makes us stewards.

In our next letter we shall discuss stewardship more fully.

A Remarkable Dream and Vision

One of the brethren well known to many in the church furnishes the following for publication in the "Herald."—Editors.

About four years ago this month, in a dream the late President Joseph Smith appeared to me as a man dressed in working clothes, with black beard, and upright as he was in the vigor of his manhood, when I first saw him as a boy. He appeared as one who was going to work, and who had business to attend to. He greeted me and shook hands, and I remarked, "Brother Joseph, it looks as though you were working some over there."

He replied, "We are. We have no time for foolishness. The hastening time is upon us. You are not working half fast enough on this side." Then he said, "You should hasten the work to victory." And as he turned to leave he looked back and said, "Did you write down the vision you had twelve years ago?"

I told him, "No."

I was very much surprised at his asking this question, for I did not know that he knew anything about my having had such a dream or vision. I had never stated it publicly, nor had I ever told it to him.

The vision that I had twelve years prior to that time, which would be sixteen years ago this February, was as follows:

After returning home from a session of the joint convention of the Sunday School and Religio in Lamoni, I was thinking seriously of the church, wondering what would be the outcome of the work. That night in dream I saw a very beautiful building. The personage who seemed to be with me took me in the building. There I saw Joseph Smith, lying in state in a coffin. At the head of the coffin stood Frederick M. Smith. The personage who was with me said: "Frederick M. Smith will now have to take charge, and undertake the leadership of the church."

Immediately the church took on a new activity. Frederick M. Smith went out and sent out among the branches and districts of the church, and insisted upon a higher standard for the priesthood. The first work appeared to be one of cleansing the church. Those of the priesthood who would not come to this higher standard were released.

The priesthood took on new energy. Many young men were called and placed in positions of responsibility. I saw the work then pushed energetically under President Smith's direction, preparation being made for the establishment of Zion. Young women as well as young men turned to the work of the church. But before they undertook the same they went through a preparatory work, being then sent out. The work continued in preparation for Zion, the church making ready for the coming of our Lord and Savior.

I felt impressed at the time that Frederick M. Smith would do this work; and as it appeared to me he would continue till the coming of the Lord.

I again saw the beautiful building that appeared to me in the first part of my dream. The Saints were gathering, and attempting to enter the building. While some entered, others walked up as though they were about to enter, and then seemed to be suddenly stopped, turning around and walking away.

I was rather surprised at this, and asked my guide what it meant. He replied, "None but the pure in heart can pass the threshold. Those who are purified as though by fire can pass over with safety; but those who have not cleansed their garments and washed them with the blood of the Lamb, those who have not kept their garments free from the blood

of this generation, those who are not pure in heart, cannot pass over, as this place of entrance is to such as a consuming fire."

All those who tried and were permitted to enter were very fair, being clothed in white robes, pure as the lilies.

I was very vividly impressed with the necessity of cleanliness and preparation for the reward of the faithful.

I was made very happy in the experience. It has remained with me, vividly pictured as when presented. And I have many times in recalling it been strengthened. Especially in times of stress as these have come to the church I have been stayed and hopeful of the final outcome.

I have lived to see a part of the vision fulfilled. Whether I shall live to see its complete fulfillment I do not know. But this much I do know, the vision is of God and I have hope of its final and complete fulfillment.

From the Massachusetts District

A couple of the branches in the Massachusetts District have been doing some financial "stunts" recently. Boston has paid off the mortgage on its church. The money to liquidate the indebtedness was raised practically in an afternoon.

The Providence Branch planned to raise \$1,000 Christmas offering this year. The branch has a scattered membership of around 300, with an average attendance of 65. A thousand dollars was an ambitious program, and many thought it could not be reached as there are no wealthy members to give several hundred dollars casually and repeatedly. When the "bankbreaking" took place, lo and behold! it was found they had over \$1,200! One class of boys raised over \$300.

Brother A. B. Phillips found it necessary to again call upon the Providence Branch to prepare the baptistry for additional baptisms. He sowed the seed years ago and some of it fell on good ground and it has not been lost.

We held our first of the four winter institutes at Attleboro, and I believe it was the opinion of all that it was a successful gathering. We have a number of specialists here who are well qualified by special training for the work.

The Attleboro choir and members of it added additional prestige to their branch by the way the song service was conducted. We are also fortunate in having a live district chorister, Herbert Johnson holding the position. He is in charge of the Providence choir. We have some talented musicians here. Dutte Halls is a young violinist who can make you feel wonderful things when he plays. I hope your Boston correspondent will tell you about "their" violinist.

Sincerely,

C. EDWARD MILLER.

When Buying Moving Picture Machines—

Before any branch or district buys a moving picture machine, an investigation should be made as to the kind of a machine required. Many of the advertisements of "safety" machines are misleading. I doubt if there is a single State in the country which will allow *any make of machine* to be used in a church or hall without a specially built safety booth large enough to enclose the machine and operator, if the regular standard film is used. This celluloid film is highly inflammable and subject to an explosion when not properly handled, hence the safeguards demanded by the fire laws of the States.

The United Projector and Film Company of Buffalo, New York, handle a machine which uses noninflammable films only. The standard theater, Government, etc., films cannot be used on this machine, consequently films of this character must be rented from this concern. No booth is required where the non-inflammable film is used. There are a great many subjects, handled by this concern, but there is no free service, as can be obtained by using the theater style of machine.

Don't buy a moving picture machine of the standard kind using the standard films and expect to use it in the church or hall without booth and wiring approved by the fire marshal.

For further information on this subject consult the Graphic Arts Bureau, Albert Knowlton, secretary, 622 South Crysler Street, Independence, Missouri.

C. EDWARD MILLER.

PROVIDENCE, RHODE ISLAND, 742 Broad Street.

More Loyalty to the Church

One of the patriarchs writes: "I firmly believe we want more loyalty to the church, and confidence in each other. It makes me feel bad to find men in the ministry holding responsible positions fault-finding and sowing seeds of contention among the ministry and members. We should unite our strength to fight those outside the church, and that will keep us busy and prayerful."

News from Switzerland

Things are looking much better now. The silver lining is appearing. I paid 450 francs rent in advance for three months on the hall. Brother Halb and I signed a lease which runs for one year. The landlord is doing some special plumbing, putting a new sink in the place and also tacking onto the gas, building a coal and wood bin, putting up a new partition to hide certain exposed water pipe drains, redecorating the entire place, and last, but not least, will permit us to use a beautiful oil painting of Christ being carried from the cross, about four by five feet, with a hand carved mahogany frame. I am certainly delighted with the place and so is Brother Halb, and he is glad we have it now. I hope I will be able to find a place as pretty and clean at Jerusalem. We will hold our opening service one week from Sunday.

I rented the apartment at 13 Petergasse and have moved into the front room. We put in the last day of the old year by renovating this room and if any bedbugs can live in it after the present fumigation, I am willing to resign from it. I believe we will be contented here now because we know we cannot find anything better.

As soon as the lettering is completed on our hall (or as they call it in German "a Laden") I will take a picture of it and send it on to you. I will inclose a beautiful view of the Rhine River showing the second bridge taken from the Klein (little) Basel side and showing many of the buildings on the Gross (big) Basel side. If it ever lets up raining I will try and take some good pictures of the mountains and will send some prints on to you.

We have had no real cold weather since coming here. The temperature to-day is about 45 degrees, but it rains some every day—regular Jerusalem weather. Your brother of like faith,

HARRY PASSMAN.

BASEL, SWITZERLAND, Petergasse 13.

Christmas Offering

The following items will be the last given mention in this manner—except unusual instances—till we print the tabulated list to show comparative results. The chief element of the success attained by the schools throughout the church has been work—hard but interesting and profitable work. Without joyous and persistent effort, the best possible schemes fail.

At the time this is written the Presiding Bishopric have received about \$68,000 exclusive of Canada, which is totaling about the same as this time last year, for we then had \$70,000 with Canada's offering. On account of the high rate of exchange Canadian Saints are remitting to their bishop's agents, but their totals will be counted just the same.

Chelsea, Kansas City, has raised \$421.

Bevier, Missouri, in spite of the coal strike which seriously affected the Saints, raised \$374.57.

Pike Lake, Saskatchewan, with 37 enrollment, raised \$92.50.

Middletown, Ohio, with 76 members, including home department and cradle roll, raised \$526.19.

Tulare, California, enrollment 62, sent in \$528.50.

Mitchell, Ontario, enrollment 20, remitted \$800.

Pontiac, Michigan, with 70 members, raised \$276.94.

Moundsville, West Virginia, sent in \$34.96.

Saint Clair, Michigan, with 75 members, raised \$250.

Pasco, Washington, sent in \$27.

Moorhead, Iowa, with an enrollment of 86, raised \$512.92.

Myrtle Point, Oregon, 43, raised \$111.37.

Sharon, Pennsylvania, has 42 members, and remitted \$301.40.

Davidson, Oklahoma, 25 members, raised \$78.50.

Fort Scott, Kansas, 49 members, 12 in cradle roll, and 4 in the home department, raised \$278.71.

Cedar Rapids, Iowa, with 7 members, raised \$72.32 and expect to do better next year.

Dunn Center, North Dakota, evidently a small school, sent in \$215.54.

Biglers Grove, Iowa, with 51 members, remitted \$200.

Wiley, Colorado, 49 in main school, 10 home department members, and 11 cradle roll, \$507.50. They bought three pigs with Christmas offering money and one donated, the four of them netting \$58.60. A box supper netted \$146.75.

Hilo, Hawaii, sent in \$201.10.

Honolulu Branch sent in a nice offering of \$400.

From Jerusalem

(Excerpts from a letter by Brother Aziz Elias, of Jerusalem, Palestine, to Brother and Sister H. A. Koehler.)

I have thought of you many times. While I was in the Turkish army I had a very hard time. I had to go through many trials, and not only myself, but all who served. I met many of the school boys in the army, and we passed many pleasant hours talking about the good times we had before the war.

Brother Solomon's family is very well at present. Sister Olinda is working in the government office as clerk, and Brother Aziz Solomon is working as driver of a motor truck. I am working as storekeeper in Kantora, and have signed for three months.

Sister Jenkins is still in Jerusalem awaiting a ship from Port Said direct to New York.

Mordecai died last September. We were all so sorry. I can tell you he was one fine young man. During the war he helped Sister Jenkins very much.

We are enjoying good times in Kantora at present. Meetings are being held in the Y. M. C. A. hall. The preacher is the son of an English lord, and gives very good sermons.

(Note. Mordecai Simcha was one of the most interesting young men of the school. He was a good friend to us all, and had entertained us in his home. He was the son of a well-to-do Kosher rabbi, and the family visited us at the mission house.)

PENSACOLA, FLORIDA, January 14, 1920.

Dear Brethren of the Presidency: Your call to the missionaries to meet, March 22 meets my hearty approval. If all will attend and you keep on as you have been doing you will yet have a ministry who will be wise in the things of the kingdom of God, who in their work can instruct others to be diligent in their calling, and all who will may learn what it is to labor with an eye single to the glory of God. God speed you on. The Lord willing I will meet you the 22d.

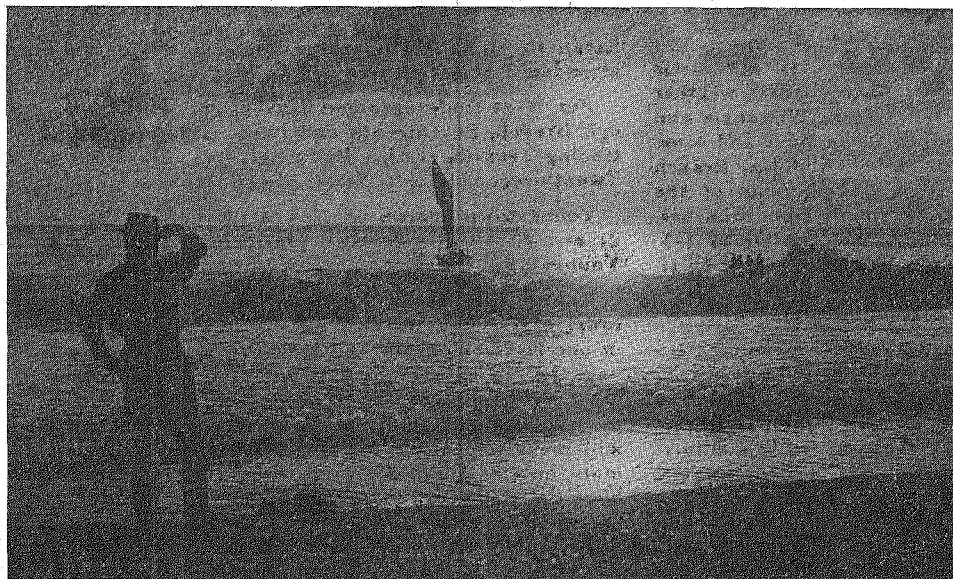
M. M. TUREN.

LYNDHURST, GLOUCESTER, ENGLAND, December 3, 1919.

Editors Herald: A few lines to let you know we are still endeavoring to represent the church in this city. We have reason to be very thankful to our heavenly Father for having spared all our brethren here who were called upon to serve their country in the army. All five of them have been in France, one having been gassed while in the trenches, others having miraculous escapes from death. God surely remembered his promise to us, given in the early days of the war.

We had a social on the 26th instant, which proved highly

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"John
On the Isle of
Takapoto."

Elder John W. Rushton
on an island of the Tuamotuan Archipelago—Society Islands.

successful. The children came in for a good time, "Santa Claus" being in evidence with the usual good things on the Christmas tree, much to their delight.

Sometime ago the photographer saw our brethren together in their khaki. The outcome was that each was presented with a framed group during the social. Our branch president, E. J. Trapp, with fitting remarks made the presentations.

The people here are beginning to understand more clearly our position as a church and not a few are interested. Our meetings are well attended; the Saints generally are alive to their responsibilities. The prospects for 1920 are favorable.

We hope to write more frequently in response to the invitation sent out to the young people.

Wishing you every joy and happiness in the New Year,
Your brother in the faith,

A. T. TRAPP.

A SMILE OR TWO

The Doctrine of Election. Our readers are undoubtedly aware of the Presbyterian doctrine of election, where certain individuals are elected to be saved, and certain individuals to be damned.

In the following article this is explained in a much more acceptable manner:

"In some of the Southern States the negro ministers and congregations are segregated into separate colored presbyteries, and they proceed in all matters according to the formulæ of the Presbyterian law. Such a presbytery met, and a candidate was under examination for ordination to the gospel ministry. At the end of the examination a brother rose and said, "Mr. Moderatah, Ah suahly hope dat dis motion will not be sustained. De candidate am mighty weak on de doctrine ob election." Whereupon an old gray-haired brother rose slowly and said, "Mr. Moderatah, Ah suahly hope dat di motion will not prevail. I'se been preaching de gospel for nearly three sco' years and I'se a little weak on dat doctrine mahself." Whereupon a young mulatto in the prime of life sprang to his feet and said, "Mr. Moderatah, As sho'ly am surprised. Dat doctrine ob election am as plain as de nose on yo' faces, and Ah can splanify it to dis presbytery in about three minutes. De way ob date doctrine am dis: De good Lawd, he votes dat a man go to heaven, and de Debbil, he votes that a man go to hell—and de way de man votes—dat carries de election."

Presidential Elections. With the political kettle bubbling in response to the increasing warmth of interest in the next presidential election, somebody has made the assertion that "no senator has ever been elected president of the United States." It was perhaps meant that no president had been elected direct from the Senate, for various editors have plunged into their reference books and discovered at least eight presidents, beginning with James Monroe, who served in the Senate; and President Harrison, Senator from Indiana from 1881 to 1887 and elected President in 1888, seems to have traveled a straight route and made close connections. The excursion into political history, however, is the more worth while because it recalls to a writer in the *New York Evening Post* Thomas B. Reed's dream of how the Senate failed to elect a president. As the dream went, the choice of president had been given over to the Senate by constitutional amendment, the ballots had been cast for the first time, and the teller arose to announce the result. "No choice," he said, "one vote for each senator."—*Christian Science Monitor.*

Didn't Interest Him. A gentleman here from Georgia says the labor situation in the south this year reminds him of this story:

A negro applied to a cotton plantation manager for work. "All right," said the manager. "Come around in the morning and I'll put you to work and pay you what you are worth." "No, suh, I can't do dat," replied the negro. "I'se gittin' mo' dan dat now?"—*Commerce and Finance.*

On With the Strikes.—It is evident that people will never be satisfied in this country until everybody has more pay than everybody else.—*Literary Digest.*

Prices having increased during the war and since the war, as they did also after the Civil War, and wages having risen in many instances, sometimes in proportion to the increased prices, men receiving the higher wages have felt that they could afford luxuries which they previously denied themselves. The purchase of such luxuries makes an enlarged demand, hence increased prices. But with wages increased in proportion to the purchase of extra luxuries will of necessity leave a shortage in the family budget. The real wage is not the money wage, but what goods can be secured in exchange for the wage.

MISCELLANEOUS

Conference Minutes

MINNESOTA.—At Frazee, December 6, 1919, H. M. Curtis and W. E. Shakespeare in charge. Attendance small, weather cold and snowy. Visitors in attendance from Wisconsin and North Dakota. A good spirit prevailed throughout and some good sermons preached. The name of the Audubon Branch was changed to Frazee Branch. Total membership of the district is 553, a large percentage being absent from branches, one branch reporting 140 absent from a membership of 185. Delegates to General Conference: W. E. Shakespeare, E. H. Bennett, C. A. Kress, D. A. Whiting, Lester Whiting. Alternates: J. E. Wildermuth, Leonard Houghton and wife, W. F. Perry and wife. Lester Whiting, secretary.

SOUTHERN NEBRASKA.—At Lincoln, January, 15-18, J. L. Parker in charge. Verbal reports from president and vice president. Statistical reports from Wilbur, Lincoln, and Fairfield. Bishop's agent reported and it was referred to auditors. Elmer E. Long, as one of the editors of *The Arimat*, gave a brief account of the progress of the paper. Besides covering this district, it is going into other districts and states, and some being sent to Canada and Australia. The matter of purchasing reunion grounds for the four districts was taken up, and a motion prevailed in which this body went on record as looking with disfavor on such a plan at this time. At a later meeting a general discussion of *The Arimat* prevailed, after which the following motion was read and adopted: "Whereas, *The Arimat* circulation having extended far beyond the bounds of the Southern Nebraska District, and whereas, there is some opposition to a district paper circulating beyond the limits of its home district, and whereas, the Arimat Publishing Association having been organized with a view to taking over *The Arimat* and continuing its publication as a private enterprise, therefore, resolved, that we favor the project and hereby relinquish all claim on *The Arimat* as a district paper." The conference decided to give the Arimat Association a subsidy of three dollars a month in return for one page of news items of the district. C. H. Porter and J. R. Croft entered protests against this action. The following officers were elected for the year: J. L. Parker, president; he chose Samuel Broliar as assistant; H. A. Higgins was sustained as bishop's agent, M. A. Smith elected secretary, C. H. Porter, historian; Grover C. Wall, member library board, Sister J. L. Parker recommended as chorister; M. A. Smith sustained as district recorder. Delegates to General Conference: H. A. Higgins, E. E. Long, J. H. Croft, Samuel Broliar, C. H. Porter, W. A. Blodgett, G. C. Wall, Sister Andrews. The conference by formal motion petitioned the appointive powers to appoint a high priest to preside over the district. Time and place of next conference left to officers of the district. It was recommended that the bishop's agent have the care and general supervision of the district tent and property belonging thereto. The priesthood were addressed on Sunday morning by President Frederick M. Smith on the quorums of the priesthood and the duties of the priesthood. He pointed out the necessity for unification of policy in presenting the gospel to the church, which could be done only by educating the priesthood to their duties as organized in the quorums of the priesthood, presided over by the higher priesthood. O. Salisbury preached Saturday evening, and President Smith Sunday morning and evening on Zion and the gathering. M. A. Smith, secretary.

Conference Notices

Southern California, in the Saints' church corner Flower and Fifth Street, Santa Ana, California, February 21 and 22, opening at 10 a. m. the 21st. All reports should be sent to the district secretary, Mrs. Anna Crum at 1168 Thirtieth Street, Los Angeles, California, at as early a date as possible. All attending the conference should report to N. Carmichael, pastor of the Santa Ana Branch that provision may be made for them if possible. G. H. Wixom, president.

Southwestern Texas, with the First San Antonio Branch, beginning February 23, 2:30 p. m. Carl F. Wheeler, secretary.

Ohio, with First Columbus Branch, March 10 and 11. Let all branches have their reports in the hands of the secretary, Sarah Batchelder, The Plains, Ohio, in ample time. A large attendance is anticipated. F. J. Ebeling, president.

Far West conference and conventions with First Saint Joseph Branch, Seventeenth and Faraon Streets, March 12, continuing over the 14th. R. S. Salyards, president, 517 North Twenty-second Street, Saint Joseph, Missouri.

Youngstown-Sharon, at Newcastle, Pennsylvania, February 21 and 22. T. U. Thomas, president, 17 East Earl Avenue, Youngstown, Ohio.

Kansas City stake, February 22, 23, 24. Note change in order of services: In keeping with majority opinion manifest in our last conference and among priesthood especially, Sunday, the 22d will be the first day of the conference, and fully devoted to religious and devotional services. Monday, 7:45 p. m. will be regular business session, and we believe this hour will make it possible for the members of the priesthood and more men of the conference to be able to attend. Thus we hope the way will be opened for many to support the conference sessions who have not been able to do so for years. Tuesday, 7:45 p. m. there will be a joint institute session of our Sunday school and Religio under the supervision of our auxiliary officers. A very important and pleasing program has been arranged so all interested workers and especially the young are asked to be present. T. J. Elliott, secretary of the presidency.

Convention Notices

London, Sunday school and Religio, at Saint Thomas, Ontario, February 14 and 15. Mrs. M. Duesling, secretary, 329 Rectory Street, London, Ontario.

Kentucky and Tennessee Sunday school at Oakland, Farmington Branch, February 21, 1920, in connection with conference. Audie Caldwell, Springville, Tennessee.

Eastern Colorado Sunday school, at Trinidad, February 27, 2 p. m. Mrs. Agnes Massey, secretary.

Seattle and British Columbia Religio, in the Saints' church at Seattle, February 13, 10 a. m. All district officers please send reports to me at an early date. Mrs. Emily M. McMullen, secretary, 1121 Eleventh Avenue East, Vancouver, British Columbia.

Southern California Religio and Sunday school, at Santa Ana, February 20. Religio 10 a. m., Sunday school 2 p. m. A joint session will be held in the evening of that date. G. H. Wixom, president.

Pastoral Notices

To the Missionaries and Saints of Holden Stake: This is to give notice that the writer takes the liberty to ask Brother Evan A. Davis, of the Holden Stake mission, to act as our assistant as supervisor of the stake missionary activities during the absence of the undersigned from the stake, or until the General Conference.

The gospel field in every place of my recent labor and travel presents a rich waiting harvest.

The Holden Stake is filled from border to border with noble, good, God-fearing people, in the church and out.

It has been a great pleasure to labor with, and among so many lovable people whose dominating ambition is fealty to Christ and to his cause.

Then there is the Indian mission, where I have recently spent some time; a great field for rich spiritual blessings.

And now dear old Arizona, place of our former labors, place of many tender gospel ties that bind all our hearts in a fraternity and fellowship known only among Saints, this too is a broadening field. The gospel progresses here.

The call everywhere is for consecrated workers. The fields stand rich and waiting for the blessed harvest.

Let us all thrust in our sickles and reap, while the day

lasts. May the gracious Holy Spirit be our constant monitor, that the great name of our Redeemer may be magnified in all the earth through his servants, is our prayer. Sincerely,

JAMES E. YATES.

Addresses

James E. Yates, changed from Sedalia, Missouri, to Phoenix, Arizona.

Quorum Notices

Priesthood of the Eastern Colorado District: Please send a report of all your ministerial work done in the last six months to Coral E. Willis, secretary, Wray, Colorado, not later than February 15, 1920. James R. Sutton, president.

To the First Quorum of Seventy: The members of the First Quorum of Seventy are requested to send in their annual reports, from March 1, 1919, to March 1, 1920. Do not wait for blanks to be sent, but use the usual blank form. Send these reports to my address, 2014 H Street, Bellingham, Washington. Those not calculating to attend General Conference should include the sum of 25 cents, the usual quorum fee for the year. Those who have acted in any other capacity besides that of missionary, please state. It is hoped the brethren will be prompt in sending these reports the first of March, that a complete report may be given to the General Conference. S. S. Smith, secretary.

The Bishopric

Northern Michigan District: On account of the many other church duties devolving upon Brother A. E. Stark, at his solicitation, we are accepting his resignation as bishop's agent of the above district, and hereby appoint Brother Allen Schruer of Gaylord, Michigan as his successor to become effective March 1, 1920.

Brother Schruer is well known to the Saints in this district and we feel that any words of commendation that we might add would be unnecessary. The Saints are to be congratulated in having a man of his ability and devotion to the work act in the capacity of bishop's agent for their district.

We trust that by application on the part of the Saints to their daily affairs they may be prospered and being prospered may be moved upon by our heavenly Father to comply with the temporal law, thus supplying means to carry on the work of the Lord, and while doing so that there may come to them a development of which they shall be conscious, thus causing them to appreciate the wonderful plan of God under which men are made to grow in his likeness. Fraternaly yours,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

To the Saints of the Owen Sound District: We wish to send congratulations for the noble way in which so many of the Saints contributed in paying tithes. Upon looking over the records of tithing paid for 1919, I feel glad to announce that the money paid was considerable over six thousand dollars. But let none of us become weary in well doing for probably only a few of us have done our share. If we paid the tenth on all we possess, we have only paid the debt due to God, thus the only portion we can call true giving is that which we pay over and above the tenth. To you who have accomplished this we might say "Well done," and to you who are endeavoring to pay to those who are contemplating making a start, we wish to say "Do not rest until you are out of the Lord's debt," for that is the least we can do in compensation for all God and Christ have done for us. I sincerely believe that money kept back from God is the greatest cause of degeneration to-day. Therefore let us not degenerate, but as we have entered into a new year and as this is the time to make resolutions, let it be resolved to set our standard at ten thousand. Let us make 1920 the banner year of our district. Let us become the leader of the Canadian districts, to stand at the head and not at the foot. This can easily be accomplished if we all make a start and do our part, thus helping on the Lord's work by becoming collaborators with him.

You are well aware of the great desire of the church to reach out and enter new fields of activity and labor. To ad-

vance this aim, the bishopric has made its slogan "Every member a tithe payer." This may seem a high standard but it is none too high for what our church represents.

I have made up my mind that I shall not rest nor think my task satisfactorily complete until every Saint in our district who is a wage earner, voluntarily becomes a tithe payer. I fully realize that this standard cannot be reached without the help and cooperation of the priesthood and every faithful Saint throughout the district.

As a people, we have been looking, longing and praying for the redemption of Zion, the gathering of Israel from the ends of the earth. These have been our desires but they cannot be realized until this gospel which we love be preached in all the world so that the dispersed of Israel can have the opportunity of hearing it. The fishers and hunters mentioned by Jeremiah 16:16 must be sent out and sustained while they bring Israel from the east, west, north and south. These tasks and responsibilities rest upon us as a people and how can they be accomplished unless we put forth every effort available on our part to support this great cause? We have no time to lose. The hastening time is upon us. Do you not discern the times? If we fail, we will be rejected. If we do our part, God will do his and we will be blessed. Therefore let us resolve that we put our shoulders to the wheel and push with power and might, both old and young, great and small, rich and poor, saint and sinner. Let us bring our tithes into the Lord's storehouse, "And prove me therewith," saith the Lord. Let us do our part and become collaborators together with God and Christ for the advancement of their great work.

Wishing you health, happiness and prosperity and trusting that God's directing hand may guide you in all the tasks imposed, I remain,

Yours for ten thousand tithing for 1920,
HARRISTON, ONTARIO. F. B. STADE, *Bishop's Agent.*

To the Members of the Northeastern Missouri District: The undersigned has been appointed recently as bishop's agent in the district to succeed W. B. Richards, who is now laboring in Winnipeg, Canada. We enter upon this work sensing the importance of the duty to which we have been intrusted. In our perusal of God's word we find that there are financial laws to be kept as well as spiritual laws, and that the financial are just as binding as any other. Latter-day revelations inform us that none are exempt from this law who belong to the church of the living God. (Doctrine and Covenants 70:3.) There is also a stronger statement found in section 101:2: "Therefore if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." A strong statement, is it not? It would indeed be lamentable if we kept all the commandments of our heavenly Father from our youth up with the exception of the temporal law, and then when too late come to the realization that we were consigned to a place of torment.

We are not attempting to frighten anyone into paying tithing as God does not want our money from fear, but he wants us to give because we love him and his work and consecrating our lives to his work.

The law says that a tenth of our increase belongs to the Lord. (Leviticus 27:30; Doctrine and Covenants 106.) In paying our funds into the storehouse we are simply paying our debts to God. When we obtain money that does not belong to us we must turn it over to its owner. We must give God his money and avoid Malachi's challenge: "Will a man rob God?"

The slogan of the Presiding Bishopric for 1919 was "Every member a tithe payer." That ambition may not have been realized, but it should be in 1920.

What are the members of this district to do about it? Let each one of us ask ourselves the question and resolve that we are not going to prevent its attainment. Send in the small amounts, not waiting for the large ones to accumulate. With a strong desire and determination to keep God's law for "me and my house," let us succeed.

The following brethren have been chosen as solicitors of

tithes and offerings in the places named, and will be glad to receipt for amount given them: Carl Weeks, Bevier; Albert Brooks, Higbee; Irvin Grey, Macon; C. W. Miller, Menefee Branch. May God's richest blessings be yours.

HUNTSVILLE, MISSOURI.

V. D. RUCH.

Notice

Notice to the officers and members of the Zion's Religio-Literary Society and the General Sunday School Association:

At the coming conventions we propose to present resolutions abolishing the Gospel Literature Boards as at present constituted. (Signed) Arthur McKim.

Notice to Subscribers

As we go to press to-day nearly one fourth of our crew is away from the plant on account of sickness. We hope however to keep up to our schedule with our periodicals. It is the usual thing these days for publishing houses to be out of much stock that in normal times is had in abundance. But we will do the best we can. Paper and supplies are difficult to get, and the printing of some things must be postponed on that account.

J. A. Koehler, manager.

Religio Secretaries

Please be advised that all annual district Religio reports should be in my hands not later than February 15 if they are to be included in my printed report to the General Convention.

HOWARD W. HARDER,
General Religio Secretary.

Our Departed Ones

KELLEY.—James Kelley was born in Carroll County, Ohio, March 14, 1843. Baptized in 1869; married Julia Copeland in 1868. She departed this life one year later. In 1870 married Mary Moss. To this union 4 children were born, 3 of whom, with the mother, are left to mourn. Brother Kelley moved to Crescent, Iowa, after the close of the war in which he served, lived there till 2 years ago, when he moved to Council Bluffs, where he died January 1. Services in Crescent, sermon by D. R. Chambers, assisted by John Adams.

BARRETT.—Near Lamoni, Iowa, on January 22, 1920, Brother William H. Barrett, aged 75 years, 9 months, and 15 days. He suffered many months from cancer in the stomach, and longed for release. He was born near Kirtland, Ohio, April 7, 1844. Married Mary Ella Dillon in 1873. Came to Decatur County, Iowa, in 1875. Of 9 children born to them, 8 are living, and 6 of them were present at his death and funeral. His wife also survives him. Services in charge of William Johnson, president of Evergreen Branch; sermon by H. A. Stebbins.

GOREHAM.—Rhoda Louisa Wade was born June 7, 1844, in Courtland County, New York. Died at home of her son, L. W. Goreham, near Jamaica, Iowa, of a complication of diseases. Removed with parents to Lost Nation, Iowa, at age of 9 years. Married William M. Goreham, June 19, 1862, he preceding her to the other world. Four children were born, one daughter and 3 sons, all of whom survive, and were present at the last sad rites. They are: Edith M. Bullard, Hamilton, Missouri, Salem E., of Des Moines, Lewis F., of Panora, Iowa, Walter E., of Cedar Rapids, Iowa. In addition are 20 grandchildren, 11 great-grandchildren and 2 brothers, Charles Wade, Yale, Iowa, and Salem Wade, Lost Nation, Iowa. Both she and companion were members of the church and have labored faithfully. Services at Union church in Jamaica, in charge of E. O. Clark, of Des Moines. Interment in Richland Cemetery.

TARTER.—Samuel P. Tarter was born, July 19, 1860, in Pulaski County, Kentucky. Married Eliza Manley, March 7, 1883, and to this union 2 girls and a boy were born. Baptized July 7, 1918, by H. E. Winegar. Died at Springfield, Missouri, January 13, 1920. Leaves wife and 2 children, Gracie Mae and Farris Rodolphus. Funeral from home near Springfield, in charge of B. E. Brown, sermon by H. E. Winegar. Interment in Brick church cemetery.

NEWS AND COMMENT

CHURCH NEWS

A letter from Elder H. Arthur Koehler, dated at Rockland, Maine says there are numerous openings for the spread of the gospel message, including West Surry, Lanesboro, Kenebec, and South Addison. During September he was operated on for hernia, after which he joined A. B. Phillips at Rockland. Services were well attended by nonmembers but half our church members would not assist. As many as five sectarian ministers would come to hear Brother Philips. At least six persons have expressed a desire for baptism, which will be a sufficient number with the others to organize a branch. Branches organized to hold the Saints together are suggested as the only method to obtain permanency for the work. Two thirds of the members are now scattered into places where they have gone to seek employment. Some have been baptized in other places and there continues to be plenty to do.

Sister J. L. Mortimer writes from Manitoulin Island, Manitowaning, Ontario, that Elder Mortimer has been covering a considerable territory in that island with an auto, addressing the Saints frequently. The people are very sociable. The sisters at Sandfield have been organized into a local of the Woman's Auxiliary by Sister Mortimer, and she hopes to effect other organizations. The need of the district is for instruction on various phases of organization work. Brother Mortimer finds the branch workers willing but needing instruction.

Autumn Leaves for February contains an excellent article by President Frederick M. Smith on "The Youth of the Church and Zion." There are, in addition to this, a number of other very interesting articles.

Elder J. J. Cornish, who is holding successful meetings in Saint Joseph, Missouri, will go to Toronto about March 1, to assist Brother T. W. Williams and be prepared to relieve him when he leaves that place the latter part of March.

By Wireless from Independence: January 26—Hubert Case sends word from Kingfisher, Oklahoma that he had met with an accident which resulted in a broken arm, from cranking a Ford car. He had just completed a four-day drive among the Cheyennes. He contemplates working up an Indian exhibit for General Conference.

FROM THE BRANCHES

It would be greatly appreciated if our correspondents from the branches would try to condense their items to the briefest possible limit. We have about 700 branches to hear from and our space is limited. We want all matters of general interest, told as briefly as possible.—EDITORS.

East Syracuse, New York. A Sunday school has been organized, with fourteen members, Brother Richardson, of Providence, recently moved in, and being a priest, it allows sacrament services to be held, and Wednesday evening prayer services. Services are held at the homes of Morris Whitehead and Brother Richardson.

First Chicago. The branch meets in the lower auditorium, the furnace being repaired. There is considerable illness, which affects the attendance at all meetings. Last Sunday was "Suggestion Sunday" at Sunday school. Every member was asked to write a suggestion for the improvement of the school. These are to be posted or read aloud next Sunday. The normal class has completed the Seven Laws of Teaching and have begun work on the story-telling course. The Religio recently held a successful social time, which included a taffy pull. This is but one of many such events the society is plan-

ning. A Book of Mormon normal class has been started, in the Religio with Chris Hartshorn as teacher. The program recently was given by the Boy Scouts, Axel Edstrom being in charge.

Ravenwood, Missouri. The branch is growing in numbers, two more families intending to move here in the spring. The Sunday school went over the top in Christmas offering.

Pontiac, Michigan. The brick work is progressing nicely on the new church, and it is hoped to occupy the basement soon. Mildred Jowett, district chorister, visited the branch recently and organized a junior choir. A poverty social was given by the Religio recently, and the fines given to the social committee for future recreation work.

Bentley, Michigan. Four have been baptized lately, making 17 new members in 1919. Walter Wilcox has been chosen branch president. The orchestra has purchased a piano, which is greatly appreciated in the meetings.

Waterloo, Iowa. The slogan of one of the members here is "A branch in every county," in the district, so those in the northern half of the district may expect some help.

Lamoni, Iowa.—A very successful coordinated conference was held at Lamoni, continuing over February 1. There were five ordinations: H. C. Burgess, elder; W. E. Prall, elder; L. S. Wight, priest; Edward Downey and Dewey White, deacons. During the past week the Religio has served 790 people; this includes the lesson work Sunday evening, moving pictures at the college Friday and Saturday, and Boy Scout work during the week.

Toronto, Ontario. "A challenge to the churches," was the subject by T. W. Williams on the 25th. "Bolshevism is the result of centuries of social injustice and religious intolerance; as a man soweth, so shall he reap," said he in the course of his lecture. On the 22d Joseph Luff preached on the use and abuse of spiritual gifts. He is still there with the "punch" that never fails to reach the heart. Influenza has arrived to give smallpox a battle for supremacy. Total number of smallpox cases 2,429, deaths 6.

Stockton, California. The branch boasts of a set of stairs inside the church building, leading to the basement, the pride of the branch. Brother and Sister Hawkins, district president and wife, spent a few days here recently. Sister Rhea Davison and Mr. Cannon were recently married.

Stewartsville, Missouri. J. W. Roberts, of the stake presidency, is holding services here and will continue throughout

the week. A. E. McCord left on the 7th for Macon City, after spending holidays with home folks. The choir and orchestra are both doing good work, directed by Madge Head and Hubert Pederson, respectively, the latter from Saint Joseph.

Wheeling, West Virginia. Industrial conditions are normal again, after several months of contention in the steel and coal industries. These conditions make us feel to urge that Zion be redeemed—we have been talking of it for years, why not realize it? Hundreds of the brethren would gladly render their services free if their families were clothed and fed and sheltered. The missions that were started at Bellair, Ohio and Moundsville, West Virginia, have developed into branches, which are progressing nicely. Six converts from the Bellair Branch were baptized in our font recently.

THE WORLD AT LARGE

The United States Supreme Court is rather consistently upholding national prohibition, and refused recently to entertain a suit by liquor dealers to challenge the constitutionality of the amendment. They intimated, however, that it could be raised by a State, and the State of Rhode Island has filed such a suit, which will doubtless put the matter squarely and finally at issue.

A man in Omaha fell twenty-five feet and alighted in a sitting posture. The result was one fracture and two dislocations of his spine, shortening it more than two inches. By the use of weights in a new treatment, it was restored to within one-twentieth of an inch of its former length. The treatments were taken daily, and the result was that in ten weeks he was able to walk out of the hospital.

Doctor William Mayo, president of the American College of Surgeons, is quoted as stating that since the Civil War, fifteen years have been added to the length of human life, and in the next twenty years it is certain ten years more will be added, so that to-day the older men are great assets to the country. He also states that it is the good drinking water that has made possible prohibition in America. France and Italy have not palatable water, hence must continue wine drinking, as Germany will continue beer drinking.

Home economic workers in Missouri report: In 645 homes in the country they found only 27 homes lighted by gas lights, and only 28 by electricity. And over half of these homes had automobiles.

THE SAINTS' HERALD

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We Would Introduce to You Zion's Ensign

OUR CREED "ALL TRUTH"

VOL. 31

INDEPENDENCE, MISSOURI, JANUARY 22, 1920

NO. 4

President Frederick M. Smith's Views on Revelation

It is of first importance to the church that communion with God be maintained at all times. The ideals of the church in this matter are clearly set forth in the following words of President Smith at the Independence Stake Conference, October 6, 1918

At a certain time of my life it became necessary for me, especially since I was asked to accept a position that is unique among all the organizations of the world, to give considerable thought to this question of how God shall reveal himself to his people. There was a disposition at one time on my part to limit God as to how he should reveal his will. But I passed this point and have been able to say, If thou, oh God, art desirous of revealing thy will to us, or to me, be it far from me to say how. If it be that thou desirest to write across the arch of thy heaven those words that thou shalt see fit to transmit to thy people, then give me the wisdom to read. Or if thou dost choose to manifest thy power in the thunderous tones that thou art capable of giving, so that they will ring through all the arch of heaven, let my ears be open. Or if, in the still, small voice that comes from within, thou shalt choose to reveal thy will to me, then let thy Spirit attune my spiritual ear to the reception of thy word. Or if thou dost choose to utilize those powers with which thou hast by nature endowed me, quickened by thine own processes of development, to transmit through them the message that thou hast to give to thy people, then my pen shall be ready. Or if thou dost choose to bathe my soul in thy Spirit until my spiritual vision shall behold what thou dost desire thy people to accomplish, even then shall I endeavor as thy instrument to transmit the message to thy people.

And strange to say, at times the very last of the ones that I would have believed probable, in trying to express

his will through me to this people is the one he has chosen to use; for I have felt that quickening of spiritual vision until my spiritual eyes were enabled to see almost as a panoramic vision extending over the years yet to come, not in detail, but in one grand, general ensemble, the work to be accomplished by this people. And when I have thus seen the work yet to be done spread out before me, I have been at times suddenly turned from contemplation of these splendid things, and with my own natural eyes and powers have looked upon the work already done, I could not but exclaim, "How long, oh Lord, how long!"

And so, when there arise persons claiming that they have had the will of the Lord revealed to them, that such and such is wrong in the church, and that such and such would be right, the safeguard that God himself has placed before you is always available for your protection, and you have the right, and not only the right, but the duty to weigh that which shall come, and be alert to the fact that God will reveal himself in the way that pleaseth him best; but always and at all times shall that will be in harmony and consistent with his revelations in the past, however they may have come.

And so we still stand for one of the fundamental ideals of the church, and that is not only belief in God, but a sure and secure belief that God will reveal his will to us, and speak to us in our own language and in his own way.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, FEBRUARY 11, 1920

NUMBER 6

THE HERALD HIT BY THE INFLUENZA

All last week seven to nine of our crew were absent on account of the prevailing epidemic of sickness. And to-day as we should go to press, all pressmen are ill. Necessarily, under such circumstances, we must utilize our limited man power to the best advantage. Some delays will occur in changing addresses, answering letters, filling orders, and entering new subscriptions.

We are sorry that we must put the HERALD on the press as it is, one form less than usual size, with a little shifting of type to let you know the cause of our action. THE MANAGER.

CHURCH NEWS

By Wireless from Independence, February 3: Jacob Halb writes from Basel, January 15, reporting first service in our newly opened hall, Sunday, January 11. Elder Passman preached in the morning in English, with an interpreter, and Elder Halb spoke in German at night; about 30 out in the evening. Apostle Peter Anderson in Council Bluffs first Sunday in February, and expected to be with the Omaha Saints the following Sunday. Apostle Greene expects to be there also. G. J. Waller returns to San Francisco from Honolulu, February 15. Apostle Griffiths visited at Portland, Seattle, Boise, and other points in West. Will visit Denver about February 9. Later will join Elder Hubert Case to work with Indians in Oklahoma.

By Wireless from Independence, February 3: Christmas offering: February 20, 1919 to January 23, 1920, \$66,754.52. January 23 to January 31, 1920, \$8,919.17. Total received \$75,673.69. From all appearances we are going to pass the record of 1918. This tells the story of perseverance and determination. These traits of character should be thoroughly instilled in the life of every Latter Day Saint child. To lack them means a purposeless life. Fairness shall be written on every page of life's day book. One of the chief objects, therefore, that every Sunday school officer, teacher, and parent should have is urging the child to assist in the Christmas offering.—B. R. McGuire.

By Wireless from Independence, February 5: Apostle Gilen was called home from Michigan on account of serious illness in his family. Influenza conditons in Independence, continue bad; more sickness being reported than for many years past but most influenza cases lighter than last year. Augustine Dwyer is to engage for Armenian Relief Association. He will visit Washington soon, then return to Portland, where he will be stationed till he leaves for Europe, probably early in the summer.

By Wireless from Independence, February 4: Apostle Curtis has been called home from the Southern Mission by the severe illness in his family. President F. M. Smith was called to Lincoln on Monday, the 2d, was to visit Omaha on the 5th and 6th, and Des Moines on the 7th and 8th.

By Wireless from Independence, February 6: Elder M. A. McConley will leave Hawaii early in March to attend General Conference. His wife and new baby girl are in Denver. U. W. Greene had to cancel his visit to Omaha on account of sickness in his family.

Graceland College. A fine man-to-man social purity talk was given to the men students recently by A. Carmichael, and one on the same order to the girls by Vida E. Smith. The debate at Greenfield was successful for Graceland in a unani-

mous decision in favor of our team, who were: Charles Sandage, Mary Tennery, and Addie Belle Chappelle. Influenza and mumps have been making inroads into the student body and faculty, though with no serious results so far. Lincoln Day will be observed on the 10th with a program by the Athenian Literary Society.

We are in receipt of an interesting letter from Apostle John W. Rushton, from Australia, he and Brother Hanson having arrived safely and without trouble over passports. They did not stop in New Zealand, though in the harbor they met Brother H. W. Savage for a short time. At the mission conference A. W. Craig was ordained a bishop.

We learn that the general church offices at Independence are badly depleted on account of the generally prevalent illness sweeping over the country. Fortunately there are few serious cases. The Herald Publishing House has been operating under special difficulties on account of the epidemic.

Brethren U. W. Greene and Joseph Arber were each ill about a week but expected to be able to return to their successful meetings on the Kansas side at Kansas City where three had been announced for baptism. Bennington Heights was also included in the places. Some excellent advertising cards were prepared by A. E. McKim the new bureau of publicity manager and circulated widely. These meetings and other special meetings will continue till General Conference in Kansas City and Independence stakes. Tracts will be distributed daily during the close of the series to every home in Independence.

Apostle F. M. Sheehy was in Lamoni recently, by invitation, and addressed the religious education class at Graceland College. He elucidated his views on education; loyalty, etc. He distributed considerable literature.

The Sunday school executive council met in Independence on the 25th and extended the time limit set for completion of the Quarterly revision and rewriting. The consulting board and editor-in-chief had asked for sufficient time to do considerable research to determine a number of methods ere beginning the work of writing. They hope to have this done by January 1, 1921.

A letter from Ward L. Christy informs us that they have thirty cases of influenza in the Central Chicago Branch alone. It is keeping him very busy administering to the sick. But he adds: "We are thankful that while we have so many cases, there is no one dangerously ill at this time. Chicago is hard hit just now with the epidemic."

The Presiding Bishopric are fulfilling their pledge as to use of the Christmas offerings, having bought four hundred and twenty-five acres since the first of the year. This should encourage us for the 1920 offering.

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ORIGINAL ARTICLES

The Volunteer Student Convention

BY MARGARET DAVIS

A brief interpretation of the meaning of the international convention held this year in Des Moines, Iowa.

Four members of the Woman's Auxiliary were privileged to attend the Volunteer Student Convention held in Des Moines, Iowa, about January 1, 1920. We did not go in the capacity of reporters, thinking some of our representative men would be in attendance to do that.

This was perhaps the most remarkable convention ever held in our city, primarily because there came to it delegates from every land where Christianity has entered. There were eight thousand delegates in all, hundreds of them coming from foreign lands, but the majority were students from the colleges and universities of the United States and Canada.

One was immediately impressed with the seriousness of this splendid student body. One could see that they were dominated by some mighty purpose and that they were resolved to attain a high achievement.

China had a larger representation than any other foreign land. As we studied their faces, manners, and dress, the term *heathen* seemed unsuited to these intelligent men and women. We felt that much tribute was due some missionary who had heard the call of humanity from far-off China and had taken the hope of Christ to that nation.

Chinese Expect Returning Students to Have Christ Ideal

A young Chinese, a doctor of philosophy, in addressing a class of his countrymen who had completed their education here, and who were about to return to their homeland, told them that the people back home would expect in them the Christ ideal. He told them that they could impress upon their fellow men the stamp of Christ only as it had been impressed upon them. He told them that they could touch their friends with the love of Christ only as they themselves had been touched. In other words, he said, "You cannot teach what you do not know, and you cannot lead where you do not go."

He urged them to remember that they could call themselves the younger brothers of Christ only when they had learned to sacrifice for their fellow men as Christ had sacrificed for them. He attributed the supremacy of western nations to the religion of Christ.

How a Japanese Preached Christ

A speaker of the Japanese delegation was also very interesting. He related how he had been warned and now he considered it his high duty to warn Japan. He has gone from village to village, city to city, ever since he entered the ministry. His nightly audiences average from eight hundred to three thousand. He has a unique manner of warning his people. By previous arrangement his services are advertised. He has but one sermon which lasted three hours. The first hour he dwelt upon the fallacy of oriental religion; the second hour upon sin; the third, salvation through Christ.

At the conclusion of his discourse, he asked those who liked his remarks to stay away the next night, and to send their relatives and friends. After the first night his house was filled to its capacity, and he had a new audience each time. He did this every night until he felt that the community had been sufficiently warned. After him came other Christian workers who followed up his efforts. As he was past fifty, he

explained that he had not the time to preach more than one discourse to an individual, as he felt it his call to warn his entire country.

It might be interesting to know how he spent his days in preparation for his nightly work. During the mornings he ministered among the people whom he felt needed him the most. In the afternoon he closeted himself and refused to see anyone. He spent the rest of the day in fasting and prayer. He considered the success of his services due to his daily communion with God.

A Woman Missionary in Armenia

A missionary to Armenia related her experience during the war. In her district there were only women and children. All the men had gone to the front. One night they saw the village to the north of them in flames. They knew that they would receive similar treatment next. In a few hours a telegram came to her from the American ambassador telling her that an escort would be sent the next day to take her out of the country. When the women learned of this, they begged of her to stay with them. They told her they did not care if they lost all they possessed of material things, neither did they mind being driven from their homes, if only she would stay with them.

After praying about it, it occurred to her that she had not been sent out by her government, neither would she be recalled by it. So she decided to stay by her post of duty until the Lord should withdraw, even if she paid the supreme sacrifice. The next day the Turkish army passed through, but nothing was burned, and no one was harmed.

In a little while a terrible epidemic passed over the country. There was no doctor within a hundred miles. As she knew something of medicine she became their only physician. She nursed the Mohammedans as readily as the Christians—even caring for one high official in the Turkish army. The result of it was that in her ministrations she found opportunity to speak of the goodness of the Divine Healer. She now has enrolled in her mission school eighty-four Mohammedan children. Before the war she had none. Her district was one of the few not ravaged by the Turks.

Women Better Missionaries Than Men

A Belgian delegate told a similar story of loyalty to his mission in a time of much perplexity. Because of the aid they rendered to the native women and children in their distress, the Belgian Government has given the mission fifty acres of ground near the capital for mission schools and other purposes.

Statistics of missionaries proved that women make better missionaries than men, being more persevering and enduring. It was estimated that one woman was worth two men in foreign fields, the reason given being that much of the work must be done in the homes and through native women.

Statistics also showed that only one out of four thousand of American Christians enter foreign fields. One out of sixty-five ordained ministers go.

The Work in India

One very successful missionary to India was asked to what he attributed his marked success. He answered, "Service and consecration." He had been in India twenty-four years, this being his first furlough. When asked if he was enjoying the convention, he said, "Yes, but I am eager to get back; I fear my people need me."

In all these years he had been on duty every day, working from twelve to sixteen hours. When asked why he had never taken any vacation, he explained that he had never read anywhere of Christ taking a vacation. When he felt that he

required recreation, he took a walk in the jungle. He considered recreation a word to be handled with care, as there are some people who are apt to go off at a tangent on it.

He gave as the reason why so many missionaries fail, that they do not recognize that their first and highest mission is to win souls. Bread-winners work eight, ten, and more hours a day, so why not soul winners. Some men he said go out and become so absorbed in committee work and organization that they forget that the greatest tribute ever paid the Christ was that he went about doing good, and that they were supposed to do likewise.

Bring Others Up to Higher Levels

He impressed the students that they were not to go out to be leaders but to make leaders. He said, "potentially anyone is as good and as capable as you and it is your duty and your problem to develop leadership in your converts."

In Northern Bengal there is but one missionary to every two million inhabitants. In one district of six million there is but one minister, and yet by the force of his character, he is making the Christ felt.

He explained how he conducted his evangelistic campaigns. Accompanied by five of his converts he would go to a city, pitch their tent and begin operations. He never used tracts, but went from house to house in the immediate neighborhood and gave a personal invitation to their services. He preached afternoon and evening. They began their operation in the heart of the city, and then worked out until every neighborhood of the city and every suburb and town within a radius of five miles had heard the message of the Christ.

For twenty-four years he has arisen at five, and retired at eleven. From five to six in the morning, and from ten to eleven in the evening, they observed as watch hours, which time was spent in communing with God. The rest of his time was given to winning souls, and the remarkable thing of it is that after all of these years of strenuous work, he looks like a boy yet.

It seemed to be the usual thing that they who had given most of their life in foreign lands were the most eager to return. One delegate had spent thirty years in China; another twenty-three. One had been twenty-seven years in India; another fifteen, and they were all returning this spring. This work, with all of its hardships, seems to have a strange fascination for these workers. One delegate explained that the greater the sacrifice the greater the spiritual compensation.

Cannot Serve Christ and Confucius

One member of the Chinese delegation felt that American missionaries sent to China made one outstanding mistake when they told the natives that they could believe in Jesus and Confucius too, for their teachings are diametrically opposed. He left this cheering thought, that Confucianism will soon be an antiquated religion in China. The wave of advanced thought that is sweeping the empires is causing the downfall of the doctrine of Confucius. The people are demanding something more, and only the ethics of Christ can fill the demand.

This seemed to be the sentiment of all foreign workers. The Orient is imploring the western world for something higher than Buddha, Mohammed, or Confucius has given them. The only philosophy that will satisfy these hungering people is the teaching of the Nazarene.

It was indeed inspiring to see the multitude of boys and girls who are preparing themselves for a life of service for their fellow man. It was gratifying to sense the depth of character of these young people, as was expressed in their talks. One young man from Columbia University said he had a year's work yet before he could assume his responsibility

over there, but that he meant by righteous living to make the Christ force felt through his large circle of collegians.

No matter how consecrated one might be he must be well qualified for his particular work before the American board will sent him out, and then he must get results or he will be recalled.

Study of Spanish Urged

The young students were urged to study Spanish, as there is a tremendous field for usefulness in South America. One speaker said that there was much virgin soil in South America, where the banner of the Christ has never been unfurled. Further than that, he estimated that two thirds of the world had never heard the name of Jesus.

We were reminded of the message that the Lord has repeatedly given the church—"The harvest is white, thrust in your sickles and reap."

The Prophetic Conning Tower

BY S. W. L. SCOTT

An Outline—Part 6

Causes of War

The continuance of power is intoxicating, and for many years an awful vision hovered upon the mental horizon of Europe. Her statesmen were disappointed. They knew in what unstable equilibrium peace had been maintained in the armed camp, and had some forebodings that there would come a turn of events which would upset the delicate balance of international relations, and bring on a clash of arms, but their disappointment was in the source of the disturbance, as they held Turkey as the keystone of the arch of nations. But their temperament is developed by prophecy in the time of the end, before the kingdom is the Lord's, thus:

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."—Revelation 11:15, 18.

"For thus saith the Lord God of Israel unto me; Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them."—Jeremiah 25:15, 16.

Statesmen have assigned their seasons of state; have sent broadcast their profound ideas of the cause for the world war, and the Bible has also thrown into the balance prophetic opinion. Both are correct from respective standpoints. We pursue the divine cause or explanation. In the 31st verse of Jeremiah 25, as cited, the Almighty says:

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."

Israel Gathered

And in Isaiah 34:8, after the prophetic cast of the great conflict, he tells us:

"For it is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion,"—Israel included. We are down here in the harvest, face to face with the crackling artillery of scientific and religious facts, now, and we shall assign, as an explanation of the upheavals, the breaking up and marshalling of nations, the distress and commotions

and the visitation of physical judgments of plain as well as incomprehensible character, the regenesis of Israel, and the set time of his development under the covenant everlasting; holding forth the divine proposition that the Almighty promised to perpetuate the seed of Israel as a nation forever; that the national existence of the seed of Israel shall never cease:

"My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed will I make to endure for ever, and his throne as the days of heaven."—Psalm 89: 28, 29.

"My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah."—Psalm 89: 34-37.

The continuance of the covenant is measured by the duration of "sun, moon, and stars." (Jeremiah 33: 24-26.)

"He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance."—Psalm 105: 8-11.

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people."—Ezekiel 37: 26, 27.

There were but forty-two generations from Abraham, the date when the promise was made 1897 B. C.—to Christ. (Matthew 1: 17.) But God remembers this "everlasting covenant to a thousand generations." The curses pronounced upon Israel in Deuteronomy 28, by Moses, have followed and, so to speak, temporarily knocked their *status quo* out of commission, yet God "will not alter the thing that is gone out of his lips," and "if I forget thee, O Jerusalem, let my tongue cleave to the roof of my mouth." (Psalm 137.) The hand of the Lord is now, and has been, set among all nations for more than a century, for Israel's recovery from political disabilities, and social ostracism—the outer darkness into which, the inspired utterances of Moses, Christ, and other prophets say they shall plunge. But in the present period of time we look at the condition thus:

"And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee."—Deuteronomy 30: 5, 7.

Here is a transfer of misfortune from Jew to Gentile. The "fevers" and "burning," "pestilence," "rebukes," "vexations," "astonishments," "rheumatism," "blastings," "famine," and "war," all to pass over to the nations which persecuted Israel. God holds his people in sacred remembrance:

"For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you, toucheth the apple of his eye."—Zechariah 2: 8.

Did you ever have the pupil of your eye struck by a splinter or sharp mote? You know then, the nervous reaction of pain; how it shoots through the entire body. Can you institute a comparison between yourself and God? He sees to it that those nations who persecute his chosen people must be "contorted." Have you noticed during the world war that those nations most anti-Jewish have suffered most? Where now is Russia? Most intense has been her hatred and maltreatment of Israel. But she is nothing now, but a seething

mass of human protoplasm, to be reorganized again, according to prophecy.

Jesus predicted the captivity of the Jews into all nations—Gentile nations (Luke 21: 24), and they have been the prey of those European peoples ever since; prostrate in dust has the daughter of Zion posed under the heel of aristocracy, and the ponderability of autocracy—"the mighty." But now:

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob."—Isaiah 49: 24-26.

Shall Israel be taken from the mighty? Yes, the captives of the mighty, the prey of the terrible, shall be delivered, and note how God contended with those nations in 1914-1918. Note how those who oppressed Israel gave "their own flesh" as food for the forty-two centimeters, and how the shedding of blood increased their anger, or intoxication.

Again:

Israel's Punishment

"Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over."—Isaiah 59: 22, 23.

Basnage, book 6, chapter 21 says: "In the 5th century their synagogues were abolished, prohibited from worshiping in caves, their testimony rendered inadmissible, deprived of the right of bequeathing their property, and their property confiscated, and so bloody an execution prevailed, "all the Jews of that country trembled." (See Deuteronomy 28: 65.)

"The cup of trembling," is transferred. Israel drinks it no more. This cup of trembling is placed in the hands of those who afflicted them; those who said, "Bow down," and we will walk over you. The nations have used the captives of Judah as stepping-stones to financial and industrial power; as a foot bridge from the desert marsh of poverty, over to the golden plains of popularity and wealth, while the clash of arms signify the thralldom as breaking, and the notes of Israel's release and regeneration.

Basnage de Beauval, book 8, chapter 21, records:

"It was the policy of kings to employ them as a sponge to suck their subjects' money, which they might afterward express with less odium than direct taxation would incur. It is almost incredible to what a length extortion was carried—of money from the Jews. Philip Augustus released all Christians in his dominions from their debts to the Jews, reserving a fifth part to himself, and afterward expelled the whole nation."

Kings, princes, and caliphs "practiced this extortion, until at last, by most unscrupulous and unsparing measures, they defrayed their extraordinary expenses with their spoils, and impoverished the richest among them."—Evidence from Prophecy, pp. 70-74. But now:

"I have found David my servant; with my holy oil have I anointed him: With whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him."—Psalm 98: 20-23.

"The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to

bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath."—Deuteronomy 28: 12, 13.

The Money Changers

No more exactions, extortions, nor afflictions. The beginning of their modern accumulations in the fulfillment of these prophecies is wonderful. To-day their incomes move with the tides. Their commercial connections embrace the globe. They are involved in the well being of the planet. Their prosperity has run into simile. A recent writer expands their wealth thus: "Every ship that is lost, every crop that is gathered, affects directly or indirectly their enormous exchequer. When the sea rises off the coast of New South Wales, when the frost bites on the steppes of Russia, when cholera begins its march in India, the Jews' income moves with these." Yes, "they are to possess the gates of their enemies."

A century ago their name was seldom heard on European exchanges. History tells us that the modern founder of the house of Rothschild, a humble, but financially capable Hebrew, kept a dingy office, the sign of which was a "red shield" (Rothschild) over the door, in the dirty quarters known as the Judengass, in Frankfort-on-the-Main. There with keen eyes, questioning beak, and acquisitive fingers, he stood behind a dusky counter, changing money, discounting bills, pinching coin, buying cheap, selling dear; sordidly happy in the consciousness of daily accumulation. The Gentiles sat as noblemen in the palaces, gorgeous halls, and gilded chambers, with luxurious banquets before them, and listening beauties at their feet.

Mayer Anselm Rothschild (the family's name was Bauer, but he changed his cognomen to suit the emblem of his father's trade) early became a man of mark. Being a banker, he had William IX, the Landgrave of Hesse, as a depositor of \$20,000,000 with which Frederick II furnished George III the 17,000 Hessians to fight against our colonial ancestors. This sum backed up with as much more, was put into the hands of the cunning knight of the red shield.

Nathan Mayer Rothschild was following the English Army at Waterloo, 1814. He kept close to the commander in chief, watching the swaying of the fortune of battle. He actually saw the English army pressed back the first day. He also sat on his horse, on the hill Hougoumont, and through his glass watched the struggle of the nations. The next day when Wellington was joined by Blucher, he saw Napoleon's army shattered, and in full retreat. He saw in the awful carnage the shimmer of gold. He dashed into Brussels, was whirled to Ostend in a carriage.

At dawn he stood on the Belgian coast; paid 1,500 francs to be ferried across the channel; landing at Dover he engaged the swiftest horse, and with the wind rode into London. On the morning of the 20th of June he was on the stock exchange, leaning against a pillar, the embodiment of gloom and despair. He controlled the "bulls and the bears" by his looks. He knew Wellington was beaten on the 16th and 17th. He knew Napoleon was routed on the 18th. The whole picture which he drew was half true and half false, and was calculated to deceive. His doleful whisper spread the plague. The funds tumbled like an aerolite. Public and private credit wilted before the simoon of calamitous report. 'Twas black Friday, but this crafty Israelite had his agents buying secretly at the lowest notch, all the consols, bills, and notes that he could buy.

Next morning the news came by the regular route that Wellington was victorious, and merchants and bankers shook hands, while Nathan Mayer, the Jew, pinched \$6,000,000 to

the good. (See "The empire of the Rothschilds," in *Cosmopolitan*, March, 1905.)

"Why," says one, "that beginning of money accumulation looks like 'treachery,' and is God committed to that?" No, God is not committed to that any more than he is committed to the eighteen crimes predicted by Paul in 2 Timothy 4, to characterize the "last days." God inspired men to see, by inspired vision, the sceneries, conditons, and events of unborn time, and caused them to be noticed in written history, and these things occur as based on the agency of man. If wrong, the actors suffer, but the act is overruled to the purpose of God. So this event is foretold by the prophet:

Gentiles Brought Down

"Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee."—Isaiah 33: 1.

In this prophecy the Lord is addressing the Gentile nations who have spoiled, and dealt treacherously with Israel; that when the time arrives for the Israelites regeneration, the misfortunes occurring to Abraham's seed will be transferred to their enemies. Following we append another prophecy of the same import:

"And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it."—Ezekiel 17: 24.

"Trees" are nations. "The field" is the world. The "high" and "green" tree is the Gentiles "brought down." The "low and dry tree," that of Israel "flourishing." In the humiliating process of lowering the enemies of Israel, we can observe the same purpose of God as was revealed in the inflictions of the plagues upon Egypt.

Like Egypt

Egypt appears in the outermost verge of history, overvaulted with polytheism—a plurality of gods. The River Nile was a god; hence, the blood-stained waves. The frog was a god, the creator of animal life, and with the tadpole, were used in the hieroglyphics of a million and the titles "Lord of life, and Lord of the land." The beetle, or fly was a god venerated as formator of the world, called the sacred scarab. The bull-god suffered with all his bovine tribe. Aphis, the most popular deity in all Egypt, who bleated oracles and was fed from golden plate. Hence the plague of murrain. The Egyptian priests who treated diseases by incantation were powerless to cure the plague of boils. Isis, the moon queen of heaven, the state goddess of the sky—controlling the material heaven, let loose hail storm and lightning, so that Pharaoh disowned this divinity. The vegetable gods were devoured by locusts. The sun god, symbol of eternal light, and worshiped as Amun Ra was veiled in darkness three days—a threefold curse to the threefold claims.

All of these inflictions were intended as a divine blow struck at the very root of Egyptian theogony. The Almighty informed Moses: "Against all the gods of the Egyptians I will execute judgment, saith the Lord." (Exodus 12: 12.) Even so, in the latter days the people have "strayed from mine ordinances," and—

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."—Doctrine and Covenants 1: 3.

From Autocracy to Democracy

During the great mutations from autocracy to republicanism, in the latter days, Jeremiah predicts:

"Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee."—Jeremiah 46: 28.

Where has God driven Israel? Among the Gentile nations. To make a full end, is not to destroy individuals, as we now see it. But to bring down the power-crazed autocrats with their fabrics of kingcraft, their skeleton forms of government, prohibiting the subject coming into their own. It is not plain from this prophecy that the flaming banner of "just governments derive their power from the consent of the governed," is floating out from the model republic over the globe? The dream of world dominion obsessing, heretofore, the mind of monarchs is fading into infinitesimal distance. Several kings have abdicated in the eastern world since the beginning of the great conflict. We see in the great overturning, from prophecy, more than the "wrath of jagged flame," "the splendid charge," "magnificent pageant," and "conquest." Down deep we see the struggle conducted between two conceptions of divinity—the conception of a God without a Christ, a crushing and vengeful deity allied to kings and murder. The other is God with Christ breaking up institutions of caste, breathing more potential influences away from slaughter, and into wider fields of peace on earth, to men of good will, while Jacob's children "fill the earth with fruit."

Palestine

"But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid."—Jeremiah 46: 27.

This prophecy pointing to Palestine, is elaborated by the following:

"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in these last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: And they shall beat their swords into plough-shares; and their spears into pruning hooks: nation shall not lift up sword against nation; neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."—Isaiah 2: 1-5.

"Concerning Judah and Jerusalem." "Mountain" in prophecy signifies "government." When modified or appropriated as in this prophecy, by an expletive, it signifies the government of the "Lord's house"—the church—the "restoration of the kingdom of Israel." "Mountain" is representative in prophecy of political governments also. Thus:

"Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain."—Jeremiah 51: 25.

In this, the Babylonian empire, or rather, the Chaldean monarchy, and second Babylonian administration, is called a "destroying mountain." Isaiah's prediction has never till now received its accomplishment, for—

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

"Bishop Newton.—And accordingly Jerusalem has never since been in the possession of the Jews, but hath constantly been in subjection to some other nation, as first to the Romans, and afterwards to the Saracens, and then to the Franks, and then to the Mamelukes, and now to the Turks.—Dissertations on the Prophecies, p. 366.

But the initial rays of light begin to illumine the eastern sky, since General Allenby conquered the "Crescent," and ran up the banner of Christian national significance. I dare say you remember the Prophet Joel, whose credentials are just as regular as those of Isaiah, or Micah, brought in a minority report on this subject: "Prepare war. Wake up the mighty men. . . Beat your plowshares into swords and your pruning hooks into spears."

The planting of Israel as a distinct nation has begun. "The mountain of the Lord's house" is to be established in the tops of the mountains—the highest government—modeled after a constitution overtopping all gone before it. The Gentile horn lifted up over Judah—the fourth horn—is now broken, (Zechariah 1: 18, 19) "the four carpenters"—constructors—are being marshaled to back up the "measurement," and rehabilitation of Palestine, as certified by the angel to the "young man." (Zechariah 1: 20, 21; 2: 1-5.)

As to the kind of government eventually erected in Palestine, on its land, we read:

"And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord; and a royal diadem in the hand of thy God. Thou shalt no more be termed *Forsaken*; neither shall thy land any more be termed *Desolate*; but thou shalt be called *Delightful*, and thy land *Union*; for the Lord delighteth in thee, and thy land shall be married."—Isaiah 62: 2-4, I. V.

There is now a strong sentiment in favor of placing the proposed republic under the protectorate of the United States and Great Britain. The plan including the distinct, independent nationalizing of the Jews is in the program of the Anglo-French Commission, and is found as Article Ten of Overtures.

Fall of Turkey

With the fall of the Mohammedan power, the last Gentile abomination was swept from Palestine. The waning of the Turk's dominion was fated by prophecy, and doomed by chronology. Revelation 16: 12 photographs thus:

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."

The Euphrates flows through Turkey. "Waters are peoples," said the Angel to John. The water then, "drying up," clearly points to the withering of the Ottoman power. "In" these waters of the Euphrates were four angels bound (Revelation 9: 14) four sultanies of which the empire was composed, located in the very country through which the Euphrates flows—Aleppo, Iconium, Damascus, and Bagdad. The angels—agencies—were loosed in 1449, and for "one year, one month and one hour" prophetically, 391 years and 15 days, they filled the world with carnage, or until 1840, since which time, they, or it, Turkey, has existed by the sufferance of other powers. John says:

"And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone."—Revelation 9: 17.

We identify this power by history, in military array, as the Turks. After the "four angels were loosed," they came upon the stage, army and horsemen numbering "two hundred

THE FORUM

Who Owns the Stewardship?

BY J. A. KOEHLER

A most graphic discussion of one of the most important questions before the church.

No excuse need be offered for discussing the question of how titles to stewardship properties must be held. The fact that there is no common judgment on this very vital question is reason enough. There is no more important question before this church than the question of stewardship titles. Everyone should be concerned because the outcome of our whole economic life is determined largely by the manner in which titles are held and the methods according to which properties are administered. The interest of the membership at large, the power of the group to develop, protect, and perpetuate its institutions and to make them serve the common good of all depend upon how this question is settled.

Three Views Concerning Titles

Some hold (1) that the steward should have a title in fee simple to his stewardship. (2) Others maintain that the title must be vested in the order, or organization, or group, that promotes the stewardship. (3) And last of all there arises the spectacle of a hybrid scheme which proposes a sort of joint ownership in the factory, store, farm, or what not, between the steward and the group. This latter is a sort of "middle-of-the-road" or "straddle-the-fence" proposal; it is in effect an attempt to effect a conciliation between two irreconcilable positions.

The main argument advanced to support the idea of private ownership of social wealth is that it is essential to incentive to individual effort. All other arguments, from a Latter Day Saint viewpoint, are insignificant in comparison, because, as we say, our goal is "the measure of the fullness of the stature of Christ."

Group ownership of stewardship properties is maintained on the ground (1) that it furnishes the greatest incentive to wholesome individual enterprise; (2) that it is according to the law of God; (3) that it is ethically, sociologically, and economically sound; and (4) that the fatherhood of God and the brotherhood of man demand it.

Those who advocate the hybrid scheme find their best defense in a supposed need and right of adequate protection to entrepreneur stewards in case of their own infidelity, of their dissatisfaction with the social order, or in case of social disintegration or the collapse of the social structure. In judg-

thousand thousand." They go into battle on horses. The "breastplates of fire"—uniforms composed of "red, or scarlet, blue, and yellow." Out of horses nostrils or mouth issued fire, smoke and brimstone, a combination of three—saltpeter, charcoal, and sulphur, and by the combination of these three making gun powder, "was men slaughtered." The Turks were the first to use this explosive in battle, and according to Gibbon and Barnes, used it in battering down the eastern wing of the Roman Empire. They held the carbine down to the noses of their horses, and the explosion to the eye of the revelator would resemble fire, smoke, and brimstone emitted from horses' mouths.

That was one source of their power, (verse 19), and another was in the "horses' tail," which is a well known Turkish standard, and symbol of official authority, and these tail-banners directed and concentrated their power.

(To be continued.)

ing any of the principles involved in either of these three doctrines, we should be careful to ascertain their inherent natures, and not to judge anyone wrong because some method results in little more than a prodigal waste of social resources. No principle may be judged by any particular method according to which some have only attempted to operate or apply it. But a rule is established once its workability is proven by experience, by reason, or by experience and reason, notwithstanding any number of previous or subsequent failures to get results.

Socialists and communists may have failed to achieve any sound reforms by their plans for administering group owned and regulated properties or enterprises. The thing to do is to search out the causes of their failures; and in doing this we may find that they had no adequate ways of fixing individual responsibility or of inspiring fidelity to trust and not that the doctrine of common ownership of social concerns is inherently wrong.

Is Private Ownership of Productive Properties Essential to Individual Incentive?

Let us see. It is commonly admitted by Saints that our ministers are the only ones who, in practice, subscribe to the stewardship doctrine. For the sake of argument, let that be granted.

Foremost among our stewards then are our honorable presidents and their worthy colleagues, the presiding bishops.

Now then, if we find that these men have conducted the affairs or businesses intrusted to them industriously, if they have been devoted to their tasks, if they have sought faithfully for ways and means of accomplishing the work of their several offices, then we have proven beyond question that a proprietary interest in the things men work at is not essential to individual incentive.

But the question is: Are these representative stewards faithful? Are they industrious and proficient? Are they searching out and employing ways and means to make their efforts count for the common good? To these, all answer with one accord, yes! Next we ask, are their businesses privately owned? Do they have titles in fee simple to their estates? Do they own their stewardships? And again all must answer, No! Then it follows as a necessary conclusion that private ownership is not essential to individual enterprise.

But our proof is not limited to the testimony of the lives of the aforementioned men, for we have the cumulative testimony of history, and particularly of the life work of hundreds of faithful and efficient workmen in this church, many of whom never even hoped to acquire a proprietary interest in even a home.

Workmen's Protection

Much has been said by the defenders of the hybrid scheme of stewardships about the protection of the entrepreneur steward in case of social collapse or of dissatisfaction with the social order. In view of the possibility of either or both of these, it is urged that the temporal steward has a right to and will demand the protection that private ownership of productive enterprises affords.

But why should one class of workmen ask for or be given guaranties which are not given to other classes of workmen? Is industry a matter of direction of business affairs only? Does the wealth of society arise from managerial ability alone? It is known and admitted universally that managerial ability is of little consequence unless there is added to this ability the productive effort of a corps of competent and faithful workmen. Moreover, the labor of skilled workmen is the greatest factor in wealth production. Since this is true, if any class is entitled to protection against loss from

social collapse or individual infidelity, certainly the workman steward is.

But let us consider the outcome of the *special privilege proposition* involved in the hybrid scheme. First of all, what one class gains for itself another loses. If social wealth is brought into the possession and control of the managerial steward it certainly must pass away and out from the control of the workman steward. Therefore, the hybrid scheme would protect a small class, and do it with the product of the joint efforts of a few managers and a large body of workmen, and in this way take away the only possible protection of by far the largest producing class, the workman steward.

Moreover, what do the facts of experience argue? What is the one thing that threatens to break down our whole social order to-day? Is it not the consciousness of the workman class that they are not protected in their right to a proper share of the rewards of industry? Is it not because a few own what many have labored to produce?

What is needed is not guaranties to some, but *guaranties to all* of participation in the benefits of cooperative effort on a basis of equality. Protection to the workman as well as the managers, and to all others who add their share to the productive effort, is the only ethically or sociologically correct principle. But this very process of reasoning drives us to the conclusion that common ownership of social enterprises is the true doctrine. The method of administering these properties will be set forth under "The stewardship regime."

Social Laws for Social Beings

Man is by nature a social being. Is anyone so foolish as to propose that being can be maintained by a process that is not in accord with nature and being? Since man by nature is a social being, it follows that social means must be employed to effect his salvation or redemption.

It is true that each person is a separate and distinct individual, but that does not mean that a man may live a separate and independent life. His birth is the outcome of social relations; his health and existence are dependent upon parental care, and throughout his whole life man looks to his fellow man to supply the conditions of physical, mental, cultural, moral and spiritual growth and development. The interdependence of social functions is so analagous to the interdependence of vital functions that it seems almost incredible that the doctrines of individualism should be set forth as a reflection of the divine mind. Man is social by nature, therefore, the law of human progress must provide for social adjustment.

Individual and Social Rights

Much has been said about individual rights. But what are individual rights? The individual requires that and only that, that is essential to a complete and normal unfoldment of the powers of his being. To this each man has a right.

On the other hand, the social group requires that and only that, that is essential to its existence, development, and perpetuity. And to all this society has a positive right. Now make comparisons. Individual needs are fundamentally and necessarily consumptive and expressive. That is to say, the individual requires only that his present needs be supplied—he must have food, raiment, an habitation (a home or inheritance), physical exercise, educational direction and cultural opportunity. Having these, his just demands are supplied. His anticipations of future satisfactions should find their realization in the experiences of the future and in the prosperity of the group. "Lay not up for yourselves treasures on earth." On the other hand, society, which is the sum total of activities of individual men, in the nature of things, should have the power to define the relations which men must

sustain to each other and to properties of common concern, to require and regulate production, and to command its resources for the common good. Society's rights then are fundamentally and necessarily creative, possessive, and administrative. There is quite a difference between individual and social rights, though of course they must harmonize one with the other; in fact they are complementary; the reconciliation of individual with social aims presupposes this. Private or individual rights cease where common or collective rights begin, and vice versa. Society owes its origin to individual needs and to the cooperative effort to supply them. The individual finds his protection and satisfactions in the relations he sustains to other men, and in the relations all men in common sustain to properties or things; and it must be obvious that if each and every individual is to enjoy rights in common with every other person that all matters of common concern must be distinctively group matters.

Group concerns are social concerns; and social concerns, both with regard to persons and to properties, must be maintained in proper combinations and proportions if human needs are to be supplied. The power to direct individual enterprise so that each individual's personal opportunities to possess property, to enjoy liberty, and to realize a full expression of the powers of being shall exactly equal those of every other person presuppose a proprietary interest on the part of society in all concerns arising from social activity and upon which the interest or wellbeing and perpetuity of society depends.

The Law of God

"To the law and to the testimony."

"Every person who belongeth to this church of Christ shall observe to keep all the commandments and covenants of the Church."—Doctrine and Covenants 42: 21.

The law of God bears directly upon the question of personal liberty. It is urged that stewardship relations take away men's personal liberties. Yes, that is true—it does. It takes away all liberty to do anything the law prohibits, namely, everything that is not good for man to do. And it also takes away personal liberty in that it obliges all who ask the privilege of membership in the church of God to act in a very definite way, with reference to both material and immaterial things. "He shall do with his moneys according as the law directs."—Doctrine and Covenants 58: 7. He "must lay all things before the bishop in Zion."—Doctrine and Covenants 72: 3. These provisos do not destroy agency; they do not destroy the freedom of will; no man is obliged to join this church of Jesus Christ; he may go to hell if he chooses; he is free to act for himself; but when he chooses to accept the privileges and liberties of communion in the church he at once obligates himself to fulfill the conditions of church membership. Just so, one of the conditions of church membership is this: "Behold this is what the Lord *requires of every man* in his stewardship, . . . none are exempt from this law who belong to the church of the living God."—Doctrine and Covenants 70: 3.

What is a Steward? Is He the Owner?

A steward is "a person who is *intrusted with the management of estates (properties or possessions) or affairs; (anything to be done; business of any kind; public or private concerns) which are not his own.*" —Standard Dictionary.

That the steward is a manager most people admit. Some of these same men will admit that the steward's estate is one of "trust." But don't you see that the proposition that stewardship concerns are matters of trust implies at once that the concerns must belong to or be owned by some other than the steward himself individually? So declares the law: "If the properties are mine then ye are stewards, otherwise ye

are not stewards."—Doctrine and Covenants 101:10. Thus the law clearly decrees the principle from which stewardships arise—the property or concern must belong to another.

Now comes this retort: "Surely, everything belongs to God, and we are stewards before him and therefore must answer to him." To this we agree. But this repartee falls short of its purpose, namely, to establish the right of individual ownership. We are not only answerable to God for the whole of conduct, but *we are to be stewards before men* (the whole body of the church organized for stewardship purposes), as indicated by the command "organize yourselves and appoint every man his stewardship" and therefore *answerable to man* for our conduct with relation to things in which all men have a common interest.

We speak of a man's stewardship as if it were his own. Well, it is in one sense, and it is not in another sense, for a steward may be "removed out of his place and another . . . planted in his stead."—Doctrine and Covenants 101:12. Just so the law states, that a man is to be "a steward over his own property, or that which he shall secure by consecration," Doctrine and Covenants 42:9, or, in other words, according to or under or by the law of consecration. Now let us briefly survey the field already covered before going further: First, all are to be stewards. Second, to be stewards we must be trustees. But third, we are not now trustees of our own properties, but owners. And therefore, fourth, if we are to be stewards, *some change must take place in property relations.* That change is called a "consecration."

To "consecrate" means to set apart as sacred, to dedicate to sacred uses. That is to say, that of our own free will, we are to make disposition of our own properties (that which is under our own control) in such a way as that thereafter and in consequence of this "consecration" we shall be *stewards* and not owners of our own properties. "Every man shall be made accountable unto me, [as] a steward over his own properties."—Doctrine and Covenants 4:20. Note carefully—if he were already a steward, the provision would not be made that he shall "be made" accountable, a steward.

In pursuance of this "consecration," each man is "made" a steward by appointment of the group as further provided in the law: "Organize yourselves and appoint every man his stewardship."—Doctrine and Covenants 101:2.

Here again the purpose of this consecration and covenant is made clear, namely "that [or so that] every man may give an account unto me [as a steward, or] of the stewardship which is appointed unto him."—Doctrine and Covenants 101:2.

This is clearly a provision for a change from private ownership of productive properties to common ownership. Every man individually is to be a steward. Therefore no man can own individually stewardship properties. Therefore stewardship properties must be owned by men in common. And this common ownership is what gives rise to and makes possible the action of the group in "appointing every man his stewardship."

The authority of a group always arises from its law-enforcing power. And laws are made not only for guidance, but for protection, and also to prevent designing men from subverting the common welfare. Even if there were nothing in the stewardship regime which is by nature essential to the development of manhood, the economic and political considerations would still vindicate the provision in the law for the common ownership of productive enterprises.

And such is the provision of the law. "The bishopric [is] authorized to bring to pass the organization of those who are desirous and willing . . . [that they may thereby] lawfully secure and hold property for the benefit of themselves and their fellow church members and the whole body of the church

when organized."—Doctrine and Covenants 128:1. With this agrees Doctrine and Covenants 101:1: "Concerning all the properties which belong to the order;" and both of these harmonize with the provisions of Doctrine and Covenants 81:4 that "you are to have equal claims on the properties for the benefit of managing the concerns of your stewardships."

New Form of Ownership

We cannot afford to overlook the implication of every provision providing for the establishment of stewardships which is that the ownership is to be *changed* from private to common. If there was to be no change in ownership (as some try to make themselves believe) then what sense is there in directing the bishop to provide for special organizations under which property could be held "lawfully"? Was private ownership ever unlawful in any portion of the United States? What is the sense in providing for a common fund with which the agent of the group is to purchase lands "for the public benefit" of the church if land is to be owned in individual right? (See Doctrine and Covenants 58:7; 58:11; 42:2, 10; 98:10.) And especially when it is through the possession of its lands that the independence of the church is to be brought about. (See Doctrine and Covenants 63:8 with 77:3.)

And if the land was to be sold, as some propose, where would the authority of the group come in so that it could "send forth" workmen "of all kinds" to labor for the Saints of God? (Doctrine and Covenants 58:12.) Do you find any individualist surrendering his right to say who shall plow his privately owned land? No; but if we would utilize our man power and other resources, we must have group ownership of productive properties.

Human experience tends to confirm the decrees of God. Society is fast coming to see even more clearly than some of our own priesthood that private ownership of productive enterprises is fatal to society's interests.

The Fear of Self

Some are afraid that the church will get its members by the throat and choke the life out of them. Well, who is the church? Are not we the church? Are we afraid of ourselves?

First of all the church as such has nothing to do with this property ownership affair. The several "orders" of Enoch are voluntary associations of church men in the several localities where their relations geographically and otherwise make stewardship relations practicable. (Doctrine and Covenants 128:1.)

Each order conducts its own affairs; "they shall be organized in their own names, and in their own name; and they shall do business in their own name and in their own names." (Doctrine and Covenants 101:9.) Each organization is in a way separate and distinct, and owns its own properties. The terms of association specify that the common good or the building up of Zion and her stakes is the aim; but even at that no money can be taken out of any treasury of any order "only by the voice and common consent of the order." (Doctrine and Covenants 101:12.) So what is there to be afraid of? Nothing but ourselves.

Minimum Stewardship

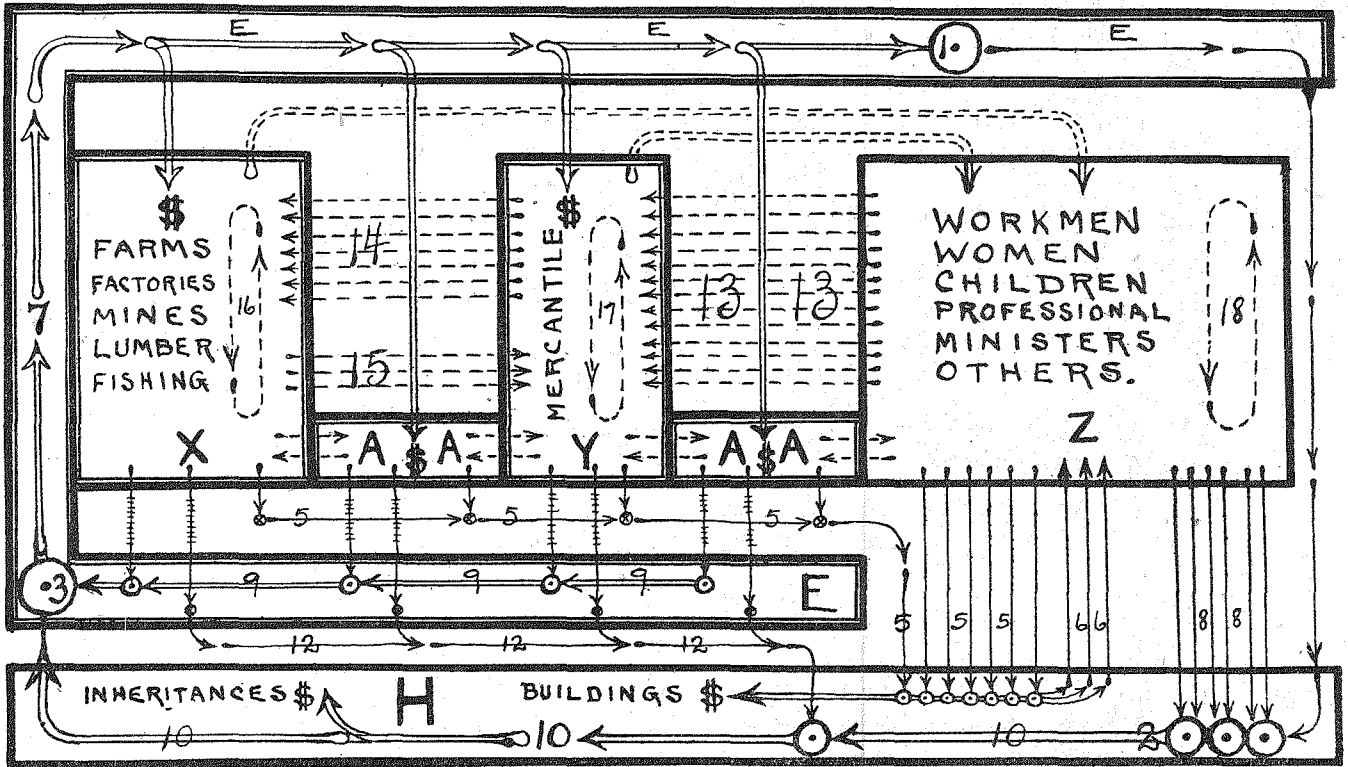
"Inasmuch as is sufficient for himself and family."—Doctrine and Covenants 42:9. The provisions of God's law must form a consistent whole. The grounds for the above provision may be better understood if we refer to other portions of the law. "You are to have equal claims . . . and all this for the benefit of the church of the living God, that every man may improve upon his talents, *that every man may gain other*

talents [the tokens "of wealth"] . . . to cast into the Lord's storehouse."—Doctrine and Covenants 81: 4.

Here are two purposes set forth. First, to secure to each individual the full enjoyment of his right to develop his powers of being, and second, to create surplus wealth so that social progress may be possible. Now let us ask, since one purpose of stewardships is to create surplus wealth, what should be the minimum extent of properties intrusted to anyone for stewardship purposes? Would it not be "inasmuch as is sufficient for himself and family?" Can any steward add to the surplus product until the necessary expenses of production are met? And do not these expenses include the needs of his family? Therefore, when a man consecrates, under the terms of this consecration there should pass back to him for stewardship purposes an estate large enough to supply the

hybrid notion of stewardship titles. Inheritances relate to and arise from individual rights; but stewardships relate to and arise from collective or group rights, powers, and necessities. One is essential to the life and freedom of the individual, the other is essential to the integrity, solidarity, and perpetuity of the social structure as a whole. A man and his family by themselves might attack nature and eke out a bare existence, but only when his neighbors come to his assistance and when all together organize their activities, can man rise in the scale of civilization. The highest civilization cannot be attained unless individual interests become identified with group interests, "except ye are one, ye are none of mine." "I pray that they may be one."

With the aid of the "key" the purpose of the accompanying chart may be easily understood. The lines portray what is



KEY. --- = EXCHANGES. - - - - - = RETURNS FROM STEWARDSHIPS. ← = FLOW OF CAPITAL. ⊗ = LOCAL BISHOPS
KEY. \$ = PERMANENT INVESTMENTS. ○ = POINTS OF ACCUMULATION OF FUNDS. ← = PAYMENTS TO AND FROM BISHOP

needs of himself and family. Otherwise he would become a dependent upon the community, and that by the group's appointment.

The right of residence inheres in man? Man could not be without a place of residence, and hence this is his right by birth. And man's social nature argues that that right of residence should be enjoyed in the midst of and in common with his fellows. To deny that would be to pervert our natures. Hence this right of inheritance shall be secured to a man absolutely, as stated in Doctrine and Covenants 51: 1: "Shall have claim on that portion only that is deeded unto him."

Man has domestic needs as well as productive, and in each case the portion allotted should measure up to the needs of the man and his family.

But let us not confuse stewardship relations to property with inheritance relations. Inheritances belong absolutely to each man; they are not estates of trust; but stewardships belong to another and are therefore *estates of trust*. The failure to discriminate between stewardship rights and inheritance rights accounts in part for the origin of the

actually going on in society, what the hybrid plan of stewardships proposes, and also what we believe the law of God and the testimony of experience and reason compel us to adopt as the only right plan of social reconstruction.

With the industrial chart before us, let us observe a few fundamental facts. The first fact of society is that it is man's effort to get what he needs and wants. The second fact is that this endeavor gives rise to different classes and grouping of workmen or social units. The third fact is that the more complex and highly specialized industrial activity becomes, the more dependent men are one upon another. The fourth fact then is that the social product is the fruit of the combined labors of all the industrial workers joined together or taken as a whole. And last of all, the most imminent fact, as proven by current events, is that in order to maintain this social structure there must be a proper distribution of parts, a faithful performance of the several kinds of work in each part, and such administration and distribution of the concerns and benefits of the joint activity as will satisfy the demands of the cooperating units.

Let us contemplate the chart from a Latter Day Saint

standpoint. With the end in view of building up Zion, of developing an industrial society that will guarantee the welfare of each and all on a basis of equality, and thereby affording the greatest freedom for individual development, the membership at large, (Z) workmen, women, children, and all—send first of all their tithes (5) into the common storehouse (H). This storehouse is in charge of the Bishop whose business it is to administer this fund for the good of the whole. Moreover, there flows into the common treasury (H-2) from this same source (Z) offerings, consecrations, and surplus (8). This the membership at large contributes for the same purpose, namely, to build up institutions (including stewardships) for the common good.

These funds coming in as tithes (5) and offerings (8) are invested by the bishop (line 10 indicates the flow) in stewardships (X,Y,AA, but not Z), some of which are farms, some stores, and some are other industries; all of which are permanent investments (\$). Now it should be remembered that every man is first a member of the church at large (group Z). If he wishes to consecrate (line 8) and is to receive a temporal stewardship, he would by that act become classified as a member of the "order" and would occupy in one of the fields indicated X, Y, or A. Now the law provides that "you are to have equal claims on the properties" (Doctrine and Covenants 81:4) for stewardship purposes. This means that the common fund (2) in flowing out (10) as investments in stewardships (X,Y,A) still remains common property and cannot therefore be privately owned in any sense, but *must be owned by the whole group* whose contributions and activities give birth to and perpetuate the industrial concern.

Man needs food, clothing, shelter, and opportunities for profitable employment. All of these concerns (X,Y,AA) are nothing more or less than the product of man's collective efforts to provide for his needs. They are therefore social concerns, and upon them group independence depends, and to these the group has no right to relinquish its claim. "My people . . . hold claim upon that which I have appointed unto them."—Doctrine and Covenants 78, 13. The implications of the law make "my people" a collective term.

We have already said that it is proposed that as a necessary guarantee against social breakdowns the small groups of men in X, Y, AA shall be given deeds to the stewardships made possible by the joint contributions (both in money (8) and in effort) of the vast body of members at large (Z). We would like to ask what the ethical grounds are upon which it is proposed to give guarantees to one man (X) when the very act by which he is favored is the very thing that robs a large body of men (Z) of the same protection to which they have an equal right. Certainly this program is in violation of Christian ethics which say that "that which cometh of the earth is ordained for the use of man. . . but it is not given that one man should possess that which is above another. . ." (Doctrine and Covenants 49: 3.)

Investing Private Capital

But some say that X, or Y, or A (see chart) has money enough to provide himself with a stewardship and some to spare; why should he not hold it as absolutely his own? The answer is, first, because money does not build factories nor give value to farms. When a factory is built it is built out of materials which are given shape and place by the labor of productive workmen. "Capitalist" do not build factories, but they are built by workmen. The real capital invested is not the bundle of gold certificates by which a few men draw on the resources of the many, but the real capital is invested by those who put their *labors and skill into the work of construction*. Nearly all economists define capital as "the product of past labor set aside to further production." Capital then

is a reward which is due *labor*, but which the *laborer foregoes* in order that his future effort may yield him a greater return. The answer to the foregoing inquiry is that a man does not invest his own capital, but *men* do invest *their labors*; and this converted labor we call "capital."

The fact that as man labors to provide his wants, he divides himself into different classes of laborers, furnishes no grounds for rewarding men according to the class of work done. But the Christian ethics declare that "it is not given that one should possess that which is above another," but that "in your temporal things ye shall be equal."— Doctrine and Covenants 49:3; 70:3. All wealth (aside from natural wealth) is so much concerted labor. The power to command labor (money) does not transfer the rightful ownership from the many to the few.

Buying Inheritance

The hybrid scheme provides that the moneys which X or Y or A receives from Z through the bishop or the order by means of which he diverts social wealth into a concern that is misnamed his "inheritance," shall be paid back (see line 12) from the profits of his stewardship. Here is where one needs to grasp the significance of exchange (lines 13, 14, 16, 17, 18, also the double broken arrow leading from X and Y to Z). This is what happens (it did happen in the beginning of society, and has continued to the present, and this plus private ownership in common concerns is the root of about all of our economic evils) this is what takes place: The mass of humanity try to supply their needs. In doing this men enter into an active exchange of commodities and services (see the broken single arrows 13 to 18). The workmen in Z exchange their labors with A, X, and Y and receive back their pay (so called—not wages) as indicated by the two broken double line arrows leading from X and Y to Z. Next, Z takes his pay and exchanges it with Y in an endeavor to realize his reward for his industry. But in the exchanging of money for commodities and services, a portion of the reward due the workman (Z) remains in the hands of X, Y, or A, and is called the earnings of the stewardship. With *this accumulated fund, which is the product of labor which is not returned to labor* as wages, the hybrid scheme proposes that X, Z, and A shall pay back to the combined laborer "Z" (through their representative or agent, the bishop in H) the moneys which Z had contributed as a means of securing his interests; and that when a specified sum of money gathered from the members at large has been paid back, that then the stewardship (which is erroneously called an inheritance) shall become the property of the individual steward. In other words, it is proposed that society shall sell its birthright for a mess of pottage and that the one who buys the birthright shall eat the pottage.

But what does the law provide? Simply this: "All moneys that ye receive in your stewardships by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle . . . shall be cast into the treasury as fast as you receive moneys . . . and let no man say that it is his own, for it shall not be called his, nor any part of it . . ." —Doctrine and Covenants 101: 12. This presents a problem in mathematics. If the steward must place all earnings into the common treasury as fast as he receives it, and none of the earnings shall be his by any individual right, how long will it take him to pay for his stewardship (or what some call an inheritance) out of the savings or earnings of his enterprise? Can he pay for it in eternity? No, evidently the proposal is in error; individual stewardships nor inheritances are purchaseable by the individual out of the proceeds of collective effort. If inheritances are matters of purchase from profits, I wonder where the ministerial steward, or even the workmen steward will come in.

A study of economic history we are sure will show that in order to maintain the social structure there must be a proper distribution of labor; each class must do the share of work intended, and properties must be administered under terms which will guarantee a perpetual equitable distribution of the rewards of industry.

Private ownership has been given a fair trial; and it has all but disrupted society.

Mutually profitable social relations can never be hoped for until society shall do as we have been commanded to do, namely: "to organize yourselves and appoint every man his stewardship," to have the properties "belong to the order:" to hold all surplus earnings from social activities at the command of the group; to make every man a "steward" over his own property.

"After all these things do the Gentiles seek." "But seek ye first to establish the kingdom of heaven and its righteousness, and all these things shall be added unto you."

Man's business is to effect a full and normal development of his inherent powers of being. Self interest is to be served; but that interest does not consist in private ownership of the surplus product of cooperative effort. It does consist in establishing right relations—"the righteousness of the kingdom."

The self interest of each and every person should be served, but the interest of all cannot be served under the rule of private ownership of productive enterprises, for that rule always has and always will serve only to partially satisfy the selfish ambitions of a few. Private ownership is synonymous with a conflict of interests, it engages the attention upon, and directs the energies toward the accumulation of wealth, instead of the improvement of talents.

The above statement of Jesus implies that individual ends may best be served by that form of industrial society in which the individual finds his security in the prosperity of the group and not in private possessions. And evidently his immediate followers caught the force of his example and precept, for "they had all things common," and of course under that rule no man said "that aught of the things which he possessed were his own." (Acts 4: 32-35.)

The Christian religion aims not at property possessions, but at perfect manhood; it aims to bring men to love God and to love man. He loves that best to which he willingly gives most. The stewardship law brings men into relations which leave but one incentive before man, namely, to honor God by doing the most possible good to man. Under this law the greatest incentive to wholesome individual initiative is found: "that every man may improve upon his talent," his peculiar aptitude for some special kind of useful work. No greater incentive can be placed before man than the promise of being honored by both God and man because of achievements which have blessed humanity. If a man needs private property to stimulate him, he is unfit for a stewardship trust.

We have a right to certain guaranties. But all men have that right in common. And inasmuch as it is admitted that those guaranties arise from ownership, it follows that all men in common should own the things upon which their common welfare depends.

The State Board of Education of Iowa has opened the doors of the various state colleges to all graduates of a four years' high school course. There are no formalities. All that is now required is a certificate properly filled and signed showing 15 units of high school credit in any subjects whatever. This plan is in accordance with the effort to make the schools more democratic, providing equal opportunity and wholesale encouragement of learning.

Moving Pictures from a Biblical Standpoint

BY S. W. L. SCOTT

According to this writer the teachings of Christ and the book of Revelation are great panoramas of moving pictures.

Thomas Jefferson when discussing radical and reactionary forces said. "Error is not so dangerous where truth is free to combat it." A permanent authority has enjoined: "While ye have light, believe in the light, that ye may be the children of light." (John. 12: 36.) An opposite policy would destroy equilibrium and open the way to disaster.

We can appreciate the attitude of the ancients as they, with ear attuned, listened to "the voice of many waters." "And the voice of him [Christ Jesus] was like the voice of many waters." (Revelation 1:15.) Each graceful wave, or boisterous breaker a separate force or individual voice, and meeting afar, the tones melt into one deep and solemn sound pouring into the soul of the dreamer on the coast. What degree of pathos and divine scenario—"the moving pictures" thrown to the screen by the inspiration of God! The panorama of "much people in heaven," church, state, earth, hades, "the dragon," "scarlet colored beast," new heaven, and new earth, holy city—New Jerusalem, temple, river of life, trees, fruit, the sceneries and enactments of past, present, and future dispensations. (Chapter 1: 9.) These include angels, the restoration of the gospel, Babylon, her downfall, illustrated by a millstone dropped from an angel's hand, the harvest of the earth, the white cloud and he that sat upon it, the sharp sickle, and so on, ad finitum.

At the greater number of these scenes, a special lecturer was present to explain the meaning of the pictures as they were flashed upon the screen. "Symbols," did you say? Yes, "the revelation of Jesus Christ which God gave unto him and he sent and signified it by his angel unto his servant John." (Revelation 1:1.) Yet more—"John bore record of the word of God and of the testimony of Jesus Christ and of all things which he saw." The scenes and enactments were to come upon the stage of time, "hereafter." (Chapter 4: 1.) The ancient Egyptian priests would call the method the Lord used "hieroglyphic" or "picture" method.

When it is affirmed upon the authority of the Christian revelation that "there is a God in heaven that revealeth secrets [Daniel 2:28.] and maketh known to the King Nebuchadnezzar what shall be in the latter days," how can it be denied that the "God in heaven" put a "slide" in Nebuchadnezzar's dome, and threw the great metallic image on the screen and sent a "little stone" with irresistible power to crash his iron-clay feet and toes, thus prostrating the terrible image into dust in the latter days? The electric fingers which dashed the awful and mysterious inscriptions on the wall of ancient Babylon, wonderfully symbolic, yet signified as a "moving picture" the downfall of a kingdom upheld by injustice, impiety, and crime.

Among the "movies" shown to the prophet of beautiful character—Daniel, was one featuring a "ram and goat." When he saw the goat "from the west" *run against the ram "in the fury of his power,"* who shall say that it was not a "movie" enabling Daniel by the spirit of inspiration to see the downfall of the Persian Empire and the rise of the conquering Grecian? Every one possesses spiritual organizations articulating with the spiritual. There are five spiritual senses corresponding to the five physical senses. Preception does depend very largely on physical sense. In a sense, everything is symbolic. Words are signs of ideas. Notes are signs of musical ideas. "I heard the voice of harpers harping with their harps," said the revelator. His spiritual ear was attuned. "I saw the dead small and great

stand before God." His spiritual eye was opened. "Oh, taste and see that the Lord is good," exclaimed the Psalmist. His spiritual gustatory nerves of taste "hungered and thirsted after righteousness."

For David, the brilliant-colored, gorgeous, fire-and-sun-illuminated manuscript of nature—the universe, was a ceaselessly unrolling screen, vast expanded, manifesting the "excellencies" of its Creator.

Thus spiritual perceptions are developed by physical means, and our heavenly Father flashes the screens before us. The "films" are a little more mechanical now than when used for ministerial propaganda in the days of Paul, John the revelator, Enoch, Isaiah, Daniel, and Joseph the Martyr. During the Mosaic regime, a font of types was cast, a series of "moving pictures" was instituted—object lessons, to aid Israel to "see Christ," "and as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." (John 3:14.)

While I hold no brief for the bloody distinctiveness of the Mosaic institution, yet we are told that "the law was a shadow of good things to come." What will we find under the substance?

We inform the world of our dissatisfaction of reading or hearing read the scenes and experiences of ancient men of piety. We want to see the same thing—draw from the same source—tap the same fount. But do we remember that God used the "moving picture" method to their spiritual eyes?

Applying this to our physical and intellectual powers, even the printing press has been called "the tongue of the eye." Now, since the office of imprimatur has been abolished in the revolution of 1688, why not institute a mild censorship, and animate the gospel propaganda, assisting the preacher by a living process, even though it be a kindergarten to arouse the dormant, lethargic, unopened minds, to see?

Having given a series of fifteen lectures from the "Pathe films" of the "life of Christ," "John the Baptist," and the "Prodigal son," I can speak with assurance. Although errors are manifest in some respects, representing the Bavarian idea, we had opportunity to correct, especially where John administers the sacred rite of baptism to Jesus by pouring water on his head from a cup. Concerning one lecture we gave to the children of the state school on the "Passion films" we can specialize. Professor Montgomery said: "The children learned more in that hour of seeing and hearing than they could have learned in two months from the cold type with quarterly or oral explanation only."

The pictorial method of imparting instruction has been deemed the acme in our educational system. Diagrams, outlines, analysis, programs, blue prints, maps, charts, blackboards, and globes with all apparatuses, are elemental, including "the movies." But may we share the opinion that the time will come when art practice will be worship—"on the sea of glass." If the Holy Spirit can now touch the spark of divinity which God has woven into the minister's being, with the flame of sacred fire which shall illumine his mind, clarify his thoughts, bringing him into closer communion with the powers of heaven, enabling him to draw, with the inspired pencil, a picture, and send it to the sensitive surface of mind for impress, will the animated picture or "movie" itself, before the physical vision, weaken the Spirit's effort, the power of transit or impress?

The phonograph reproduces, and the stronger the forces which originally impress upon wax or amberole discs or cylinder, the stronger will be the reproduction. Intellectuals move slowly. Delegates may travel to a convention or a congress in the Twentieth Century Flyer, or with greater speed in an airplane, yet their intellects lumber along in a slow ox-cart. How slow they go.

We do not advocate the use of movies that develop and edu-

WOMAN'S AUXILIARY

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

The Young Women

Announcements are being made of the forthcoming of the manual for the Temple Builders? We are very glad that this much-needed and long-desired book is about to materialize, for young women all over the church will be glad to receive its help and counsel.

"In unity there is strength." There is something peculiarly valuable in unifying the interests of young people. The inherent craving they have for association with those of their kind, is a pointer we adults would do well to consider. It seems fundamental with them. Have you never noticed how well a boy or girl works when he or she has the company of another boy or girl? There is stimulation of best efforts; there is cheerful compliance, and a sturdy disregard of fatigue or dislike for the duty assigned. Besides, one gains by very numbers. Ten boys can annihilate a woodpile in quicker time than one, and the branch who has its young people well organized, has assets unknown by those who have allowed that force to be dissipated and undirected.

Many will ask, we are sure: "Who are the Temple Builders?" A pertinent question, and one we hope every Latter Day Saint can soon answer. Are they going to build the temple—that beautiful edifice to which we all look forward as exemplifying to us the near approach of our Savior? Well, we hope so—and they hope so—that is, in this way: they want to do their part in that wonderful work! But they also recognize the fact that all of us are building temples every day of our lives! The temple of our souls, and it is truly a matter of much concern to each of us, that our building shall be both permanent and beautiful.

The young women of our church who are banding them-

cate the wrong passions or powers. Not the inspired sentimentalism of the world, not sophomoric vaporings, but the moral, the intellectual, the divine, that will turn the voluptuous tide which now engulfs the millions, that which will root out the wicked cells from the organic body of society, and replace with cells growing righteousness, justice, and joy.

The universe having come from an infinite being, will unfold as man shall unfold, and the growth of the human mind is the growth of all beauty. After quality has come, we wait for quantity. A few drops falling through the trees reveals little poetry, but a vast shower falling on a thousand acres of dense forest produces a bordering on the grand. Even so, a good idea must become multitudinous.

To aid the voice in reaching the limits of a vast audience or throng, or to throw the voice beyond, a megaphone or telephone is used. To aid the divine worship and bring the soul into rapport with the serenity of heavenly atmosphere, the reed string, and wind instruments reek with joyous melody and concord. To impress, express, and simplify the lecturer uses stereopticon slides. Jesus, the Master of men, held up a little child, a flower, a lily, a house, a sheep, a lamb, a dove, a vine, a branch, a door, a fig, a thistle, a tree, a stream, and many other moving, growing, acting, and intelligent pictures to express and impress, and render perspicuous the doctrine of the kingdom. He used the physical universe as a program of the spiritual, and Paul the apostle affirms that "the invisible [spiritual] things from the creation of the world are clearly seen, being understood by the things that are made." (Romans 1:20.)

The essence of this coordinating principle may be expressed in the following words: Whoever can make two ears of corn, or two blades of grass, grow upon a spot of ground where only one grew before, deserves the consideration of mankind.

selves together under the significant name of "Temple Builders" are setting for each of us inspirational examples to "go and do likewise." Not that we would interfere with or appropriate their particular plans, but we want to be also known to the Great Architect as "temple builders"—building each day, more and more "stately mansions." Here is the folder sent out by their supervisor; read and mentally resolve to "boost" for every good effort made in this direction. A. A.

Temple Builders

"Build thee more stately mansions, oh my soul!"

A club for the young women of the church and their friends, after they have completed the Oriole ranks or are over fifteen years of age.

Business of the club: To band together the young womanhood of the church and help them to find themselves—morally, mentally, and spiritually.

Are you fit to take a constructive part in Zion? This organization is a step Zionward.

Health, social training, good times, mental development, and spiritual uplift are our watchwords.

No red tape. Only the simplest organization is required. Organize your friends into a chapter, elect a leader and a recorder and report to us. Ten cents is the membership fee, payable yearly.

Get together and discuss your mutual problems of good dressing, vocation, business.

Read something together that is both interesting and good and discuss at club what you have read at home.

Get somebody to tell you the things you want to know. Have lecturers for various topics.

Entertain your friends together. As a club you can make it more worth while and lots of fun. Learn to do such things together; it is valuable training.

What do you want to do? What do you want to learn? We place very little restriction upon the local chapters, only a very general requirement of service, outdoor exercise, and social life.

Organize for better service.

MRS. ALICE MAE BURGESS,
Supervisor of Young Woman's Bureau.

LAMONI, IOWA.

"Come Let Us Live With Our Children"

I am a mother of three children; Betty, aged six, Bob, four, and Jack who is two. Up to the time Betty was four years old she had always been a very nervous child and needed constant entertaining. I hesitated to send her to kindergarten, but after reasoning with myself, I finally decided to send her. The concentration required in the two years she spent in kindergarten made a different child of her, and she can amuse herself now for many hours at a time.

Bob entered kindergarten about three months ago. He is a quiet child and needs to be brought out of himself. He seems to be getting needed help in the kindergarten, for in the short while he has been there, he has become more talkative and active. He now enjoys being with other children whereas before he preferred to play alone.

There is nothing more necessary in bringing up children than to have them feel that we are interested in them. Try always to answer their questions. If you cannot satisfy their curiosity, they will surely go elsewhere for their information. When the children come home from school, I ask them what they did, what song they sang, what pictures they looked at, etc. They live the two or three hours spent in kindergarten over again by telling me what they have done. I had to leave the children for a week not long ago. When I returned they could not talk fast enough to tell me all that had happened.

A story at bedtime is always welcomed by the children, and I find that it is not only enjoyable and beneficial to them, but also to myself. They never tire of fairy stories. Nature stor-

ies are always interesting, too. My children will choose the same stories over and over again until they almost know them by heart.

Several nights ago I was called away and could not read a story, so I promised one for after breakfast next morning. When breakfast was over and I thought of all I had to do, it seemed as if I were wasting time to sit and tell stories. However, as the children became absorbed in the story and their happy faces looked up into mine, I realized that time could not be better spent. The story was that of Hans and the Four Big Giants, the keynote of which is helping others. I knew that the children had got the point of the story when they helped me afterwards to clear the breakfast table.

The kindergarten is a great help in making children independent. Each child is taught gradually and in a playful way to help himself. In a class of forty, John does not like to be the only one who cannot put on his rubbers or button his coat. Perhaps you will say you can teach independence at home. Granted, you can. The trouble at home is that we too often do too many things for our children. At home, too, we lack the group work so beneficial in the kindergarten.

Orderliness is another aim of the kindergarten. It should also be the aim of every household. In kindergarten all the material is kept in order. It is given out and collected in an orderly way and each child is taught to pack up his material after he has finished with it. There is always a place for everything in the kindergarten, and the child learns to put everything in its place.

If your child is not orderly at home, do not blame him until you first put yourself in his place and see if you are expecting the impossible. We have discovered in our family that by making things convenient, the children will keep things in order. In our coat closet we have a box for rubbers and another for toys. We have put within reach two hooks for each child's clothing. On the door there is a bag of several pockets for gloves. Even the two-year-old boy puts his things away and I have never taught him to do so. He learned by observing the others. Just the other night he cried while I was undressing him because he remembered he had not put his train away. Let each child have a separate place for his toys for they so enjoy being owners. If one is neat and another careless it would be very discouraging for both to keep their things together.

Not long ago I spent a most enjoyable afternoon coasting with the children. A neighbor who saw me, said, "You surely are a child with your children." She unconsciously paid me a compliment. If I can only make my children feel that I am interested in everything they do, I am sure I will have and keep their confidence.—Mrs. Ethel C. Young, in Government Bulletin.

A statement from the treasurer of *The Outlook* to its editor-in-chief, Lyman Abbott, sets forth that the increase in the cost of paper for *The Outlook* is 100 per cent, so that paper which three years ago cost \$100,000, will for 1920 cost \$200,000. The cost of typesetting, printing, binding, mailing, has increased over 50 per cent, which means a further increase in the mechanical production of \$50,000. In addition, the zone postal law has seriously increased the cost of postage. On these accounts, *The Outlook* is raising its price. All the reasons above set forth except the one with regard to postage, applies to the church publications, the *HERALD*, *Ensign*, *Journal of History*, *Autumn Leaves*, *Stepping Stones*, and *Hope*, and also to the Sunday school and *Religio Quarta*.

It is one of the very unfortunate aspects of the law of England, that while adultery alone is good cause for securing a divorce by a man from his wife, his adultery is not sufficient cause alone for his wife to secure a divorce. There must be adultery with cruelty, or with some other element. We note in a recent news item that the result has been a large number of such unions in England, which are in fact practically polygamy, except that the man is not married to the second wife. It states that this condition also exists in other parts of Europe, part of it at least growing out of the world war.

LETTERS

A Report from Lamoni Stake

Excerpts from the report of the stake presidency to the recent conference at Lamoni, Iowa.

... The work of the presidency as now carried on is under three departments, and under the immediate supervision of the brethren named: J. F. Garver, administration; C. E. Wight, office; D. T. Williams, field. Lines of demarkation are of course more or less flexible, yet so defined as to make practicable definite assignments to the various departments. And the work is so conducted as to have in each department the full and active concurrence and cooperation of the remaining members of the presidency. . . .

The Bishopric

The work of the Bishopric continues under the administration of Bishop Albert Carmichael and his one active counselor, Elder A. J. Yarrington. Elder R. J. Lambert, removed to Independence, Missouri, in June, 1918, is still of the Bishopric. Under the circumstances just mentioned, however, he can have to do with the work of this department only indirectly, and on occasions of convenience or necessity.

In our report of one year ago we forecasted an increase in receipts in the office of the Bishopric. We are pleased to note that in this we have not been disappointed. A change in the fiscal year closing the books June 30 instead of December 31 as heretofore, makes necessary the report of the Bishopric to cover the first six months only of 1919. The figures of this report indicate for the full calendar year a considerable increase in receipts over the year 1918.

Total receipts for 1918, including cash balance of \$6,124.43 were \$57,573.14. Total receipts for the first six months of 1919 including cash balance of \$6,322.67 were \$35,774.64; or for the first six months only, about sixty-two per cent of the total for 1918. Recalling that the heavier receipts of the office have heretofore come near the close of the calendar year, we would consider this an excellent showing. . . .

High Council

The High Council continues to function as an advisory board in all affairs of the church within the Stake. In the important developments we anticipate this body of men is to become of increasing value to the cause. This means that the brethren of the council if they would continue as such must of necessity grow with the work so as always to be qualified to serve the church in the important appointment to which they have been called. We bespeak for these men in so far as they qualify the confidence of the Saints, and if in anything they lack, we trust they may make ready.

The Ministry

Efforts to lead the men of the ministry to a fuller devotion and a greater activity are bearing fruit. Especially is this so in Lamoni, where special attention has been given to this necessary work. Our plans are being so shaped that we may from this time move more directly among the brethren of other branches. And we hope by immediate personal contact to inspire the brethren of these branches to the effort at this time considered necessary in our preparation for the hastening of God's work which we feel is upon us.

The unworthy and the indolent of the ministry are in various of the branches fast coming into ill repute among the Saints. We shall be glad when this is so in each community of the stake. The times are so perilous we cannot stress too strongly the need of a fuller qualification on the part of all, not only by the ministry but by the Saints as well. And we are very positively of the opinion that this preparation for the work and immediately before us should begin with the ministry. We are glad therefore that the Saints are come to

demand with us a reckoning of these men upon whom should rest the burden, yea, upon whom does rest the burden of leadership, of tutorship, and of deliverance in this the hour of our need.

Loyalty

May we not refer to a matter which is by your presiding officers considered fraught with danger to our interests as a people? We would not encourage a tendency to blindness as to the weaknesses of men and of institutions. But may we not urge our people to exercise care in their conversation one with the other, and especially before our young people and children, lest they engender in both these as well as in themselves seeds of distrust and rebellion?

We are come upon a very critical time in the world, in the nation, and in the church. The air is charged and surcharged with unrest, and even with anarchy. Apostles of discontent work upon every hand for the overthrow of world society, and which would overthrow the nation and make very difficult if not impossible the work of the church. In our own country there is in this regard a peril of which the alert among us must surely be well aware. No man can this day forecast the future, not even the immediate future. And we observe even in the church these workers of discontent. No name, no department, no interest is to them sacred. Let us beware of such, for their end is destruction.

We do not say our people should not be critical. They should be critical. As the people of God they should permit themselves to be led only in paths divine. They should remember, however, that leaders however consecrated cannot perform the work of direction necessary in this hour's crisis lest they have the confidences of the people. And these confidences they should have until it becomes apparent they are no longer worthy. And finally, when found unworthy the way of escape for the Saints is not the way of slander, for there is open to them the way of release of the unworthy. And surely there are in this body both local and general men of sufficient number and of sufficient strength to rid the body of the unworthy or of the autocrat.

Let us give to the nation and its leaders our confidence and our moral support in the things right and needful, and let us do this regardless of party affiliation.

Let us give to the various communities where we reside and to the worthy leaders thereof the benefit of our active support and moral influence. And if we are without worthy community leaders, let us work to the end that we may secure those who are worthy.

And finally let us give to the church our full and undivided allegiance. And let us keep in mind that if our leaders in the various lines of church activity are to be free to perform their work they must be free from the innuendoes, from the whisperings, and from the open slander passed from man to man, carried from lip to lip, very much if not quite all of which is either a distortion of the truth or without even foundation in fact.

We plead for wisdom in these things. And in doing so we recall the old adage, A wise head makes a still tongue. Let us be careful of the reputation of the men God has called to serve us. If and when these men or any of them go astray, let us act, and that without fear or favor; and the law clearly directs the manner in which this action shall be had. We plead for wisdom along these lines, not that we would shield men, but that we would save the cause we so dearly love from the consequences of the ill-advised talk and sometimes foolish babbling to which our people too often permit themselves to listen. Let us then be wise servants, and when we are, we will be as harmless as doves.

Lifting the Veil

We cannot unveil the future. But may we not lift if ever so slightly the veil, and venture an observation? As your presiding officers we have already attempted this. With eyes straining toward the light of Zion's rising; with ears eager to register the voice of God; with determination heightened by the leaving off of every other ambition, we have endeavored to foresee, and thanks be to God we have visioned in degree

the things immediately before us; and with the courage born of the terrors of long hours of vigil, we have undertaken to call the people to points of vantage thought to be necessary unto our forward movement, our movement toward God and on behalf of his work. And if we would have our part in this work we must move. Already is the call reaching us, Make ye ready, for soon shall the cry come, Go ye out to meet him!

Let each in his place make first ready himself; then shall we all together be ready. And when fully ready, God will reveal to us his way, and give unto us of his wisdom and of his strength, that unwaveringly we may walk therein, even unto his Zion.

The Saints Are Developing

In reviewing the years that have passed since I began the work of the ministry, I observe there has been a development in the church that is quite wholesome. But relatively speaking, we have a long way to go before we reach the ideal condition. Of course I take it that the church in general is, as I am, gradually raising the ideal. The goal I had set fifteen years ago cannot compare with the one I have now, and perhaps in ten years from now I will blush to think that any ideal of the present time was not higher. It is well, evidently, that it is so, because if our ideals could not be raised, we would soon cease to develop.

To me, the church is, spiritually and intellectually, far in advance of what it was seventeen years ago, when I entered the ministry. This, of course, doesn't argue that there isn't room for improvement now, to the contrary, it suggests the idea that we are on the way and should make more rapid strides in our approach unto the Zion condition.

Quite naturally the Saints are awakening to the present need and are beginning to impart more fully of their means for the forwarding of the cause. I am inclined to believe that the church is more and more beginning to understand that the financial part of the work is just as essential as the preaching of the word; and that by the combined forces we are and will be, able to meet with success.

In my work in the ministry I have tried to present the gospel in such a way that it will have a lasting effect for good, upon those who hear. Personally, I have no time in which to negate or assail the work, or the belief of other religionists; but I do find time and opportunity to teach my fellow men the beauty and excellence of other religionists.

My fondest ambitions are to be able to present the message of life to people in such a way that they will develop within themselves the likeness of the perfect Man. I have unbounded confidence in God, and in the work of the church. If all will function as the Lord has intended we should function, our work would triumph. I have confidence in the membership of the church that they will arise and meet the emergencies that arise, so that in the not far distant future our dream of Zion will become a reality. J. E. VANDERWOOD.

The true grandeur of humanity is in moral elevation, sustained, enlightened, and decorated by the intellect of man.—Charles Sumner.

This [the invasion of Belgium] was the biggest miscalculation made by the general staff in the whole course of the war; for if Belgium had not been invaded and France not attacked, the war might well have been over soon after the first Christmas. England might not have come in; France, if her territory had not been invaded, would have been very lukewarm in the war; and Belgium would not have attacked, or, without a struggle, allowed anyone else to attack through her territory. We know from Lord French's book that one of the worries of the French and English General staffs before the war was to know what Belgium would do in the event of attack. Belgium remained a dark house up to the last, and, most unfortunately, she could never be persuaded to decide upon her attitude in the event of a general war. "The idea of attacking Germany through Belgium, or in any other direction," writes Lord French, "never entered our heads."—Herbert Sidebotham, in *The Atlantic Monthly*.

NEWS AND COMMENT

THE WORLD AT LARGE

We note an announcement recently made to the effect that Robert H. Goodard of Clark College, Worcester, Massachusetts, has invented and tested a new type of electrically charged, high efficiency rocket, for exploring the unknown regions of the upper air. The claim is even made that it can be sent beyond the earth's atmosphere—possibly even as far as the moon. One would have thought mankind satisfied with being able to fly, but one thing apparently leads to another.

Probably the feeling of the country is fairly represented at the meeting of the American Library Association at Chicago, January 1 and 3, when they declared that while the executive board should be authorized to collect money to carry on an enlarged program, the meeting was opposed to drives of any kind by which a certain pro rata was assigned to certain district, and an effort was made to "go over the top." Because of the success of the liberty loan drive, first one institution and then another has attempted the same method, until in some instances one drive has been scarcely finished before the headquarters of the next were fully established, and its work started.

The Canadian Board of Commerce has brought action against two Toronto coal firms. The basis of the action is that 52 cents is too much clear profit in sales of wholesalers, and that when coal costs \$12.24 a ton, including all expenses, to sell it to individual consumers at \$15.00 is an unfair profit, and is neither reasonable nor just.

The public schools are endangered by the departure of many of the teachers for other work. Franklin K. Lane, Secretary of the Interior states that 43,000 public-school teachers resigned their places in the United States last year. It is stated elsewhere that the number is quite large. The number, in fact, represents one in four of the school teachers. The result is they have less efficient teachers handling the work.

Mr. Basil Manley, formerly joint chairman of the War Labor Board is quoted as stating that 185 out of 405 coal operators earn profits ranging from 100 to 785 per cent. Prices paid by the public in 1917 were so high that nearly one half the mines were paid profits equal to their entire capital, and one mine paid profits equal to 78 times its capitalization. He states that in the last three years the American people have paid a net profit above every dollar's worth of stock in the coal companies. In the meantime, Mr. Manley states the meat packers were making profits as high as 4,200 per cent; canners of fruits and vegetables, 2,000 per cent; woolen mills nearly 1,800 per cent; furniture manufacturers nearly 3,300 per cent, clothing and dry goods stores over 9,800 per cent, and steel mills as high as 21,000 per cent. In manufacturing necessities none made less than 100 per cent.

Alexander H. Turnbull of Wellington, New Zealand, has given his library of 30,000 volumes to the people of New Zealand. The library is remarkably valuable because of its full collection of works on Australasia, and has been valued at \$400,000, but is declared to be almost priceless.

A remarkable action of the tri-centennial convention of the Protestant Episcopal Church at Detroit, was the asking for episcopal ordination, as presented by Doctor W. T. Manning of Trinity Church, New York. Eminent Congregational ministers have come forward asking episcopal ordination to the priesthood. They are willing to be examined as to their soundness in the faith, to be confirmed, to be ordained deacon and priest, to minister the sacraments thereafter according to prescribed forms, and to remain always in communion into and under the discipline of the bishop. And they are to do all this with the consent of their own ecclesiastical authorities, and of their congregation. This action is commented on very favorably in *The Congregationalist*, of Boston.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

"For Men Shall Be—"

Paul declared, "This know also, that in the last days perilous times shall come." Why perilous? What are the signs of the last days? Paul passed by wars and famines and pestilences, and designated as the most ominous portent of the days of peril the fact that men shall be selfish, fierce, unholy, truce breakers, incontinent, and lovers of pleasure more than lovers of God.

Having conquered wild beasts, subdued the wilderness, obtained dominion over the forces of nature—in a word, having put all things under his feet—man finds himself faced by the last great struggle, the conquest of himself. The peril of to-day is in the human heart itself. From there are the issues of life—and from it to-day spring discontent, treason, rebellion, evil passions, and all manner of false philosophies that threaten church and state.

Some years ago we wrote an editorial entitled, "Paul, you were right!" More now, even than then, we realize how apt the caption was. We were told for a half century that man was becoming more gentle, more civilized, more humane, more truly religious—that the great era of law and order and justice and peace was at our very door—and one denomination, surpassing all others, had the Devil bound and the millennium well under way.

Then came the world war with its tragedies. In its wake follows worldwide disorder—terrible passions are let loose. Men are ungovernable. So, after the scenes enacted in Omaha, Washington, Chicago, Boston, Centralia, (not to go so far abroad as Russia) we soliloquize, "We were told that men were growing better, but Paul said that in the last day they would be fierce, treacherous, and godless. Paul, you were right!"

The full text to which we have referred reads like this:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2 Timothy 3: 1-5.

Those verses used to furnish the usual textual basis for most sermons on the signs of the times. They are quite as true now as they were twenty years ago, but events have given such a lurid exegesis that there seems little left for the preacher to say. The charge that Paul brings against the world of to-day seems self evidently true.

Are men fierce? Ask the mayor of Omaha. He has not forgotten his experience at the end of a rope. Ask the citizens of staid old Boston what happened when for even a brief time the rule of force was suspended. Recall the atrocities on the battlefields of Europe and all the devilish inventions and mechanics used to make the war terrible for the civilian as well as for the soldier.

In a lecture in the Stone church at Independence a few weeks ago, Doctor Edgar L. Hewitt said: "We are ac-

customed to think of the Indians as bloodthirsty murderers. But the Indians were never half so savage as we have been during the past five years. No people were ever so savage as we have been."

The *Literary Digest* for January 17 chronicles eighty-two lynchings in the United States during the past year, and makes this comment:

"The classic crime which provides the excuse for lynching was alleged against only nine of the whole number. The rest were put to death under circumstances of unmentionable cruelty, and in many cases with a hideous injustice, on such allegations as 'talking too much,' 'writing letters,' 'deceiving a mob,' 'making boastful remarks,' or 'discussing a lynching.' Seven human beings were tortured to death in the South in 1919 against whom no charge was even reported. One luckless individual was burned to death because he had been acquitted in the courts of shooting a policeman; one because he ventured to appeal from his sentence of ten years in prison for attempting the life of another, and one because the courts had reduced his sentence to life imprisonment. Sometimes we wonder what the Bolsheviki think of us."

Are men truce breakers? One whole nation, with her allies, repudiated a solemn treaty on the ground that it was but a scrap of paper. And now, where autocracy left off, anarchy begins, and one of the cardinal principles of the I. W. W. and all forms of radicalism is that no contract or covenant should be respected—covenants may be made, as a matter of strategy or convenience, but are not to be kept; right and wrong matters of supreme indifference, the end justifying all means that may be available. That sort of doctrine is quietly preached now wherever an audience of one or two or a dozen discontented men will listen to it.

That is the reason Lloyd George, speaking in the House of Commons, February 11, said:

"The dangers are not all in Russia; they are here at home. I speak with knowledge, with apprehension and responsibility, and I warn the house that in the face of things which may happen we must use every legitimate weapon."

Are men (and the term is generic, men and women)—are men lovers of pleasure more than lovers of God? Captain Albert E. Mowry, M. D., of the Chicago Medical School, and surgeon to Provident and Fort Dearborn Hospitals, says: "I sincerely believe that the masses have tired of morality, and deliberately and willfully seek immorality. Just why this is so is a mystery, but there seems to be a tendency to tear down moral standards and the usages and customs that ages have built up."

The masses reject morality and turn to immorality because there is the promise of pleasure—and they love pleasure more than they love godliness. Karl Kitchen says: "New York to-day is infected with the *bacillus voluptuosus*. The entire city is obsessed with an excess of sexualism. The popular sex plays on Broadway, the shimmy and the jazz with its close-fitting dancing, the present fashionable attire of women, the flood of sex literature in our books and magazines, are simply manifestations of this sexual obsession . . . the women of our best families dress as only the most brazen women of the underworld abroad would think of dressing. They leave nothing to the imagination."

As New York goes, so goes the country, to an extent at
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least. The Statue of Liberty lights the way to license. In a small community, where a few are given over to corrupt thinking and evil deeds; they must spread their propaganda quietly by personal influence in conversation and by example, more or less under cover, for fear of public sentiment. But in the larger communities where thousands think and live that way they openly utilize many very powerful agencies to corrupt the masses and win recruits—the theater, the restaurant, the cabaret, picture shows, dance halls, literature, and dress—or lack of dress. So the great social centers become missionary headquarters for the spread of all that is anti Christ throughout the entire country.

We have often read Paul's classic statement regarding the last days, but now more than ever before are we struck by the significance of his statement that "in the last days perilous times shall come, because men shall be" so and so. Evil philosophies concerning standards of life, all manner of evil passions, license, selfishness, lawlessness, anarchy, dissipation, godlessness—these are the real perils of the day.

If these things characterize the latter-days, more than ever before we should be "Latter Day Saints," putting away all such things—being sober, law-abiding, virtuous, loyal, trustworthy, obedient, humble, truthful, faithful, and godly.

ELBERT A. SMITH.

The Best Industrial Plan Will Serve All

Whatever may be our opinion as to these particular strikes we see all about us, it would seem reasonably clear that originally labor unions were purely selfish, and that in this they reacted to a purely selfish corporate organization of the employees. There have been some unfair things done on both sides. There is probably to-day much of extreme selfish interest on the part of capital, and also on the part of certain labor interests. But it is of interest to note that there is a changing disposition to-day. Employers are coming to recognize clearly the interrelation of capital and labor.

We note in the *Des Moines Register* the statement that ten of the largest industrial corporations in the United States have adopted the principles of profit-sharing and representation of employees in industry. These companies employ several million men and women throughout the world. They are making a systematic study of the situation, meeting every two weeks, and expect to continue so to meet indefinitely. These meetings, it is stated, represent billions of invested capital, and hence represent a tremendous power. The plan of cooperation on which they are working has been submitted to the employees and heartily approved. One case is mentioned where ninety-nine per cent voted to approve the plan submitted.

This illustrates that the workingman and working woman are apparently willing to meet an honest effort half way. At least that large groups of working people are willing to do so. The early labor union secured increased wages, improved working conditions, and a minimization of abuses. But the improvements were not permanent. Pure selfishness entered in and caused dissatisfaction. The things won were more than offset by the increased demands of capital, so that the cost of living increased. The very amounts conceded as wages were then relevelled in the form of increased prices, and even a little was added to the price level.

A study of economics proved invariably that wages is the last element in the cost of production to go up and the first to come down. The workingman has, under the old regime always had the worst of it in that particular.

But simply raising wages will not solve the problem. For if a raise in price follows every raising of wages, then the corresponding raising of prices means that the public at large

suffers; other laborers must have more if materials increase thereby, which of course reacts upon the laboring man. The consumer must be considered, as well as the other two elements of the problem. If we try to grab all we can, a few manage to get more than their share, but it is not a permanent gain.

The interests of humanity are one. That which is best for labor is best for capital. That which is best for labor and capital will in the end prove best for the consumer.

Gradually we think we can see a tendency of moving a little nearer to the plan laid down by modern revelation, under which every man does his fair share of the work, and every woman considers herself privileged to assist in the community movement. Every worker is provided a just remuneration for all of his services, permitting right living conditions. Every man receives a just remuneration for all of his services, and a fair living wage. Yet as consumers, both men and women seek joy in denying themselves all unnecessary want, and with consecrated purpose move forward to the accomplishment of the joint work.

Before the income tax was provided, the plan was laid down by which a man turned over his surplus property to the common fund, and paid over the title of his increase each year, but when he possessed another surplus it was devoted to the body. The body in turn works for the common good of each individual.

Each workingman is paid, when the plan of God is carried out, a just remuneration. He receives the results of his labor, and is left as a free agent then to make his own disposition of that which he has received. If he denies himself as he should of that which is frivolous and that which profits not, and uses what he can for the common good, he is then protected from that great dread of all who become old, that they be left in poverty or have not sufficient to last until the end of life.

He has no possible objection because he receives the just remuneration for all of his services. As a free agent he then makes his own disposition; but desiring that which is good, he does not delight in spending that which he has gained, frivolously or uselessly. By protecting the common interest, the common interest protects him and his loved ones, both in case of his death, and also in case of old age; so he is relieved from that great anxiety of all who feel their powers failing, yet they have not enough accumulated to last until the end of life. He and his, by his efforts, are provided for as they should be, liberally but not wastefully, in justice for their own needs and the needs of others. This surplus or excess over that of which they have need is devoted to the common fund, for the benefit of those who stand in need—the widows, orphans, and those who are no longer able to work. But these, as well as the workingman take pride in keeping their expenditures as low as is reasonable, consistent with the service they are able to render.

Such a plan combines the best of life insurance, the best of accident insurance, and the best insurance against old age and sickness, for all have a joint interest. It also provides the best system of cooperation of which we know, between capital and labor.

The entrepreneur, or one charged with the active management, is recognized as manager. His individuality is given full play. He takes pride in being associated with those who work with him and under his direction, to secure desirable results for the whole body. He encourages that spirit of cooperation which will secure best results from those who labor. Yet his responsibility as manager is clearly recognized. The law of the Lord Jesus Christ of brotherhood between man and man suggests what might otherwise become a difficult situation.

There could best be the closest cooperation between the

capital interest, labor, the man charged with active management, and those who will consume or use the proceeds of the labor. And the ideal is that plan which works for the best good of all, jointly and individually. And if we understand it right, it is the plan laid down by the law of God, in the Book of Doctrine and Covenants.

S. A. B.

Industry Is Trying Profit Sharing

A growing number of large industries are putting into operation various schemes whereby the worker is allowed by special provision to increase his income and more fully share in the management of the concern.

Profit-sharing is a most interesting phase of our industrial situation, since an unqualified success from its operation might seem to dispense with the necessity of stewardship operation and at the same time emphasize the value of our present competitive system.

On the other hand, an understanding of the causes of failure—when it does fail—may furnish excellent contrasts for our plan of cooperation and stewardships in the management of large industries and affairs.

Most of us who have not specialized in the study of economics, sociology, and industrialism must depend on what the various magazines bring us in the way of current developments along these lines, and those articles are almost invariably written by the employer rather than the employee.

We appreciate the growing number of our young men and women who are not only studying these subjects but seeking the application of the fundamentals of successful social schemes to our lives as Saints of God. We count on their newly acquired knowledge and enthusiasm along with the mature wisdom and experiences of those who have studied the matter for years, to put into operation the law which God gave to the church long before profit-sharing had been considered as it is to-day.

And we know the church will appreciate hearing from them in the columns of the church papers along these lines, that we may come to a common understanding concerning the demands of the hour for us. We are not worrying over the past nor concerned unduly over the future, but we do wish we might so nearly agree that there might be inspirational things done from which we might work as well as ideas evolved. But until there are enough who understand and will be willing to comply, no plan can be effected among us.

But speaking of profit-sharing in industry, we hope we may not be counted as pessimistic nor presumptive when we offer predictions of failure. In the first place, when the worker gets to thinking of it, he recalls that the proposition came first from the employer. Then he discovers that in each of the plans, from the simplest to the most comprehensive, there is a provision whereby it is most difficult for him to quit his job and still be in good standing with his firm. The very liberty which the increased income gives him makes him resent this infringement on his rights.

Furthermore, why should there not be a real *division* of profits rather than mere *sharing*? Depending on his viewpoint, his education, his environment, these questions generate divisions among his group till sovietism, I. W. W.ism, Socialism, and unionism are all augmented.

It is true that in some instances the employees are given a definite share in the management. One of the most radical is the Leitch plan, in which there are three departments of coordinate jurisdiction. A cabinet is made up of the executive officers of the concern. Then there is a senate made up of foremen and superintendents of departments. The house of representatives is composed of members elected from the membership by themselves.

Yet in spite of all, the man who merely puts his life and ability into the concern as a workman remains in a different class, while the man who perchance has inherited the business from his father without any effort on his part to amass the wealth, is in another, more favored. The social distinction still exists and will exist under our present system.

It is a fact that business interests are much concerned over present tendencies and are looking for something that will change the attitude of labor toward them. Only recently the press dispatches carried an item to the effect that a number of large concerns with a total of billions in capital stock were expecting to establish profit-sharing schemes as soon as they could find those most suitable.

One most apparent thing about the plan is that while there is a sharing of *profits* there is no sharing of *losses*. When the present shortage of production is displaced by the old conditions of supply being ahead of demand, what will become of profit-sharing? Just now labor is in demand. The world needs more than it can get, and labor may dictate its terms. Yet withal it is suspicious. It wants to solve the problem from its own standpoint, and be assured that in the shaking up it will not come out of the little end of the horn. Therefore, in spite of all that is being done along the line of profit-sharing, unionism is on the increase. And collective bargaining is being demanded and obtained. Capable men who study the matter are acceding failure in the profit-sharing idea.

Until suspicion and distrust yield to charity and good will, we may expect no permanent results from any economic plan, especially in these days. In the gospel plan only do we find the basis for the operation of any industrial condition which may hope to succeed, for in it class distinction is eliminated. In it men accept the principles that God is the owner and we are his stewards. As to management, we shall divide that so that profits and losses adjust themselves. Contentment shall come from the fact that our needs and our just wants shall be supplied. Incentive will arise from the fact that we are free to serve many by the product of our individual and united labors, and that there is no profiteering, either over our ability or our products.

So we shall not be disconcerted over the apparent successes of the various schemes the world works out. We shall be grateful if from the many who study the problem thoroughly and find something lacking, we may draw to us those who are honest in their search for real economic redemption. We know that they will then appreciate the plan in which the source is reached: the hearts of the individual.

E. D. MOORE.

Pictures Not a Substitute

In a recent editorial on "moving pictures" we made the statement that it could not possibly take the place of a prayer service or the preaching of the word of God. For some this has doubtless seemed an admission of the whole question at issue, but it is not so.

Having very little of ritualism and also very little of the emotional elements in religion, that is, such as is manifested in revival services and the mourner's bench, (of which we have none), but preaching the invisible things of God as a sacred mystery, such cannot possibly be presented through an image to the physical eye.

"And no man hath seen God at any time, except he hath borne record of the Son; for except it is through him no man can be saved."—John 1: 19.

"Inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent, and you shall see me and know that I am; not with the carnal, neither natural

mind, but with the spiritual; for no man has seen God at any time in flesh, except quickened by the Spirit of God; neither can any natural man abide the presence of God; neither after the carnal mind."—Doctrine and Covenants 67: 3.

This conveys for us a wonderful thought in the possibilities of divine communion, in our prayer services, in our preaching services, and in our family prayer, and in our secret prayers. A prayer service cannot take the place of family prayer, nor of our individual secret prayer.

The eating of physical food cannot change the fact that we need also spiritual food if we are to grow into the stature of a man in Jesus Christ. "Blessed is he that hungereth and thirsteth after righteousness."

The physical clothing we wear protecting us from the cold cannot take the place of the spiritual clothing and enfolding by the Spirit of God.

The learning of the schools can never take the place of the inspiration of Almighty God.

The fire in the church or in our homes cannot remove the necessity of the glowing flame of the Holy Spirit, such as came upon the apostles as tongues of fire.

The use of even the best electric light cannot remove the necessity for that illumination of the Holy Spirit.

The music of the organ or the violin, or of any other instrument, cannot compete with the music of the heavenly choir and with the harmony of the created universe when our ears are attuned to hear it.

But because these things are true is no reason why we should go unclothed, unfed, untaught, unwarmed, groping in the darkness. Everything has its place and its use.

In considering any special instrumentality, the only question we need ask is not, Can this take the place of something else? but, Can it be used for the onwards progress of the work of God, and a better and greater result be achieved? If so, however others may have abused it, take and use it rightly.

S. A. B.

The Call to Prepare for Efficient Work

The time for enrolling with the class in religious education at Graceland College is short, and those who wish to be among those who by special training are to be fitted for work in the church should make application soon.

The present class is a standing testimony of the value of such a course. Instead of being submerged in a chaos of unrelated facts and developing single-track minds, they are learning more than ever to discriminate between that which is true and that which might be fallacious.

In addition to a well-planned and carefully-executed course in class work and extensive research, they have the special advantage of lectures from some of the very best talent the church affords along various special lines, and discuss these in their classes afterward.

The contrast of this method of coming to a common understanding of the principles and teachings of the church over the old method of sending out men and women without preparation, without advantages, alone and unassisted into foreign fields, as the church has had to do in the past, is worthy of special consideration.

Many of the brethren who have gone into church work in distant fields have expressed themselves as lacking just these things. The years of isolation from the centers of the church's activities are trying enough, without the added disadvantage of being unprepared at the outset.

There is a widespread interest in the movement, and there should be a loyal support of it the coming year. From far-off Australia Brother J. W. Rushton writes: "We have a list of eight young men who would like to know what, if anything,

could be done for them to take up the course offered to the ministry of Graceland so they could be more efficient in their work."

Brother Rushton says the dominant type of missionary in that country is the young man, between twenty-four and forty years of age. We can see the result now. They are making a success of their work, and as a consequence others are inspired to do likewise.

We need all the workers we have, of all ages, and in addition, many more. We need men who are able to go out into the world and succeed nobly and be in demand. We need women who have vision and ability, for they can do a specially important work in the homes of the people. In fact an observation made at the Volunteer Student Convention at Des Moines recently was to the effect that women make better missionaries in foreign fields than men, because much of the work must be done in the homes and through native women.

Those interested should write to President G. N. Briggs, Graceland College, Lamoni, Iowa, for application blanks. Those who know of ones who should be interested should take it up with them. Later these will all be passed on by the proper authorities, and arrangements made for taking the work.

E. D. M.

Personal Views Are Represented

A reader of the HERALD has written suggesting that we should state the position of the church on all subjects, discussed in letters or articles. We know that this would not meet with approval of most of our writers, so we have contented ourselves with emphasizing again and again that each article only represents the position of the writer. There are some things published in The Forum, for instance, which we personally consider radically wrong, but it is printed because it presents information which should prove of interest and value of our readers, or presents a viewpoint which may arouse thought.

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ORIGINAL ARTICLES

The Prophetic Conning Tower

An Outline—Part 7

BY S. W. L. SCOTT

The Time of the End

Succeeding the drying up of the "waters of the Euphrates," is a period of worldwide "deception," (verses 13 and 14 of chapter 16), located by Christ (Matthew 24: 3-6) as "the end of the world"—the fullness of Gentile times—"the harvest" (Matthew 13), and more graphically to impress, we cite Revelation 10: 14-16:

"And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

Yes, we are in the reaping time, for:

"The Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."

It is a gradual consuming, involving nations and individual units, with many agencies to accomplish. Turkey as an ally of imperialism fought against and oppressed God's Israel, and she has gone down to defeat, fulfilling the prophecy:

"And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion, shall be destroyed."—1 Nephi 7: 15, 16.

This harvest-of-the-earth period, is characterized by "a voice of trembling," of "fear," "distress of nations," and "no peace;" it is "the great day of the Lord, so that none is like it":

"For thus saith the Lord; we have heard a voice of trembling, of fear, and not of peace. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him."—Jeremiah 30: 5-8.

It is noted in the divine revelation, as an age of tidal wave deceptions, and the great anti-Christian Confederation which grew up in the dark night as "the vine of the earth," is made largely responsible for same:

"For thy merchants were the great men of the earth; for by thy sorceries were all nations deceived."—Revelation 18: 23.

And this vine with its clusters is found ready for the harvest:

"And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God."—Revelation 14: 17-19.

The juggling with the conscience and interests of the masses, is manipulated by "the great men of the earth":

"Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: and his breath, as an overflowing stream; shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err."—Isaiah 20: 27, 28.

"For the leaders of this people cause them to err; and they that are led of them are destroyed."—Isaiah 9: 16.

With this "sieve of vanity," this arrogance, this exorbitant claim; overbearing and lordly contempt, the whole world is rattled about in the dice box of destiny, and recompense is due:

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible."—Isaiah 13: 9-11.

They have chosen their own way, but do not feel inclined to choose results:

"Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not."—Isaiah 66: 3, 4.

Delusion of the People

The "bridle" of "delusion" in the jaws of the people, fabricated by the calumniator of the race, and placed in the hands of those susceptible to the unclean spirits, for adjustment to the "jaws of the people," develop the delusions just before the coming of Christ, and will be wonderfully confounded by him:

"Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie."—2 Thessalonians 2: 9-11.

Truce Breakers

The 3d chapter of 2 Timothy reveals the characteristics, both national and individual, of "the end of the world," so vividly by inspiration, that we are convinced that Satan has thrown the nineteen indictments contained therein, for a wicked solvent to put latter-day civilization in a fluid state. Listen:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof; from such turn away."—2 Timothy 3: 1-4.

Without detail, the "deceptions, treachery, and covenant breaking" comprehended herein, is visibly amplified to national units, and especially radiated during the "world war." A state of international lawlessness was inaugurated; compacts and obligations were rent asunder like tow cords touched by the match. "Truce breakers," mean "covenant breakers" (Romans 1: 31), and signatory honors to the covenant of The Hague, with many postulates of interna-

tional law were over-vaulted by some of the autocratic nations, and considered unworthy the parchment containing the autography.

It was agreed to, in the conference of The Hague, 1917, and signed by national delegates that "arbitration is recognized by the contracting parties or powers, as the most effective, and at the same time, the most equitable means of settling disputes which diplomacy failed to settle." Now in order to facilitate immediate recourse to arbitration, an arbitral tribunal was established, but the contract was broken, and the tribunal ignored with contempt. No necessity in confining the fulfillment of this especial item of prophecy to the "divorce mills" or surrogate's court.

Another item signed, and broken nationally was: "Prisoners of war shall not be employed in works that had any connection with the war operations." Violated continuously. Again;

"All necessary measures shall be taken to spare, as far as possible, buildings devoted to religious worship, art, science, and charity, historical monuments, and places of assembly of sick, and wounded."

Another:

"The honor and rights of family, the life of the individual, and private property shall be respected. Private property shall not be confiscated."

And more:

"Contributions in money in occupied territory shall be levied only for the needs of the army or of the administration of said territory. Looting is positively forbidden. Hospital ships shall be respected. The bombardment of undefended cities or villages is forbidden. It is forbidden to lay submarines off the coasts, and ports of the enemy with the sole object of interrupting commercial navigation."

Long before these conventions were conducted at The Hague, it was a principle of international law, that "a merchant vessel should not be captured without giving to the passengers and noncombatants on board an opportunity to depart in safety." The foregoing principles were all adopted and duly signed as a "covenant," yet from the commencement of the great conflict, including its inauguration to its close, every one of these sacred rules were persistently violated by nations intoxicated by conquest, "heady," high-minded, "the only nations claiming to exist by divine right."

As a complete vindication of this prophecy from a national viewpoint comprehending the treachery, and perfidy outlined, note the following excerpt from the speech of Honorable W. G. McAdoo, Secretary of the United States Treasury, at Atlantic City, New Jersey, September 28, 1917, page 6:

"Each and every American life and each and every American vessel destroyed by Germany during these two years was an act of war upon the American people, the consequences of which were avoided from time to time by the plausible assurances and excuses of the German Government, each and every one of which was perfidiously and insincerely made, and each and every one of which was deliberately disregarded.

"But this is not all. Germany, while professing friendship for America, and while her ambassador, her representatives, and her citizens were enjoying our hospitality and receiving our protection, was plotting against the domestic security of the United States by blowing up munitions plants, fomenting strikes and disturbances in the labor world, disseminating false information and poisoning the minds of the American people against their own Government, plotting its downfall, and seeking to influence our Congress, as evidenced by Von Bernstorff's dispatch of January 22, 1917, to the Berlin foreign office, in which he said: 'I request authority to pay up to \$50,000 in order, as on former occasions, to influence Congress through the organization you know of, which can perhaps prevent war.' And while Von Bernstorff was busy upon our

own shores with intrigue through his spy system and through the corrupt use of money to influence public opinion and the national policies of the American people, Zimmermann, the foreign secretary in Berlin, had sent a dispatch to Mexico urging her to make war upon the United States and begging Mexico to invite Japan to join her in this dastardly work, promising Mexico that California, Arizona, New Mexico, and Texas would be restored to Mexico in the event of success."

All of this on top of the bitter cries of outraged humanity should cause the multiplied millions to observe the prophetic delineations of the "Book of books"—the distress and perplexity of nations, the pestilence and famine following on the march of wars and rumors of wars.

Why, "over here," in the land of promise the conditions succeeding the clash of arms affected us with near famine. It reduced us to a healthy diet of bran muffins, toothpicks, and scenery. We are not changing our dietetical creed to any extent at this late date.

The spirit moving back of Saint Paul's catalogue of latter day evils, enmesh society, and renders it perilous—dangerous—in all departments. Commotions predicted for the latter days, resulting in "distress of nations with perplexity," (Luke 21:25; Doctrine and Covenants 45:4) brings unrest and doubt into every chance of existence; the whole earth shall be in commotion. "Commotion" means agitation, like the surface of the ocean struck by a storm.

It means instability, nothing fixed or definite; no guiding compass; no fixed standards. All this augurs a new day; a new earth, if you will, new conditions, the old is being folded away. Lines are cancelled, boundaries broken down, and many run to and fro. Nothing is steadfast or approved outside of God's self-vindicating law, and those who keep it. Established ways are lost, new roads perplex, and widening fields stretch beyond sight. Doubt stalks amid confusion; the great ecclesiasticism is besieged without, and betrayed within. Trade is restless in the grasp of business evolution. A pronounced and malignant hatred fosters the discontent that increases the distance between the extreme rich, and the extreme poor. The agencies at work are Bolshevism and sabotage, both traitorous, and destructive, foreshadowed in the following prophetic statement:

Honest and Dishonest, Rich and Poor

"Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's gods, whose eyes are full of greediness, who will not labor with your own hands! But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs."

This prophecy sees new stratifications of society rise up as the old disappears, and divides human life into four, instead of two classes; namely, the honest rich, and the dishonest rich; the honest poor, and the dishonest poor. The hands of the dishonest rich are willingly stayed from the necessities of the poor, and by "fraud" honest wages are held up. (See James 5:1-4.) Their day of visitation is near:

"Woe unto him that buildeth his house by unrighteousness and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work."—Jeremiah 22:13.

"Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!"—Doctrine and Covenants 51:5.

The dishonest poor arraying themselves under the destructive banner of disordered hosts, soured on life and its environments, make mad battle on the brotherhood of man and predatory wealth, with all the indirect methods of destruction; and the honest poor—well, waiting for the salvation of God.

Covetousness

While "covetousness" of both the ancient and modern prediction has been the tap-root feeder of the evils that afflict society, it is the foundation of war individually, in the family, in the state, and in nations, "Take heed, beware of covetousness," said Christ, when besought to divide an inheritance. (Luke 12.) Dreams of world domain based on illegitimate ambitions to acquire, was the inordinate spirit of covetousness that let loose the choking gas, the flame-thrower, the saw-tooth bayonet, the bomb, the torpedo, the "Brummers," and "Busy Berthas," 42 centimeters, and 75 millimeters, which plunged millions into ruin, entailing billions of capital thrown into the mighty caldron which, in the end, impoverish rather than enrich the battling legions. Even England's poet bewails the spirit of aggression and conquest:

"We have fed the seas for a thousand years,
And she calls us still unfed;
For there's never a wave of all her waves,
But marks our English dead.
We have starred our best to the weed's unrest,
To the sharks and the shearing gull;
If blood be the price of admiralty,
Lord God, we ha' paid in full."

Changes Are Upon Us

The inevitable social, ecclesiastical, and political changes are upon us. The old political systems in Europe are molten. The Constitution, inspired, on the land shadowing with wings, is proved to possess the highest melting point. Can cold, hardened caste long resist the softening influences? No; the molds are furnished. Now will the divine regime established here by angels visitation—the kingdom of God—with equal opportunity mold the social elements now seething, and thus rejoice in the dawn of the regeneration?

We conclude this item with an excerpt—a paragraph from some advanced pages from a book by Mr. Walter Rathenau, one of the leading business men of Germany, head of the great General Electric Company of Berlin, the man generally credited with having organized Germany's industries for the war. The book is entitled *The New Domestic Economy*, and these paragraphs are quoted in the *New York Times* of March 11, 1918. The book is also quoted in *Congressional Record*, Tuesday, April 2, 1918. Some minds can retain an understanding of, and apply the law of average in the midst of much agitation and excitement, and Mr. Rathenau seems to be one of those possessing such mind. His words are—

"What is the event, the waves of which are breaking around us? We call it war because it has the form of international war, because the convulsed nations are openly and apparently struggling in earth, water, air, and fire. Coming generations will recognize it. What we are experiencing is the revolution of the world, the volcanic upheaval of the mighty, burning lower strata of the abode of mankind. It is not taking place in the disorderly form of a mass uprising with pikes and scythes, as its early prophets thought. That would have been of small account and would not have thrown the world from its axis.

"Made deaf and made by their inner tension, intoxicated by the last and highest distillations of the old order of things, trembling with nationalism and imperialism, nations must

hurl themselves upon nations, in the splendor and discipline of their State and military orders, completely equipped by their industries and their sciences, with the fury and the grief of their souls and hearts.

"In reality, however, the old economic order is burning down and the time is drawing near when the old foundation of the social order will catch fire.

"Two pillars of the old order will project from the ruins—the monopoly of the great landed estates and of the mineral treasures. But they will gradually lose, no matter how much their property power may grow at first, the legal basis to which they are indebted for their footing. For this flood has not overtaken the world so that the treasures of the earth may be washed up as flotsam upon some blessed Mount Ararat."—*New York Times*, March 11, 1918.

A similar voice from England, somewhat suppressed, but audible, presages in a quiet but determined way a new institution, as construction comes by destruction:

"We need to beware of patchwork. The view of the labor party is that what has to be reconstructed after the war is not this or that governmental department, or this or that piece of social machinery, but, so far as Britain is concerned, society itself. At such times it is easier to slip into ruin than to progress into higher forms of organization. That is the problem which presents itself to the labor party. What this war is consuming is not merely the security, the homes, the livelihood, and the lives of millions of innocent families and an enormous proportion of all the accumulated wealth of the world, but also the very basis of the peculiar social order in which it has arisen. The individualist system of capitalist production, based on the private ownership and competitive administration of land and capital, with its reckless 'profit-eering' and wage slavery, with its glorification of the unhampered struggle for the means of life, and its hypocritical pretense of the 'survival of the fittest,' with the monstrous inequality of circumstances which it produces, and the degradation and brutalization, both moral and spiritual, resulting therefrom may, we hope, have received a death blow."—*Ibid.*

The hopes and enlarged vision of men will be realized by and by, being illumined and blazed by prophecy. Leaden instincts will be transmuted into the gold of an ethical civilization by destroying the iron and creating the gold, by the gospel, and the civilization will be under Christ and Israel—the millennium!

(To be continued.)

"Let Reason Stand Aside"

BY ELMERE E. LONG

In spite of all efforts to prevent it, the doctrine of the second coming of Christ before the millenium is finding many advocates in the world.

One of the most noticeable features of Protestant activity incident to the war is the revival of the second advent doctrine. Beginning in London, England, it spread to America and soon attracted nation-wide attention. Ministers and university professors of the highest repute and scholarly attainments have thrown themselves in the wake of the storm in a frantic endeavor to stay the "flood of delusion," but all to no purpose. The "prophetic fire" continues to burn with unabated fury, and "missionaries imbued with the new evangel, and having a burden for souls," brushing opposition aside, have gone to the four quarters of the globe to bear witness to the heathen of the approaching end.

May 28-30, 1918, a prophetic conference was held in Philadelphia, filling the Academy of Music auditorium with its seating capacity of 3,300 to overflowing. A "white-clad choir of three or four hundred women singers, with a sprinkling of

men singers," sang songs of coronation with renewed fervency. Stirring addresses were delivered by some of the ablest preachers in the United States and Canada who eloquently portrayed the crowning glories of the latter days when the Master comes to occupy David's throne and rule the nations in righteousness. The declaration of one of the speakers, "I am looking for him any day," seemed to be the prevailing sentiment, and the earnest expectation of a speedy fruition of premillennial hopes fired the "missionaries" with a burning zeal to be about the Father's business and carry the gospel of the "blessed hope" to the heathen as a "witness" of the coming consummation.

The great gathering was nonsectarian, all who loved the Lord, and his second bodily appearing being welcome. Among the prominent speakers present we note the following: the Reverend John MacInnis, B. D., Ph. D.; the Reverend Mark Matthews, D. D.; the Reverend William B. Riley, D. D.; the Reverend James M. Gray, D. D.; the Reverend Cortland Myers, D. D.; the Reverend J. Wilbur Chapman, D. D.; and others whose scholarly attainments will not be questioned. The Reverend MacInnis, speaking on the subject, "What is prophecy and why study it?" among other good things said:

"You may be surprised to have me mention this—that those of us who hold the idea of the second coming of Christ are accused of ignoring the plain teaching of history. On the contrary, I am convinced as never before that it is impossible for a man to get the right perspective of history apart from a true appreciation of the significance and meaning of the truth of the coming of Christ. We are accused of bringing the truth into disrepute and turning the minds of careful and scientific scholars against the study of the Bible and especially of the last things, because of the narrow arbitrary way in which we present this truth. One of the main objections is that we are so materialistic and literal in our interpretations, that we deny that God can accomplish his great moral purpose through spiritual means, and that we dishonor God in suggesting that he is not able to accomplish his ends through spiritual means. Now, a thorough study of prophecy and all the prophets would have made such a statement absurd. If modern scholars had lived in the days of Micah or of Isaiah and could have heard them speak about God giving us a Son, and of a child born, and of a suffering servant coming, and of a Savior being wounded and dying for the sin of the world, they would have rebuked these prophets, giving them to understand that to suggest that God would have to do these things in order to accomplish the redemption of the race was to dishonor him, because it was to deny that he was able to consummate his great ends in a spiritual way."—Light on Prophecy, pp. 47, 48.

How often Latter Day Saints elders have had to meet and refute the foregoing charges of materialism! But as to that we desire to speak farther on. The Reverend Mark Matthews, Presbyterian, in a stirring address on "The doctrine of our lord's return," said some pertinent things in defense of doctrinal preaching, to which some of our own "philosophers" will do well to take heed. He says:

"My friends, this doctrine is the stabilizing doctrine of the church and ought to be preached by everyone. I have recited history to prove the historical points mentioned, and the Scriptures just cited reveal the fact of the stabilizing, evangelizing effect of this doctrine. Wherever the church of Jesus Christ has been true to his infallible word, his vicarious atonement and his return, and has unfolded all the steps he has taken and is yet to take, souls have been born and have been daily added to the church. I appeal to the history of the church to prove that whenever she has been true to the gospel of Christ and to his infallible word, she has always prospered. I appeal to your experience. Wherever ministers of the gospel have preached Christ and him crucified, and have indoctrinated the people, their pews have been filled and their ministry has been honored of God. Wherever they have preached philosophy and a "social program," made by Pharisees and unre-

generate parasites, they have found death in the pews and cobwebs in their church buildings. No minister nor church can prosper when God and his infallible word, the deity of his Son, the vicarious atonement and his blessed return have been left out of the preaching. History proves the truthfulness of that statement."—Light on Prophecy, pp. 66, 67.

The foregoing castigation of some popular theories will not take well with some among us who are so vehemently urging a "social program" to save our young people. But these men of the highest learning and experience have seen these things, denounced in such caustic language, put to the test, and have seen the disastrous failure—"empty pews and cobwebs." If we must go to the world for wisdom, why not stop right here and take a few notes? This Reverend Matthews is said to be one of the most successful preachers in the Presbyterian Church, with the largest congregation of Presbyterians in the United States. If the Lord's return is a stabilizing doctrine with the sectarian churches, how much more so should the whole doctrine of Christ be! The second coming of Christ has always been a favorite theme with Latter Day Saints, but it is by no means the only one. Latter Day Saints were preaching the doctrine of the Lord's return before any of these men were born, and the very prophecies used by them have been presented over and over again. We are not jealous of any man or men who may be approaching the light. On the contrary, we welcome every advance step, and we note with pleasure that these second advent people are making an extended and searching examination of the prophecies bearing on the subject, with a literal interpretation. In this, and in some other matters equally important, the Saints have, and still are, leading the van, though handicapped for lack of means, and barred by popular prejudice, we have not been able to make so much noise, or attract so much attention.

But of one thing we are not forgetful. Shortly after the Restoration, and when the doctrine of the second advent had been carried to Europe by Latter Day Saint elders, the sectarian churches took up the topic and preached it far and wide much as they are doing now. Led by William Miller, a Baptist, a searching study of the prophecies was begun with the result that the time of the advent was figured out to the day. So certain were some of them that the Lord would come October 22, 1844, that they gave their property away and watched the clouds. The disappointment was bitter, but the lesson learned was valuable. They are not setting the date this time. After the passing of the memorable day, the doctrine of the Lord's return became decidedly unpopular, and never gained much headway with sectarian preachers until the war shook the cobwebs loose and opened the eyes of a few "laymen." It was a Philadelphia business man back from London who brought about the aforementioned conference in 1918, and it is admitted by the preachers that they have been tardy in accepting the doctrine. It stands to the credit of the Latter Day Saints, therefore, that they have steadfastly preached the doctrine since 1830, nor were any of them carried away with the time-setting delusion in 1844, having, as they did, a larger store of information from which to draw whereby they were not deceived. There were certain features accompanying the message which the Saints bore that met popular disfavor, because, forsooth, they were unreasonable. In the first place, the supernatural aspect of the message was disagreeable to the popular taste, and in the second place, like the Galilean message, it condemned without reserve the churches of men. It is no more popular to-day in that regard than it was in 1830. That God would speak to and call an unsophisticated youth like Joseph Smith to usher in the "latter-day glory" was altogether too much for their reason—and pride. It is interesting now to note some of the

argument advanced by those men in defending themselves against the attacks of their brethren who clamor about reason. Pastor William L. Pettingill of Wilmington, Delaware, using Hosea 3: 4, 5, as the basis of an argument, says:

"Well, now, here is some prophecy which has been fulfilled, and fulfilled literally. Humanly considered, it was unbelievable, it was incredible, it was contrary to reason and it was contrary to common sense; but it has come to pass. Everything that God does is above reason, human reason. I met a man the other day who said he would not believe anything in the Bible that was contrary to reason. 'Whose reason?' and he said, 'Mine!' Well, of course, according to that man we all ought to bow down and worship his reason, for his reason is different from mine, different from yours: and if his reason is the final appeal in these matters, his reason is greater than God, and we ought to worship his reason, instead of God. Listen to me: Do you call it reasonable that God should come into the world in the form of a little baby, without a human father; that he should grow up in the world to be a man; that he should take upon himself the form of a servant; that he should humble himself; that he should become obedient to death, even the death of the cross, in order to save you and me? I say to you that this is above all reason; and yet I believe it with all my heart; I revel in it with all my soul; I rejoice in it with all my being. Let reason stand aside and give place to faith in the revelation of God."—*Light on Prophecy*, p. 104.

Now suppose a Latter Day Saint missionary should meet Pastor Pettingill and offer him the Book of Mormon! Shades of ye martyrs! Believe the Book of Mormon! Never! Why not? Contrary to reason, of course. Well, why not "Let reason stand aside and give place to faith in the revelation of God"? Is the coming forth of the Book of Mormon any more unreasonable than the birth of Jesus Christ? But the birth of Christ was foretold by the prophets, and he came in harmony therewith. Certainly, and so of the Book of Mormon. This premillennial preacher and his fellows are preaching that Israel will be gathered to Palestine "in unbelief." The Book of Mormon says it is here to "convince the Jews that Jesus is the Christ." Oh, but the Bible says the Jews will not be converted until Christ descends on the Mount of Olives at the "time of Jacob's trouble." Now it does not read that way. That argument is based on Zechariah 13: 6. But notice: it says "one," "one shall say unto him, What are these wounds in thine hands?" Not the whole nation, but "one." That Israel will be gathered in "unbelief" is doubtless true, but that he will remain in unbelief until the Lord comes is not so likely. But of one thing we are quite sure: Israel will not be converted to sectarianism, either before or after the Lord comes. Israel will not be converted without a "thus saith the Lord" in the same way that Isaiah, Jeremiah, and Amos pronounced it when "moved by the Holy Ghost," and the sectarians have nothing of the kind to offer. They have long ago cut the line of communication by their own "unbelief" and they, themselves are in the same condition Hosea says Israel would be in, "without an ephod," (priesthood), and without a prophet. They have steadfastly rejected the Book of Mormon, and all pertaining to it, but its genuineness is being verified daily, by the fulfillment of some of the very prophecies these premillennial people are so jubilant over.

Let us look at another picture as it presents itself to our view to-day, through the prophetic lens of a man who was moved upon by the Holy Ghost.

In a great metropolis a large gathering of people met to study the Word of God. They come from far and near. They come on purpose to hear what is the word from the Lord. Their most eloquent and learned ministers are there to instruct them. Three or four hundred singers, trained and white-clad, portray the Lord's majesty in songs of praise, accompanied by the skillful art of those who can "play well

on an instrument." The preachers proclaim the matchless love of God and the wonderful sacrifice of his son, and the crowning glories of his triumphant second coming when he shall reign as King of kings, and Lord of lords. Yet, these same people, so enthusiastic, so filled with a fiery zeal that they would carry the message to earth's remotest bounds to enlighten the heathen, so positive that their anchorage is secure; these same people refuse to do the first things the Lord said was necessary to become his people. Baptism for the remission of sins is just as clearly taught in the New Testament Scriptures as the Lord's return, but these people do not believe it. The laying on of hands as a gospel doctrine is as plainly revealed as the gathering of Israel, but these people will not do it. They can see Israel's fall, but they cannot see their own apostacy. They can find numerous prophecies portraying the downfall of the Jews, but they are blind to the ones that record their own condition. They are there just the same. Listen!

"Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them."—*Ezekiel 33: 30-33*.

Where in all the Scriptures will the sectarians find a prophecy fulfilled by Israel any more literally and completely than the Gentiles are fulfilling this one? If "blindness in part" happened to Israel, what shall we say of the Gentiles who have fallen after the same example of unbelief? Responsibility for the war is traced primarily by these preachers to the teaching of German theology which has permeated and honeycombed modern Christianity to the center, until many of its leading scholars and professors are little more than infidels. Did Jesus have a vision of the same time and conditions when he said: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able?" (Luke 13: 24). Who are those doomed to disappointment? Surely not the rank and file of humanity who make no profession. Undoubtedly it will be some who have a "blessed hope" of a triumphant entrance into his kingdom. The doctrine of Jesus Christ comprehends much more than preaching his second coming. It embraces our covenant relationship with him by baptism. It includes the organic structure of his church, and it has to do with the temporal welfare of his people.

The capture of Jerusalem by General Allenby has been characterized by some of the speakers at this conference as the "Climax of the ages." By another as "The turning point in history." Nor would we detract in the least, but we do want to remind those men that Joseph Smith, whom some of them despise as they would a copperhead, is on record to-day with clear-cut prophecies relating to the restoration of Jerusalem and the return of the remnants of Jacob. The Book of Mormon is full of promise to Israel, but the premillennial people will have none of it. It also contains a warning to the Gentiles, but it has gone unheeded, because the witness had no standing in court. But it is decreed—mark it well—that the Gentiles shall yet acknowledge their mistake when the Lord shall be "glorified in his saints." The following fatal admissions are in line with what the prophets have declared:

The Reverend MacInnis says, "It is really pathetic to read

a lot of the stuff that is written in the name of scholarship, trying to mix people up on these simple statements that were written for the common people who heard Jesus and his disciples gladly."

The Reverend James M. Gray said: "Nine tenths of the trouble and worry in the visible church to-day is explained by the fact that to a great extent we are working in opposition to God, instead of cooperating with him."

The Reverend P. W. Philpott quoting Paul, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith," remarks: "That is what a great number of our preachers have done, and the result is, to-day we have a form of godliness without any power."

Now let Jeremiah speak and confirm Ezekiel's prophecy: "The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit."—Jeremiah 16: 19.

And this from the Book of Mormon:

"And they shall contend one with another; and their priests shall contend one with another; and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance. And they deny the power of God, the Holy One of Israel; and they say unto the people, Hearken unto us, and hear ye our precept; For behold, there is no God to-day, for the Lord and the Redeemer hath done his work, and he hath given his power unto men."

How is that for a description of German theology? Worst of all, after near two thousand years of missionary effort, with over 400,000,000 Christians in the world at the present time, and missions in every land, it is declared that "there is not a Christian nation on earth to-day." Of what avail, then, is the preaching of the second coming of Christ? The Reverend B. B. Sutcliffe said, "The world is in deeper spiritual darkness to-day than ever before." That being true, it occurs to us that repentance and baptism for the remission of sins should be the absorbing theme. That is precisely what Jesus and the apostles preached to apostate Israel, and the heathen Gentiles, and Jesus said, "this," the same, "gospel shall be preached" just before the end. The premillennial people, and all others, have those words of Jesus in the "Blessed book," but they will not do them, and calamity has overtaken them. Their peace has been taken away, precisely as Joseph Smith said it would be, if they rejected his message. Listen to the following words from the lips of the "prophet . . . among them" whom they murdered for his testimony:

"And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, *when peace shall be taken from the earth, and the Devil shall have power over his own dominion.*"—Doctrine and Covenants 1: 6.

Can the premillennial people find a prophecy anywhere that is more direct, clear-cut, and to the point than that one, which was contrary to all reason at the time it was published to the world in 1835? If the testimony of these Bible conference men is to be relied on, the Devil has "power over his own dominion" to-day as he has never had it before. That peace has been taken from the earth is admitted by the Reverend MacInnis in these words:

"Men are gathering from all parts of this nation and other nations to consider a peace program. Those of us who understand the Scriptures and the truth involved in the high priesthood of Jesus Christ know that there can be no peace in earth until he is recognized as Lord and King. We know that we cannot have peace until he comes."

And this from the Reverend P. W. Philpott of Hamilton, Ontario:

"Why are you a premillennialist?" asked a brother the

other day, and I replied, 'Because Jesus said that at his coming he would find the world in a condition similar to that of the days of Noah and Lot.' We all know that those were days of moral midnight. What are the facts to-day? Are we growing better? Are we becoming more Godlike? Now, friends, many of our brethren say that we are improving in spite of all that is transpiring. Where they get the evidence of the improvement is a great puzzle to me. You talk about the gospel saving the world. I have yet to find a city or a town, a village, or even a hamlet, that is entirely Christian. If we go back to the very country where Jesus lived and died and rose again, where the church had its beginning, what do we find? That not only is that country still in darkness and the shadow of death, but there is hardly a trace of Christianity within its borders. No, when we look the world square in the face, there is only one verdict and that is, that the very sins that made the judgment of Sodom a necessity, that corrupted the whole world in the days of Noah, are rampant and working mightily in our midst. . . . I sometimes wonder if my brethren in the ministry who oppose these teachings have taken the trouble to find out what grotesque and mischievous things are being preached in the name of Christ, these days—how that Spiritism is spreading at an alarming rate. This is especially so in England since the war. I fear that many of my brethren do not realize the magnitude and menace of this movement. It is essentially a doctrine of demons (1 Timothy 4: 1-3; Revelations 16: 14). It is the recrudescence of those frightful forms of evil that made the flood a necessity (Genesis 6: 2-5), and also brought destruction to the Canaanites (Numbers 13: 33).—Light on Prophecy, pp. 200, 201.

So Joseph Smith's prophecy, which he said was soon to come to pass, is being literally fulfilled. Spiritism, of which the foregoing complains, made its appearance nine years after Joseph published his revelation to the world. The wars and calamities which he so graphically described have come and taken their terrible toll, and the industrial unrest which he depicted so accurately, is one of the worst things confronting us to-day. But Joseph Smith was not permitted to live to see the fulfillment of his predictions, and, so, he was a "false prophet." So it was said of Isaiah, Jeremiah, Daniel, Jesus, Peter, Paul, and all the rest, whose testimony was a rebuke to the carnal taste. As early as 1831, Joseph said the Lord told him this:

"Behold, I, the Lord, utter my voice and it shall be obeyed. Wherefore, verily I say, Let the wicked take heed, and let the rebellious fear and tremble; and let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. . . . I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the saints shall hardly escape."—Doctrine and Covenants 63: 2, 9.

Joseph Smith's prophecies abound with glowing description of the crowning glories of the Lord's return, and his victory over all his enemies, but of the conditions prevailing before that day it is written:

"And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. [Precisely what the postmillennial advocates argue.—E. E. L.] And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation that shall not pass, until they shall see an overflowing scourge, for a desolating sickness shall come over the

land; but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God, and die. And there shall be earthquakes, also, in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword one against another, and they will kill one another." Doctrine and Covenants 45: 4.

Tell me that Joseph Smith was a false prophet! Nonsense! False prophets there have been, and are, but their folly has been made known to all men by the failure of their prognostications to come true. Not so with Joseph Smith. He described future events with an uncanny precision that marks him as a seer of no mean ability. We care not for the stories circulated by his enemies who sought to destroy the force of his message. All the prophets of the past have had the same kind of opposition to meet, and instead of militating against him, the frantic efforts of the opposition establishes a fine point of identity in his favor. (Matthew 24: 9.) We have seen the wars, we have heard the rumblings of the earthquake, we have passed through the desolating sickness, the influenza, we hear the rumors of war on every side, despite the League of Nations, and all realize the terrible commotion and unrest of all grades of society to-day.

Let them preach the second coming to the ends of the earth, if they will. But why lay so much stress on what ancient prophets have said and deny the things proclaimed by a modern seer, whose testimony confirms the older ones? "Let reason stand aside and give place to the revelation of God."

Faith

BY DANIEL B. SORDEN

"The nature of all endeavor," says this writer, "is a conflict between faith and prejudice."

Faith is man's assurance of the existence of things which by their very nature are not seen; and if men were duly to consider themselves and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action in them. That without it, all activity, both mental and physical would cease. If we ask what incited us to action, we would say that it was the hope which we had, in consequence of our belief in the existence of things which we had not as yet seen.

Would we ever exert ourselves to obtain wisdom and intelligence, unless we believed that we could obtain them? Would we ever have sown, had we not believed that we would reap? Or would we ever have knocked, if we had not believed that it would be opened to us? In fact, is there anything which we possess, which we have not obtained by reason of faith? You can only answer "No"? Then, we will infer that faith is the principle of action in all intelligent beings.

"Now faith is the assurance of things hoped for, the evidence of things not seen." Faith is the sincerity of purpose, the high instinct, the apprehension which is one of the fundamental qualities of a great man. The adventurer, the explorer, or prophet has this devotion to some object, this desire or hope. He has this vision which is replaced or supplemented by ambition and expectation, which is finally realized in success, for success surely comes to men with these qualities.

It is faith that makes the great man a leader. Now the great religious leader is the man best denominated as a "saint." His life is the external expression of the complete dominion which the "idea" has over him. There is nothing hypothetical or impossible in his life: his vision, his faith,

explains all: supplies all gaps in knowledge: makes possible and actual even the most abstract idea. Saint Francis was a man of vision: his pious thoughts were "little flowers" of devotion which influenced the world. He conceived a great order of men whose lives would be devoted to charity and teaching. The Franciscan friars were social workers: the good Samaritans of the Middle Ages. It required a vision, a positive faith to define, to encourage, and to achieve a purpose, at once religious, but human enough to transform a half-barbaric Europe.

Thinking in Broad Terms

The nation builder or real statesman is the man who thinks in terms of national movements. He conceived governments as means to material wealth and economic advantages. He sees with eye of faith, future possibilities as present realities, under disguises strange and unthinkable to the average man. Cavour saw clearly a united Italy, capable of carrying the benefits of mild law and high civilization to Moslem-ridden Africa. Bismarck saw Prussia supreme in Germany, and predominant at the council tables of Europe. On the marshy banks of the Neva, Peter the Great built the capital of a new Russia. Who but Pitt could have seen the British Empire in India coming as a result of a hundred years of war with France?

In the modern world, the great conqueror has been the geographer; the man who by exploring unknown corners of the earth may be said to have conquered them by knowledge. He has seen opportunities for development both in raw lands and in uncivilized peoples: his faith in the unpromising present is sustained by a vision of the future.

Clarifying Effect of Zeal and Vision

The history of every epoch is a conflict between abuses into which the old way has fallen, and the demand for reform. Every epoch has been dominated by some one who saw clearly the new steps to be taken to secure better conditions of life. The reformer has been endowed with a cleared vision of the needs of human life as it advanced in complexity. The nature of all endeavor is a conflict between faith and prejudice. The fact of anything great being accomplished allows us to infer that somewhere the inertia of self-satisfaction and prejudice has given way before a zeal and a vision.

"Let us not be content to be mud when we are all able to be marble! Let us not be content to be charcoal when we are capable of being diamonds! Cultivate a sanctified self-conceit. As Ruskin puts it, our sin and danger is that we will be content to gossip with the housemaid and the stableboy, when we might have been holding high converse with the kings and queens of literature."

The great man is he whose faith pierces the superficial and finds the reality in the ideal or spiritual. This inner vision has dominated the great work of the world. This devotion to an ideal means a vision of something of future good to be accomplished, and a passionate desire to accomplish it and make it actual. He whose aim is beneath the stars will never startle the world. The Greek word for man, *anthropos*, means the upward-looking one. Man is not man unless he has the upward look, a purpose ahead of him. To live nobly and grandly, a man must live as if seeing the invisible.

Many are they who have testified to the inner vision, to the necessity for following the gleam. Tennyson speaks truth when he says, "We needs must love the highest when we see it." Let us trust and follow our noblest ambitions, our loftiest ideals! Rest content with nothing but the possible best.

Vision and Resolution Inseparable Twins

The artist said, "One thing I possess, and I never remember

the time I was without it, and aim toward the highest, the best, and a burning desire to reach it," and Watts, as though this were not enough, painted the figure of "Hope." A woman of noble features is sitting on the height, her face turned upward: She is "on the summit." The picture is a symbol of the artist striving for what is as yet unattained. There was, undoubtedly, in the soul of the man a yearning for the heights of his artistic imagination.

The vision and the resolve must go together each supports the other; and either without the other is futile. But he who has them must prepare to sacrifice much that he holds dear, and happy will he be in his flying, he treads not on the hearts of his friends.

The young knight Gareth is ambitious to follow the king in his adventures of reform. His mother tries to dissuade him from his heroic purpose; urges him to stay at home, live a life of ease, follow the deer and marry the maid he loves. But the vision of life ahead is more real and valuable than the sequestered ease of the commonplace forest home.

A Decision of the Young Man

A young man is trudging through an Alpine village toward the higher summits. He sees a vision and hears voices calling to manly endeavor. But there are opposing influences that would keep him in the valley of mediocrity—

"Oh, stay," the maiden said, "and rest thy weary head upon my breast." It was a very wooing voice and the resting place attractive, but the young man resisted, for the heights called him. Then, the supplication took the form of warning: "Beware the awful avalanche." There is danger on the heights; stay in the quiet valley. And so Gareth answered his mother:

"Man am I grown, a man's work I must do
Follow the deer? Follow the Christ, the King,
Live pure, speak true, right wrong, follow the King
Else wherefore born?"

What is the reward for the king's servant? How much and what may he expect? If the reward is not in kind with the expectation, it is faith alone which has the power to transform defeat into a species of success. We see that Gareth had a passionate desire to follow the King in his service to humanity. This is another vital characteristic of all who have this zeal—that they desire to assist in the world's work. They work for no reward; they expect others to get the glory. They hope for no human sympathy or encouragement. They overcome the desire for personal, material benefits and have the desire to accomplish for all men. But above all, they follow the gleam:

"I will search for what was never found,
For the height and the light, and the glow
Of impossible things, I am bound;
For glory comes so."

In delivering an address it is well to talk concretely. If the subject is abstract, at least bring in concrete examples. This may be illustrated by the story of the after-dinner speaker—a lawyer, who started an involved argument, whereupon one of the diners spoke up and said, "Talk concretely; we all have concrete heads."

The interest in the return of our Lord is rather clearly indicated in the Christmas catalogue of a denominational publishing house. Nine books are advertised for Christmas under this one heading, ranging in price from seventy-five cents to a dollar seventy-five. Apparently all give the matter affirmative consideration.

OF GENERAL INTEREST

THE KIRTLAND SAFETY ANTI-BANKING COMPANY

The *Toledo News Bureau* publishes nearly a column from Elder J. F. Mintun, on the Mormons in Ohio. It evidently is in reply to some attack published in the same paper. Special consideration is given to the Kirtland Safety Anti-Banking Company. It is a fact that many such banks flourished at that time. So far as we have been able to ascertain, there are no good grounds for the criticisms sometimes raised, the criticisms based on comparing methods of that day with methods of to-day, without explaining that such is the fact. The statement of Brother Mintun, with quotations is as follows:

Joseph Smith never claimed to have a "revelation directing him to enter business ventures." Individually he did not organize a bank, but was one of a number who met and organized the Kirtland Safety Anti-Banking Co. to be governed by "the superintendence of 32 managers, to be chosen annually, by, and from among the members of the same; each member being entitled to one vote for each share," the capital stock "to be divided into shares of \$50 each." Of this venture and the causes of its failure, I. P. Axtell, a director in the First National Bank of Paineville, Ohio, in February, 1880, says:

"I know about that bank they started in Kirtland. These parties went into the banking business as a great many others in the state of Ohio and other states. . . . Had the people let them alone there is no reason that I know of why the Kirtland bank should not have existed to this time, and on as stable a basis as other banks."

He further said in answer to the question:

"What do you consider the prime causes of the expulsion of the Mormons from Kirtland?"

"The ignorance and fanaticism of their accusers did it; they thought public sentiment would tolerate it, and they did it."

In 1838 the church sent Oliver Granger to Kirtland to settle up the unfinished business that was left when persecution drove them from that place, and to show the satisfaction with which the business was settled, the following card was issued:

"PAINSVILLE, October 19, 1838.

"We, the undersigned, being personal acquaintances of Oliver Granger, firmly believe that the course which he has pursued in settling the claims, accounts, etc., against the former citizens of Kirtland-tp, has done much credit to himself and all others that committed to him the care of adjusting their business with this community, which also furnishes evidence that here was no intention on their part of defrauding their creditors.

"THOMAS GRIFFITH.
"JOHN S. SEYMORE."

PRESERVING A PREHISTORIC CITY

Lying almost forgotten, and long neglected, in the foothills of Sleeping Ute Mountain, a short distance west of Mesa Verde National Park, in the State of Colorado, are the remains of the ancient city which has come to be known, in recent years, as Aztec Springs. All that is left of the buildings which once occupied the spot are the crumbling walls of two great structures known as Upper and Lower House, and numerous smaller buildings, once forming an extensive Indian village. Recently, by proclamation of President Wilson, the Yucca House National Monument was created, and the first definite steps taken to preserve, for the present and future generations, what many regard as a significant relic in American history and perhaps the earliest civilization, if so it may be termed, of the western hemisphere. It is explained that the name selected for the monument, Yucca House, was

decided upon as one more definitely descriptive of the ancient village than the name Aztec Springs, by which it has long been known. The impression has, it is said, prevailed that the city was built and peopled by the ancient Aztec Indians from Mexico, but that research establishes the fact that the Montezuma Indians were the builders, and that the village took the name of the mountain near it, Sleeping Ute having been known to the inhabitants as Yucca, so called because of the abundance of the yucca plant found growing on the mountain sides.

The establishing of this monument, and the setting apart, under governmental supervision of this tiny tract of land, embracing only about ten acres, in the Montezuma Valley, is chiefly significant, it would seem, because it so definitely accords with the policy of the people of Colorado of preserving and perpetuating the scenic and historic beauty spots in their great State. No commonwealth in the Republic of which rugged and beautiful Colorado is a unit can, perhaps, boast of a more romantic and stirring early history.

The little spot which is marked by the prehistoric relics of the Indian village is but one of many of a somewhat similar character which have been discovered in other parts of Colorado. These, for the most part, are not unlike the remnants of Indian villages and cities found in New Mexico and Arizona. The determination to preserve such places is, from many points of view, commendable and worthy. The inclination all too often, when considering a project of perpetuating some ancient relic, is to regard it as sentimental merely, or unnecessary and useless. It is not difficult, if one regards the accomplishments of the present day as all-sufficient, to imagine that all of history, really worth writing, is already written, and that the record which will be of informative value to those of the future will be the history, not of the seventeenth century, for instance, but of the twentieth. The tendency seems to be to lose sight of the somewhat important consideration that comparison will be made, say three hundred years hence, of the civilization and progress of that time with the civilization and progress of what is now regarded as the all-important present. Is it not as well, therefore, that the student of some century of the future may be able to compare twentieth century progress with the progress of the seventeenth century? If this is to be made possible, those of to-day must do their part in preserving and passing on, as those of future generations will no doubt be generous and wise enough to pass on, the available evidences in tangible form. Yucca House, in itself only a dot among the Montezuma foothills, but once the pride of a proud race, may seem insignificant in the great scheme, but it is a heritage to which the people of to-day have no exclusive title.—*Christian Science Monitor*, January 6, 1920.

MOTION PICTURES IN CHURCHES AND SCHOOLS

In connection with the peace program of the American Red Cross, it is announced that the organization will develop a broad education program by means of the motion picture. According to a statement from Washington Headquarters the Red Cross will furnish not only pictures depicting its own work but will expand its film activities to include subjects pertaining to governmental, industrial, scenic and such other pictures as may properly be made parts of a broad program for a healthier and happier America.

The Red Cross states that in entering the educational film field its work is based on a definite demand for pictures of this character which are not provided in sufficient quantities by commercial concerns. Distribution will be made through

THE FORUM

Again the Moving Picture

Excerpts from a strongly favorable letter on the subject.

BY ENNA JAMES

We are ever ready to instill in our lives all modern appliances and conveniences, all modern inventions and machinery; anything and everything that will make our temporal affairs a success, that will add attraction and comfort to our homes. But when it comes to the presentation of the gospel, to simplifying and beautifying the delivery of the message of salvation, to adding to the power of the preached word, an element so pleasing, so attractive that it will draw sin-laden souls from the darkness of pool hall, gambling den, and dance hall, showing unto them the better way—ah, that is something quite different!

We use pictures in our little tots' *Quarterlies* to emphasize and to impress upon their minds points we wish them to remember. The child grows into a youth and we use maps in the Sunday school and Religio that the mind of the student might the more clearly and readily grasp locations and events. Is there such a great step then from the picture in the *Quarterly*, and the map on the wall, to the picture on the screen? Is it like the step between youth and manhood—merely pro-

the thirteen Red Cross Divisions and 3,700 chapters throughout the country.

Catalogues describing available films, suitable for churches and schools, will be sent to such institutions as send their addresses to National Headquarters, American Red Cross, Washington, District of Columbia.

NEW PUBLICATIONS AVAILABLE

The following publications were issued by the United States Department of Agriculture during the week ended January 17, 1920:

Trend of the Butter Industry in the United States and Other Countries. Department Circular 70.

Trend of the Cheese Industry in the United States and Other Countries. Department Circular 71.

The Use of Machinery in Cutting Corn, Farmers' Bulletin 992.

Onion Diseases and Their Control. Farmers' Bulletin 1060.

Judging Beef Cattle. Farmers' Bulletin 1068.

The Fowl Tick and How Premises May Be Freed From It. Farmers' Bulletin 1070.

Growing Beef on the Farm. Farmers' Bulletin 1073.

Beet-Top Silage and Other By-Products of the Sugar Beet. Farmers' Bulletin 1095.

Construction and Fire Protection of Cotton Warehouses. (Professional Paper.) Department Bulletin 801.

Quality and Value of Important Types of Meat Material. (Professional Paper.) Department Bulletin 802.

Two Leafhoppers Injurious to Apple Nursery Stock. (Professional Paper.) Department Bulletin 805.

Soil Disinfection with Hot Water to Control the Root-Knot Nematode and Parasite Soil Fungi. (Professional Paper.) Department Bulletin 818.

Lumber Export and Our Forests. Office of the Secretary Circular 140.

Copies of these publications may be obtained on application to the Division of Publications, United States Department of Agriculture, Washington, District of Columbia.

AT THE FRONT

gress—a development? Try to picture the route of Paul's missionary journeys without a map. How vague and indistinct your conception of them are! How infinitely more wonderful than a map would be a moving picture film showing Paul on his journey incidentally bringing in the architecture, customs, manners, and appearances of the different peoples he visited? Could there be any possible harm for our youth to witness such a film? Would it not rather be gospel, education, and recreation combined?

If the young man of to-day who is preparing for foreign missionary work could study from the moving picture screen the country in which he expects to labor, could learn from it the conditions existing there, the customs and manners of the people he must labor among, think you it would lessen in his estimation the power or value of the preached words? Would it not rather lend added zeal and zest to his determination?

Let us be broad-minded, not looking out upon the universe with a narrow judgment, but applying a wide perspective, a broad vision, remembering that many seeming evils may have been holy inspirations in their beginning, and might again be restored to righteous use if turned into the proper channels.

Brother Dwyer has done more to remove prejudice with his moving picture accompaniment to his wonderful lectures than many ministers could have done in a much longer time (with all due respect and reverence for our missionaries).

Let us take a stand for fair play, generosity, and progress, keeping always before our mind's eye a vision deep and broad and long, that we may be zealous workers not easily overcome by evil.

Pictures Should Make Us More Efficient

We members who are scattered so far apart that we cannot get together often in the winter do not know much about the movies. They have been looked upon by some as things of amusement and many of us are loath to attend them, but no doubt it is mostly because of the character of them. We who cannot profit by them will look to you who do, for greater wisdom, greater efficiency, greater development, etc. I think it would be well to have a committee to first view the films before showing, and discard all that are below par.

ANDREW I. WAITERS.

According to the Kansas City Post, the old Whitmer building, in Richmond, Missouri, is being torn down to make room for a business building. It was built in 1843. The correspondent mixes in a great deal that is false into his account of the early experiences of the Whitmers, one statement being that the original manuscript of the Book of Mormon finally went into the hands of the Utah church. The Reorganized Church has this manuscript.

There was a national meeting of college students at Des Moines during the holiday season. The purpose was to organize the college students, who are Christians, on behalf of missionary work. John R. Mott declared that the need to-day is for leadership and for consecration to meet the world's need.

The Eighteenth Constitutional Amendment providing for prohibition in the United States is now in full force and effect. One feature of the law often overlooked is, any person injured in person, property, means of support or otherwise by an intoxicated person, or by reason of the intoxication will have a right to bring an action for damages against the individual who sold the liquor. This should have been the law long ago, before prohibition, so as to have a deterrent effect upon bootleggers.

We of the Clinton District, while having no great successes to report, feel that we are still interested in the cause of righteousness and endeavoring to keep in the faith.

A visit with the Butler Branch, about the first of the year, found them renewing their efforts to secure a house of worship. We hope they will succeed, as the need of a meeting house is becoming more and more obvious.

The writer was called to Cross Timbers to meet E. E. Davidson who was attacking the faith of the Saints, daring and defying us to come, and he would divide time with us. When we attended his meeting and asked privilege to speak, we were absolutely refused. If we would affirm that Joseph Smith was a prophet and received a revelation in addition to that given by Jesus Christ we could have half the time, but not in that meeting; it must be in the daytime.

We had previously left a standing challenge to any Campbellite minister who should attack our faith at that place, to discuss church propositions, but his Mr. Davidson had refused to accept. His daring us to come and accept his offer to "divide time with us to defend Joseph in the face of his opposition" was given out to the people to leave the impression that he would divide the time in his meeting—the "opposition" was already going on. When he saw that his bluff failed he turned us down flatly, not allowing us to speak one word to his audience.

We then secured a hall and advertised a review and expose of Davidson, with an especial invitation to Davidson to be present and defend himself. We had a big hearing, but our opponent was not present. Our challenge to these people still stands. They have done so much persecuting and abusing of the Saints in that part that we thought best to leave it with them whether or not they will be bold enough to meet the issue.

The Saints there are encouraged. They are isolated and have made a noble endeavor by keeping up a Sunday school for years. They meet at the Oak Grove Schoolhouse. While in that locality we preached a few times at Oak Grove, and at Jordan. At the latter place we were assisted by Elder H. L. Bansell. We were cared for at the homes of S. O. Mawhinney, Hugh Campbell and Alfred Driscoll. Brother Williams and three others had come all the way to Sedalia by automobile to meet us.

We spent Sunday, January 25, at Clinton. Very few of our members remain there, and no meetings of any kind are being held.

From January 27 to February 1 we were with the Taborville Branch. Bad roads and much sickness were against the attendance. One thing we were pleased to notice there was a number of young men who are showing great interest in the church work. Among these are numbered Lester and Clive Heath, Kenneth Ingalls, Odess Athey, and Troy Oehring. There are not many girls, but we notice Irene Heath, Edith Oehring, and Lila Paxton as the "standbys." I only wished that our young folks in every branch were just as devoted to the church as are those at Taborville, and especially the boys.

Am now in the regions of Eldorado Springs, in the vicinity of Vere, Eldorado Springs, and Coal Hill Branches. There is a great deal of influenza in this section, which hinders our work.

The good news reaches us that Elder C. W. Keck, president of the Nevada Branch, has been appointed postmaster. He has held the position of first assistant postmaster for a great many years. That he is worthy of this trust, all who know him bear witness.

Our next conference is billed for Nevada, February 20-22. We hope the influenza will not hinder. H. E. MOLER.

Write it on your heart that every day is the best day in the year. No man has learned anything rightly, until he knows that every day is doomsday.—Emerson.

www.LatterDayTruth.org

WOMAN'S AUXILIARY

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Latter-Day Motherhood

III. HEREDITY

"The sins of the father shall be visited upon the children even unto the third and fourth generation."

This great law of nature, by which our actions and our thoughts affect not only ourselves but coming generations, has been much in my mind of late. I am wondering if I have given to you, my treasured daughter, a tenth of the priceless heritage it is in my heart to-day to have bestowed upon you. I was so young, so illy prepared, so thoughtless, when you came into my life. My opportunities to study concerning the laws of being, had been so few, and I did not realize just how important it was that I, myself, should be all that I wanted my children to be! It is not that I was evil-minded, or that, as a young girl, I violated prescribed customs of proper living; but I now feel, that if I had known more about the great principles of heredity, I would have made greater effort to eliminate my faults, and to have substituted more definite graces of character. For your sake I should have tried to be more gentle, more patient, more careful to bring sunshine into dark corners. For your sake I should have had more faith, more quiet trust put my hand with greater confidence into that of my dear Leader, feeling sure he would lead me to the fountain of real life!

Too often, dear one, we "forget to remember." We forget to ponder on the great Love which gives us love, the great kind Heart that bestows upon us every good and perfect gift—everything which makes life worth while.

I say, if I could live it all over, knowing and seeing as I do now, I should try to establish more definite purposes, even in my youth, that he legacy which I should bequeath to those dearer than life to me, shall have had the touch of the life divine, with ingrained principles of eternal truth, clear vision of human potentialities, and undimmed confidence in the Ruler of the universe!

It is not for me, now, to live over those years of development. The only good that can come from retrospect, is that, from the mass of varied experiences, we may cull out lessons of value to ourselves and others. I cannot undo the past, nor change the heritage I gave you; but I do want you to understand that you, *now*, in your life, day by day, are laying the foundation of that which you will pass on to those who come after. You are like a collector of rare art, selecting here and there, that which will add to the value of the whole. Take a care that you collect only that which is desirable! Perhaps you are indulging a foolish habit—do you care to pass it on? Perhaps you cherish a grudge against some thoughtless mate—do you wish your children to be unforgiving and uncharitable? Perhaps you permitted a false impression to go uncorrected—do you want, some day, to be anxious over an untruthful child?

You see, I am sure, how necessary it is for you now to establish high ideals, to see the importance of even trivial tendencies, and to mark out for yourself and for those who will pass this way because of you, a pathway of righteousness, trodden for the sake of humanity and God's eternal purposes. Try to vision the serious meanings of life itself, and hold fast to the truths which will be unfolded to you. Help will be given to you, in every patient effort to hew to the true line, to follow the Beacon you see afar, and to reach the worthy goal desired. Perfect success is denied us, owing to the limitations of this earth life, but that you may attain that degree of success possible to your very highest and best self, is all that even a mother could wish for you!

These are the days of your unfoldment. Some day the "sweetest story ever told" will be whispered into your ears, and find an echo in the deepest recesses of your pure soul.

Unto that day, keep your faith bright, your banner high, and your spirit attune!

Romance

"I wait for the day when dear hearts shall discover,
While dear hands are laid on my head,
'The child is a woman, the book may close over,
For all the lessons are said!"

"I wait for my story—the birds cannot sing it,
Not one, as he sits on the tree;
The bells cannot ring it, but long years, O, bring it!
Such as I wish it to be."

—Jean Ingelow.

AUDENTIA ANDERSON.

Questions

How may young people be taught to discriminate between good and evil?

How may a child be impressed with the everlasting nature of his thoughts and acts?

How can the thought of future posterity and their responsibility therefor be made a powerful influence for good in the life of a girl or boy?

Sturdy Bodies for Working Children

The imperative need of physical tests for children about to enter employment and of continuous supervision over the health of children at work has received national recognition in the organization by the Children's Bureau of the United States Department of Labor of a permanent committee to determine physical standards for working children.

Little has been done up to the present time in the United States to prevent children from going into work for which they are physically unfit, and practically no study has been made of the effects of early labor on the growth of the body. Yet the children who begin work between the ages of 14 and 18, and in many instances as early as 12 or even younger, are the children of least resistance in the community. They are in general the children of the poor, and in consequence, are likely to be the ill-nourished, the undersized, and the anemic. Already handicapped, their growing bodies can put up no resistance to the exacting demands of industry on muscle and nerves. During these maturing years they are peculiarly liable to injury from overstrain and peculiarly sensitive to all sorts of industrial hazards.

A great deal of the work done by children is, moreover, totally unfit for them. It often involves too much sitting, or too much standing, the carrying of weights beyond the child's strength, the overexercising of one set of muscles at the expense of another, and, in certain occupations, the loss of sleep. Foreign investigations have shown that the sickness rate among juvenile laborers is alarming, especially during the second year of working life when the injurious effects of early labor upon already undeveloped bodies have had time to make themselves felt.

A "physical minimum" for children entering employment was provided in the standards adopted by the Children's Bureau Conference held in Washington and other large cities in May and June, 1919. This minimum declared that "A child shall not be allowed to go to work until he has had a physical examination by a public-school physician or other medical officer especially appointed for that purpose by the agency charged with the enforcement of the law, and has been found to be of normal development for a child of his age and physically fit for the work at which he is to be employed." It provided also that "There shall be an annual physical examination of all working children who are under 18 years of age."

But what constitutes "normal development" for boys and girls of different ages, and what indicates that a child is "physically fit" for the employment which he is about to enter? Only through exact observation and measurements can it be demonstrated that a child is unfit for certain kinds of

LETTERS

News from Australia

Apostle Rushton sends good news from the land of the Southern Cross.

Considering the prominence given to the mission undertaken by Brother Hanson and the writer, because of the difficulty anticipated with regard to passports, it will be a surprise to many to learn that we are in Australia and engaged in the work to which we were assigned.

Before leaving San Francisco for the Society Islands, we had our passports vised by the French consul. On our arrival at Papeete we called upon the American consul, Mr. Layton, by whom we were received with courtesy, and made welcome at the office. We were also introduced to Doctor Williams the British consul, to whom we related our business, and asked him if when we were ready for leaving he would sign our passports so that we could proceed to New Zealand and Australia. He assured us that he would be pleased to do so, and that there would be no trouble at all on our arrival at these places.

We closed our work in the islands after a very interesting and enjoyable visit, though our work was very strenuous, and the traveling not without its inconveniences and dangers.

On our return from the outlying islands, to Papeete, we learned that the steamer we expected to travel on was delayed because of strikes, and would not be in port until the end of the month. We therefore had time to write up our reports, and get our mail ready for the *Tofua* which would leave November 22 for San Francisco.

We had a few days in which we could enjoy a well-earned rest, and also take in some of the very fine scenery of the islands. So in company with Brethren Karlstrom, Brown and Ellis we visited several points. One day we motored out to Point Venus passing around Matavia Bay where Captain Cook first anchored, visiting the lighthouse and then the monument erected to commemorate the transit of Venus observed by Captain Cook June 23, 1769. We also visited the place where the French Government is putting a bridge across a river with a view to completing the roadway around the island. The scenery on this drive was very impressive, the combination of rugged mountains, heavy white clouds, the deep blue sea and the line of white surf fringing the island, together with the green foliage and waving coconut palms, produced the typical scenery of the tropics.

The next day we traveled in the opposite direction to the isthmus which unites the main island of Tahiti with a small island, called Little Tahiti, and while the scenery was not so rough and majestic as on the previous journey, it was full of interest and charm and showed many of the pastoral qualities. We had the pleasure of calling at the little branch of "Tiona"

work, or that too early and to exacting labor is endangering his physical development. The standards to be applied constitute a vitally important part of the problem of child labor.

The committee appointed by the Children's Bureau will undertake to provide these standards. The committee consists of: Doctor George P. Barth, Director of Hygiene, City Health Department, Milwaukee, Wisconsin, Chairman; Doctor Emma M. Appel, Employment Certificate Department, Chicago Board of Education; Doctor S. Josephine Baker, Chief, Bureau of Child Hygiene, Department of Health, New York City; Doctor C. Ward Crampton, Dean, Normal School of Physical Education, Battle Creek; Doctor D. L. Edsall, Dean, Harvard Medical School; Doctor George W. Goler, Health Officer, Rochester, New York; Doctor Harry Linenthal Director of Industrial Clinic, Massachusetts General Hospital; Doctor Anne E. Rude, Director, Hygiene Division, United States Children's Bureau; Doctor Thomas D. Wood, Chairman on Health Problems and Education, Columbia University, New York City.—Government Bulletin.

(Zion) where we have the oldest church building of the Reorganization in this mission. The church stands on the summit of one of the foothills, and nestles amid coconut palms and mangoes. Around are scattered the graves of those who have gone to their rest, among which is the grave of Brother Hawkins who gave many years of faithful work to the church in these islands, and some of his posterity are with the church to-day, whom we met during our tour.

The epidemic of last year thinned out the congregation so that now but very few are left.

The steamer *Moana* which had carried us safely from San Francisco to Papeete was due to arrive early on the morning of November 28, so we spent the time in preparing for our journey, packing trunks and satchels also securing the visee of the British consul. We were awakened early in the morning by hearing the raucous call of the steamer's siren, announcing her arrival in the harbor. We were soon dressed, and at the wharf as she berthed and began her preparations for unloading and loading as well as taking on a large supply of coal.

As soon as possible we approached the purser for our berths but our disappointment may be imagined when we were informed by him that there was no accommodation for us. However in the course of the day we were informed that if we cared to take second-cabin accommodation we could sail and enjoy the first-class privileges of the dining table and deck. We gladly accepted the offer and had our baggage removed from the mission house to the cabin.

On Sunday morning services were held in the church, at which Brother Hanson and myself gave our final addresses, and after lunch we boarded the ship, and at about 3.30 in the afternoon the cables were loosed and the ship moved slowly away from the wharf and soon the little band of Saints became unrecognizable as the distance between us and the shore widened. Soon we sailed through the pass and were upon the restless bosom of the Pacific. On our left were the rough mountains of Tahiti crowned with white fleecy clouds, on our right the saw-teeth-like mountains of Moorea, gilded by the rays of the westering sun, standing out as sentinels of our path. While glad to be on our way for the fields we were not without feelings of sorrow to leave our friends of the islands.

In two days time we reached Raratonga of the Cook group where we spent a few hours. These islands are under the British control and show signs of care and nurture which were lacking in the French possession.

This island also is evidently of volcanic origin, and the mountains seem to be portions of a crater which at some remote period had been blown to pieces, and in the distance the ragged mountains reminded one of decayed teeth in some colossal jaw of an extinct monster.

It was very, very hot in Raratonga and both of us felt the heat much more in this place than at any time on our journey. The ship lay just outside of the reef, and passengers were landed in large broad-bottomed boats towed by steam tugs. In rough weather it is very dangerous to make the landing and even in calm weather the feat is not without its dangers. Upon the left was to be seen the wreckage of the steamship *Maiti*, which is a grim spectacle reminding one of the dangers always threatening "those that go down to the sea in ships." The bow of the vessel lies on its side, the stern is heaved up into the air, while some of the boilers and cylinders of the engine are in between and seem to provide a means of sport for the restless sea which surges over and about them, as though incapable of the destruction and tragedy exhibited in the wreck.

We left Raratonga with still more passengers added to our number, and about two o'clock in the afternoon, were on our way to Wellington, New Zealand. We found our fellow passengers to be a very sociable crowd, and under the leadership of some enterprising spirits, games and concerts were arranged, in some of which we took part. The time slipped by very quickly, and gradually the weather grew colder, the sea rougher, and the wind more boisterous.

About half way between Raratonga and Wellington, we re-

tired to bed on Saturday evening, and when we awoke it was Monday morning. Somehow and somewhere we had lost a Sunday. The crowd did not seem to be much concerned about this and went on with their games and pleasure as though nothing had occurred. We effected a sort of compromise, spending the morning in reading and meditation, and in the afternoon played several of the deck games. So in one day we united Sunday and Monday.

On the morning of December 11 we entered into Cook Straits and came within sight of Wellington. The government doctor came on board, also the government officials, the passengers were marshaled for examination, and to go through the necessary routine of having our passports examined and registered by the police. We experienced no difficulty whatever in our examination, and about two o'clock in the afternoon we went down the gangway. We were delighted to meet our Brother H. W. Savage who had been expecting us on this steamer. We regretted to learn that we should have to leave for Sydney that same day on board the steamer *Manuka*, consequently we were kept busy in moving our baggage to the ship which was to be our new home for the next few days, and also securing our passports from the government officers and arranging for our berths on the new steamer. However, the *Manuka* was not scheduled to sail until ten o'clock, so we had time to call upon Brother and Sister Leberz where we were received with welcome, and spent a little time in conversation and offered prayer at the bedside of our sister, who was very sick.

At midnight we were on our way to Sydney. A number of passengers who had been with us on the *Moana* were our fellow voyagers on this occasion. We had a pleasant voyage, and within a day's steaming of Sydney were glad to run into warm, fine weather once again.

About nine o'clock on Tuesday morning December 16, we passed through the heads of Sydney harbor, and were keenly interested in the many and varied sights of this harbor, which is admittedly one of the finest in the world. Soon the doctor and the government inspector and the water police boarded the vessel, and after undergoing the customary examination, our passports examined, and being registered by the police we were allowed to disembark.

Brethren Haworth and Corbett met us and soon we were located in the home of Sister Heinrich, where we have made our headquarters during our stay in this place.

The following evening the Saints of Balmain and Leichhardt united to give us an official greeting and we were made the recipients of a warm welcome, for which the Australian brethren and sisters are already famous.

We went up and registered at the local police station and then waited upon the American consul and found that our passports had been received at the office, and were informed that they would be taken care of and be renewed for two succeeding periods of six months.

At no time have our passports been questioned by anyone, and each experience we have had so far has been pleasant and enjoyable.

The mission conference was advertised to convene on the morning of December 25, but several days before this the brethren and sisters from various points of the mission began to assemble, among whom was our esteemed coworker, C. A. Butterworth. We were very pleased to meet him and especially to find his health much improved, also Edwin Nixon whom we knew in Manchester, England. We received a hearty greeting from all of the Saints, many being in suspense and anxiety because of the news that we would be unable to land in the country.

The conference came to a close last evening. All of the services including the prayer and preaching meetings, the various programs consisting of musical items, elocution and addresses have been of the very highest order. The priesthood meetings of which several were held, were among the most enjoyable and profitable of all the sessions.

The general feeling is that the conference has been a source of encouragement and blessing to all who have taken part. Some clouds which have been hovering low for some

time have been dispelled. Some wounds have been healed, and some gaps have been closed up, so that the future for the mission is bright with promise and all have been stimulated to greater activities, many enjoying a greater vision of the church and her great mission. It was a great pleasure to witness the unity and good will exhibited by the Saints without exception.

The splendid greetings given to Brother Hanson were strong testimony of the good work which had been done on his previous visit, winning for him the high esteem of the people.

The feature of the conference which impressed me the most was the splendid array of young men and women, who in the several departments of the work, exhibited talents of exceptional quality. In the musical programs some ambitious numbers were rendered not only with fine enthusiasm but with delicacy of interpretation, showing at once sympathetic interpretation by the leader and heartfelt interest in the work by the performers.

The missionaries are largely young men still on the sunny side of their fortieth year whose reports were expressive of their devoted service, and intelligent application of same, and their desire to do their very best and take every opportunity to improve their efficiency.

We heard no complaint of hardship, or sacrifice, or suffering, or disappointment, though in the very nature of things all have endured these common experiences.

We hope to begin our tour through the Island Commonwealth in the course of two or three weeks and become acquainted with the actual problems of these men as well as the opportunities the field affords so that at the conclusion of the investigation we may be able to develop a program which will bring the activities of the church in this country into more intimate unity with the church in the States.

The Sunday afternoon sacrament and prayer service was of exceptional quality, and in this service Brother A. W. Craig, whose call to the office of bishop was approved two years ago, was ordained under the hands of Brethren Butterworth and Hanson, the writer voicing the prayer.

To those of our friends who may be interested, we wish to say that our address while in Australia will be care 65, Nelson Street, Rozelle, Sydney. We shall appreciate letters as it seems to be a long way home, and so far news appears very sparse and letters very few.

It would take too long a letter for publication to tell at this time our impressions concerning the country and will leave this for some future time. It seems strange to us at this Christmas time to move in mid-summer weather among the crowds of people clothed in white and ourselves perspiring though clad only in palm beach suits, while we remember in the home land there will be frost and ice and snow and people will hug the radiators with a fervency that shows something more than ordinary affection. We find that Santa Claus is as welcome in Australia as in the United States of America and seems to bestow his favors upon the antipodeans as lavishly as he does upon those of the northern hemisphere.

We regret to find that so far the Australian people have not seen fit to recognize in strong drink the national enemy which robs his victims of health, virtue and spiritual power, and reduces its dupes to a pathetic state of ineptitude, filling the purlieus and haunts where it reigns with poverty, tragedy and crime. We could not help but feel glad that America had set the example to the world at large, and deported this enemy from the country. A Merry Christmas and Happy New Year are impossible of realization wherever such an evil is nurtured.

To all of our friends we extend a hearty greeting, and pray that under the blessing of God the New Year may bring to the church militant greater and bigger events, and to us encouragement, satisfaction and contentment.

Last evening we had the pleasure of attending the closing session of the Woman's Auxiliary of the mission, and found that the days' program had been of the highest order and enjoyed by all those who had been privileged to attend. Brethren Hanson, Haworth and the writer made addresses in the evening meeting, when the church was filled with a fine con-

gregation. The work of the sisters being received very sympathetically.

We hope that under the leadership of the sister who arranged the program this year, that the work will spread through each district and branch.

Altogether the conference work impressed us as being comparable with anything we have been privileged to enjoy in the home land.

JOHN W. RUSHTON.

From Icy Streets to Orange Groves

*With typical missionary work en route,
where some good testimonies were borne.*

Editors Herald: On January 23, Mrs. Yates, two of our children and I, stepped from the ice-covered streets of Sedalia, Missouri, aboard a westbound train, and on the 26th, disembarked among the verdant gardens and orange groves of the Phoenix Valley. The sudden change from a cold climate to a warm one in the dead of winter, the great difference between the barren winter landscape and the green gardens and palms make it seem almost like the story of Aladdin and his magic lamp.

The wonderful inspiration by which the Prophet Daniel was able so many hundred years ago to penetrate the future, is well exemplified in the text: "At the time of the end, many shall run to and fro, and knowledge shall be increased." As the great power horse of iron, and steel, and steam, sped our coaches across the miles during the day, and flashed us rumbling through the night, past towns and cities and mountains, we thought of Daniel's word of prophecy, and wondered how men who read those things can doubt the word of the Lord.

Wife has a fine faculty wherever she may be, of finding out, "who's who and why" and we were not many hours out of Kansas City till she had found a lady from Oklahoma who is a reader of the *Ensign*, though not a member of the church, and was acquainted with the name of the writer through her reading; and who expressed the desire that she may unite with the church when settled in her new location in the west.

It was of course pleasant to find that among supposed strangers, were acquaintances, (plural in number, for others were discovered by that good wife of mine) and persons whose interests were favorable to the same gospel cause that claims our own interest.

One lady whom we met had been a former resident of Lamoni, Iowa, having been a teacher in the schools there. Her name was Bell Randall, but is now Mrs. Evans. Her husband was with her. She is a Methodist, and has nothing but good words for the Lamoni Saints, naming many of our people there, and making mention of their worthy qualities. This lady stated concerning her observation of the life of our late President Joseph Smith, who resided in Lamoni while she was there, that although her religious belief was not in accord with that of Joseph Smith, yet she considered him one of the best men she ever knew.

She and her husband have recently sold their property in Arkansas, and are locating in California for Mr. Evans's health. He is a member of the Baptist church, but told me he could not indorse some things taught by that church, and that his real preference was the Latter Day Saint faith, but that circumstances had drawn him into the church which seemed convenient.

Gospel conversation being contagious, we soon found another lady in the same coach who gave the following testimony to us and to the circle of friends.

Said she knew some little of the faith of the Latter Day Saints, knew the difference between the Reorganized church and the Brighamites, etc. Then she went on to say that she at one time had a sick child which was given up by the doctors to die, and that an elder of this church came in and administered to the child and that it was healed within half an hour. This testimony was entirely unsolicited, and was volunteered in all earnestness and sincerity.

So having had these gospel talks along the way, the occasion was very fitting for the regular gospel service which we

engaged in with singing and prayer and preaching to all the people in the coach on Sunday afternoon as the train was speeding over the desert, barren, rocky, wastes of western New Mexico and northeastern Arizona on the Santa Fe line. Two other preachers spoke, making three sermons in all, and our preaching was well received by all in the coach except a few who were engaged in card playing who did not seem to like to have their game disturbed, but who could do little else than merely *pretend* to play their game, while they were really listening to the preaching.

Our service closed just as we were approaching the base of the San Francisco peaks and entering the pine lumbering city of Flagstaff, Arizona.

We are sure that this day of travel was well spent, and that inasmuch as the words of truth are prolific in their very nature, and contain the embryo of spiritual life no such words are ever entirely lost, and will not return void unto the Lord, who indites the expression of his truth.

Arriving in Phoenix the capital city, now grown to the population of 40,000 inhabitants, we learn that the gospel work, practically pioneered by a woman, (Sister C. M. Sturges) seconded by her daughter Elva, who is the very likeness of her mother in beauty of character as well as personality, and supported by such good people as Sister Mary Putman, who is also a charter member of the branch, is still making progress.

Mr. Sturgess, who is not identified with the church, has always honorably sustained his wife and daughter in all their church activities, and commands the highest esteem of all who know him; and will doubtless be credited by the Lord for all his kind and generous works.

Some of the ministry who prior to our appointment to this State in 1914, were Elders W. S. Pender, Alvin Knisley, J. E. Vanderwood, W. H. Mannering and others.

In the spring of 1918 we were called to labor in the Holden Stake and Brother A. True Gray was called to the eldership, ordained by the authority of Apostle J. F. Curtis, and was elected president of the Phoenix Branch. This position Brother Gray has to the present time, being energetic, zealous, and constant in the duties of the office.

The Branch membership has increased with the growth of the city, and now the Saints have a new church building in the course of construction.

Brother Gray and Brother Snell being builders by profession, make a splendid team for pushing the work of building a church; and if all the Saints continue their efforts as at present, it will not be very long till they will have their new church ready to occupy.

Phoenix also has a lively Sunday school, superintended at present by Brother J. E. Duckett, who with his family has dwelt here for a number of years. Young Brother Doss is President of the Religio, and, taking the sum of all these church activities into account, we think this band of faithful workers, many of whom I cannot mention in this letter without making it to lengthy, are to be congratulated upon the measure of success attained in the face of such difficulties as usually beset the progress of the work of righteousness in the earth.

With greetings on behalf of the Phoenix Branch, the Olive Sunday school, and with Cactus Religio, to all the household of faith, Yours sincerely,

PHOENIX, ARIZONA.

JAMES E. YATES.

In the fall of 1620 the Pilgrim Fathers landed at Plymouth Rock—what is now Massachusetts. The Federal Council of Churches of Christ in America has asked that November 28, 1920, be observed as Mayflower Universal Bible Day. This is principally in honor of the publication of the Bible, and its declaration throughout the world. The American Bible Society has been in existence for over 100 years, and has published the Bible in 150 different languages and dialects. Literature for the day, and information in full, will be furnished by the American Bible Society, Bible House, Astor Place, New York City.

Willful Waste the Same as Murder

We ought to feel proud of the official publication of our church. It is read with real interest every week, and has been a companion to the writer for the last seventeen years.

I am glad that our Presiding Bishop has published short articles on the financial law, of which, we as Latter Day Saints, ought to be very careful in carrying out to the full extent. This is not a time for wasting money as there are so many chances for doing good with it in the world. To the writer's mind, willful waste is nothing short of murder, whether it is done by us as a people or as single individuals. At the present time there are ten million people on the verge of starvation in the famine countries of Europe. Think of the lives that could be saved by the food which could be bought, with the money that is wasted in this country. According to recent statistics millionaires are increasing at the rate of over 2,000 per year, here in the United States. Will not we hasten the death of innocent babes, and others if we withhold that with which we can feed them?

To-day, both capitalist and working man think only of themselves. I heard only to-day a man express his opinion to the effect that it was wrong to help those starving people.

As a deacon of this church I am trying to call our people to the seriousness of wasting our surplus. The time is near at hand when Zion will need to be redeemed and that will take considerable capital. Let us pay our tithing and turn over our surplus to the bishop as the Lord has commanded us. That is not a duty, but a privilege, which God has allowed us to carry out. If we do not do that, we are no better than the churches of the world. Just as surely will we fall when she falls.

Our late president, Joseph Smith, received in revelation in which it is stated that we should not engage in extravagance or build expensive churches or other buildings which would cause unnecessary debts to be contracted.

Let us obey the precept of our Lord which says, "Thou shalt love thy neighbor as thyself." There is something in those words which should cause us to do some deep thinking, thereby controlling our actions. EDWARD DORSETT.

Indorses Moving Pictures

I am glad that the Saints of Independence have taken such a move. It signifies that they are trying to enlighten and educate themselves to greater extent and in an honorable manner.

The moving picture machine is an efficient instrument in propagating a more thorough knowledge of religion or anything that is beneficial for the welfare of the community. Of course there are films that could and may be used as a detriment to our cause, but the same is true of a testimony in a prayer meeting. After all anything is good only when in harmony with the great purpose in view.

As people require more than faith to be saved we require more than preaching on our bill of fare for propagating this work in the most efficient and systematic manner.—(A brother from Canada.)

A certain coal dealer in Montana allowed himself a margin of \$4.50 for handling, hauling, dumping, or unloading, losses and net profits. This doubtless included two handlings, hauling to his yard, then from his yard to the consumer. The Chamber of Commerce complained on account of the high price charged and there developed the wide margin he had allowed himself. The matter was then turned over to the United States district attorney, who gave him the alternative of refunding \$1.80 on every ton of coal so far sold or being prosecuted for profiteering. He chose the former course.

In order to keep down the expense of administration, we note the statement that there are no counties in Saskatchewan or any of the Canadian Northwest. There are electoral districts, and certain boundaries for administration purposes, but no counties, all the business being handled at the general headquarters.

NEWS AND COMMENT

THE WORLD AT LARGE

Reports from New York state that fewer are asking charity this year, and the result is ascribed to prohibition and the general prosperity. Bird S. Coler, the commissioner of public charity ascribes the decrease in equal measure to these two factors. He states he had not favored prohibition, but the figures tell the story.

The State of Kansas has no public debt, but the State of Wyoming bids fair to be a State without taxation. While other States have sold or given away their land, Wyoming has held hundreds of thousands of acres of public land on which oil has now been discovered. The oil lands are leased, as would be by any other land owner, and will doubtless in the end make several oil men wealthy. But in the meantime the State itself is receiving two dollars a minute, with prospects of this amount increasing.

A surprising statement in the recent National Geographic Society Bulletin is that fifty separate dialects are spoken in Mexico. The differences of race and speech are much larger than has usually been supposed.

As stated a month ago, the vote of the colleges and universities, including members of the student body and of the faculty, on the question of the treaty of peace and league of nations, is of great significance. Last week the figures were given for Graceland College, and there was posted on the college board the figures for some of the colleges in Iowa. We learn now that out of 29,910 votes, through the United States only 3,163 or less than one ninth and only a little more than one tenth were in favor of total rejection. The Lodge reservations fared somewhat better, but they were also decisively beaten, receiving 6,563 votes. There were 9,002 votes in favor of unqualified ratification, and 11,102 in favor of a compromise.

J. W. Osborn, Chief of the Academic Division of the Bureau of Education for the Philippine Islands states that 700,000 children are attending school there. This is about one half the number in the islands between six and eighteen years of age, but all that can be cared for with present facilities. George N. Briggs, now president of Graceland College, was instrumental in establishing the school work there.

The *Des Moines Register* has a full page ad of the American Farm Bureau Federation. It tells of the middle man paying the farmer one dollar for a bushel of potatoes, then the retailer selling it to the consumer for \$3. The middle space is black. The question is, what happened in the dark? This is one of the gravest questions confronting us, the great disproportion between the amount paid the producer and the amount paid by the consumer for farm products and staples.

During the week of February 14-22 the Protestant Churches of America plan to secure ten million stewardship pledges from their members. The plan is rather simple: the member is to recognize God as the owner of that which he holds, therefore he must return a definite amount to the church, preferably a tenth of the total income.

Of the fifteen States yet to vote on national woman suffrage, eight must favor the measure or it will fail. But so far 28 have stood in favor of woman's right, and 5 against, namely: Georgia, Virginia, Alabama, Mississippi, and South Carolina. Nevada is the latest to indorse, the senate being unanimous, and the assembly with but one adverse.

The Intercollegiate Poll of students and faculty on the Treaty of Peace and League of Nations in 418 colleges showed a total of 158,078 votes cast, divided as follows: For unqualified ratification, 48,232, 30.5%; against ratification,

13,933, 8.8%; for the Lodge reservations, 27, 970, 17.7%; for complete reservations, 81,494, 51%; for the Knox proposal separating the Treaty and League covenant, 6,449, 4.1%. It is evident that some must have voted for two propositions, as the total vote is 171,627. The very heavy vote for ratifications is noteworthy.

Zionists are preparing for immediate work on the Hebrew University at Jerusalem, the foundation stone of which has already been laid on Mount Scopus. A beginning is to be made with a Hebrew institute and a general course in arts. Plans for extensive buildings are formulated and will be published shortly.

Franklin K. Lane, secretary of the interior, of the United States, has served notice of resignation on March 1, after having served in public office for twenty-one years. Our readers will be especially interested in the character of the successor in this office, he having to do with the policies and management of the Indian question.

Cooperative mercantile projects among the ranks of organized labor are becoming more and more popular. The success of the American Brotherhoods of Trainmen has inspired others to unite their forces along the same line. Now the labor unions of Lynn, Massachusetts, a part of greater Boston, have adopted resolutions favoring the establishment of a bank to be owned and controlled by organized labor.

FROM THE BRANCHES

Richmond Victoria, Australia. The branch in this place is progressing well in a number of ways. The church debt has been reduced from three hundred pounds to about sixty in two years, with about thirty spent in renovations. Two things have contributed to this: annual "Consecration Day," and annual "Sale of work," the latter by the Woman's Auxiliary, which realized nearly sixty pounds. Four have been added by baptism and good prospects ahead. A. W. Craig is now bishop, ordained in Sydney during December. Brethren Rush-ton and Hanson were at the conference and both greatly appreciated. The former, in his initial visit, has made a great impression on the Saints.

Brooklyn, New York. Pastor C. H. Rich spent the holidays with his family in Davenport, Iowa. Visitors of late have been B. R. McGuire, Brother Bullard and C. Edward Miller. Zion and round table discussions on tithing and gathering were discussed.

First Columbus, Ohio. The Second Columbus Branch are welcome guests during the winter months, they having sold their church and purchased a lot where they expect to erect an up-to-date brick structure in the spring. The lot is in a promising location, and under the leadership of their enterprising and wideawake pastor, High Priest H. E. French. The Saints of the Second Branch are looking forward to a bright future. In the meantime the Saints are enjoying a sort of reunion, finding pleasure in recalling the days only a few years ago when all the Saints in Columbus, a mere handful, met in a small hall. Truly the work in Columbus has prospered in the last twelve years. The First Branch meet in their newly dedicated church at Medary and Thompkins. This building is a monument to the zeal and enterprise of Elder Arthur Allen, as well as the Saints of Columbus. The president is the capable pastor Elder C. W. Clark. A series of meetings began on the 18th and will continue till February 8. Elder J. A. Davis has been secured and the meetings well advertised, resulting in a good attendance of nonmembers.

Pontiac, Michigan. A box social was given not long ago under auspices of the Woman's Department. In the past year they have paid \$800 to the church building fund.

Montrose, Iowa. Elder P. R. Burton, special missionary to the Nauvoo District, just closed a very successful two weeks' meeting at this place. Brother Burton's very strong personality gains for him friends among every one with whom he comes in contact. There were no baptisms at this time, but

we feel sure that he has sown seed which with his very efficient "follow-up" method will bear fruit. Not only did the town people learn about our gospel but the Saints of Montrose were very much edified and strengthened through his very thorough defense of its principles and the men who are at its head. Elder Layton, who has charge of the church property at Nauvoo, rendered very good service in these meetings, assisting Brother Burton at times. We feel proud to be associated with men of such character, and know that the church is receiving invaluable service, both along spiritual and material lines, through the efforts of Brother Burton and Layton in Nauvoo. Brother Layton is a splendid carpenter, and while not spreading the gospel message to the hundreds who come to visit the historical places at Nauvoo, he is working hard to repair the buildings, which he has been able to reclaim from their years of neglect. We hope they both will be returned to us next year.

Dallas, Texas. The branch continues to progress. The Saints who move into the community are soon at work with the others, enjoying the privilege. Any others will be welcome. H. H. Dann is the new branch president, and his methods appreciated. The branch enjoyed the discourses of H. C. Smith, of Independence, for about three months. Though he is eighty-three years of age, he preached some powerful discourses. Gospel literature work, under the direction of Mrs. J. N. Nicoll is doing much to inform the people of our work. The priesthood take turns occupying. The Sunday school, with D. N. Fuller, as superintendent, is doing nicely.

Toledo, Ohio. Northwestern Ohio conference met here January 31 and February 1. Good attendance, especially from the new members of Bradman. Sylvania also had a good crowd. Sunday morning the gifts were manifest. An interesting feature of the conference was in the talk by F. G. Pitt on his trip through Palestine. We have lost some active members recently, Brother and Sister Ulrich, and Brother and Sister Guy Mintun, the latter having moved to Kansas City.

Collins, Colorado.—We have a membership of 85 with an average attendance of 60 or 65. We are fully organized and the usual meetings held. We have been favored by many visits from the ministry in the three years since we have commenced the church work here. We are situated at the corner of Meldrum and Magnolia Streets and are making an effort to purchase a church of our own. We extend an invitation to all Saints passing through our city to worship with us. Collins is between 70 and 80 miles north of Denver on the Denver and Rio Grande Railway.

Peoria, Illinois. The branch has a membership of 49, with about 30 attending regularly. We have a fine Sunday school, and in the evening a study class with Sister M. E. Gillin as teacher. The sisters of the Auxiliary have taken up the relief and service department. Each month a social gathering is had, called the "social unity club" meeting at the different homes. There are not enough of the young people to carry it on, so all ages help. Games are played and a social time enjoyed. C. I. Carpenter, district president, visited one Sunday and encouraged us, but was called home on account of sickness in the Moline Branch.

Beaver Falls, Pennsylvania. A Sunday school has been organized and since we have been isolated so long, a cordial invitation is extended to those who would like to become a part of our community. There is a population of about 20,000 and plenty of work for all. The correspondent is Emmett B. Simpson, age nineteen, superintendent of the Sunday school, and will do all he can to help those who desire it to get work. Address West Fifteenth Street.

Black River Falls, Wisconsin. About eight years ago there were two members here, but now there are some thirty, made up by baptisms and removals from other places. Four years ago a branch was organized with Brother Lewis Updike priest, and Horace Scafe teacher. Last November Irving Bowen was ordained elder and is now president of the branch. We have a neat church about five and a half miles north of town.

Toronto, Ontario.—“The Old Jerusalem gospel” drew a large audience to the Allen on the 8th. T. W. Williams gave one of the finest dissertations on faith we have ever listened to. “Faith is a consecration to an ideal, regardless of consequences,” was one of the speaker’s definitions of that principle. A notice of appeal has been registered in the McGuire vs. Evans lawsuit, and Israel Smith is again on the job. Better luck this time. Judge Falconbridge who sat in judgment on the case died Sunday morning of influenza complications. We have 20,000 cases of influenza.

Toronto, Ontario.—[Delayed in office.] Branch President, A. F. McLean, delivered a logical address on the 1st on “Rebaptism.” “Christ said concerning those who had been cut off from the church, ‘Let them be to thee as the heathen and the publican.’ How do the heathen and the publican enter the church? Through the door of baptism,” said Brother McLean. Rebaptism is a much-mooted question in the Toronto Branch. A goodly number gathered for the evening service at the Allen, to learn from Elder T. W. Williams “Which is the true church.” “If the enemy of souls wished to throw an anesthetic into the world to benumb the sense of man, he could not choose one more effective than, ‘It does not matter to what church you belong,’” was one of Brother Williams’s remarks. At our next quarterly business meeting the advisability of financing our branch on the budget system will be considered.

CHURCH NEWS

In *The Ottawa Journal* (Ontario) for February 7, Elder Philemon Pement has an extensive, two-column reply to an attack on our church by Elder Jense, of Utah. It is evidently paid space, but it is well located and right to the point. We believe it is a good investment to spend money for newspaper space, when it is used wisely.

“I would like the Saints to pray for my husband, that the Lord may heal him, if it is his will.”—Mrs. S. W. Howell, Malin, Oregon.

Christmas Offering. February 20, 1919 to January 31, 1920, \$75,673.69. January 31, 1920 to February 7, 1920, \$4,607.94, total \$80,281.63. The returns of the past week increase our hope that last year’s record breaking offering will be surpassed. Many schools are yet to be heard from, including the majority of those in Canada, who are sending their offerings to their bishops’ agents in order to avoid payment of the heavy rate of exchange. This will delay announcement of the total receipts. All are urged to turn in their offerings by the fifteenth of this month. Hopefully yours,

Box 256.

BENJAMIN R. MCGUIRE.

A letter from William Shaub, Ray, Indiana, reports death of George A. Smith, February 3. He was for some years member of standing high council and at death president of Southern Michigan and Northern Indiana District.

On the evening of the 9th Sister Birdie Sterritt, of Independence, died of pneumonia. She was a graduate of the 1919 class in nursing at the Independence Sanitarium.

“Herbert Spencer Salisbury has accepted an appointment as assistant in the department of geology and entered upon his duties here this week. Mr. Salisbury did graduate work in geology at the University of Illinois and has a broad practical experience in field work, both in the mining districts of New Mexico and in the oil fields of Oklahoma. His headquarters for the past few years have been in Kansas City, Missouri, where he has represented two large petroleum companies in geological work. In New Mexico he was representative for the Calumet-New Mexico Mining Company. He comes here from his home at Independence, Missouri.—*The Daily Bulletin*, College Station, Texas.

From report of W. J. Haworth, mission historian, Australian Mission, to the church historian: “Since last report the mission has passed through some trying experiences. Notably, the influenza epidemic may be mentioned. This entailed restrictions applicable alike to our individual lives and our

public gatherings. For some time meetings of any character were prohibited in the state of New South Wales, but were, later on, permitted in the open air. Masking was resorted to in the church in Victoria and for a time also in New South Wales, Street services had to be abandoned during the period. Though some of our members in the mission contracted the disease, fatal results did not follow in more than one or two cases. . . . The mission has, during the year, been under the presidency of Apostle Butterworth, who has endeavored efficiently to discharge his onerous duties under the trials incident to severe illness and other discouraging circumstances.”

“I wish you would mention that we are living on Second Street, near Eighth Avenue, Yuma, Arizona, and if there are any Saints near would like to get in touch with them.”—A. M. Taylor.

“I am feeling well and doing what I can to advance the angel’s message. I have tried the latter-day message by every truth I have been able to know, and it has stood the test and grows brighter every day.”—M. M. Turpen, Pensacola, Florida.

From Sister Julia Roos of Switzerland we learn that traveling on the trains in Germany is still quite dangerous. They have gone for a visit into Germany, driving in, both for safety and because it gives them an opportunity to teach by the way. She states that the picture of the Prophet Joseph Smith is hung in the dining room of the hotel where they are, and she expects soon to have it in many vicarages. She hopes that they will soon admit that it was his task to restore (Acts 3: 21) and fulfill the work announced by Luther to be accomplished by some one who would follow him, as he (Luther) could only be a way prepared.

R. C. Smith and David Hopkins, both attending the university at Iowa City, have been admitted to the Commerce Club of the city in special consideration of their work in the school. They are both from Graceland College, taking junior work this year.

R. C. Shultz, writing from South Brisbane, Queensland, Australia says that about seven were baptized the last half of 1919 with some marriages. He believed President Smith did a good work for the church in his trip to Washington regarding passports. He recalls that in 1913 Apostle Griffiths when in that country said peace should be taken from the earth which has been literally fulfilled.

A letter from Brother Hubert Case says he has arranged with Brethren Griffiths and Greene for a series of services among the Indians in Oklahoma from the 17th to the 23d. Prospects are good for the work.

The Coming Sunday School Convention.

At the next General Conference the time granted to the various auxiliaries, is based on the average length of conference. If the conference should be prolonged, more time will be available, if needed.

Two forenoons for business and one night program in the main building has been allotted to the Sunday school. In addition, we have been granted a separate room near by in which to make an exhibit of Sunday school supplies and hand work from beginner, primary and junior departments. Here we will have daily consultations for the workers who wish to meet the general officers and delegates from other states. We want to make it a “clearing house” of practical experience. These privileges will be found on the historic old Temple Lot and will be just as profitable as the delegates wish to make it.

Meet us at the Temple Lot.

G. R. WELLS,
Superintendent.

The Lord in the Doctrine and Covenants forbids speculation. We are also commanded to love our brother as ourself. Working under this, according to the plan of Zion, every man will receive a just remuneration for his labor, neither more nor less.

MISCELLANEOUS

Conference Notices

Central Illinois, to have been held at Taylorville, has been postponed till later on account of influenza. Agnes Minton.

Ohio District, recently reported incorrectly, should be March 6 and 7, with First Columbus Branch.

Eastern Colorado, at Trinidad, February 28 and 29. J. R. Sutton, president.

Winnipeg, with Saints at Winnipeg, Manitoba, 247 Kensington Street, Saint James, March 6 and 7. Sunday school convention, March 5. Send all reports to be presented to conference secretary. All other inquiries to W. I. Arnold, 326 Colony Street, Winnipeg. We expect Brother T. L. Jordan and Patriarch Smith. Mrs. Estella Macgregor, secretary.

New York-Philadelphia, at Philadelphia First Branch, Howard and Ontario Streets, February 21, 22. Elizabeth Teal, secretary, 318 East Tioga Street.

Florida District, with Santa Rosa, 10 a. m., February 28. Apostle R. C. Russell is expected to attend.

Convention Notices

Pittsburgh Sunday school and Religio at Lock No. 4, Pennsylvania, March 6, 7.30 p. m. J. C. Ansell, Religio president.

Youngstown-Sharon Sunday school and Religio at New-castle, Pa., February 21 and 22. Meetings at Knights of Golden Eagle hall on Nashanock Avenue. Send all reports to J. C. Jones, 518 North Oakland Avenue, Sharon, Pennsylvania.

Northern California, at Stockton, February 27. Religio 10. a. m., Sunday school 2 p. m. Send credentials to secretary. Mrs. Lizzie Day, secretary.

New York and Philadelphia Sunday school at Philadelphia, February 21, 2.30 p. m. Walter Lewis, superintendent; Albert Zimmermann, secretary.

New York and Philadelphia Woman's Auxiliary connection with the conference at Philadelphia, February 21, 22, 23. Mrs. J. R. Lentell, organizer, 1224 Hampton Street, Scranton, Pennsylvania.

Northeastern Illinois auxiliary institute at Sixty-sixth and Honore Streets, Chicago, March 12, 13 and 14. C. B. Harts-horn, 474 West Congress Street.

Reunion Notices

Far West Stake on stake grounds near Stewartville, Missouri, August 20-29. R. S. Salyards, president.

Quorum Notices

First Quorum of Priests of the Eastern Michigan District will meet during conventions at Port Huron, February 21 and 22. All members of the quorum urgently requested to be present. Some very important business, and as we will not be able to meet again until the fall conference we hope to see a good representation. Fred W. Cadow, secretary and treasurer, 418 Huron Street, Port Huron, Michigan.

The Presidency

Credential Committee. Notice is hereby given of the appointment of F. A. Russell, C. I. Carpenter and P. G. Fairbanks to serve as credential committee for the coming General Conference, subject to approval by the conference.

On account of ill health Elder Nelson Wilson has resigned as president of the Winnipeg District, and Elder W. B.

Richards has been appointed in his stead for the balance of the term. Those concerned please take notice.

THE FIRST PRESIDENCY.

The recent death of Elder George A. Smith of Ray, Indiana, has made vacant the office of district president of the Southern Michigan and Northern Indiana District. After proper consultation, notice is hereby given of the appointment of Elder F. F. Wipper to fill the vacancy until the convening of the next district conference.

ELBERT A. SMITH,
For the First Presidency.

The Bishopric

Eastern Oklahoma District. Since the resignation of Bishop Short, this district has been without a Bishop's agent.

We have succeeded, however, in arranging with Brother B. F. Brown, Fort Towson, Oklahoma, to act in this capacity. He enters into the work willingly and cheerfully and we solicit for him the undivided support of the Saints of that district, feeling that mutual benefits and blessings will flow not only to the giver but to him who stands as the agent for the Lord's storehouse in this part of his moral vineyard. The Master has said that we are laborers together with him for the accomplishment of his purposes, and as we move forward keeping his commandments we may rest assured that his fatherly hand may be over us for good. Fraternaly,

BENJAMIN R. MCGUIRE,
Presiding Bishop.

Department of Statistics

To All Branch Clerks. We wish to urge all branch clerks who have not yet done so to give *immediate attention* to the work of making up their new loose-leaf branch records. Please see to it that all names entered in your old record, which are not marked dead, removed or expelled, are copied to the new pages and your old record sent to this department at earliest possible date. After names are all copied, please destroy any remaining individual pages. We send all new pages ready to file. If old record is sent by mail, first-class postage is required. Express is usually cheaper.

Transfers

In asking change of enrollment, transfer requests should always be used. Send direct to this department, not to some other branch. Branch clerks in preparing these requests should always be certain that request has approval of branch president. Do not send in a "request" without giving the new address of the one concerned. We must have that. At present but two kinds of transfers are acceptable, i. e., from one branch to another; from a branch to the "unknown" group of names. Many branch clerks find names on their record, of people living far from any branch. Please retain these just a little while longer. Provision will soon be made for handling such names and notice of the plan will be published.

Branch Reports

The needs of the district officials and the desires of those concerned should guide the branch clerk in preparing a report for the district conference. Until blank forms for this purpose are in hand, we suggest the following items be included: number gained by baptism; by transfer; total gains; number lost by death, transfer or expulsion; total loss; net gain or loss; and present enrollment.

We greatly appreciate the cooperation given in our effort to improve the work in this department, and our reason for publishing this notice is that we want every branch clerk to understand that the success and real value of this department depends in a *very large* measure upon *your* promptness and carefulness. Now, clerks, will you please speed up a bit and get your branch books in, that ye may check up with our records? Watch the church papers for announcements.

F. A. RUSSELL, Recorder.

INDEPENDENCE, MISSOURI, Box 255.

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Notice of Proposed Amendments to Religio Constitution

Due notice is hereby given that at the next convention of the Religio which will be held during the sessions of the general conference at Independence, Missouri, commencing April 6, 1920 amendments will be proposed and considered dealing with such revision in the constitution as will conform to the action of the convention in adopting the report of the coordinating committee. It is also desired to further extend the work of coordination so as to make of the Religio a department of church work in fact as well as in name.

The amendments are so comprehensive and numerous that it will be impractical to publish in full. A mere statement of their import is sufficient to conform to the spirit of the constitution. The amendments will embrace a change in the name of the organization; change in the title of the leading officers in general, district, and local organizations; dispensing with all substitution in the various departments of the church; incorporation of our constitution into the Rules of Order of the church and providing for the transaction of all business relating to the department in the business sessions of either the general or district conferences or local church business meetings. Respectfully submitted,

T. W. WILLIAMS,
General Superintendent of the Religio Department.

About Normal Diplomas Overdue

We have had many requests from normal superintendents and teachers of classes for diplomas long since due. This department is now a part of the extension work of Graceland College. Every student who passed in the examination can have certificate showing work done in any division of the course, or diploma if the course was finished, if the one conducting examination will write to the college certifying the name of student, grades made, section of the course, and time of examination if possible. Inclose twenty-five cents for each one and give address to which the certificate or diploma shall be sent.

Address Garceland College, Normal Division, Extension Department, Lamoni, Iowa.

On behalf of Sunday school and Religio.

GOMER R. WELLS.

Wanted: Help to Save the Boys

An Open Letter to Religio Workers and Leaders of the Boy Movement Throughout the Church.

Dear Religians: No doubt you have already been informed that the Religio is planning to hold an exposition at Independence, Missouri, during the coming General Conference. Notices which we have received recently lead us to infer that this will be by far the most important event in the history of the Religio. No effort has been spared to make this plan a success. Are you ready to boost?

Those of you who are especially interested in the boy movement will be glad to know that one entire floor of the Battery building in Independence has been given over to the boys. The question immediately arises can we use this space profitably? The answer depends upon us. Are you willing to help? If so, here is something that you can do immediately:

1. See to it that your district Religio elects a second vice president to have charge of the Boy Scout Movement in your district.

2. See to it that your local Religio elects a second vice president for the same purpose.

3. Report the name of such officers, together with the name of your district or local immediately to the general director of the boy movement.

4. Encourage the organization of Boy Scout troops wherever possible.

5. Report the name and addresses of scoutmasters having charge of Latter Day Saint troops.

It has been very difficult for the general director to keep in touch with the progress of the boy movement throughout the church, hence this open letter.

We are very anxious to make a good showing at the Religio exposition. This cannot be done when our reports are at best very incomplete.

If each reader of this letter who has any information about the boy movement in his locality or district would take the trouble to drop the undersigned a card or letter much better results will be secured.

We are especially desirous of securing at this time the name and address of every Latter Day Saint scoutmaster throughout the church.

If you are really anxious to help save the boys of the church please sit down immediately and drop a letter to F. M. McDowell, General Director of the Boy Movement, Lamoni, Iowa.

January Journal of History Wanted

Not being able to supply the demand for copies of the recently mailed January number of the *Journal of History*, we will be glad to pay 25 cents apiece for copies our subscribers are willing to send us these copies in good condition. Please attend to it promptly, putting return address on wrapper so we may be sure to give credit.—Herald Publishing House.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

PRICE \$2.25 A YEAR IN ADVANCE

Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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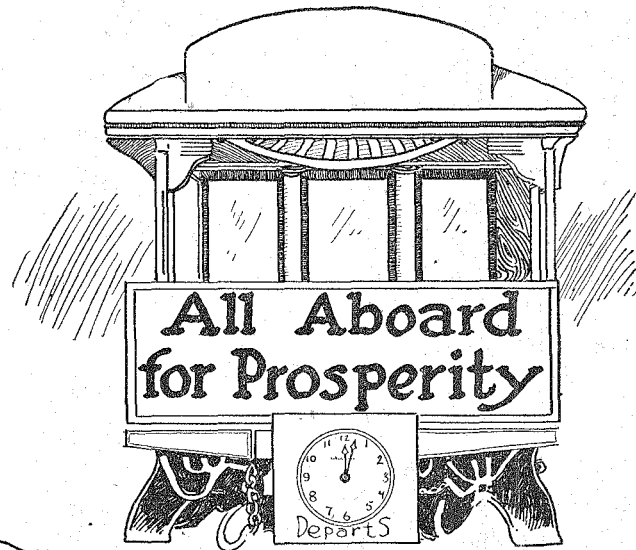
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The thrift train is now leaving for the land of success - Will you climb on?

Industry and Thrift are the Watchwords of Temporal Zion!

There is no royal road to prosperity. By work alone can wealth be created and only by thrift can it be accumulated. This is decreed by the law of life and by the law of the Lord. It is also decreed that the idler shall not have place in Zion, so Zion is designed for workers, and work is the portion of those who would share there-in.

The task of the Church is a Herculean task, and only consecrated hearts and willing hands can achieve it. In the midst of a world clamoring for short hours and long pay; for many luxuries and little production; for maximum return and minimum output, in the midst of such a world we must rally our forces, and build Zion.

We must build Zion, and Zion means a community where every man puts to with all his might and where the common ideal is *service* and not *gain*; we must organize a people that can demonstrate the principles of Christ so visibly that their light may be as a light set upon a hill and their solution of the social and economic problems that beset the entire world may be sought by men everywhere as the remedy of untoward conditions. Zion must translate all our high ideals into practical reality.

And Zion must be built by human hands and human wills. God can inspire, God can protect, but the task itself is ours. Wherever you are, your heart is set on Zion and you will have part in her building.

Will you join hands with your brethren in the mighty task? Will you produce and will you save that there may be wherewith in the Lord's storehouse to accomplish his work?

THE PRESIDING BISHOPRIC COUNSEL:

Let Every Latter Day Saint be a Producer and a Saver!

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, FEBRUARY 25, 1920

NUMBER 8

EDITORIAL

Revelation

It is interesting to note from our study of ancient records that humanity has believed in prophecy and revelations from God from a remote period.

In the Encyclopædia of Religion and Ethics, under the title "Bible" this fact of a belief in revelation is not only set forth, but also that the revelations were submitted to the people in those early days, for their acceptance or rejection. Under the Mosaic law it was provided that at regular intervals the law be read, and that the people answer whether they will keep the law of God or not, and accept it for their guide.

When the law was lost, and was found, the king caused it to be read again in their hearing, and called for a vote of the people, and they accepted it. It was only in the Old Testament times when they found that no longer was the will of God being received by them, that the canon was closed.

Sunday, in the article above referred to, states that inspiration, the moving power of the Spirit of God, was the test, both among the Jews and among the early Christians. He also makes it plain that the early Christian church did not expect an end to revelation, or to the canon of Holy Scripture, and that they voted directly and indirectly upon these various communications. The test again for them was the degree of inspiration, and it was only when several hundred years had gone by (about three hundred), when nothing else of equal spiritual value had been received, that the canon was considered to be closed.

Sanday, in his "Christology—Ancient and Modern," in the last chapter, discusses this question of prophecy in ancient and in modern times. Even though we do not accept everything that he says, still he presents some excellent thoughts from the viewpoint of earnest Bible students of to-day.

In these latter times, again was the gift restored by God to man, the right of communication with him. Joseph Smith, as a lad, saw God in an open vision. Later an angel appeared to him. Still later he used at times the Urim and Thummim to receive revelations. After they were taken, he still continued to receive the inspiration of Almighty God.

That the church does not claim this privilege for him to the exclusion of all others may be seen from the last verse of the 67th section, though it is true that to him was given the right to receive revelations for the whole church. We also note the revelations given to Oliver Cowdery, giving him a similar right, though he was not to receive by way of commandment to the church. This was necessary to prevent extreme confusion. Every man has the right according to his responsibilities and duties.

The testimony of Orson Hyde, in the *Times and Seasons*, that the revelations must be presented to the quorums and then to the people, is of value, because it is a confession against interest; even though it was stated after the death of Joseph Smith, it is still against the interest of the church, with which he affiliated, and it was confirmed by the action of the general assembly, as recorded in the Doctrine and Covenants, accepting these revelations quorum by quorum, and then the assembly as a whole accepting.

We know the effect of divine inspiration in the life of Joseph Smith the martyr, and while he started as an ignorant boy, he became a well educated man before his death. We know the expression in the revelation to Oliver Cowdery is capable of misconstruction by those without experience. Revelation goes beyond that which one who has never experienced it can determine from those few words.

Joseph Smith made again the significant statement that he was not always a prophet, but only when acting under the inspiration of Almighty God. The fact that Oliver Cowdery was directed to study it out in his own mind indicates clearly that there is concentration of purpose and thought, and that in so reaching out, when the mind is most active, the Spirit of God bears witness to that which is true. It gives an illumination and increases the intelligence.

That it is beyond the intelligence of man is indicated in the first part of section 67. There were many learned men among them, yet not one could produce the equal to that which had been given by the Lord through Joseph Smith.

Coming to later times, in the Reorganization, our late President Joseph Smith expressed clearly his views, in quorum and at conference, and on other occasions, but never in a boastful spirit. In General Conference Minutes 1906, pages 919 and 920 is a statement already published and again published in *SAINTS' HERALD*, May 14, 1919. It will bear repetition, and so we again quote it:

"I never was taken in a trance: but the influence of revelation upon me has always been to quicken, to make vivid and clear. And my understanding of revelation as we have it, is that every man stands before God upon his individual responsibility, and his individuality never will be taken from him unless he himself consents to it. And if he does, he opens the avenues of his soul for the incoming of a spirit that will ruin him.

"I would like to repeat that so you will understand it. The inspiration of the gospel of the Son of God, and the inspiration of his Spirit quickens, revivifies, and puts a man nearer to the influences of life, nearer to his Maker and the Savior than in any other period or periods of his existence. And every man standing before God and receiving of this inspiration, whether it is in the stand, or wherever it may come, or upon what occasion, his increased vitality and vigor of life spiritually is before God and his identity, his individuality, will never, never be taken from him unless he willingly opens the gate to the incoming of other spirits. And if he does that he does it for his ruin."

That is not the only occasion, of course, on which he expressed himself.

As to the present head of the church, who has been acting as president of the high priesthood and of the whole church, and as prophet, seer, and revelator to the church, it is quite natural that during the lifetime of his father he should have refrained from making public declaration of his views, as that naturally rested with his father.

He has expressed himself very clearly on many different occasions, in print, and has, it is true, manifested a growing sense of devotion and consecration, and a constantly increasing degree of inspiration.

He has received many personal evidences for himself. We know that this was true at the time he completed his work at Graceland College. It was true when he entered the Presi-

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dency in 1902. It was true when he entered the mission work, and especially upon his return from Utah. It was true when he undertook and completed his work at the State University of Kansas. When he was at Clark University, he received a special degree of inspiration. He received added knowledge from the lectures he received there; in addition to that he received marked inspiration from his heavenly Father, and so declared plainly in private, and so intimated also in public. Later he made a clear statement at a stake conference in Independence, in October, 1918, which has already been set forth in the editorial columns of the *HERALD* and *Ensign*. Finally he expressed himself very plainly at Graceland College, during his lectures in January, 1920.

These are by no means his initial public statements, and by no means indicate a beginning. They represent the fruition of many years' experience (at least twenty to our knowledge.)

His broad education has not prevented his spiritual growth, as all who know him are aware, but has provided a wider foundation for his faith; because of his years of study, because of his earnest prayers, because of the sincere desire of his heart, and his belief in the absolute necessity of revelation to the church, and through the church to the world, as representing the very highest aspect of humanity.

To say this may seem to many unnecessary, and it is so in a sense. It is not offered in any way as a defense, but rather for the inspiration of our people, and is that which we have seen and do see through personal observation and experience.

It is offered also as to some young men and some young women the processes of education has brought an element of doubt. We hope that to them this assurance will be valuable. Having studied deeply for many years it has brought to this man, as well as to others, a tremendous, deep conviction, far beyond that which was possible before, of the reality and the truth of our religion that God does speak to us to-day and that his direction is essential to our success. S. A. B.

Spiritualism as a Moral Opiate

Reams of paper are being used in these days to spread the propaganda of spiritualism. Because such men as Sir Oliver Lodge and A. Conan Doyle insist that they have received evidence that the spirits of the departed live and communicate with relatives and friends here, great impetus is given the movement, and half of England is said to be seizing upon the cult with great avidity. Because half the families of England have lost some member in the war, the desire to communicate with the departed is a natural one, and it becomes a dominant note of national life.

We can sympathize with this yearning of humanity for some expression of immortality from beyond the vale, but when such a desire is developed to the exclusion of vital principles of human endeavor we feel to add our feeble voice to the great shout of warning lest it overshadow all else.

Invariably there comes a sort of smug satisfaction from such a belief with its circumstantial or real evidence to back it up, which shuts out everything else. Herein lies the danger. To believe in immortality is natural. To believe that the spirits of the departed are active and possibly at times close at hand is logical, but when those beliefs are made a full spiritual menu instead of a garnish for a salad, we are much concerned.

There is no need to deny spiritual manifestations. The evidences are strongly in favor of the fact that there are manifestations of some kind among these masses, else the testimony of strong, noble, men and women is valueless. We may well question some features of the manifestations and of the conclusions derived from them, but any believer in the Bible must admit that in all ages there have been spirits which have

brought message of some kind to mortals on this sphere.

But we quote from a recent article by a Mark Sullivan in *Collier's*, which is a straight-out assertion from a journalist who knows he cannot say such things without proof to back them up:

"Another conclusion which can be accepted safely is that nowhere in all the voluminous and painstaking literature of psychic phenomena is there any unmistakable case of communication coming directly from a dead person. There is clairvoyance between the living, and telepathy between the living, both of them mysterious phenomena, and deserving of serious consideration, but nowhere is there any satisfactory record of a communication from a dead person."

Though we as members of an organization which for nearly a hundred years has preached latter-day revelation, have received them from God as a church and as individuals, any thoughtful person must know it is easy to abuse such privileges. Those who blindly and to the exclusion of the principles governing such manifestations plunge into such things often become the victims of spirits which are not from God who is a being of light and intelligence. Those spirits may be of an evil source, or merely of man, but always harmful when they displace the true and mislead the unwary.

For weeks we have had in mind the writing on this subject, and when just ready to crystalize it the article by Mr. Sullivan, quoted from above, came to our desk, and he is saying so many of the things we wanted to say, that we are going to bring him in, now and then, and let him speak. Here is the real basis of our objection to spiritualism in his words:

"It is spiritualism, but it is not spiritual. Its devotees speak of it as a religion, and think of themselves as having been through a religious experience when they have embraced it; but embracing spiritualism is a long way from any true religious experience of the sort that is likely to do much good to the world in its present need."

His argument that the world needs a definite spiritual movement that involves self-sacrifice and self-discipline rather than self-indulgence is very pointed:

"This spread of spiritualism throughout England has one true and legitimate characteristic of the formal religions: it does affirm and even emphasize belief in a future life. But that is about as far as it goes toward religion, and that standing alone, is not going very far. Even the most primitive forms of religion among the savages include that. Seen truly, and standing alone, spiritualism, in its more common form—the form in which all cruder minds cling to it—is a kind of self-indulgence. The thing which at the moment you want more than you want anything else is to hear from your dead, and so you embrace a cult which promises to give you that. That is very far from the thing that I am talking about as a religious revival, or some other form of spiritual movement, following the war.

"What I have in mind is a movement which would call out and coordinate and give expression to the common good in man, a movement of self-discipline and self-sacrifice, not of self-indulgence.

"If this world is to get any benefit from the war in the shape of a spiritual phenomenon, it must come as a movement which calls for the giving by the individual of something to this world, not the receiving of something from another world regardless of effort or deserving on the part of the individual."

From the devotees of this movement we do not find the highest expressions of religious impulse. The self-satisfaction felt seems to overshadow all else. Sullivan says: "What the world calls for just now is moral energy, and indulgence in spiritualism may often be a kind of moral opiate." On the other hand, from such men as H. G. Wells, whose mind is also groping after the Infinite, we are indebted for the following, as quoted by the same author:

"Perhaps the kingdom of God is nearer than we suppose; perhaps it needs but the faith and courage of a few, and it may be that we may even live to see the dawning of his kingdom; even—who knows?—the sunrise. . . Let us pledge ourselves to service; let us set ourselves with all our minds and all our hearts to the perfecting and working out of the methods of democracy."

From all these human yearnings after God we may expect something to come. The line of cleavage between the church of God and the church of the Devil may become more sharply drawn, and the division of a different character than we had supposed.

With the development of our economic plan whereby we can offer not only spiritual solace but industrial satisfaction, we may hope to offer to an honest-hearted minority something of transcendent value beside which the pettiness of mere table rappings and mediumistic seances will be as child's play.

The glimpses that have been given to a number of our members, whereby the situation in the other life were revealed, have all been satisfactory. Activity, preparation for the constantly arriving spirits, special assignments of duty, have all been noted. We may well be *satisfied* over their state but be *concerned* over our own, and our present responsibilities. And we who have been given these assurances should accept the responsibility of exerting a sane, wholesome, positive influence regarding spiritual manifestations and the whole gospel plan which they affect.

E. D. MOORE.

Foreign Missions

In 1901, the following was given as a revelation to the church:

"It is the duty of the church to provide tracts in the Scandinavian, German, Chinese, Japanese, and Portuguese languages, and others, as the missions may require; these tracts to be written by those in the ministry and those of the brothers who are not of the ministry who have a talent for writing, and to be submitted to the presidency before being published. They should be short, clearly stated, and a sufficient number should be printed to furnish the traveling ministry with the qualities desirable for them to distribute.

"The missions abroad other than those in the land of Joseph which were opened officially during the lifetime of the martyrs shall be considered as having been opened unto us, whether they were at once undertaken and prosecuted during the lifetime of the martyrs, or whether subsequent to their death they were prosecuted in righteousness—whenever they were sent. Other missions not thus opened, it will be requisite that the twelve shall either go, or in the exercise of their missionary authority send, as provided in the law, of the seventy."—Doctrine and Covenants 125: 11, 12.

The following may also prove of interest, from the appendix of the original Doctrine and Covenants, given November 3, 1831:

"Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles; and then upon the Jews. And, behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom. Behold, and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord."—Section 108: 3.

"Many a man grows hair waiting for a chance which some other fellow has gone out and grabbed."

A Layman Who Heals the Ministry

Considerable is being said in the sectional press of the healings of one James Moore Hickson, a so-called "Miracle-man" of the Episcopal Church, at Dallas, Texas.

According to the *Dallas Dispatch* "there were no immediate cases of healing. Hickson cautioned his audience in advance not to expect the spectacular or even immediate results."

He is reported to have laid on hands and prayed over all who came, there being many, operating outside the sanctuary rail, but in the case of Bishop Garrett he entered the chancel for the ordinance—a place from which are excluded even all clergymen not of the church.

It is a little strange that the pastor emeritus of the First Presbyterian Church, which is one of the leading churches of the city, should go to this man and this church to have an ordinance preformed which is not indorsed by his own organization.

According to the New Testament pattern, "Is any sick among you? let him call for the *elders* of the church."

We are not surprised that people are demanding the ordinances of the gospel, for they are all human necessities, but it does seem strange how a ministry that has so strongly opposed those same ordinances in this latter-day restoration will grasp, like drowning men at straws, at a shallow imitation of the demonstration of God's holy power.

At the close of his engagement at Dallas, he was besought on many sides for engagements, some prominent pastors in the West making personal solicitation to this end. So the demand is not merely a local outburst, but a manifestation of the yearning on the part of the people for a restoration of the gifts and blessings that should go with the gospel but the power of which has been insistently denied to these many years.

He is scheduled next for Council Bluffs, Iowa, and the pastor who secured him is pleading with the newspapers of the city to spare them some of the publicity given the work of this man elsewhere.

E. D. M.

The Church Is One

[On October 21, 1872 the church was first incorporated at Plano, Illinois, according to articles of incorporation adopted by the previous semiannual conference. Concerning this, President Joseph Smith wrote as follows, and as was often the case, he gave some good advice which is still worthy of our earnest consideration.—EDITORS.]

The affidavit of the appointment of trustees, and the Articles of incorporation, as adopted by the Semiannual Conference of the church, at Council Bluffs, Iowa, September, 1872; and as also adopted by the church at Plano, October 21, 1872, were filed in the office of the recorder of deeds, in Kendall County, Illinois, on the 5th day of February, 1873, and the church is now an incorporated body. The several branches of the church are by the terms of the constitution, parts of the general body corporate; a record of their organization on file in the office at Plano, or in the hands of the Church Recorder, in evidence of their connection with such corporation.

The property of the church held by the several respective branches, becomes the property of the body corporate, and the title should be made to the Bishop in trust for the church. While a bishop remains a faithful man to his office, he remains the trustee; but when he becomes unworthy of trust, the church should impeach him and appoint another.

We must learn that our duty to the well-being of the whole body demands of us a hearty, unreserved approval and sustaining of each other; but that sustaining must only be in

good and correct acts; if our public servants prove to be weak, inefficient, or unworthy, we should suffer no false delicacy to prevent us from abasing them if guilty of wrong, or of choosing more earnest, stronger, and more efficient men to occupy their places. Right minded, unselfish, true men will not object nor be offended if others are thought to be more efficient; those who love self more than the good of all, or who love office for office name, will as a usual thing be partially unfit for great trusts, and will be wounded if others are preferred to themselves for those trusts.

Now that the church is in a condition to begin to carry on its temporal affairs with *legal* safety to the people's moneys, we hope that those who are able and have the disposition to help the storehouse and treasure chest, will do so.

The history of the early Christians, as handed down to us by well-accredited tradition, shows that hundreds gave their earthly substance that the work of the church might be carried on, and those really needing aid could know where to apply, with reasonable certainty of receiving it. Men of other faiths are giving their labor, their time, and their means in liberal supply, that the work of those faiths may not be crippled for want of the sinews of war.

The Saints have long wanted (so they have said) to become one; and roods of paper have been written over; and thousands of cubic feet of breadth have been expended to lay before the Saints the beauties, and glories, and grandeur of this condition of oneness when it should be arrived at; but the number who have really schooled themselves into the condition of *temper* to become one is impracticably small. The usual understanding with the majority of those loudest in their professed desire to become one is, that others shall become one with them not that they shall become one with others. Thus their theory is a failure because of a lack of practicability.

The church is now *legally* one, every branch of it has a legal unity with every other branch; and that legal unity is, as we understand it, in accordance with the spiritual law given to the church for its guidance, found in the Book of Covenants. It now remains for us to avail ourselves of that legal oneness to the enhancement of our spiritual unity and the advancement of our spiritual interests.

Those who now feel like it can make a consecration "with a bond and deed that cannot be broken." The church itself in its corporate existence can receive gifts, donations, consecrations, legacies, and bequests for the specific uses of such purposes as such things may be devised for; and when properties are so devised and so used it is an irrevocable deed—it cannot be broken.

We often hear of "one mighty and strong," who shall do wondrous things—as a man—no one believes that he is, or is to be other than a man. In what is his strength to be? His own person or the prestige of his name?

Is he to do a work so wondrous that it is to be outside of and independent from the one great work of God, and still to be held accountable by and to that work? Is it to be a strength inherent in himself, or the reflected strength of another? Is there anything stronger than *truth*, the truth; God's word, the word; the word which giveth life? He then that abideth in the word, the truth, is strong—"mighty and strong."

In unity of the truth there is strength. This unity of truth is only to be found developed and developing where men say, "I am *desirous* and *willing*," and are performing. "He who saith he loveth my work and my cause, and who doeth nothing to establish my cause and do my work, shall not have peace in eternal life," saith the Spirit.

There are many truths which go to make up the unity of the truth; and some of them are very strong, but are not

strange truths; the corner stone of a building is neither the threshold, lintel, nor keystone of its arched doorway nor the pediment, nor capital of its principal pillars; but all may be of one kind of material, hewn from the same quarry. So it is with those who may erect the building. He who quarries the marble slab, is not he who carves the elaborate arch; nor is he who lays the stone in its cemented bed, the one who paints the exquisite designs on the frescoed walls and ceiling, yet these may all be members of one family, bearing one name, or be those bound together for the accomplishment of one common object.

So in the church there will be diversities of labor, and in that diversity of labor there is now supposed to be an unaccountable and reprehensible inequality, that must be abolished—if needs be—by power. There is no power that will ever do this but the power of truth, the unity of the truth; unless—and the alternative is fearful to contemplate—there be a complete destruction of all and singular the properties of the Saints. But the work which is to be done cannot be done if the alternate occurs; hence we must conclude that the lines of inequality must be voluntarily thrown down, by those having the privilege abasing themselves, thus assisting others to be elevated.

We shall be glad to take by the hand in fraternal regard the men who will now begin to work practically for Zion's good; helping each other, thus by concentration and unity, forming a band mighty and strong. So shall we be spiritually one as we are now legally one.—SAINTS' HERALD, vol. 20, pp. 144-146.

In the plebiscite to determine whether its inhabitants chose to be under Germany's or Denmark's governmental care, the first zone of Schleswig was overwhelmingly in favor of Denmark. The figures given are 75,023 in favor of Denmark, and 25,087 in favor of Germany. Voting in the second zone will take place March 14.

Reliable news sources inform us that in the recent Armenian massacres there have been as many as seven thousand deaths in Cilicia, in spite of the fact that the French are in control. It seems the region now being harassed by the Turkish and Kurdish troops is a mountainous district and hard to protect. It is reported that only immediate protection can save 150,000 people from extermination.

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ORIGINAL ARTICLES

The Holy Scriptures—Inspired Version

BY FREDERICK A. SMITH

"I have been surprised to find how few of our missionaries and local ministers are using the book."

I have been asked a good many times what Bible I was using and I have answered for something over fifteen years, "The Inspired Version." I have found in our work that it is in harmony with the other books of the church which makes it much preferable as a book of reference. Further than that, it is much clearer on so many points that are of vital interest; really correcting many of the errors that have given skeptics an opportunity to criticize. I have been wonderfully surprised to find quite a number of men, ministers of other churches, who had the book and have conceded that it was an excellent version of the Scriptures. On the other hand I have been quite surprised to find how few of our missionaries and local ministers are using the book.

This version of the Scriptures is strictly the product of this latter-day work and probably worthy of as much confidence and credence as any other version that we may have at the present time. In talking with some I have found they hesitate to use it because they seemed to think that when preaching to outsiders, if they quoted from the book the prejudice of the outsiders would work against them and their argument. I have not found this true. On the other hand, I have met with the peculiar accusation that we did not use this book, but used the King James Version or Revised Version, in order to deceive. And I have found this last accusation as hard to answer and satisfy the outsider as it was to allay their prejudice against Joseph Smith giving us a version of the Scriptures. In fact, I prefer to meet the former.

In section 42, paragraph 15, we are told that these Scriptures should be kept in safety, which evidently was not understood at that time but which time has demonstrated was true. They have been kept and finally given to the church. Farther on in the same paragraph we are told that we should not teach them until we received them in full, and we are commanded when this time comes that they shall be taught to all nations, kindreds, tongues, and people.

The book was given us in full, and in compliance with law or command of God I have used this Bible. I have told them that I was not quoting from the King James or Revised versions, as a rule telling them where to find what I was referring to. I also explained that I liked the version much better because it made clear many things that were hard to understand before, and frequently show them the difference between the two in some one or two points. And I have found as a rule the people were not only glad but willing to accept the better rendition of the Inspired Version. Its plain statements, correcting as it does many things that have been called in question is a great help to us in presenting the teachings of the other two books, the Book of Mormon and the Doctrine and Covenants, to the membership.

I appreciate the fact that one of the great drawbacks that has prevented it from coming into more general use had been that it was printed on an enameled paper with very fine print and no references or Bible helps of any kind. The paper makes it very hard to read unless the light is especially good, which many times is not the case in traveling in the world and holding meetings in school houses, on street corners or other places where we are required to preach and must do some reading. We have longed and hoped to see the day when a new edition of this version of the Scriptures should be issued hav-

ing references and proper helps for its study, but it seems to be in the misty future, though the research work has been completed, it only awaiting passable reversion and then printing.

I hardly think it necessary to give any great number of instances in which the difference is strong, as I believe the most of our missionaries are acquainted with the fact that there is quite a difference in the reading. In the Book of Genesis, the story of creation and the introduction of the gospel at that time is made so much clearer that it is a wonderful help in considering those features. In many other places we find readings so much clearer, making so much better sense, that it seems unnecessary to have to make an argument in favor of the book. Further than that it does seem to me that as the servants of God, conscious of its superiority, recognizing the command of God, we should not hesitate to use the book.

I have found that the concordance and Bible helps; such as, Cruden's and that in the Oxford Bibles, or any other good teacher's Bible, may be used to good advantage even with the Inspired Translation, though we frequently find it necessary to read to some extent in the Inspired in order to locate just what we want. And I have used these so far in my ministerial work. The Revised Version has corrected some things until they are very nearly the same as in the Inspired version. The getting out of this version was a recognition of the weakness and errors that existed in the King James. Hence it seems proper and good that God should give to us by the Spirit of inspiration and revelation the corrections that we have received which puts in our hands a better rendition than anything that the world has received up to the present time. And I have no fear in using the book either outside the church or inside the church.

I believe that the time has come when moving in harmony with the command of God, it should be in general use in the church, and if put in more general use would be the means of helping to get our new edition with its references and such helps as may be desired to use. May God hasten the day when moving along the lines that God has asked, not only in some things but in all things, we can come to a better understanding and receive more of the divine light and favor than we have in the past.

A Day When the Church Must Sound a Clear Note

BY "MASSACHUSETTS"

In the church is found a basis of unity which will unite all our forces for a common purpose.

"Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand."—Matthew 12: 25.

"Let the dead bury the dead; but go thou and preach the kingdom of God."—Luke 9: 60.

The human race has always had its troubles, from the day when sin first entered human life; but never have the children of men been so completely dumfounded as they are to-day, vainly striving to think their way through the immediate future, to say nothing of distant time.

Questions springing forth are delving to the roots of the world's destiny, and involve the validity of nearly every system of every kind which has been produced. Men of national and international prominence are calling into doubt everything in sight, from Congress to the courtroom, to the college, to the schoolhouse, to the banking house, yes, until it has reached the very foundations of Christianity itself, and churches of various beliefs are awakening to find them-

selves unable to cope successfully with these problems and are vainly striving to change their forms, etc., in the battle for their very existence. Yes, wonderful questions are alive to-day.

Will war come again, and if so, will it be as much worse than the last, as that was worse than the one before? Will the theory of the extreme Bolshevist sweep the world and destroy all the present base of government? Will class hatred and riot become the normal and expected method of securing adjustment? Will men grow tired and discouraged with the struggle, and yield to the rule of the strongest regardless of right and wrong?

These are common questions to-day heard in the railroad trains, shop, street cars, and on the corner, yes, at any place where men congregate.

Many Formulas, One Remedy

The internationalist is confident a world court and a League of Nations will quiet the turbulent unrest.

The politician is sure a law or laws can be passed which will meet the situation.

The soldier says an army can be organized strong enough to untangle the whole mass.

The educationalist believes the school can teach a code of ethics high enough to surround the entire problem.

Economists galore know how it can be done, and the whirl goes wildly on, but nobody seems satisfied.

We must and do respect the good in all of these, and greatly admire those men and women who are sincere, and, wrestling with these questions, are gallantly fighting for supremacy over the situation, but this old world needs to be told in clarion notes, heard and understood by all, that the Church of Jesus Christ with the Old Jerusalem gospel has and is the only real permanent solvent for this restless, peaceless world.

The world must have its mind disabused of the fallacy that the Church of Christ is the center for preferred Saints, who for the most part are unattached to issues here and now upon the earth. The world must understand that the most important part in the establishment and development of the kingdom of God upon the earth is the colossal task of spreading justice, righteousness, brotherhood, and love here and now, as we understand it to exist in heaven.

The personnel of the church of Christ must realize and have complete knowledge that this is their business; the Church is well aware of this already.

The church of Jesus Christ is the exponent of the only faith that ever dared dream of a world made morally right. Search where you will, go through all the courts and legislative assemblies where men have striven for the best they knew, and the result is only a prophecy of a patched up, partial remedy. The highest results obtained have been on a "banking of fires" of the world's wrongs.

But here, listen! look! the scene changes and we enter into the assemblies of the matchless church of Jesus Christ, where really great men are in action, and we hear them tell of the day when the kingdom of God shall reign on the earth as it is in heaven, when the lion and lamb shall lie down together, when every mountain shall be made low, every valley shall be filled up, and all rough places shall be made smooth. Our vision is suddenly opened and extended; there is a burning within every soul, and we then know we are listening to the unchanging philosophy of Him who walked by the shores of Galilee.

We have had our opinions, processes, etc., but all true Christians look confidently forward to this consummation which it is written, "shall come to pass."

The Hour of the Church

The hour of the church has struck; it is a great epoch of

the world's history. We look out to see these bewildering conditions to be righted, questions answered, yes, and unnumbered thousands anxiously waiting for a solution of these problems, and the prayer comes to our lips that you and I as individuals will help the church to be worthy of the hour.

The church will arise until she becomes a beacon of light and is seen afar off. She is presenting a bulwark of cooperation and strength. God is working with his people along the same harmonious, advanced line of work. East meets West, to find each have had special direction in the same things. North meets South to find new work of the same character has been outlined to both. God is placing his spirit and gifts upon his sons and handmaidens. Yes, we shall not be found wanting. Her message has rung out until it has reached the hearts of our young men and women who are responding with that service which is the grandest of life's attainments. Men and women willing to suffer inconveniences and endure hardships for a noble cause.

The whole field of human life and endeavor has been plowed and made ready for a great advance in a way not known to this or any other generation. The church will rally her powers, release her energy, declare with a note of authority more ringing than anything ever heard in the realm of religion, that she is exponent of the gospel of Jesus Christ and stands prepared to answer every vexed issue of human life and destiny.

This is a task big enough, grand enough, and worthy enough for which there must be no shrinking, or need be no apology given.

If you and I support her as we ought, there is a day not so far away, when war will not reign, and Bolshevism will not sweep the earth. Riots and class hatred will not prevail; and men will not grow discouraged and give up to the baser refrains of life. The hope of a vexed, weary, and bleeding world shall be realized. "Go thou and preach the kingdom of God."

The Perfect Law of Liberty

BY EARLE R. BRADSHAW

"No age of greater moment than this has existed from the dawn of creation; no time of greater opportunities, within and without the church of God."

Latter Day Saints have always laid claim to the fact that the gospel was preached before Christ came among men in the middle dispensation of the world's history; in other words they teach the antiquity of the gospel. Like the priesthood, it is without beginning of day or end of years.

The gospel is eternal; if not, why is the priesthood eternal, for one without the other is useless. All truth is eternal. Jesus, speaking of his Father said, "Thy word is truth." It is the law which existed in heaven before the foundation of the earth was laid, unto which the angels of heaven were subject. Thus the gospel law is eternal and the only law which shall be given for the salvation of men.

Lucifer was subject to that heavenly law, and when he refused to obey it and tried to make a law unto himself, he was cast down from heaven. He was a mighty angel, one of power, a prime minister, if you will, with God as King and Jesus Christ of heaven, who rebelled with him, he was allowed to set up his own kingdom in another sphere. Julius Caesar once said, "I would rather be first in a little Iberian village than be second in Rome." It was that ambition which caused the downfall of Lucifer and has caused the downfall of more than one man in this church.

Paul tells us that, as it was with Lucifer, so will it be with any man who attempts to advocate any other law than the

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eternal law unto which heaven and earth are subject. He says they shall be accursed. This law was given to Adam and to the generations after him until the days of Moses. There were ordinances supplied which man must obey in order to place him in line with the perfect, heavenly beings, as a subject in this great kingdom, and which gave him the right to participate in the privileges to which this law entitled him.

David said, in Psalm 19:7, "The law of the Lord is perfect, converting the soul." In his day the gospel was not upon earth. He was subject to an inferior law and yet he understood that the law of the Lord is perfect. He certainly did not refer to the Mosaic law, for we know that was imperfect and incomplete. Knowing then, that the "perfect law" was not given to the people in David's time, that he was under the inferior code, the question arises, Was it possible for him to understand the perfect or gospel law by the ordinances of the imperfect one? If so, possible it will show in their temple worship. I like the thought expressed in our Sunday school *Quarterlies* sometime ago that the Mosaic law was a series of acted prophecies.

Israel was chosen of God to be the teachers of the world; a nation of priests, bringing salvation to the Gentiles, but they rejected the law they were to teach, or rather, they were not in a condition to endure it, hence an inferior one was given to bring them up to a condition whereby they could endure it. But the history of Israel is a sad one, for in every age they are "weighed in the balances and found wanting" and God could not use them. Jesus came, in the meridian of time, to the house of Israel only, in the last attempt to bring this privilege (saviors of the world) to them, but they rejected the law again, and killed him, and so the servants of Christ turned to the Gentiles.

Now if the Mosaic law was a series of acted prophecies let us try to find the fulfillment of a few of them at least, that we may learn just how thorough this "Schoolmaster" was, and how clearly it pointed to the gospel law.

Just inside the court of the temple stood the great altar of burnt offerings on which were offered all the sacrifices but one, the sin offering. These sacrifices or offerings were generally animals which were killed and burned on the altar and their blood poured either on, or at the base of the altar. It is hardly necessary to explain what this "prophecy" was a type of, but we will refer to one passage of scripture found in Hebrews 10: 8-10.

Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo I come to do thy will, O God; he taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Thus we see that in Christ's sacrifice once for all, was fulfilled the acted prophecy of those ancient burnt offerings, showing that the way toward redemption of men was complete.

Further in the court, stood the laver, a large fount kept filled with water, where all the sacrificial washings and purifyings took place. This is a type and has its fulfillment in the ordinance of baptism, an act whereby the soul of man is washed clean and purified of every sin. Paul, speaking of these washings and carnal ordinances says they were only imposed upon them until the reformation, or until these should have their fulfillment and a more perfect system should obtain. (Hebrews 9: 10.)

Entering into the temple, in the holy place stood the table of showbread containing twelve loaves of bread. Jesus told his apostles, "Feed my sheep." This suggests food, although

spiritual food was meant, and they were intrusted with the gospel which is the bread of life, hence Jesus who had given them the power to dispense this food, said, "Feed my sheep." Now in this table are twelve loaves, representing the twelve apostles having within them the spiritual food. We also learn, in Numbers 1: 1-16, 14, that Moses was told to choose out twelve men, one from each tribe, and these were to be princes in Israel. As the counterpart to this, Jesus told his apostles that when he came into his kingdom they should sit upon twelve thrones and judge the tribes of Israel.

To the left of this table is the golden candlestick with its seven branches, each branch bearing a lamp. This may well represent two things. The first is spoken of in Revelation 1: 20 when John, who had seen a vision in which was a candlestick with seven branches, was told that they represented the seven churches. These were the bearers of the Holy Spirit, lights of the world, and in Revelation 2: 5, speaking to the church at Ephesus, the Lord said, "Unless you repent I will remove thy candlestick out of his place."

Again, the seven branches may well represent the seven quorums of seventies in the church, and like the twelve princes referred to, there were seventy elders appointed by Moses to act in the service of the temple (Numbers 11: 16.)

Further in the holy place, just in front of the veil which hid the holy of holies, stood the altar of incense, where the sin offering was made. Incense was burned upon the altar, the smoke ascending as a pleasant remembrance before the Lord. This betokens prayer, which is the greatest asset to the development and spiritual growth of every child of God.

That the prayers of God's people came before him as a sweet incense we learn in Revelation 8: 4. John, in that wonderful vision, saw "the smoke of the incense, which came with the prayers of the saints, ascended up before God." So by prayer, man may get into communion with God and receive from the source of all good.

"Ask and ye shall receive; knock, and it shall be opened unto you, "the Master has told us, and what greater thing could he have said? Heaven will be opened to us and light, truth, and knowledge will be given. What a blessing; what a privilege to be in favor with God, that we may talk to him, knowing that our prayer is reaching beyond the bounds of space even unto the throne of heaven. How truly did the disciples of Jesus speak, when he asked them if they too, would leave him, and the answer came, "To whom can we go? Thou hast the words of eternal life." So we say, how beautifully does the burning incense on the holy altar illustrate the deep meaning of prayer.

Just in back of this altar was the veil which hid the holy of holies. In seeking the fulfillment of this mute prophecy (the veil) in the gospel plan I wish to examine three passages of scripture and summarize the three. The first is 2 Corinthians 3: 14, 15. "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day when Moses is read, the veil is upon their heart."

Here we learn that the veil is done away in Christ and when Israel accepts him the veil shall be removed from their heart which is clouded with unbelief and tradition.

In Ephesians 2: 14-18 Paul tells us that the veil was broken down in the flesh of Jesus Christ, who was the final sacrifice for sin.

Again in Hebrews 10: 19-20 we are told that the veil is his flesh, hence, in summarizing the three we condense them to the one thought, that the veil represents the flesh or body of Christ, and that while it remained in its present state, that is, before it had been offered up, the door of redemption was

closed, but when that body had been placed upon the altar and sacrificed, the door was opened and redemption was complete. This was clearly shown to the Jews when the veil was rent in twain.

Thus it can be seen that when the high priest entered into the holy of holies he, symbolically, must pass by Jesus Christ. There is an oft-repeated argument that it makes no difference as to what church you belong for they are like the spokes of a wheel, they start at different points but all reach the same place. Now, keeping the above illustration in mind, let us represent the hub of the wheel as Jesus Christ and I believe it will show the true state of affairs. All are traveling toward Jesus Christ who would be saved, and all must pass by him, for he is to bid those who are entitled, to "enter into the joy of thy Lord." Those who make their start at the circumference of the wheel must reach the hub before they can make their true start to the celestial kingdom, for Jesus is the beginning and the end and "the only name given among men whereby we must be saved. Thanks be to God that the Reorganized Church of Jesus Christ had its start at the hub, even Jesus Christ who is the author and finisher of our faith, and thus we are so far ahead of those who have made their start elsewhere.

So in studying the old law of Israel we cannot help but praise God for the gospel plan and for the wonderful ways which he has of teaching mankind and yet we marvel how slow man is to see the good that God holds out to him. How clearly was it portrayed to Israel the divine plan by which he wished to save them and through them, to save all mankind and yet when the Son of God came to reveal it to them they killed him.

So in fulfillment of that which is written, that the first shall be last and the last shall be first, we Gentiles in these last days have received the same heavenly law known as the gospel of Christ which was held out to Israel in the ages long since past, and through us God purposes to accomplish that work for which he designed to use Israel—to preach this gospel to the world, and also to bring it to Israel who was first but who shall be last.

Shall we, as latter-day Israel, do like Israel of old: neglect the privileges which are ours? Shall God weigh us in the balances and find us wanting? Surely the experiences of the past will help us to set our course more clearly; surely we will profit by the mistakes of Israel's past and give heed to the sufferings which those mistakes brought upon them. God grant that we will not fail him but that his great church, as a whole, even as one man, may arise, and like Israel of old say, "Here am I, Lord."

No age of greater moment than this has ever existed since the dawn of creation; no time of greater opportunities, within and without the church of God. No time has ever seen more wonderful things than have and will transpire in this age. The angels in heaven, we are told, would like to be in our place. The prophets of old looked forward to the closing scenes of the world's drama and their hearts were made both sorrowful and joyous: Sorrowful because of the wickedness so widespread and so great. Sorrowful that it would be even in the church itself. Remember the parable of the five wise, and the five foolish virgins. But through the cloud they saw the church of God go on in triumph with the faithful holding fast to the truth which had been revealed to them by angelic messengers.

O Saints, if you have never fully appreciated the wondrous gospel before, think of these things, and like David of old, meditate upon it day and night and try to realize the privileges which are ours. Millions are in darkness; thousands of these are "the sheep" who are waiting to hear the Master's

voice. Will you help them to find him or will you stand in their way.

Tune: "How gentle God's Command."

My people trust in me,
Though dark the way may seem;
The hand that led the prophets through,
Will surely lead thee too.

Be honest with my word;
Expound it to mankind,
And God will place a blessing there,
And they the truth will find.

My sheep will hear my voice,
And they will gather in;
So be thou faithful in my work,
And thou a home shall win.

The Prophetic Conning Tower

An Outline—Part 8

BY S. W. L. SCOTT

Daniel's Vision

An unexpected agency preparing the way:

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."—Daniel 2: 45.

"Thou sawest still that a stone was cut without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."—Daniel 2: 34, 35.

This prophecy introduces on the stage of the world, the sixth revolution in the kingly sphere which will reach its finality and culmination point at the battle of Armageddon. The downfall of the Roman Empire (legs of iron) gave to the European and eastern world, ten comparatively pretty sovereignties in A. D. 476, and subsequently developing the ten toes of the great metallic image.

"In the days" (during their administration) of these contemporaneous kingdoms represented by the toes, God breaks his "long time rest," (Isaiah 18: 4) and goes forth "like a man of war," to "make waste mountains." (Isaiah 42: 13-15.)

While I might express my belief that just powers derive from the consent of the governed, and cannot be disassociated, as an eternal principle from the divinely constituted ecclesia, or regnum, the stone has been doing some work on those toes in recent years preparing the world for democracy.

Because of the fact that on the soil—blood soaked—and between the very dynasties represented by the toes, two civilizations met, history must pause and square her shoulders to bear anew the burden of her tragic pages. It was the rock of destiny for the two forces, and against it the mightiest assaults of which mankind has record, were rolled back again and again like waves beating on the very shores of time. But while the final stroke will be given at the coming of Christ, this little stone, must be considered in its three principal stages:

1. It is a stone when cut out of the mountain—government.
2. It is a stone while rolling.
3. It is a stone when smiting, and—

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4. After it smites, it, the stone, becomes "a great mountain"—government—and "fills the whole earth." (Verse 35.) The three stages are in agreement with Christ's teaching on the parables, thus:

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."—Mark 4: 26-28.

"Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."—Matthew 13: 33.

This stone did not smite the image on the head, nor upon any of the sections representative of political government except the "toes." The empires represented commenced in Asia, and have crept westward into Europe. No government either civil or ecclesiastic, was adapted in Asia, or Europe, out of which could be carved such a stone. This stone must roll from some mountain—preferable a government on the land shadowing with wings, "to the utmost bounds of the everlasting hills," (Isaiah 18 and Genesis 49) where the Zion of God was to be the ensign, and judge of the nations; (Doctrine and Covenants 64: 8; 103: 11,) and strike the feet of the image, then retrace the route of the succession of the empires, that is, from the feet to the head, or in other words, commence where the toes are found, where the remains of the ten kingdoms are, from thence to Asia, till the image is destroyed.

It is not our intention to be understood that this work of the little stone is to be accomplished by the physical force of the people of God, for the preaching of the gospel is followed by phenomena above the reach of mortals. John the Baptist overthrew the kingdom of the Jews (Doctrine and Covenants 83: 4) not by force of arms nor political intrigue, but by preaching the words of life and salvation; calling upon them to repent of evil ways, and return to the Most High. But rejecting John as a servant of God, and his message to them as the (prophetic) voice crying in the wilderness, laid the ax at the root of the tree of Jewish nationality, and they were given up to civil dissension and strife; to the sword at home, and to the sword of their enemies; to famine, pestilence and plagues—the four sore judgments predicted (Ezekiel 14: 21) until their nationality fell under repeated strokes of "the ax" and they were dispersed in bitter bondage in all the earth.

"In the hour of God's judgment,"—the hour of the restoration of the gospel, "the eleventh hour," (Matthew 20) the "one hour" when Babylonian riches are brought to naught (Revelation 18: 17), after the latter-day proclamation of the everlasting gospel, and following its testimony, we quote:

"And after your testimony cometh wrath, and indignation upon the people; for after your testimony cometh the testimony of earthquakes that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voices of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth, for the judgments of our God is come: behold, and lo, the Bridegroom cometh, go ye out to meet him."—Doctrine and Covenants 85: 25.

It occurs to us that this prophecy indicates a little work down in the toes of the image, by the little stone, ere it completes its work at the coming of Christ. (Revelation 19.)

The beauty and reasonableness of the gospel, the nations will not see; its spiritual influence and softening graces, they will not open the many bolted doors of cold and hardened caste to receive, and with them and upon them is fulfilled the prophecy of Isaiah's hallowed lips:

"Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them."—Isaiah 26: 11.

They will not see the evidences of the gospel as proclaimed, but they shall see, the testimony of physical evidence, and of course, cannot resist.

Restoration of Israel

But in the midst of all conflagration, let us not forget the "red cord" running through the cable—the redemption and reinstatement of the house of Israel. The Almighty expresses his purpose thus:

"Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel."—Isaiah 41: 14-16.

In this prophecy Israel stands related to the fall of national fabrics—the autocratic web work of governments—the chaff grown around the grain.

Secretary Baker says of the nearly 2,000,000 men from America whose gallant help thrown into the balance contributing to the downfall of so many despotic structures in Europe, between 75,000 and 80,000 were blooded Jews. But we do not place this item in the account, when we consider the purpose of God in contending with those nations who contend with Israel and to feed them on their own flesh, and increase their madness by being compelled to shed their own blood—pushed in the advance to screen the enemy lines. We would leave both out of the account when considering the decrease of national power, as mountains, governments, when Israel "shall suck the milk of the Gentiles," and "inherit them," (Isaiah 60: 16; 54: 3), even "nations greater, mightier, than yourselves." (Deuteronomy 11: 23.) Moreover, it is in the time when fear is upon all people (Doctrine and Covenants 85: 25), that the Lord breaks the yoke from Israel's neck and bursts their bonds asunder. (Jeremiah 30: 4-11.) In their redemption; a struggle is outlined in which men will pay the price in freedom or life:

"Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west."—Isaiah 43: 4, 5.

This condition is made more prespicuous by the prophecy of Joel:

"The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head: And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken it."—Joel 3: 6-8.

Following this commercial deal, is the proclamation of war: Prepare war, make up the mighty men, proclaim it among the Gentiles, etc. Joel informs us that this is the time certain physical events, called phenomena, will transpire causing the nations to see the hand of the Lord—"they shall see"—

"And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."—Joel 2: 30-32.

He says in first verse of chapter 3, that these events occur in the same days,—they stand relatively.

There was no deliverance at Jerusalem 2,000 years ago, or when it was besieged by the Romans. Jesus, in his prophecy of its downfall warned: "Let those in Judea flee to the mountains." (Matthew 24: 16.) But when God "creates Jerusalem a rejoicing, and her people a joy" (Isaiah 65: 18), and her land called "*union*," and her people "*delightful*," then deliverance can be extended. Joel declares that there will occur signs in heaven above, then, "in the earth beneath; blood, fire, vapors, or pillars of smoke." What is known as the smoke screen in modern warfare is productive of both blood and fire.

It is the result of great pillars or clouds of smoke, we must look to, even if caused by forest fires, which hang in clouds hundreds of miles long, and make necessary the touching of the electric button, or turning on the light, as has been done in many instances. These forest fires have sent out clouds of smoke too thick, too dense, for engineers to see signals, and the results were collision and the death of many people. It is stated that germs which are set afloat, and carried with the vapors of smoke inoculate thousands with contagious diseases, pestilences, and epidemics. But putting down a land smoke screen, or barrage, in modern warfare surpasses the marvelous, and when they synchronize in sectors, which is necessary to an assault all along the line, the curtain of fire and smoke rises in stupendous pillars—clouds charged with phosgene, chlorine, hydrocyanic (prussic) acid and mustard—choking, sneezing, burning, and deadly gases hurled from tanks that produce literally liquid fire, and enables those who send it out to advance, hidden from the enemy, and concentrate a mass drive upon the almost helpless enemy. It was at first faulty, in that it would float slowly upward, but:

"To offset this lifting of the fog belt, the Americans have resorted to England's second discovery—the greenish smoke that hugged the ground. So a combination barrage of the greenish and brownish smokes assures a thick smoke screen that will float upward for a thousand feet or more, offering ample protection to the troops that advance behind it."—*Illustrated World*, September, 1918.

Smoke screens are also in evidence among the fleets. Great pillars of smoke separate enemy fleets, and protect big battle ships, but here is one instance of gas clouds on land that show results:

"On April 22, 1915, British troops in the vicinity of Ypres saw great, greenish balls of vapor rolling toward them under a terrific tornado of shells. It was gas. Thousands of men in the trenches and in the dugouts staggered about for a moment, gasped for breath, and fell, asphyxiated by the stifling fumes. The Allies had no gas masks. If it had not been for the brave Canadians who rallied on the left, and advanced through the partially dispersed gas clouds over a field on which lay six thousand British, either dead or dying, the Allied line would have been smashed. Thus did gas become a weapon of war."—*Illustrated World*, August, 1918.

President Wilson authorized the gas and flame warfare, October 15, 1917, and the first surprise the Yanks gave the eastern warriors was in laying down a smoke pillar. The account says:

"In the midst of that smoke curtain was a heavy veil of deadly gas, which, with the opportunity afforded for concentration in bayonet attack crimsoned the earth with blood."—*Illustrated World*.

OF GENERAL INTEREST

AN INDUSTRIAL COURT IN KANSAS

The State of Kansas has led in establishing an industrial court. After stating that the law was opposed by representatives of the employers and representatives of labor unions, *The Christian Science Monitor* sums the matter up as follows:

"The history of past industrial disputes in the United States, and elsewhere for that matter, indicates but slight, if any, regard for the rights of the public in maintaining or resuming necessary production. Capital, it seems, usually cares little about producing a maximum output, even of the necessities, unless that production can be made with a satisfactory profit. Labor, on the other hand, has seemed equally stubborn, preferring not to operate the industries, the mines, and the transportation systems of the country unless such operation is under conditions of labor as nearly ideal as those who work believe they can be made.

"It cannot be claimed that the realization of both these conditions should not be desired and sought. But the theory of the Kansas law, as also appears to be the theory of a somewhat similar measure recently introduced in the Congress of the United States, is that the desires and wishes of capital and labor, concerning the so-called vital industries, at least, are not paramount to the necessities, the convenience, and the rights of the public."

This is one of the signs of the awakening realization that the public is vitally concerned in every industrial dispute.

BOLSHEVIK ATROCITIES

When Governor Lowden spoke on Pilgrim's Day in New York City he was criticized for referring to the "socialization" of women as one of the manifestations of official bolshevism in Russia. It was claimed that socialization had been merely a local outbreak of lawlessness, and was in no way sanctioned by the great leaders of the bolshevist movement. This criticism was offered by newspapers of standing.

In this connection it is of interest to read the story of

How philosophically true, even if outside divine revelation that "whatsoever a nation sows, that shall it reap." History records that about 75 years ago, western European civilization brought to the orient Bible and bullets, mitres, and mitrailleux, godliness and gatling guns, crosses and krupp cannon, Saint Peter and salt peter, and the orient lisped out in the tones of Shylock: "The villiany you taught me, I now execute, and it will go hard, but I will better the instruction." They have learned the lesson so well as to play with deadly effect the awful diapason of the cannonade. But where are some of those nations to-day? Daniel "beheld until thrones were cast down." (Daniel 7: 9.) David predicted:

"The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies: he shall wound the heads over many countries."—Psalm 110: 5, 6.

The logic of events is vindicating the revelation of God—the impregnable position of the latter-day work, and like the hands upon the dial plate, point to the present day as the one destined to witness these stupendous developments, their progress, glorious culmination, and the master wisdom and power moving the world along in complete subordination to a supreme end. And in the great system of divine cooperation and coordination, there are no dependencies more closely and intimately linked than those the nations are working out in a self determining manner.

(Concluded.)

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socialization as it is told by the London *Times*, which connects the outrages of the village of Ekaterinodar directly with Trotsky. It would be contrary to all the traditions of the *Times* office to give such prominence to such a report unless there were the most compelling reasons to accept it at its face.

The *Register* republishes the report in the *Times* in full:

"In the letter published in the *Times* on November 14 from a British officer in south Russia to his wife on 'The Horrors of Bolshevism,' mention was made of the outrages on young girls in the town of Ekaterinodar, in northern Caucasia. We are now able to give a striking confirmation of these unspeakable atrocities in the report of a special commission of lawyers who held an investigation after the bolsheviks had been driven from the town. The atrocities were perpetrated by the bolsheviks in the spring of 1918. The inquiry was held this year after the recapture of the town, and the report was issued on June 25, 1919. It is a tale of unbridled license, brutality, and the rape of young school girls. The investigation was carried out in accordance with the regular procedure of the Russian Criminal courts. The report read as follows:

"*Report of Investigation*

"Concerning women as public property in the town of Ekaterinodar, by order of the soviet administration.

"In the spring of 1918 the bolsheviks issued a decree in the town of Ekaterinodar, which was published in the soviet government's official organ, the *Isvestia*, and was placarded in the streets, according to which women between the ages of 16 and 25 could be declared public property (socialized). Those who wished to avail themselves of this decree had to apply to the proper revolutionary departments. The originator of this idea was the commissary for home affairs, Bronstein (Trotsky). It was he, too, who issued the authorizations (mandates) for the said "socialization." Similar authorizations were issued by his subordinate, Kobsireff, the commander of the bolshevik cavalry division, by the Commander in Chief Ivastscheff, and by other soviet authorities, the authorizations being stamped by "The Staff of the North Caucasian Revolutionary Troops." The authorizations were given both to the red guards and to various persons of high standing in the soviet government, such as, for example, a man named Karaseeff, who was commandant of the palace in which Bronstein (Trotsky) lived.

"This authorization ran as follows:

"*Mandate*

"The bearer of this certificate, Comrade Karaseeff, has the right to socialize the women between the ages of 16 and 20 in the town of Ekaterinodar, according to Comrade Karaseeff's own choice.

"Signed,

"(Commander in Chief) Ivastscheff.

"Stamp."

"Armed with similar certificates of authorization, the red guards seized over sixty of the youngest and prettiest women, mostly of the bourgeois class and pupils from the local schools. Several of them were seized in the town park, which was conducted by the red guards. Four of the captives were outraged on the spot in one of the sheds in the park. About twenty-five other young girls were carried off to Bronstein (Trotsky) at the palace, and the rest to the Commercial hotel and the Hotel Bristol, where they were all outraged by sailors. Some of the captives were afterwards released. For instance, one young girl was released who had been violated by the chief of the bolshevik militia levy, Prokofieff. The other women were carried off by red guard detachments in their retreat, and their fate is unknown. Finally, some of the women, after various horrible tortures, were killed outright or flung into the Kuban or Karasun rivers. Thus, for example, one of the young girls, a pupil in the fifth class at the gymnasium, was raped in the course of twelve days by a whole group of red guards. Afterwards she was bound to a tree, burned, and finally shot. The names of the victims are not published, for reasons which are easy to understand.

"The materials for this report were collected by the special commission in accordance with the prescriptions of the statute of the criminal court. The report is written on June 25, 1919, in the town of Ekaterinodar."

If this gross crime can be traced to Trotsky, then it is plain that socialization of women has been confined to limited area only because of other compelling reasons rather than because of its innate viciousness.

It remains for those who protest against connecting the bolshevik leaders with socialization to meet this report in the *Times* and prove that Trotsky was not involved in the assaults of Ekaterinodar.—*Des Moines Register*.

PLEASED OR DISPLEASED?

Many times I have been tempted to write you a long letter of introduction, telling you how to run the paper, for I am like many others, I am sure that I know just exactly how it ought to be run. Why, there is not a column but that would be much better if some four or five hundred of us could go through it, taking out all extraneous matter and filling it with our wonderful ideas of what a paper ought to be. If this could be done we are sure that the *Firm Foundation* would be a "humdinger" and would be so far in advance of all competitors that they would be unknown in the race. But after all it is very likely that it will be best for all concerned to let it go on as it is, and let all this wisdom die with us. If it should be turned over to us, no two of us could agree as to what should, and what should not be in the paper, and in my honest judgment we would all want to be editors in chief, and so there you have it—all head and no body—and very little heads too.—*Firm Foundation*.

SOME FEATURES OF ANTI-SALOON LEAGUE PROGRAM

Creation of sentiment in Mexico and Cuba, so that John Barleycorn and his friends may enjoy no undisturbed existence there.

Enactment of a law by Congress to prevent American citizens from manufacturing and selling intoxicating liquors in countries where existing treaty provisions give this Government control of its citizens.

Enactment of another prohibition enforcement law to prevent the use of intoxicating beverages used as substitutes for liquor.

A nation-wide campaign to popularize and bring about complete enforcement of the Volstead Act.

Creation of strong organizations in foreign nations to advance the movement for world-wide prohibition.—*New York World*.

MORMON TEMPLE IN ALBERTA TO OPEN SOON

The Mormons of Southern Alberta are completing arrangements for the dedication of their new temple, which has been in course of erection at Cardston, Alberta for five years. It will be dedicated by the head of the church, President Heber J. Grant, some time this spring. The structure is one of the religious wonders of Canada. From an architectural standpoint it stands unique, as it is an original design by the Salt Lake architects who designed the Mormon temple there. None of the classic types of architecture have been followed. The design may be said to have been suggested by the ruined temples of America. It is massive, simple and impressive. The marble walls reinforced with steel, have a chaste beauty that seems to harmonize with the purpose of the building. The

PASTORAL

Concerning the Attack by W. E. LaRue

The following is a copy of a letter being sent to a number of religious weeklies in the East, that they may have the facts concerning a certain attack being made on the church.

MR. JAMES S. MARTIN,

Editor: *The Christian Statesman*,

209 Ninth Street, Pittsburgh, Pennsylvania.

Dear Sir: Through the columns of *The Christian Statesman*, and by means of tracts which are being published by the National Reform Association, I note the Anti-Mormon activities of William Earl LaRue, now pastor of a Baptist church in Rochester, New York, but from 1900 to 1913 a minister and a high priest in the church whose publicity interests I have the honor to represent. Insofar as any man or organization attempts to denounce polygamy, I have only hearty approval to offer, but from a reading of the above literature I cannot escape the impression that polygamy is not the real object of attack in this instance, but that the Reorganized Church of Jesus Christ of Latter Day Saints is the target at which the shafts of LaRue are aimed.

Of course, Mr. LaRue has the privilege of attacking where and whom he will, but when he masks his attack under a mock horror of the religion of the Latter Day Saints, all branches of whom he classes together, it appears as a farce to those who know his record.

That a man could be reared, as was LaRue, in a family of Latter Day Saints, his grandfather a missionary, his mother a devout believer in prophecy (LaRue testifies that he himself was a son promised in prophecy); that he could accept conversion at twenty when his judgment was mature; that he could believe his call to the priesthood which came through the gift of tongues; that he could hear an audible voice calling him to preach; that he could believe that voice and ask

temple is the central object of the town of Cardston and presents a magnificent picture with the majestic snow-capped Rockies for a back-ground.

The temple will cost more than a million dollars; the material forming the outer walls, most of which was cut in British Columbia, is said to contain \$40,000 worth of gold. The length of the building is 235 feet and the height 110 feet. It is surrounded by an outer court, and the whole will form the center of a beautiful square, in which will be designed lawns, flower beds, lagoons, fish ponds, fountains and walks. It will have its own lighting plant, ventilating and power system. Massive doors and elegantly carved woodwork from distant tropical countries have been assembled. Magnificent religious paintings by artists from a great distance adorn the walls. There is a carved baptistry, fashioned after the molten sea of Solomon's Temple, supported by 12 brazen oxen plated with gold, symbolizing the 12 tribes of Israel. There are numerous other rooms: the sealing room where the marriage ceremony is performed, and others for various rites, anointings, washings. The building is open to the public, but after its dedication it will be closed to nonmembers and no one will be permitted to enter unless he can show a recommendation signed by the bishop. The dedication ceremony will extend over a week and will be attended by thousands, by the president, the twelve apostles, the presidents, counselors, the presiding bishopric and presiding patriarch.—*Toronto Daily Star*.

for a mission; that for thirteen years he could preach the Latter Day Saint gospel in many States and abroad; that he could accept ordination as teacher, priest, elder, and high priest in the Latter Day Saint organization; that he could study all church and anti-church literature and still write in defense of Joseph Smith for thirteen years—I say a man who could go through all these experiences and spend thirteen years in this ministry before he discovers the menace and horror of the Latter Day Saint religion, is either dull of perception or untrue to his knowledge, one time or the other. As a witness is discredited who comes into court and testifies to the honor and integrity of a man, only to come back next day and besmirch the same man with slander, so LaRue lays himself open to the judgment of all honest men. I have before me many pages of his writings wherein the virtue, honor, and prophetic calling of Joseph Smith are extolled by Mr. LaRue to an extravagant degree. I cannot consistently get alarmed now that he chooses to deny all that he then averred to be true.

Perhaps, Mr. LaRue has told you, and his other new-found friends, all this long ago. Perhaps he has shown you his autobiography in which this is written. If not we would gladly let you read it for what it's worth.

Perhaps he told you that in the SAINTS' HERALD of May 20, 1908, published at Lamoni, Iowa, he wrote:

"The sublime truths that have come to our knowledge by research and by experience give this great latter-day message a value in our estimation that cannot be reckoned by dollars and cents."

Or again in the HERALD of March 12, 1902:

"Reader, in accepting the teaching of the Latter Day Saints, you will not have to lay aside any true things you now believe; only lay aside the errors, step out into the sunlight of God, continue to observe all that is right and true, and then you shall know and be made free by the wholesome influence of truth divine. And doubt and darkness will be dispersed and the illuminating light of God will shine in to redeem, comfort, and save your soul."

The quotation below, even if taken from LaRue's writings while he was still in Latter Day Saint thralldom, is interesting reading. It will be found in the HERALD of December 22, 1909, after he had had nine years of the ministry he now repudiates:

"Had Joseph and Hyrum Smith joined hands with the gay and popular world; had they indorsed its ways and courted its praises at the sacrifice of their convictions; had they denied the truth of the message which God sent them to declare, there would have been no tragedy at Carthage. From the standpoint of the Bible, it is certainly nothing to their discredit that they had their enemies. We read, 'Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.' (Luke 6: 26.) In the beginning of his career Joseph had testified that the angel of the Lord had informed him that his name would be had for good and evil throughout the world. Thus it was with our Savior and with all of the true servants of God, they have been loved by those who knew them best and hated and despised and killed by those whose imagination and evil designs were inspired by ignorance and prejudice. Since these men were killed there have appeared before the public a number of men and women who have claimed that they were prophets and messengers of the Lord; some of these movements have not survived the test of time, others are flourishing to-day and are far from being considered as insignificant. What one of these pretended prophets has been slain for his religious convictions? The world loves its own and therefore, receives them with open arms, and praises their great works. Jesus said, 'But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.' (John 15: 19.)"

Mr. LaRue has had many and various opinions at different times. Has he ever told you if or not he still believes as he wrote in the HERALD of July 6, 1910, that

"It is deplorable that in summing up the character of professional men, ministers of the gospel, so-called advocates of modern sectarianism, supposed to be examples of what our manhood should be, should have such a poor rating. In many instances their moral standing is not equal to that of men of no professed faith at all. Search the pages of history and out of the great army of clergymen of sectarian tendency you will find an exceedingly small percentage of those who have distinguished themselves as real benefactors of mankind. Many of them have distinguished themselves as champions of their creeds, and many of them have been known for their intolerance, narrowness, and injustice toward their fellowmen, while occasionally the world has felt the thrill that has come from a great heart filled with compassion, with charity and love for all mankind, who has wrought for justice and equal rights for all and special privileges for none, who manifests real devotion to God and seeks the welfare of man."

Does he still hold the same kindly sentiments toward the Baptist brethren that he did in 1901 when he acted as a moderator in a debate between a Baptist and a Latter Day Saint? Writing of that debate he says of his Baptist friend:

"For nine evenings I sat and listened to the 'nastiest, most foul-mouthed' tirade of abuse that I ever heard from a pulpit. I never heard anything more blasphemous fall from the lips of mortal man. With other Saints and friends we tried to endure it for Christ's sake; and if you will allow me the expression, I almost caught myself thinking it was fortunate for our opponent that it was for Christ's sake. The world, it seems, will not be content with the act of requiring the innocent life of Joseph Smith; nor will they let his body rest in peace. But his stainless testimony is a 'stickler' to them all; for behold, he hath 'endangered our craft,' he hath shown up our man-made doctrines and where are we? And as in former times, they withstand it by hiding in a refuge of lies. The Son of Man says that we are blessed when men shall revile us and shall say 'all manner of evil' against us falsely for his sake. And may God help us to endure it for his sake so that in the 'Sweet by and by' we may all be vindicated and glorified together with him.—HERALD, vol. 48, no. 35."

I have one suggestion to make, and since Mr. LaRue is a friend of yours, will make it in his words so that it will have added weight. If you are really fighting polygamy, why not avail yourself of the most effective ally that you can call to the colors? I mean the Reorganized Church of Jesus Christ of Latter Day Saints. In an article which he wrote in the HERALD of August 5, 1908, he says:

"Fortunately there are those who have written on the subject of Mormonism who have had the manhood to see and recognize whatever of good may be in evidence. I quote the following from a book written by one John Codman, entitled A Solution of the Mormon Problem: 'Good men and women, here is your opportunity. Throw aside for the occasion, your sectarian prejudices; contribute liberally your money to sustain these worthy men [Reorganized Church missionaries]. Send hundreds of them to carry their tracts and to preach in every city, town and hamlet of Utah. Whatever danger there may have been in time past to those who would "beard the lion in his den," there is danger no longer. Anybody and everybody may now go anywhere and everywhere, and preach what they please, without let or hindrance. At all events these 'Josephites' are willing to incur the risk. They will accomplish a work beyond the powers of all other Christian sects. By preaching the Mormon doctrine as they claim that it 'was once delivered to the Saints,' they will convert men from the great sin which we all deplore, without driving them into atheism and despair."

LaRue says further—"this man takes a consistent, reasonable view of the situation, and while he may disbelieve in our

church and its doctrine, yet he knows what has been demonstrated as fact, that we are the only church that has accomplished anything worthy of mention in the fight against Utah Mormonism."

We can still say "amen" to Brother LaRue's comment, and the offer still holds good on our part. If you would avail yourself of it or any other help that I can render, please feel free to write.

ARTHUR E. MCKIM,
INDEPENDENCE, MISSOURI. *General Publicity Agent.*

Need of the Gathering More and More Apparent

A General Conference appointee sees need of cohesive qualities in our local church officers.

At — there are enough members and enough officers to form a strong active branch, but they lack the cohesive qualities. A few are faithful in duty but others are drawn away by the pleasures or business cares and ambitions of the world. Some yield to the sins of extravagance, dishonesty, infidelity to friends, the pleasures of the dance, and other things until they have no desire to attend the worship of God in his house and should they come cannot feel any real interest in the service. The conditions described in 'A pastor's resolution' in a recent HERALD will very largely apply here. Frequently officers will work well for a time but drift back into the world and become dormant as to the things of God and their salvation.

These conditions of worldliness and sin with consequent indifference toward the church exist in some degree everywhere I have ever labored in the church and it has seemed that the labors of the faithful have but the smallest effect in correcting them. I have tried to see the cause and the remedy, and have come to this conclusion that with our members scattered as they are in and with the world as a few among the many, the world holds the dominating influence, while many of the members have never discerned the strength and importance of the church and, having failed to attain the spiritual experience that the gospel provides, are easily susceptible to the attractions of the world and the church does not hold them. The only effectual remedy that I can see is the assembling of the Saints together in more or less compact groups under the principle of the gathering where the church influence will be dominant, and the necessary recreations and pleasures will be of a character to aid spiritual development rather than to hinder or destroy, and where the church's strength will be developed and its work performed in a manner to appeal more strongly to its members.

It seems to me the need for something to be done along the line of the gathering becomes more apparent every day, the economic need being not the least. By cooperation as provided for in the law the gathering would result in conserving the wealth of the members among themselves, saving millions annually. May the day be hastened.

The day of secretive methods is passing rapidly. The day of publicity is at hand. The change is a perfectly natural evolution due to broader education and improved intercommunication and has also come about because it is second nature to be less suspicious and afraid of that which is known than of that which is unknown.—Profit Sharing or the Worker's Fair Share.

Do not put your grievances into words. This is but marshaling the opposing forces into order and arraying them against yourself. Never admit that you have a grievance and it will die from sheer neglect.—Common Sense Sayings.

WHAT WE BELIEVE

Items from our epitome of faith, with scriptural passages in support. An elaboration of these principles will follow in the series.

We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matthew 28: 19.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."—2 Corinthians 13: 14.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."—1 John 5: 7.

We believe that men will be punished for their own sins, and not for Adam's transgression.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matthew 16: 27.

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—1 Corinthians 3: 13.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Revelation 20: 12.

We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the gospel.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."—1 Corinthians 15: 3.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 Peter 3: 18.

"And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."—Luke 24: 46.

We believe that these ordinances are:

1. Faith in God and in the Lord Jesus Christ.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3: 36.

"Let not your heart be troubled: ye believe in God, believe also in me."—John 14: 1.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11: 6.

2. Repentance.

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."—Matthew 4: 17.

"And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."—Mark 1: 15.

"And the times of this ignorance God winked at: but now commandeth all men everywhere to repent."—Acts 17: 30.

3. Baptism for the remission of sins.

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."—Mark 1: 4.

"Then Peter said unto them, Repent, and be baptized every-

one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22: 16.

Immersion is the mode of baptism.

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."—Acts 8: 37-39.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—Matthew 3: 16.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Romans 6: 4.

4. Laying on of hands for the gift of the Holy Ghost.

"Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 17.

"And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."—Acts 9: 17.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19: 6.

5. We believe in the resurrection of the body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isaiah 26: 19.

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5: 29.

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24: 15.

"For the Lord himself shall descend from heaven with a shout, with a voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thessalonians 4: 16, 17.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection: Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years."—Revelation 20: 5, 6.

6. We believe in the doctrine of eternal judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good or evil they shall have done.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matthew 16: 27.

"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body,

according to that he hath done, whether it be good or bad."—2 Corinthians 5: 10.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Revelation 20: 12.

We believe that a man must be called of God, and ordained by the laying on of hands of those who are in authority, to entitle him to preach the gospel, and administer in the ordinances thereof.

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5: 4.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."—John 5: 16.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."—Acts 13: 2, 3.

"Whom they set before the apostles: and when they had prayed, they laid their hands on them."—Acts 6: 6.

"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."—1 Timothy 4: 14.

We believe in the same kind of organization that existed in the primitive church; viz, apostles, prophets, pastors, teachers, evangelists, etc.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Corinthians 12: 28.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—Ephesians 4: 11.

"For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I have appointed thee."—Titus 1: 5.

"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."—Philippians 1: 1.

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrach, and Saul."—Acts 13: 1.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time.

We believe in the powers and gifts of the everlasting gospel; viz, the gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc.

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirits; to another divers kinds of tongues; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."—1 Corinthians 12: 7-11.

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new

tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16: 17, 18.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Corinthians 13: 13.

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."—1 Corinthians 14: 1.

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him."—Ephesians 1: 17.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Galatians 5: 22, 23.

We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression, consequently we believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him."—Genesis 2: 18.

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—Genesis 2: 24.

"Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make thee one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a goodly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."—Malachi 2: 14, 15.

"Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts."—Book of Mormon, Jacob 2: 6.

"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out."—Doctrine and Covenants 42: 7.

"And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."—Doctrine and Covenants 49: 3.

We believe that in all matters of controversy upon the duty of man toward God, and in reference to preparation and fitness for the world to come, the word of God should be decisive and the end of dispute: and that when God directs; man should obey.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "spirit and in truth"; and that such worship does not require a violation of the constitutional law of the land.

"But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and

THE FORUM

"Fee Simple" or "In Trust"?

BY FRANK E. ALMOND

A very comprehensive summary of one of the vital issues in the stewardship plan.

There is much agitation at present in Zion on the question of stewardships and inheritances. Some hold that inheritances are the properties deeded to members, and stewardships the principle upon which these inheritances are worked. Others claim that the inheritance is simply the home of the member, while the stewardship is the special work assigned to him, by which he pays over to the church all surplus over his just wants and needs. The question involved is: Should the stewardship be held in fee simple (that is, that the individual working as a steward should own his stewardship outright without having any "strings attached" to his title to the property) or, Should it only be held in trust for the common good?

Let us give a concrete example: A man comes to Zion with \$20,000, which he lays before the Bishop, and receives in return a stewardship worth \$5,000. Under good management he might in a few years develop this stewardship to one worth \$50,000. Supposing that he were to leave the church at this point, what can he take away with him? One says nothing except his inheritance, which is his home. The other says he should take the original stewardship of \$5,000, which (according to this idea) had been deeded to him in fee simple in the beginning. Which of these two ideas is right, and in conformity with the law?

The following are the arguments and counter-arguments for each theory:

The "Fee Simple" Method

That a member should hold as his own and as an inheritance, the original stewardship deeded to him by the Bishop is right because:

(1) *It prevents laziness.* A member who is forced to buy his inheritance (for such is implied by this method) will not squander the talent, since he will lose out by such a procedure.

(This is refuted by the argument that Zion is not a place where an individual is forced to be good, whether he wants to or not. The law of the gospel is not one of force.)

(2) *It strengthens the character of the race.* This argument is inferred from the fact that individuals and races have developed only through competition. If an individual has prop-

erty of his own, it is certain that he will put forth all his energies to make it pay. Thus he will cultivate the power of will and strength of character which the race requires for its existence. If a man has no responsibility (as the other plan suggests) then he will always fall back on the church for assistance, thus weakening his character and contributing to the deterioration of the race.

they that worship him must worship him in spirit and in truth."—John 4: 23, 24.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet."—Doctrine and Covenants 58: 5.

We claim the privilege of worshiping Almighty God according to the dictates of our conscience, allowing all men the same privilege, let them worship how, where, or what they may.

The above matter may be had in convenient tract form from the church publishing houses, at 10 for 10 cents, 100 for 75 cents. It makes an excellent tract for initial distribution.—EDITORS.

(This is answered by the argument that competition has been the root of vast labor and social troubles, which we do not want in Zion. We want cooperation, and not competition, such as is understood by this plan. If a man is forced to make good in order that he might live on his stewardship, there is a probable chance that he may make his inheritance pay but at the expense of his brother. Further, it is not true that when the church stands behind a member in his efforts to make good that he loses his stamina; witness the ministry, the managers of the various departments, and the college professors, all of whom are putting forth every effort, without the expectation of any material gain.)

(3) *It develops individual initiative.* It is a proved fact that private ownership increases individual initiative, while common ownership has not. Inventions are the results of private initiative, and by developing inventive genius in this way the stewardship will become of far greater value to the church and to Zion.

(This is refuted by the statement that it is not true that common ownership has failed to develop initiative. Industries working under the cooperative plan have developed to a high degree the initiative of their workers. Given a high ideal, as was the late war, and we find that with Government control and care private initiative and genius have been developed far more than under any other method. It is then claimed that the gospel provides this high ideal.)

(4) *It offers opportunity to men with money to come and buy stewardships and thus help build Zion.* There is little chance of wealthy Saints coming to Zion only to receive a stewardship which will deprive them of opportunity to make it pay well to the church, when they can stay out in the world, and at the same time turn over to the church more money.

(This is answered by the statement that this is fallacious. First, it is opposed to the law which expects every member to lay everything before the Bishop and receive a stewardship, according to Doctrine and Covenants 42: 8, 9. Furthermore, it is drawing a distinction in favor of a class, and will fall down in view of the fact that the time is to come when all must flee to Zion for safety. The question then will not be one of money, but of equality.)

(5) *It is according to the law.* This argument is based mainly on section 51: 1.

"Let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church to belong to the church; and if he shall transgress, and is not accounted worthy to belong in the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church; therefore he shall not retain the gift, but shall only have claim on that portion that it deeded unto him. And thus all things shall be made sure according to the laws of the land."

From this is inferred, first, that a stewardship is an inheritance (to be his own and to be handed to his children—section 82: 2), and, second, that his stewardship is to be held in fee simple, and if he leaves the church and his stew-

ardship has developed to a greater value, he forfeits all except the original value of his stewardship.

(This is refuted by the argument that what is deeded is the inheritance and not the stewardship. This inheritance is the home, and this inheritance is something which all members may have, whether they happen to be good money makers, or ministers and professors. Along with this inheritance is given the stewardship, both of which constitutes the "portion in Zion.")

(6) *It is the opinion of the Bishopric.* It has been stated that it is the consensus of opinion of the Order of Bishops that the stewardship should be held in fee simple. It is therefore against the law of God (see section 126:10) for a member to oppose such a ruling, and the holding of inheritances or stewardships in fee simple is the law which should be acceded to.

(This is answered by stating that no such opinion has ever been published or examined by the church in conference assembled, and until this is done no member is bound by such opinion. Until the report is shown to the church it must be concluded that there is no such report.)

Holding "In Trust"

That a member should hold his home as an inheritance, but that his stewardship should be held "in trust" for the common good, is right because:

(1) *It develops the cooperative spirit.* It is argued that with this method a common ideal will be effected, that instead of a steward trying to make his stewardship pay at the expense of his neighbor, that he will cooperate with him to the good of all.

(This is refuted by the argument that the common ideal can be developed under private ownership just as well as when the stewardship is held in trust, that if a man is actuated by the gospel spirit he will not in any event wilfully injure his neighbor.)

(2) *It makes for equality.* The argument is advanced that since all are not money makers by nature, it is necessary that those whose talents are along other lines should receive an inheritance equal to the money makers. Since their stewardship may not be in money matters (see section 42:19) they should be guaranteed an inheritance which they may call their own, and which can be given to them by a deed. Such inheritance is the home, which all stewards are privileged to receive. While one man may have money to purchase his inheritance, another has talents to consecrate to the church, and to be equal each should consecrate all that he has, and then receive his inheritance and stewardship as the law requires.

(This is refuted by the argument that it is unfair to the man with means to expect him to come to Zion and give up all that he has made, while another man who may have squandered his living receives an equal share in inheritances.)

(3) *It prevents cheating the church.* If a man is given a stewardship which is deeded to him, there is a possible chance that later he may prove unfaithful and use his own stewardship to hurt the church. For instance, if a man is deeded eighty acres of land besides his home for an inheritance, and he later proves unfaithful, there is nothing to prevent him making a social menace of his land, or selling it to an outsider, thus spoiling the work of the church in that district to an immeasurable extent. If, however, he is simply guaranteed a home (not the land) he cannot under any circumstances do harm to the church.

(This is refuted by the argument that if the Almighty is in this work, it would be impossible for the fallen Saint to harm the work of God. It is assumed that when the inheritances are assigned, that the Holy Spirit will direct the work

of choosing, and it is expected that no one except those who prove themselves faithful will receive an inheritance.)

(4) *Is direct in its procedure.* According to the article on "Who owns the stewardship?" in the HERALD of February 11, it is argued that it is absurd to expect the steward to pay into the treasury all his surplus over his just wants and needs (according to the law) and at the same time pay for his stewardship in order to have it as his own. It has been questioned whether it is wise or right to take part of the surplus every year and reckon it as a just want in order that he might pay off his debt on his stewardship, and later on to still let him have his just wants and needs, whereas if it was deeded to him outright at the start some of the surplus could be used in improvements on the stewardship. It is contended that the right method is to make him a steward in trust only and guarantee him his just needs and wants as long as he is a faithful worker, and at the same time deed to him a home for his inheritance.

(This argument may be answered as follows: First, since the surplus is given to the church, as well as the price on the land (if such is the stewardship), out of the allowance for just needs and wants, there is nothing lost, since the church can use the money on improvements after the transaction, if necessary. Second, if a man is given a home as his inheritance before he occupies and proves a faithful steward, he might prove faithless at once, and so get a home for nothing.

(5) *It is in harmony with the law.* It is claimed that it is in harmony with the law because, First, it is necessary for everything to be held for the common good (Doctrine and Covenants 128:1; 101:1; 81:4); second, a steward is to have only his just wants and needs, third, that all are to receive equal opportunity (51:2, 81:4); and fourth, that the stewardship is something that can be taken away (101:2). If, then, a *stewardship* can be taken from an individual and given to another, it stands to reason that it is not held in fee simple, although the inheritance may be (51:1).

(The argument used to controvert this, is that the inheritance is part of the stewardship, and that while the stewardship may be taken away, yet there is a part of it left which no one can take from the individual. This is claimed to be the original stewardship, without accumulations.)

I have thus far tried to be free from any unwarranted bias, and have presented the arguments as they have appeared in discussion. Since it is very probable that the question will come up for a settlement in the near future, it is to be hoped that many will be able to grasp the fundamental points at issue by this very brief review. The arguments could have been extended to make two or three articles, but the aim has been only to present the argument and counter-argument as they have appeared to the writer.

In the recent sessions of the All-American Farmer-Labor Cooperative Congress at Chicago, some far-reaching conclusions were reached. A program was adopted which provides for a cooperatively owned press, which would eventually include a string of daily papers reflecting the views of the organization. They would even secure control of and establish cooperative paper and pulp mills for the production of print paper for their newspapers. They plan to organize their own cooperatively owned banks and establish credit unions. Warren S. Stone, grand chief of the Brotherhood of Locomotive Engineers is chairman of the committee on banks, with him are associated the president of the Nebraska Farmers Union, the president of the Amalgamated Clothing Workers of America, and the secretary-manager of the Trade Union, of Seattle, indicating the scope of the membership in the congress.

WOMAN'S AUXILIARY

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Should Women Organize, and How May Such Organizations be Effected?

To have better babies, better children, consequently a better nation, physically, mentally and religiously, is the reason why women should form organizations. Paradoxical, as this statement may seem, it is, nevertheless, true. But why should it appear paradoxical? Because custom and prejudice have drawn the confines of women's activities within the walls of her home, at the most no further than her front gate. Such prejudice has no rational basis. It is as logical to say that the mother bird should confine her care of her fledglings to the nest, and should not follow them out while learning to fly to warn of the approach of strangers. Happily, however, the battle against this custom and prejudice has largely been won and victory is in sight. It is not generally accepted that women's influence should extend beyond the confines of her home to enable her to properly raise her children.

But how should this outward looking influence be expressed? Should it be by individual effort, or by organized effort? We answer, both. It is only the organized effort that concerns us in this article.

Here, again, we run against prejudice. Women's organizations are held in light regard by many. The liquor interests and other similar interests have, of course, tried to belittle the efforts of the Woman's Christian Temperance Union, Equal Suffrage Leagues, and similar organizations. With regret, we must admit, however, that prejudice against women's organizations is not confined solely to disreputable interests. Many public spirited men and women are imbued with this prejudice. The liquor interests have been able to play upon this prejudice of the better element, and use it to their own advantage; hence, women's organizations have had a severe struggle for proper recognition.

What has been the foundation for this prejudice existing in the minds of good men and women? Some of it lies at the door of women's organizations, themselves. Many of them have been aimless, purposeless, without a comprehensive motive, centered around a few local women who are without any great social vision, and who are seeking to justify their existence, as an organization by "doing something," as disdainful men will say, whether that "something" has any beneficial value or not. That "something" which they do, does, perhaps, serve to bring these women prominently before the community, and in such prominence they will get their reward, and not in the worthiness of the act performed.

But the misuse of a principle does not argue against its right use. The bulk of women's organizations have amply justified their existence. As women's political privileges are increased, her civil and public interests, especially those that affect the lives of her children, will increase. Women, too, are becoming more adept to organized effort. The fight in the past has been to get women to organize, to act together. The fight is still on.

Most of all; women should organize to protect their children. Mother, did you ever stop to figure up just what per cent of the day you and father were the real parents of your adolescent child, and just what per cent of the day some one else was the real parent, in reality? Let us present a common daily routine of an adolescent boy. He is awakened in the morning at seven. He may have some chores to do, or may not. He may have some healthful toilet habits to perform or he may not. But at least, he is under your jurisdiction until 8:15, when he departs for school. He is now legally under the jurisdiction of the school-teacher, who stands *in loco parentis* (in the place of the parent); but as the school teacher has little supervision of the journeys to and from school, he has practically no influence on the child during this part of the day. The child is really under the influence of the street morals and government. Whatever the

police force allow on the streets is that which now influences the child. In fact, the police force becomes his parents.

At 8:35 the child arrives at school. The teacher now becomes his parent. The average school has little or no supervision of the child's time from 8:35 to 9:00, the time for the opening of school. The boy is left to organize his own time, which is generally whiled away with some of his companions, in some sort of desultory conversation, the trend of which may be beneficial or harmful. The school should be prepared to meet this situation, but usually is not. Should parents be interested in this situation?

The child is directly under the supervision of the teacher from 9:00 to 12:00 noon, and from 1.15 to 3.30 p. m. Are we sure that this supervision is as efficient and effective for good, as we, the parents, should desire? Forty minutes of the noon hour are spent on the street, twenty-five minutes under the parents at home and ten minutes under the same casual supervision of the teacher, as we found existed in the morning.

After school, the time is spent in a variety of ways, but we may presume, for the sake of illustrating our point, that our boy does somewhat as follows: From 3.30 to 4.30, he is under the care of the school athletic director; from 4.30 to 5.15 he loafs around the street, into the pool hall or restaurant. At 5.30 he finds himself at home with a few chores to do. He consumes forty-five minutes in doing these chores, and preparing his toilet for the evening meal. Half an hour is spent at the table. From 6.45 to 7.30 he spends his time at home reading the *American Magazine*. From 7.30 to 9.30 he is away from home, on the street, or in the pool hall, or in the restaurant, or in the moving picture theatre, either with other boys or with his lady friend. At 9.30 he is home, and ready to retire at ten o'clock.

How many different parents has he had during the day? How many different influences has he been under? How many systems and policies of discipline has he undergone? What per cent of the day has he been under your influence? Let us analyze his time.

Under parents;	4 hours, 10 minutes;	17.35% of the time.
Under school;	6 hours, 50 minutes;	28.48% of the time.
Under the street, pool hall, res- taurant, or mov- ing picture;	4 hours;	16.67% of the time.
Asleep;	9 hours;	37.5 % of the time.

Are the four hours of influence of the street, moving pictures, etc., in harmony with your influence, or are they diametrically opposed? Do not these four hours outbalance and destroy all the good influence that you yourself may have during the four hours that the child is directly under your supervision? Are you satisfied that the schools are doing all they can to train your child in the right direction, especially the athletic coach, whose influence over the boy is generally far in excess of any other teacher?

No matter how we, as parents, may feel about it, it is all too true that the influence of the schools is greater than that of the home; it is all too true that the influence of the street, pool hall, restaurant and "movie" far exceeds that of either the school or home. The adolescent child comes to view his father and mother as "out of date." Every good influence that the school or home can exert in one day may be many times overbalanced by the bad influence of a single "movie." In fact the multifarious influences for evil at work on the adolescent child may be fast neutralizing every good habit, and influence that the parents have been able to inculcate into the life of the child since birth.

What is the remedy for this situation? Shall each parent try to meet it single-handed when many of the strongly organized forces of society are opposing his? Obviously, to fight organized effort, the parents must organize.

Before proceeding further, we should like to stop long enough to establish in our minds one main principle of child training. Briefly stated, this principle is that every child should be raised under a policy; definite, permanent, unchanging, one quite prescient in its nature. The parent

should not decide "yes" or "no" to the requests of the child upon the spur of the moment. He should not permit too immediate and momentary factors to influence his decision. One great underlying principle should pervade all these decisions. The more all parents of a community are united on this common policy of supervising their children, the better the results. But can even a single family practice such a policy, when many of the social institutions of the community are opposing it?

Union among parents, especially among mothers, is the best step to solve the problem. This union should be motivated by one great, inspiring policy of child training. Such a union would meet with the approval of all right-minded citizens in the long run. It should have for its purpose, first, the spread of propaganda tending toward the breaking down of wrong social institutions. Propaganda must necessarily precede action. The Woman's Christian Temperance Union is a good example of his kind of work. Its second purpose should be to gain control of all institutions affecting the lives of our children, and to make their policy conform to the policy of the parents.

We have gone a long way toward unity of policy between schools and parents; but this is yet subject to improvement. But we have a long way to get other community institutions to conform. The boy, whose day we delineated above, is subject to many kinds of discipline during the day. The parents, by organized effort, should seek to control the daily life of this boy, especially his leisure hours. The community institutions, the restaurant, the recreation room, the moving picture, are not to be abolished, but to be controlled. Let's do it. Only by getting together can we do it.

But how shall we get together. The first requisite to a successful organization is a great unifying purpose in its existence. This we have already stated. Second, we must have harmony in the methods pursued to obtain our purpose. This will necessitate the giving up of many of our individual notions in favor of the one great object we are after. This many of us are unwilling to do. We fly off at some little difference of opinion. We indulge in the rights of free speech and free conscience too much; all the while our boys and girls are becoming more and more under the control of institutions which are unified for the purpose of making money, whether the children are benefited or not. We must then, be good followers. Have you already allied yourself with women's organizations existing for good purposes? If you haven't, don't expect to get other women to follow you. We must learn to play the game together. Women have been slower in this regard than men. As we said in the beginning, this is our chief problem; we must get women to see the necessity for organization. When that is accomplished, then they must learn to work together. When that is accomplished, then we can go after actual results.

To the woman who wishes to see something accomplished along the line of this article, we should say, first, be a good follower of the clubs already formed for good purposes. Learn to follow others. Then start to preach the necessity of further organization. Don't give up because mothers do not flock to your standard as fast as you think they ought to. Every great and good cause is born in a manager, and needs to pass through many trials of self-sacrifice before it is honored among men.

A. M. CARMICHAEL.

Educational Advisor

We are pleased to announce the appointment of Sister Lucie H. Sears as educational advisor of the Woman's Auxiliary. In securing Sister Sears we are fortunate in being able to present one so well qualified for this important office. She is at present organizer of the Massachusetts District, a consecrated worker, and an experienced teacher.

The mission of the educational advisor is to assist the women of the church in the selection of courses of study and direct them in their work of preparation for service. We solicit those who desire these advantages to communicate with

Sister Sears at her address, 23 Sherman Street, New Bedford, Massachusetts.

MRS. D. J. KRAHL.

For Executive Committee Woman's Auxiliary.

This Means You!

Our secretary has sent in the following report blank, with the request that every local auxiliary, every district or stake organization, and every other women's organization in the church, of whatever name or nature, fill out the spaces in such report, and send to her direct, as speedily as possible.

This means you, and it means now! If you were ever in the trying position of having to make out reports of the activities shall be in your hands prior to such report. We are sure how imperative it is that information concerning such societies shall be in your hands prior to such report. We are sure that every woman in the church who is identified with any study class, aid group, or other circle, will desire that she be included in the general report which shall indicate to the heads of our church and auxiliary organizations, just what the women of our church are doing, just what efforts they are making towards the fulfillment of that longed for time, when the "glory of God shall envelop the earth!"

This is not only a time of doing, it is also a time for united doing! It is a time when, if ever, the truth of the old adage "In unity there is strength," is being demonstrated. We see it all around us—in the organizations effected in every line of industrial activity. Why shall we not understand that many things are possible to us when united, which are impossible when attacked singly?

So let us line up, solidly, as a most effective, organized force of womanhood, and show our leaders that we respond to every upward suggestion, discharge faithfully and promptly every known duty, even so (apparently) small a one, as reporting regularly and fully to our general secretary. We hope this appeal will bring a flood of responses, that our sister shall feel repaid for the labor she is putting into this good work.

A. A.

Report of Organization.

Name Town

State District

State which of the following lines of work your organization is carrying on; with the enrollment and average attendance in each: Educational; Relief and Service; Home and Child Welfare; Young Women's..... Explain in detail what line of work or study is being followed.....

Have you a local council consisting of the officers of each organization of women in your branch? Has your branch president been invited to meet with this council? Do you hold an open meeting once a month? If so, do you confine your programs to one subject, or do you vary to meet the needs of the different women? Have you paid your annual assessment to the financial secretary, Mrs. Marie Morgan, 1221 South Noland Street, Independence, Missouri? Do you report to the branch regularly either through your local council or, if you have no local council, as an organization? (Signed) President

..... Address

Secretary Address

Fill out above report, and send to Mrs. Marie Morgan, 1221 South Noland Street, Independence, Missouri.

Program for March

- Fifteen minutes of song.
Prayer.
Reading of "Current Events" (in this issue) and discussion.

Paper, "The advantages of organizations among women; how may such be effected?" by Professor A. M. Carmichael, superintendent of public schools, Lamoni, Iowa (in this issue).

Drill in parliamentary law.

Suggestion: In locals where it is found impracticable to call a special meeting to carry out the above program, we suggest that one of the above numbers be selected and added to the regular weekly program. Write to Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri, for material for this program.

Current Event Notes

Have you started keeping a financial account for the year? Here is a suggestion borrowed from the advice of the president of a western college, to the students. Include on your expense side a "fool column" in which you will conscientiously list all your unnecessary expenses. Try it, the result in the course of the year, may be one of the surprises of your life. In a Michigan city two hundred business men have organized a "not a nickel" club, meaning that for the year they will not spend a nickel foolishly. The real necessities of life are few indeed, unless it be true that what were once luxuries have become necessities. Where the line of demarcation is to be drawn might be an interesting question.

A large number of women in the East have started a campaign against the wearing of fur. They have proved that for warmth it is not necessary, as many fabrics are warm as fur, and equally as beautiful. They have started this reform for the relief of suffering, as it is said that most of the fur bearing animals are caught in steel traps. Listen to this taken from the Independence, Missouri, *Examiner* of recent date. "When a steel trap closes on the leg of an animal escape is impossible. The teeth of the trap bite into the flesh, often splintering the bone, and causing the most intense suffering. Often the misery of the captive is prolonged for hours, or days, as the trapper awaits his own convenience in visiting his traps. Every tiny bit of fur which is used for trimming milady's hat or dress, has cost its hours of agony." Are women tender-hearted, cruel, or just thoughtless.

"Teach geography through pictures," is the slogan of the National Geographic Society, and the idea is taken favorably, as educators are learning more and more the value of visual training. Photographs of foreign lands, their peoples, homes, and costumes, are indeed interesting and of untold educational advantage. The geographic society has formed a department for school service, and from their vast collection, experts have culled material suited to the purpose. These series of picture cards, nine by eleven inches, many of them in colors, with about two hundred words of text, make up the sets of the pictorial geography. Four sets have been issued to date, and others are to follow soon as possible. Those available are "Eskimo life," and "Sahara life"—twenty-five cards in each, and "Land, water, and air," and the "United States," fifty cards in each.

VIOLA V. SHORT.

In these days of frenzied legislation to suppress seditious utterances and anarchistic activities, it is well to be careful lest the rights of free speech, one of the sacred liberties of our constitutional government be restricted. In a recent "appeal to the people of the churches of America," signed by twenty-two eminent clergymen of the United States, especially of the East, they "urge the people of the churches of America to use their influence for the return to that old faith in the fundamental principles of our civil liberty." The character of the appeal and the standing of the men who sign it should emphasize the fact that there are two sides to the matter of suppression of opposition.

LETTERS

From a Pioneer in Picture Work in Church Services

The Massachusetts District, of the New England States, is for the picture machine in the church. At the district conference was presented, asking the church to make an appropriation for the purpose of purchasing projecting apparatus, slides, films, etc., for the use of the missionaries and churches. The motion to adopt the resolution carried *unanimously*.

The New England States are conservative, but they are also progressive. When one true and tried presiding officer after another spoke in favor of the resolution a sister, after the meeting, observed that the resolution must be all right when such careful men were in favor of it.

The editorial on the moving picture machine, in *HERALD* of January 21 quotes as follows: "One active missionary in a western field has written the Presidency and Twelve petitioning them to take steps to arrange and provide motion picture films and stereopticon slides for use of missionary propaganda. He suggests as subjects early church scenes, from South America, Central America and Mexico, illustrating archaeological evidence supporting the Book of Mormon, etc."

At the last General Conference held in Lamoni, at the suggestion of President Smith, an organization was perfected called the Graphic Arts Bureau, which has adopted for one of its objects providing just what the western missionary asked for. A number of the brethren gave a dollar each to get the bureau established. Its work has largely been of a preparatory character, but the foundation is now laid and, if funds are appropriated, it can do a useful work in the church.

Our plan is to have projecting machines, slides and films circulating throughout the church for the use of the elders and churches.

About twenty-five years ago I bought an oil-burning "magic lantern" for use in the Pittsburg, Pennsylvania, Sabbath school. The late W. W. Blair was there when the initial pictures were shown and he highly commended the use of the machine in the school. Later, slides were made to defend the Book of Mormon. Brother Myron H. Bond encouraged that effort to the extent of sending to the *HERALD* and borrowing Stephens and Catherwood's works so slides could be made from the engravings. The president of the branch, George H. Hulmes (later president of the Independence Stake), also, encouraged me in every way possible to continue the use of the lantern. His son, George Hulmes of Independence, is in charge of the moving picture machine there.

Possibly I was the first one in the church to use the stereopticon for this purpose, and I have been almost continuously using it ever since, and I find it a great aid in my work, especially in defending the Book of Mormon and in presenting the coming forth of the latter-day work.

Apostle Gomer T. Griffiths heard of this effort and asked me to take my machine with me to the Wheeling, West Virginia, conference. One of the elders, appointed by the General Conference, heard what Brother Griffiths had done and wrote a scathing letter to me, denouncing the use of the lantern, saying that God did not work in the dark and that it was the work of the Devil. When I arrived at the conference with my outfit, the matter came up before the body for discussion. Vote was taken and I was asked to deliver two lectures, which I did, the city papers publishing them the next day.

At that conference, a sister prophesied that by that method I would defend the Book of Mormon before thousands of people in many places.

W. H. Garrett and the late Rudolph Etzenhouser, after seeing the slides, got up a set of resolutions commending this method of defending the Book of Mormon. Brother Etzenhouser had made quite a study of the book and he said he never dreamed that there was such a wonderful method of proving the Book of Mormon true from archaeological evidence. Later on he purchased a machine and outfit which, at

his death, was given to the Graphic Arts Bureau for the use of the elders.

Since that little conference at Wheeling I have given lectures in many places in the United States, the Society Islands, Australia and the Hawaiian Islands and at the present time I am in Boston, giving them here, intending to go around the district, using the machine in all the churches.

Some may say a stereopticon is all right, but a moving picture machine is all wrong. What makes the picture wrong? Is it because it moves and is very realistic? It is what is put in a stereopticon or moving picture machine that makes it right or wrong. I have confidence in the judgment of the large majority of the presidents of the branches, that they will not permit anything improper to appear and, if the conference appropriates funds for projection purposes, no doubt provision will be made for men of good judgment to supply the proper films and slides.

The sectarian organizations are appreciating the possibilities there are in the use of films and slides for wholesome entertainment and education. The Methodist church has appropriated \$40,000,000 for projecting machines, films and slides, the Catholic church \$10,000,000 and the Presbyterians, \$35,000,000. The Congregationalists and Baptists are preparing to make appropriations. The Lutheran Church has in circulation a three-reel picture of the Garden of Eden.

The millions appropriated by these churches has developed a demand for slides and films of a high order. The largest company of actors ever assembled has been sent over to the Bible lands and now the Bible will be filmed from Genesis to Revelation! These films are being specially prepared and every effort being made to obtain historical accuracy so that they will be highly educational and instructive.

We make no objection to having David C. Cook's picture charts hanging in our Sabbath schools. Some made objection to my little, old, tin oil lantern and now some are making objection to the magnificent moving picture machine. Why object to pictures which pulsate with life and interest and which can be made of immense educational value to the people?

C. EDWARD MILLER.

From England to Zion

We appreciated the thoughtfulness of the Saints as they waved us farewell from the station in Manchester, Stockport, and Birmingham. After we left Birmingham we felt we had severed the last tie and went down to Southampton to sail on October 22.

The voyage across was unpleasant, and we were thirteen days on board. We arrived in New York on November 3 and spent one night in the home of Brother and Sister Box, and spent the following day in the company of Brother and Sister George and Jane Baty. You may understand my feelings on that day as I associated with him who was my father in the gospel, and who had tutored me in gospel work for over four years.

From there, a train journey of two nights and one day brought us to Chicago, and we took a local train for some sixty miles, to visit my sister, where she resides with two cousins. Altogether we spent about two weeks there, though during that time I went on alone to Independence to "spy out the land." I must have been a Joshua or a Caleb for I took back a good report, and I did not find any giants. I brought Sister Worth and the family, and Brother and Sister Lewis and boy down here.

We are rejoicing in the fellowship of the Saints here, and each one has done all in his power to make us welcome. Sister Bullard opened up her home and found us accommodations whilst we were furnishing our house.

Our large packing cases containing all the bedclothes, etc., did not arrive for some time after we reached here, so the neighbors around our home came with an abundance of bedding to supply our needs.

We took a house on Enoch Hill, about half an hour's walk from Independence, and a tram car also runs out in that direction. Enoch Hill Church is situated right opposite our

home, so naturally we associated ourselves with that group of Saints.

It is an inspiration to mingle with the Saints there. Almost all the homes around there are occupied by members of the church. I was called to labor as soon as I got there, and was appointed the elder in charge of the group, the previous elder having just moved to another part of Independence. Each group has its elder, priest, teacher, and deacons. Brother Fred Lewis labors in our group as the priest, and we have twenty-six families under our care.

I feel far more busy here than I did in Stockport. There are more meetings to attend, (you can attend five on each Sunday), and many calls for visiting and for administering to the sick ones.

I have been richly blessed since coming here, and sensed the blessing and favors of our heavenly Father as I have tried to fulfill my duties. The joy that has come to me cannot be expressed in words, neither can I begin to express my gratitude for these favors; they have come to me in answer to prayer, for the peculiar experiences I had passed through for some time before I left England had discouraged me and almost crushed me out of the church.

Perhaps it was only God's way of bringing about the severance between me and the Saints and friends in England. Had it not been that I was overwhelmed with the depressing feeling that I had ceased to be of use in the Master's cause, I do not think I could have left you all so easily. As it was I was eager to be away, and I am thankful that I have been guided to this place.

The church here is awakening to the momentous times ahead, and is beginning to make preparation for the ingathering of the Saints.

As yet there is no system or organization to assist the Saints upon this gathering, beyond the love and generosity of the Saints here, but in the future I see the need of a large housing scheme, and labor cooperations where the Saints can find employment amidst congenial surroundings.

I have opened a small motor repair shop and am doing a steady business. The tradesmen around assure me I shall do very well once I get properly known, and when spring opens out. We are all well in health, and very happy and contented.

This is "home." Hattie says that a peculiar, homely feeling possessed her the moment she stepped from the train at the station. We are just surrounded with friends the whole time, and if we do spend time to attend the Sunday afternoon service at the Stone Church, it seems almost impossible to break away from the Saints there. We have sensed it in our conferences when we have gathered together from various parts of England, and now we have that grand feeling all the time.

Each day I am more convinced of the need of the gathering of God's people, and our heavenly Father will so work out the way that it will be possible for all who desire to come to take part in that concourse.

I realize the wisdom of the advice given by the bishopric. Let us not move in haste; consult with them, and seek their counsel and above all, let our motives for gathering be of the noblest. We must not come here expecting to find "flowery beds of ease." Each one must "watch, and fight, and pray," determined to do his greatest in the upbuilding of Zion, and in preparation for the coming of our Lord and Savior.

Oh, the glorious feelings that fill me as I walk in this holy place. I passed the Temple Lot the other evening as I was going to visit a sick brother, and I removed my hat and stood in silent prayer, and whilst the sun was just setting with a glory which words cannot describe, I thought of the glory of the Son of God, at whose brilliance the sun would hide its face, and I prayed for wisdom and grace to so conduct my life that I might be counted worthy to stand with him on that great day.

This is indeed a choice land and favored of the Lord. Whilst we read in the papers of extremes of weather and storms in many parts, we have had weeks of glorious sunshine, brighter than any we should get in the height of sum-

MISCELLANEOUS

Quorum Notices

To the First Seventy. I find by looking over the minutes of our quorum meetings of last April, 1919, the quorum members were authorized to report from December 31, to December 31, and thus making the year's work close December 31, 1919. The brethren will please overlook this oversight on my part, and report to me your year's work, to 116 South Park Avenue, Independence, Missouri. If you are not expecting to be in attendance at the General Conference, please include your dues, and give any information of interest to the quorum.

Respectfully, in gospel fellowship,

S. S. SMITH,
Quorum Secretary.

Notice to Auditors

As General church auditor, I would like very much to get in touch with the auditor or chairman of the auditing committees of each and every district in the church. Will these officers kindly write me at once, Box 256, Independence, Missouri.

R. B. TROWBRIDGE,
General Church Auditor.

Church Secretary

Railroad Rates to General Conference. Correspondence with the authorities in charge of the railway systems elicits the information that under present conditions, under government supervision of the railroads, nothing can be done in granting rates to General Conference. However, it is expected that the roads will be turned over to private management on or about March 1 when the matter will be taken up, and if it be possible to secure rates action will be taken. We think, however, that granting of reduced rates to the conference is very improbable.

R. S. SALYARDS,
Church Secretary.

INDEPENDENCE, MISSOURI, February 15, 1920.

Conference Notices

Southern Indiana, with the Louisville Branch, in their hall, Corner Twenty-fifth and Main Streets, Louisville, Kentucky, at 9 a. m., March 13, Good attendance desired. James E. Warne, president; Charles H. Fish, secretary, 216 East Fifteenth Street, Indianapolis, Indiana.

On account of influenza epidemic in LaFlore County, Oklahoma, our district conference was called off till quarantine is lifted, which will take place February 22 at midnight. Conference will convene in Fanshawe, March 6, 10 a. m. and

mer in England. The cold here does not feel as penetrating as the English cold; although around Christmas it was three degrees below zero, I was only wearing my usual clothes and lightest overcoat, and did not feel the cold at all.

Our boys are nicely settled at day school, and doing nicely there. I have been appointed superintendent of the Sunday school at our branch, and have a fine school each Sunday morning. It is quite a business to study five *Quarterlies* so as to be competent to visit the various classes to review them in their studies, and to encourage the teachers. We have twelve classes, besides a home department. Another line of hymn pops up:

"There must be no sleeping soldiers in the army of the Lord."

And now, my dear friends, I must draw this letter to a close for I fear our brethren at the Herald Office will think it is too long, and yet I want to tell you all the news.

It is not possible for me to correspond with you all, but I shall try to write to the conferences, so that from there you may know how we fare.

I remain sincerely your brother,

WILLIAM WORTH.

INDEPENDENCE, MISSOURI, 323 West Lexington Street.

Sunday school convention the 5th at 10 a. m. Branch authorities please take notice and announce. J. C. Chrestensen, district president.

Convention Notices

Eastern Colorado Religio, at Trinidad, Colorado, February 26 and 27. Program Thursday evening; prayer service, business session, and round table Friday morning. Blanche Sampson, secretary, 1221 Sherman, Apartment 47, Denver, Colorado.

Conference Minutes

SOUTHERN WISCONSIN.—At Beloit, November 29-30 in charge of District President B. C. Flint, E. J. Lenox and L. O. Wildermuth. Reports from five of the ministry. Report of the reunion committee showed a balance of \$95.22. Bishop's agent reported total receipts \$3,498.94. Balance \$142.35. B. C. Flint reelected president, Audrey Dutton secretary, Orville Ellis member library board. E. J. Smith vice president, Mary Woodstock district chorister, E. J. Smith sustained bishop's agent. Delegates to General Conference: E. J. Smith, George Noble, Almin West, E. A. Townsend, Leonard Houghton. Alternates: W. A. McDowell, E. J. Lenox, Julia Dutton, J. O. Dutton, B. C. Flint. Instructed in case of division to cast a minority and majority vote.

NORTH DAKOTA.—With Fargo Branch, February 7 and 8, William Sparling, presiding. Membership of district, 555. Delegates to the General Conference: Mrs. M. Rassmussen, F. E. Hammel, Mrs. F. E. Hammel, Thomas Leitch, William Sparling, J. E. Wildermuth, and W. E. Shakespeare. Alternates were chosen. Preaching by William Sparling, J. E. Wildermuth and W. E. Shakespeare. J. E. Wildermuth reported as missionary to the district and as bishop's agent, showing receipts for three months to be \$1,793.40; paid to presiding bishop \$1,768.40. Next conference with reunion at Minot. W. E. Shakespeare, secretary pro tem.

IDAHO.—At Boise, January 31, 1920, R. C. Chambers in chair. District presidency presided, assisted by Gomer T. Griffiths. Attendance from Boise Branch small on account of much sickness among the Saints. General attendance good. Reports of Boise, Weiser, Filer, and Hagerman Branches read; also ministerial reports. An interesting report of missionary work in Idaho, by L. G. Holloway, was read. A committee of two were appointed by chair to draft resolutions on reporting. Following resolutions together with amendment were adopted: "Resolved, that all branch officers shall report to the branch president. Report covering labor performed by them. It shall be the duty of the several branch presidents to submit to each district conference a summarized report of these reports, together with report of the numerical strength of the branch, including gain or loss in membership. It shall be the further duty of the branch presidents to submit a report of the spiritual condition of their respective branches to the district president; he to present the same to the district conference as wisdom shall direct." Amendment: "That reports to conference cover semiannual periods ending June 30 and December 31 of each year." Various matters of business came before the conference, including election of delegates from the district Religio and Sunday school to the General Conference. The district Religio society was reorganized with Leonard Hoisington president. Preaching by L. G. Holloway, Ammon White, and G. T. Griffiths. Priesthood presided over by G. T. Griffiths; also a talk on parliamentary rules by G. T. Griffiths. Earl F. Hoisington of Boise was ordained to the office of elder. Adjourned subject to call of district president. Ed. L. Haas, secretary.

PÖTTAWATTAMIE. At Council Bluffs, Iowa, January 31, 1920. Officers elected: O. Salisbury, president; J. A. Hansen, George Beatty chosen as counselors; Elsie Lapworth, secretary; J. A. Hansen, treasurer and bishop's agent; W. T. Spanwick, chorister. George Beatty, D. E. Butler, and Nels P. Johnson ordained elders. Next conference at Underwood, May 28. Preaching by Peter Anderson, W. A. Smith, and Joshua Carlile. Elsie Lapworth, secretary.

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Convention Minutes

NORTH DAKOTA.—Sunday school, at Fargo, February 7, district officers in charge. Delegates to General Conference were chosen. Gladys Darling, secretary.

NORTH DAKOTA.—Religio, at Fargo, February 7. Thomas Leitch chosen to preside; Pearl Massor and Hazel Lindsey secretaries pro tem. Reports were read and delegates to General Conference were chosen. Thomas Leitch, chairman.

The Bishopric

Northeastern Nebraska District. Temporarily Brother Carl T. Self has been acting as Bishop's agent of the above district, but having also the work of district presidency to care for, we are, upon the recommendation of the district conference, appointing Brother Jay Leeka, 6159 Florence Boulevard, Omaha, Nebraska, as Bishop's agent, to become effective March 1, 1920.

It is with considerable satisfaction that we make this appointment, remembering that his worthy father before him served in the Bishopric and that our heavenly Father has counseled the sons of the active men of the church to prepare to assume the burden which, in time, they should lay down.

I know that Brother Leeka shall receive your support. Brother Self's cooperation in the work of Bishop's agent in other ways has been of value, and is appreciated.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

Our Departed Ones

GAULT.—Edith Gault, born at Vanessa, Ontario, March 17, 1882. Was baptized in her youth. Married James D. Gault, August 29, 1906. She leaves a host of friends in the church and out. The seemingly untimely death of Sister Wolsey Grice made it necessary for a double funeral, both caskets being alike and the two sisters being chums in life were laid side by side in the Grandlawn Cemetery. Services were at the church in charge of John Shields, R. D. Bennett and J. A. Grant, the latter being the speaker.

FROYD.—Hans Froyd was born near Stockholm, Sweden, January 31, 1844 and came to the United States at the age of 18. Father killed by the Indians in Utah. Married Ellen Hailey, who preceeded him. He leaves 6 children. Funeral at Long Branch. Sermon by J. J. Cornish, E. S. Fannon in charge.

ANDREWS.—Joseph Franklin Andrews was born December 9, 1882, at Lineville, Kentucky; baptized August 1, 1910, by S. H. Fields. Ordained a teacher in 1919. Leaves wife and 5 children.

NEWS AND COMMENT

THE WORLD AT LARGE

The general epidemic of influenza seems to be subsiding somewhat in most places, though in some places it has just appeared. It has seriously affected many lines of industry, notably telephone service. In some of the larger cities, where telephone service is usually very efficiently handled, it has been a common occurrence of late that it was impossible to keep enough operators on duty to handle the business.

CHURCH NEWS

By Wireless: Hubert Case reports that Kish Hawkins and wife will have an Indian tepee at the conference, and an interesting Indian exhibit.

By Wireless: The case of B. R. McGuire versus R. C. Evans will be heard on appeal March 1. Israel A. Smith has been in Toronto arranging for the appeal.

A Daily Ensign

will be published and mailed every day of General Conference.

In this daily will be published all the news of the big conference, the minutes of the business sessions, special comment, and all interesting features and news items.

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THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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The *Holden Progress* records with sorrow the passing of Miss Anna Frances Moler, daughter of Elder James and Abigail Moler. She was ill only a few days from influenza and pneumonia, and had been employed as stenographer in the office of the stake presidency.

There is an Up and Doing Club at Elk Mills, Maryland, the president of which is Thomas M. Carr. They are a group of alert and progressive young people who meet once a week for debates, readings, recitations, round table talks and general discussions. They want suggestions for debates and discussions from the Herald readers, either sent direct, or to the Herald for publication. Such things being a matter of general interest, we shall be glad to print lists of debate subjects of vital interest to the church, etc., and invite our readers to contribute for the benefit of not only these young people but the other thousands who want to develop their minds and keep abreast of the times.

Elder C. W. Hawkins, president of the Northern California District, has gotten out a news sheet and an appeal to the Saints of the district. It is in the form of a letter, set into type, and printed on one side of the page. It should be appreciated by the Saints.

The elders in charge of the mass meetings of the elders which are held each day during the General Conference sessions are perfecting their plans for some good sessions. Announcements will be made later.

Elder C. E. Irwin, one of the faculty of Graceland College now on leave for further study, is now at Ames, Iowa, with his family, devoting time to the study of some of our economic problems. He is now beginning a series of experiments at the State College under the experiment station, which will likely develop some useful data regarding cooperation among farmers in Iowa and neighboring States.

Have you anything in the way of photographic apparatus that you are not using—lens, cameras and any equipment? We have frequent calls for these articles. If you have kindly write to either C. E. Miller, 742, Broad Street, Providence, Rhode Island, or to A. H. Knowlton, 622 South Chrysler Street, Independence, Missouri.—The Graphic Arts Bureau.

General publicity manager A. E. McKim, was in Lamoni a day recently in connection with his special work. We are pleased to note the comprehensive plans being developed and put into operation whereby the church may be very effectively served in a most important branch of its work. All departments of church activity requiring intelligent publicity to extend its work will soon come to appreciate this new department, which has absorbed the Bureau of Publicity, taken over the gospel literature work, and will function in some capacities never hitherto established.

Following his trip to Washington recently, Augustine Dwyer writes the Presidency that he will sail on the *Empress of Japan* for Palestine and Turkey, via Japan, about March 1. He is field secretary for the United States in the Near East Relief, incorporated by act of Congress. His present address is 539 Peyton Building, Spokane, Washington.

The *Creston* (Iowa) *Plain Dealer* has been exceptionally liberal with the Saints of that place, publishing in full all but one of a series of seven sermons in a series by the pastor, Elder George B. Hall. The copy we have seen contains about two and a half columns of matter, the sermon being on "The sin against the Holy Ghost, or the unpardonable sin." The subject announced for the following week was "Every one according to his work."

To those who are interested in the making of lantern slides we will be able to furnish an excellent instruction book put out by the Eastman Kodak Company. This will give you complete instructions how to do this work yourself. If you would like one write to C. E. Miller, 742 Broad Street, Providence, Rhode Island, or to A. H. Knowlton, 622 South Chrysler Street, Independence, Missouri.—The Graphic Arts Bureau.

FROM THE BRANCHES

Independence, Missouri. In spite of the tribulation occasioned by the universal affliction in the homes of the city, from the prevailing epidemic of influenza, the Saints have been richly blessed of late with spiritual blessings. At 11 a. m. on Sunday, the 15th a memorial service was held at the church in honor of Sister Birdie Sterritt, a graduate nurse who gave her life in the serving of others. In the afternoon at a splendid meeting in charge of W. W. Smith, J. F. Curtis, and R. V. Hopkins, the spirit of devotion and service was manifested, and the gifts of the gospel were manifested. Three prophecies were given, one through Brother Hopkins to William Madison, who is chief of the Chippewa tribe of Indians, directing him to labor among his people. Some verses were read, which had been given by inspiration. It was a most pleasing and profitable service.

Lamoni, Iowa. The Religio has been serving the community very acceptably of late. The classes on Sunday evening are large and interested in such subjects as industrial Zion, teacher training, etc., while the evening services following have been occupied by the society with lectures on important current topics. Heman Hale Smith recently lectured on Zion's ideals, and Floyd M. McDowell on the 22d on education and Zion. The first series of moving pictures at the college has been concluded and enough subscribed without effort to insure another. The Boy Scouts are doing good work. The Sunday school has recently been put through various individual tests to determine best procedure in revision of *Quarterly* course to meet average demands. F. M. McDowell and A. M. Carmichael are making the tests.

Sioux City, Iowa. The branch and auxiliaries elected officers for 1920 and are working together with renewed zeal. George M. Vandell, branch president; Mrs. A. M. Calhoun, president Woman's Auxiliary; P. J. Zimmerman, Sunday school superintendent, and Jay E. Keck, Religio president were reelected, in their respective departments. As a result of "cottage meetings" in one part of the city, captained by Elder Charles J. Smith, seven were baptized, three adults and four children. The second entertainment given by the coordinating committee took place Thursday evening, February 12. Luncheon was served in the dining hall by the Woman's Auxiliary. A musical program, in which our newly organized eight-piece orchestra made its first public appearance, was furnished by Religio talent. The members of the orchestra have been the recipients of many compliments for their excellent renditions. The boy movement is growing rapidly. Our troop known as Troop 17, has grown from twelve active scouts to over twenty, twelve of whom are members of the church.

Sandusky, Michigan. The young people of the branch organized themselves into an orchestra last fall and have been very successful. The town folk are amazed at the progress they have made in so short a time. They have expended \$1,800 for instruments, and will likely raise this amount to \$2,500. The local papers are profuse with praise over their accomplishment. There are fifteen members now, with a number waiting for their instruments.

Fulton, Iowa. District President Amos Berve closed a three-weeks series of services at Maquoketa, using the German Lutheran church and having large and attentive audiences. I. A. Chamberlain, of Long Grove, assisted him the first week. Many favorable comments were heard and it is believed much good was done and the work strengthened for reunion next August. Many deaths of those not members of the church are resulting from influenza.

Colorado Springs, Colorado. J. Eberling is the pastor, and like a tender shepherd looks after his sheep, the priesthood working with him in spirit of unity. Brother Sade is still very ill and missed sadly. J. Curtis is convalescing after a serious illness.

Fort Collins, Colorado. The epidemic of influenza is not so severe as last year nor so many fatalities. Smallpox, measles, and accidents have rather demoralized things but church services are continued.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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LAMONI, IOWA, MARCH 3, 1920

NUMBER - 9

PRESIDENT SMITH'S VIEW ON DEMOCRACY IN CHURCH GOVERNMENT

A Call to Build Zion

Extracts from an address by President Frederick M. Smith at the Stone Church, Independence, Missouri, Sunday afternoon, January 4, 1920.

One of the great things that stands between us and progress to-day is a wrong conception of democracy, one which will permit a man, solely because he holds the priesthood and does not happen to think as the superior officers do, to indulge in any kind of an attack that he pleases on his superior officers, in the name of democracy. It is utterly wrong, and in the name of heaven, every honest-hearted, well-intentioned, and whole-souled Latter Day Saint ought to protest against it, because they ought to distinguish between the right of free speech and license of speech, or, in other words, they ought to distinguish between the right to oppose a thing before it has become a law and to protest against it after it has become law. A distinction should be recognized.

If Zion is to be redeemed, if Zion is to be established, it is going to demand a strongly centralized government. I say that advisedly. I would like to burn that into the heart of every Latter Day Saint. It is going to take a strongly organized, strongly centralized government.

I think I hear some of you say "Despotism!" Please distinguish between that and despotism—between an organization with a strongly centralized administrative head, and despotism. I will grant you that a strongly centralized government may become a despotism if the chief is allowed the right to make all the laws; but so long as the glorious rights of democracy are preserved and the people themselves say what are the laws to which they shall be compelled to yield obedience, there is absolutely no chance for that man to become a despot.

Here is a church organization—and I want to say to you that as I examine the government of this church from its various angles and with the benefit of the observation I have made of the experiences of other men, the organization of this church challenges my admiration, because it preserves the rights of the people. Not even the president of the church, functioning as your prophet, seer, and revelator, can present to you a thing for your acceptance that you do not have a right to examine; and you can reject it, even though there comes a "thus saith the Lord." You have the right to examine it and can reject it if you so desire. You may reject the word of God, himself, in doing it; but you have that right. Hence, it is utterly impossible for anyone to fasten upon you a law that you do not approve of. You determine what are the laws that he executes, even if he becomes absolute in his power as administrator of the law.

A word as to the so-called "recall." You will notice that a

number of the States are reading into their statutes the right to recall any of their officers for maladministration. We have that right in this State. It is a very valuable part of the statutes of any State. Has it ever occurred to you that this church has the recall privilege and has had it from the very first? And our system of recall is much more easily worked and much more effective than that used by any of the States, for in our church you do not have to get out a signed petition and get a certain number of signers in order to oust any general officer. All you have to do is to wait for General Conference and if one more than one half of the delegates on the floor say so, not one of your general church officers can hold over for another year. We are not allowed to appeal to a court or to ask a reason, but simply have to yield to the voice of the body. So there isn't very much danger of a despot living over a year, is there? You would not need to suffer very long until off would come his official head.

Now then, Zion is to be established (and this is what I would like to have you carry away as the theme of the afternoon) first by law and order, as God set it down, and it must have a strongly centralized and localized powerful government to administer its affairs, from the head down. It is a government that must work in righteousness, and at the same time it demands that in all righteousness it shall be supported by the people, and that cannot be done if it is being undermined by insidious gossip.

I wonder how long it will be until we have Zion. My concern has been intensified of late. Forces are at work which threaten our Government, and the men at Washington know this well. Discord and chaos are liable to break out over night and the institutions upon which we lean for our safeguard may crumble, and our protection be weakened.

I wish I could tell you some of the things I feel I know; and the great concern that has stirred me at times is, When that time of chaos comes will this people be prepared to furnish the place of safety God has intended that we should? If we are going to prepare that place, we must be up and doing. The time of need may be nearer than you think. Whether it be five years, or one, or whether it be fifty, it makes no difference to us in regard to our determination to do everything in our power to establish the things God has told us we should establish. We cannot do it, let me repeat, unless we as a people present a solid front to the enemies of humanity; and we are not presenting that front, that solid front, because some of the so-called liberties of free speech are being dis-

torted into license that ought not to be tolerated. In injuring individuals, they injure officials; in injuring officials, they injure the body in which the office is held.

We have one of the most admirable forms of government in existence. It is so admirable, so magnificent, so far-reaching, and so splendid in its organization that we do not appreciate it. . . .

I wonder what we are going to do about it all. Are we going to really work in earnest? Are we going to get together?

The Law and Stewardships

In the midst of many theories, it is well to return occasionally to consider what the law says, and what is necessarily and evidently inferred from its terms.

The objection to all industry being held by the church as a body, is first, that every experience of the past has shown that the actual control soon gravitates into a few hands.

In the New Testament church no man considered aught that he had his own. This worked well for the time, but by the Roman Catholic Church it was interpreted so as to en-

PROGRAM

Lectures to General Conference Appointees, Independence, Missouri, March 22 to April 3, 1920.

Date	9.30 to 11 A. M.	2.30 to 4 P. M.
March 22	Religion. Walter W. Smith.	The Godhead—Self-Existence. Walter W. Smith.
March 23	Godhead—Personality. Walter W. Smith.	The Godhead—Trinity. Walter W. Smith.
March 24	The Godhead—Attributes. Walter W. Smith.	Agency—Man; Self-Conscious. J. A. Koehler.
March 25	Agency—Conduct. J. A. Koehler.	Atonement—Christ's Work. J. F. Garver.
March 26	Atonement—Man's Work. J. F. Garver.	Principles of the Gospel—Doctrine. J. A. Gillen.
March 27	Principles of the Gospel— Ordinances and Sacraments. J. A. Gillen.	Authority—Origin. J. A. Gillen.
March 29	Authority—Purpose. J. A. Gillen.	The Church—Origin. F. M. Smith.
March 30	The Church—Organization. F. M. Smith.	The Church—Object. F. M. Smith.
March 31	Revelation—Necessity. F. M. Smith.	Revelation—Mode. F. M. Smith.
April 1	The Holy Spirit—Gifts. E. A. Smith.	The Holy Spirit—Fruits. E. A. Smith.
April 2	Zion—Necessity. B. R. McGuire.	Zion—Factors. B. R. McGuire.
April 3	Zion—Processes. B. R. McGuire.	Liberty and Government. S. A. Burgess.

I wish I could say in the utmost feeling of fraternity, "Let us get together and build Zion; let us begin now; let us start now; let us do something that every day will make us feel that we are working toward the establishment of Zion!" . . .

Perhaps I have spoken enough. I have spoken of what lies close to my heart; I have given it to you as my contribution as your leader. What are you going to do with it? Are you going to support and get behind the movement? We need not only to implore God every night as we go to our secret closets for prayer, but we need also to rise from our knees and say that the morning light that shall come following our night of rest shall find us active in carrying out the thing that shall contribute to the bringing about of the conditions that we prayed for. Let us help God establish Zion!

courage the turning over of land and industry to the church. The result was that in the Middle Ages the church controlled the larger part of the land and of the industry.

It was because of this in the time of Henry VIII, the monasteries were confiscated. It was because of this that in recent years the French and the Spanish Governments have forced a division between the church and state, and set aside the concordat, and have attempted to secure again for their people freedom of administration. It is because of this that we find the church prohibited the taking of large quantities of land in Missouri and elsewhere in the United States. Some of those who consider the value of a man owning his own stewardship have in consideration the law of the land, and the experience of past ages frequently repeated.

Some will reply, "Well, we will have a revolution and set aside or change the law," but that does not change the fact

that we would substitute for the experience of the past, an untried scheme.

That under the law of God we are all stewards is clear. That we should hold our property, be it more or less, in the interest of the common good is also clear. It is clear that much of the work of the church, including the presiding bishopric, must be done by legal trustees. This includes the various institutions and departments of church work.

It is clear as we look around the world that enterprise and management have much to do with the development of natural resources and in increasing the product of labor. Regardless of the question of a legal trusteeship men should receive an adequate recompense for their labors. This permits of self-denial, of sacrifice, of saving, and of the consecration and the paying of tithing. This makes for the development of individual character.

The law of the church clearly provides that a man may receive his inheritance and his stewardship for his own property:

"Every man shall be made accountable unto me, a steward over his own property."—Doctrine and Covenants 42: 9.

Again we read:

"All children have claim upon their parents for their maintenance until they are of age; and after that, they have claim upon the church; or, in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances."—Doctrine and Covenants 82: 2.

This evidently infers that some parents will have the means to provide their children with an inheritance. Other passages may be quoted but we refrain for the present.

It seems evident that the divine plan calls for individual endeavor and individual possession of property, and for a full and complete consecration and cooperation.

So a man considers that which he has, as held by him in moral trust for God. Such methods will be employed as will secure the largest possible return, and the surplus or excess will be turned into the common treasury of the church.

The Order of Enoch provides for a clear case of trusteeship. But the rules there given apparently are to those who administer that order, and not to the church membership at large. Still it is true that the law of consecration, tithing, and surplus applies to every man, woman, and child in the church, but not of constraint or compulsion. S. A. B.

Cooperation the Keynote of Our Success

When we think of Russia we think of chaos. When Russia turned to Bolshevism we rather universally expected final dissolution and ruin. Yet Russia persists—even to the point of flourishing. The supreme council, representing the allied powers of Europe, are willing to make peace with Russia through the medium of the cooperative societies, of itself a recognition by them of the power by which struggling Russia has been able to maintain her existence.

On the other hand, contrasted with the efforts of the Russian Bear to learn to walk as men, we turn to the city of Enoch and the success attained by them—based on the most wholesome kind of cooperation. We think of the golden era of Book of Mormon times when peace and unity and love brought great riches—all through Christian cooperation.

The possibilities of united effort, interwoven with the love of God toward our neighbors are almost beyond expression. As a mere business proposition the world has demonstrated and is demonstrating what can be done when groups of people cooperate instead of competing. What can we not do when along with the best principles of business organization developed by the thoughtful men of the world we shall combine the true ideals of service to the people of God?

It may be that we shall literally be driven to do the things we have so long contemplated in the forming of colonization and cooperative associations. The economic pressure brought to bear on us by the war, the rising prices, the curtailment of production, the extravagant habits of the people, are all having their effect on us, and as a means of self-preservation we may be compelled to unite our talents and our means to control production and distribution for ourselves. We are sorry it has not already been accomplished and in operation now when we need so many things as a church, but there is no need in wasting our time pining over the past. The failures in communism and socialistic enterprises in the world simply should be buoys to mark the location of ledges or rocks which might wreck our crafts.

We must come to a common recognition of what cooperation is meaning to the world. We should be so intelligently alert that we shall each of us be able to function in a cooperative state of operation, whether our part be as entrepreneurs or the simpler responsibility of caring for the home that shall be necessary to shelter our bodies and provide the necessities of life.

No one can afford to say it does not concern him, for every one of us will be affected, whether we will or not. True, some may have the greater responsibility of caring for the larger industries of production and manufacture or the general spiritual interests of the church, but no democracy like ours can exist and flourish without an intelligent constituency who understand the principles underlying their procedure. A mere blind following of methods prescribed by others may be as good as an example but poor in individual results. We must always be susceptible to development.

We concede the fact that underlying all our social problems is the dominant one of purity of heart and holiness of purpose. There is no doubting the fact that without an overwhelming desire to develop our brothers and sisters to the utmost, we shall continue to develop selfishness and greed and envy.

But we all know how difficult it is to arrive at our ideal state in our dealings with each other so long as we are operating under our present competitive system. We maintain that until we organize ourselves into associations and orders and groups in order to eliminate the evils of our present methods in dealing with each other, we shall not be able fully to develop ourselves according to the demands that will be made upon us. With this is associated the necessity of agreeing on a working basis for our dealings with each other and the holding and development of properties.

A great deal is being said about cooperation and stewardships, but it is not all mere talk. The idea is taking the world by storm. We quote from the New International Year Book for 1918; note the astonishing progress it is making:

"One of the most interesting sociological consequences of the war has been the great impetus given by it to the cooperative movement. This was no doubt due in large part to the high prices and the necessity of greater economy in household budgets; but it was due in part also to the intensification of community feeling which such a great common effort as war induces. From every principal country at war came reports of the increased resort to cooperative forms of economic effort."

In Austria the number of societies increased in 1917, in spite of great activities in municipal food distribution, from 476 to 482 during the year. On June 1, 1917, the French Wholesale Society had 482 members and the total business for 1918 was reported as \$8,400,000. In Switzerland the membership in local societies increased during 1917 from 310,000 to 325,000 and had combined sales of \$38,000,000, an increase of 20 per cent. A cooperative life insurance society was also added.

"In Canada," we are informed, "the movement has spread rapidly among farmers, miners, and industrial workers. Thus the United Farmers Cooperative Society of Ontario adopted the policy of buying up all the cheese factories in the province, thus putting the business on a unified cooperative basis. The movement in Nova Scotia increased fifty per cent in volume of business in 1917.

And in Russia we find a wonderful example of cooperation. Again we quote from the 1918 Year Book:

"Nowhere in the world have cooperative societies developed so rapidly in recent years or played so great a political and economical role as in Russia. The *International Review of Agricultural Economics* stated that the retail societies had increased from 10,000 with 10,000,000 members on January 1, 1914, to 18,000 with 15,000,000 members three years later. Since then the growth has been even more rapid; late in 1918 the *Russian Cooperator* claimed 47,000 societies, with more than 30,000,000 members. In the latter figure, however, were included only 22,000 retail societies, the remainder being devoted to the greatest variety of human interests, though largely agricultural. Thus at Liskovo the society ran a store, a school for weavers, an oil factory, a loan and savings bank, a bath house, and a laundry. There are cooperative societies for building, burial, toy making, fire insurance, life insurance, education, telephones, electric lightning, moving pictures, creameries, libraries, animal breeding, fish propagation, plant improvement, and purchasing, selling, and credit societies for numerous agricultural purposes. All of the multifarious societies are coordinated on the financial side by the Moscow Narodny Bank, one of the largest in Russia. The turnover of the distributive or retail groups in 1916 was estimated at \$750,000,000. A very striking feature of the recent development has been the great number and variety of producing societies formed. Thus in one year there were begun cooperative groups for the manufacture of chemicals, soap, candy, tobacco, leather, preserved fish, matches, paper, mineral waters, and sunflower oil."

The Russians are a simple-hearted, trustful folk, hospitable, and easy going. They have faith in each other, and a unifying religious influence easily fuses them into relative groups whose interests naturally pool.

Yet in other countries where commercialism has been developed to a more intensive state and where racial traits are not so simple, they succeed. Note Switzerland, a medley of races, whose cooperative societies in 1917 did a total of \$17,900,000 worth of business.

So though we are a composite church, a fusion of many races and religions, we have every incentive to enter wholeheartedly into our cooperative plan. We should be ready in sufficient number to effect colonization schemes in accordance with section 128 of the Doctrine and Covenants. "The bishop and his counselors, together with the other bishops of the church . . . are authorized to devise methods of procedure," but God demands that we be ready to proceed.

E. D. MOORE.

Patriotism and Loyalty

Faguet, in *The Dread of Responsibility*, infers that many men of his nation have avoided marriage because of the dread of responsibility. In other words, the reasons are selfish, and in the end would rather be destructive to society itself.

Again, it has been pointed out that to many, family life is very selfish. This is true in some instances, as with the man who prayed for "me and my wife, my son John and his wife; us four and no more." Yet that is no real reason for the destruction of the family.

In the majority of cases, the human affection engendered therein means the highest idealism in the life of the man; his self-denial for his loved ones, and the sacrifice of the wife and mother for her husband and her children.

So with patriotism, or love for country. Some men have appealed to it in order to forward their selfish ends. To others it has meant and still means self interest. It means a disposition to take any means, fair or foul, to forward a national interest, with a disregard, if not a contempt of other nations.

Then some, blinded by this fact, think that honor and patriotism have no real meaning, and lose sight of the high ideals implied in those terms.

The Christian Science Monitor, in an editorial on February 7, rather clearly states the special case as follows:

"Thus the social and political seesaw is weighted at one end with 'divine right,' and, at the other, with the Bolshevik; and thus, whilst the poets analyze patriotism as righteousness, the psychologists dismiss it as a 'reflex egoism.' The whole question of course depends upon what you mean by patriotism, and this involves the entire subject of country. In probing this the poet is apt to lose himself in an emotion, just as the psychologist is to mire himself in the clay of human reason: the one can see nothing but a Curtius, the other only a Tartuffe. It is in just such contradictions that human hopes suffer continuous shipwreck, and this is just because men will insist on steering by a material rather than a spiritual compass. Even Shakespeare, who wrote those lines of wonderful insight and beauty.

"All places that the eye of heaven visits
Are to a wise man ports and happy havens,"

turned the next moment to the composition of the splendid gasconade of Henry V, at Agincourt and Harfleur.

"It is in this very tendency of Shakespeare that the psychologist finds his text, and the moralist his thunderbolt. Patriotism, declares Herbert Spencer, is 'extended selfishness,' and so it is if patriotism is permitted to narrow the affections. The founder of the Christian religion put this perfectly when he demanded, 'Who is my mother? and who are my brethren?' And then, answering himself, after his manner, replied, 'Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.' It is easy enough to understand, then, how it is that patriotism, from the time of the Greeks, has been at once the summum bonum and the 'whipping boy' of society. It has not been for want of definition, but by reason of the perpetuation of the tribe instinct, itself only the 'extended selfishness' of the family. . . .

"The lesson is one specially to be taken by heart, by all nations, in an era of class-consciousness. Reformations have never yet been consummated by substituting King Stork for King Log. The scorpions of Rehoboam were no more efficacious to redeem Judah than the whips of Solomon. The one and the only way, and so the way from which Judah and Israel equally revolted, was the way of Isaiah, 'Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.' Patriotism, in plain English, must begin at home, in the individual consciousness. It is quite impossible; for instance, to be a profiteer and to be a patriot, no matter how loudly you may cheer the flag or sing the national anthem; just as impossible as it is to achieve the same end, while shirking your job or putting sand in the sugar. Clean hands and a clean heart are as essential to patriotism as they are to spiritual salvation, for the simple reason that, metaphysically understood, the one is impossible without the other."

The simple facts are, that nearly every ideal has been abused by misapplication at some time or other. The man of family lives more completely than does the man who lives for himself alone. The man who is a good citizen is a better husband and father. The woman who is a good citizen is a better wife and mother.

It is true that some men and some women neglect the family
(Continued on page 213.)

ORIGINAL ARTICLES

Where Our Responsibility^s Lies

BY PETER ANDERSON

"I recognize the fact that I am responsible to Jesus Christ more than to anybody else because I acknowledge him as the Master Builder of the church."

(A sermon delivered at the Stone Church, Independence, Missouri, January 11, 1920.)

To start with, I wish to read only a part of a verse, found in the sixteenth chapter of Matthew, the nineteenth verse: "And upon this rock I will build my church, and the gates of hell shall not prevail against it." As I said, this is only a part of the verse. I may not use the text, yet I may refer to it if I am permitted to say what I would like to, and I can assure you that I only have the development and the edification and the upbuilding of the Saints at heart.

Most of you are aware that this is the language of Christ. He started the conversation with his disciples, and the subject of that conversation was the son of man, Christ himself. He concludes about as I have read.

There are some things about the work of Christ that are difficult to comprehend. We should not wonder at it. We may have been connected with this church for a number of years, but we are still learning and must continue to learn. Some things that we have learned have to be unlearned; but that is no disgrace, nor should it discourage us—we should continue to learn and where it is necessary we should unlearn so that we might learn as we ought to.

Various Interpretations of "Rock"

Now, I am aware that even among our brethren the meaning of the part of this verse that I have read has been variously interpreted. Some have reached one conclusion and some have reached another, and while it may appear as though they are at variance they might agree quite well if they only look at it right. Some will tell you (and I believe it comes down to us as a tradition of the elders) that revelation was the rock upon which Christ was to build his church, present revelation, continued revelation, etc. And those traditions are not so bad if we correctly understand them; but we may sometimes interpret a tradition in the wrong way, the same as with scripture, and as it comes down to us from generation to generation it may have a different meaning entirely from what was intended in the start.

I agree to that interpretation. I agree to some other interpretations, too, because I see but little difference after all; and I believe that revelation is the rock upon which Christ would build his church if you make it broad enough, but if you confine it to the statement, "Jesus said unto Peter, Thou art Peter, and upon this rock I will build my church," etc., and say that in order to build upon the rock we must have a similar revelation, I do not think that is making it broad enough; but if you will take the interpretation of the Apostle Paul in that wonderful statement in his writings to Timothy where he says, "Great is the mystery of godliness: God was manifest in the flesh. . . ." I agree with you perfectly that revelation is the foundation upon which Christ would build his church, because that revelation in Jesus Christ includes all that Christ did and all that he said, and it is broad as eternity itself. If you take it that way, I agree with you: if you narrow it down to anything else, I don't.

Others have said that Christ was the rock, and I believe that some of our elders even have had disputes and discus-

sions with some and claimed that that was not true. Now, it is true, and I do not see why we should object to it. Don't we believe in Jesus Christ in the fullest sense? Don't we believe in all he stood for and stands for to-day? Why, we certainly do. Don't we stand for him as a bodily manifestation of God, the Almighty? Of course we do. All those things are included in Jesus Christ as a bodily manifestation of God, hence when the statement is made that Jesus Christ is that rock why should we object to it? There is no reason for it. It is merely a misunderstanding. But when you compare the two statements you will find that they agree exactly, and where one text differs from the other it is simply by reason of narrowing the thing down. They agree exactly if you take it right.

Others have said—and I believe them, too—that the gospel is the rock upon which Christ would build his church. I say I agree to that because it stands for everything that is essential to salvation; hence, the Apostle Paul says, "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation." Can you ask for anything more? Can you get anything more than that, the power of God unto salvation? The manifestation of Jesus Christ, the wisdom and the power of God manifested in the gospel of Jesus Christ, isn't that broad enough?

Now, I say there are at least three different terms or interpretations, if you please, that people may dispute about, yet they all mean the same; there is no difference. "Upon this rock I will build my church, and the gates of hell shall not prevail against it." You can readily see that after a man has been placed upon that rock and he remains upon that rock there is no power on earth or in hell that can prevail against him. This might be about all I care to say about that. I looked over this question from different angles and comparing one statement with another, found in the three standard books of the church, I find that they all focus in the same thing, and whether you term that thing Jesus Christ, or revelation or the gospel you reach the same point; hence, there is no room for contention, there is no room for argument at all if you just broaden it a little and accept everything as focusing in Jesus Christ.

Plenty of Room for Everybody

But there is something connected with this thought of building that I might add is of far more importance, that is than to discuss as to what is meant by this Rock, and that is the actual working out in our lives as individuals and as a church the great problem before us to-day, and in that working out I believe that every member of the body should have an intelligent part. I believe there is plenty of room for everybody. There is plenty of room to work, there is a sphere of action for everyone, and that should be occupied with the privilege of initiative upon the part of everyone. What is true of the individual is also true of every quorum, is true of every department in the church: they should be permitted to carry out their own work in accordance with the law that has been given for the government, the instruction, and the upbuilding of the church.

I believe a careful study of the Doctrine and Covenants will clearly prove this thought to you. There is no such thing permitted in this process of building up the church as one man lording it over another; there is no such thing as coercion; there is no such thing as subordination, because that is destructive of agency, and anything and everything that is destructive of agency is not of God. We read in the Inspired Version of the Scriptures that the Devil in the beginning sought to destroy the agency of man; and how did he do it? He sought to lead, to persuade men to do as he wanted, contrary to that which God had said. He wanted to do the think-

ing; he wanted to do the directing; and he wanted man to yield to him and to act in accordance with his thinking and directing.

Now Christ did not work in that way. Here is where we should make the comparison, not between man and man, but the comparison between the adversary of man and the Savior of man, the manner, the procedure in which they work; and this is quite in accord with the text, "Upon this rock will I build my church." That does not mean merely that I will get members into the church, but after they become members of the church I will build them up in order that they may become lively stones in my house, the temple of God.

No Coercion by Christ

There are certain principles upon which this is to be done, and Christ could not do violence to those principles, because in so doing he would violate the mind of his Father. Can you find anywhere in what is recorded about Christ and his ministry among men that he ever used coercion in trying to build his people up in the most holy faith? Can you find anywhere where he says, "You must"? Did he enforce obedience?

There is one incident in the life of Christ as recorded in the New Testament Scriptures that always appealed to me. I believe it has appealed to me more and stronger than any other text along this line. On a certain occasion a number of people who believed in Christ were gathered together, and with him were his principal disciples and representatives and when he sought to teach those people a certain thing that they probably never heard before and it seemed to them unreasonable they turned away from him. I presume the Savior looked upon them with sadness, but he didn't call them back and say, "You must." He simply turned to his disciples and said, "Will you also go away?" No coercion, no forcing at all, but I presume he said that with a good deal of sadness of tone. Finally one spoke and said, "Where shall we go? Thou hast the words of eternal life!"

That is the point exactly. It must be written deep down in our hearts and in our minds that He has the words of eternal life, and those words of eternal life can help us, can save us, can direct us and bring us eternal life. And unless that dawns upon us and sinks down deep into our souls we are not what we ought to be. It must reach our consciousness; we must sense the meaning—we must appreciate the meaning, and that means we must use our own agency, which involves choice. No coercion, no forcing. And let me tell you, Saints, that is the principle upon which Christ would bring his church.

"I will build my church." I am glad to say to-day that Jesus Christ is still the Master Builder of his church, and nothing that is contrary to the principles that he announced can tend toward the building of his church; hence, I started in the beginning, that while we may be learning right along, some things we may have to unlearn, like a train that gets on the wrong track—they have to back up until they come to the main line switch where they switched off and then go on the main line again.

"This Is My Church"

I might want to read a little from the Doctrine and Covenants, and if possible I want to lay a little stress on some things that I believe have a bearing on this principle of building the church, but first I want to say this, that this church belongs to no man in particular, it belongs to everybody. You may think me selfish, but I don't care if you do, when I tell you that I consider this my church, that it belongs to me as much as it does to any other man living. Now, you deny it if you please. I don't care; you won't hurt

my feelings any. I say this church belongs to me as much as it does to any man living, and I recognize the fact that I am responsible to Jesus Christ more than to anybody else because I acknowledge him as the Master Builder of the church. But I am not going to find fault with you if you make the same assertion. I wish you would. "This is my church as much as it is anybody else's." And I want you to feel it deep down in your hearts. My reason for this is that I want everyone of the membership and of the priesthood to realize and sense this fact, that there is in connection with this a responsibility that we want to carry and we want to carry it with honor and integrity before God and man.

I do not know that we fully sense the importance of the work in which we are engaged. I sometimes think that we do not. If we don't, Saints, let's try to. There is a dignity about it that I do not think that we realize or manifest as we ought to, and if you read carefully a number of statements in the Doctrine and Covenants I believe you will be aroused to a realization of it.

I want to read a little from the preface to the Book of Doctrine and Covenants. In section 1, paragraph 4, reference is made to certain things coming upon the world. Those calamities have only just started. There will be no lasting peace in the world. "Safe for democracy!" You don't need to believe it; it is not going to be. "Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, junior, and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world." Then part of our work is to warn the people of those things that are coming, not to go out and tell them that these things are all passed away and that we should believe President Wilson and others when they say that the world is safe for democracy. With all due regard for the motives and the efforts of these men, I may say that I differ from them. I don't believe it, because the Lord has said differently, and distinctly, "And all this that it might be fulfilled, which was written by the prophets." Then this work came forth in fulfillment of prophecy, and there is no other work that has come forth in fulfillment of prophecy. The wonderful predictions that have been recorded in the Scripture must have their fulfillment in the work of the later days as established by God, hence you can readily see when I say I wish you could understand and sense the dignity and the importance attaching to this work as being a fulfillment of that which the prophets of old have seen, I believe we should walk more circumspectly and wisely than we do.

Weak Things to Break Down the Mighty

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellowman, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world." Can you sense in this connection (I hope so) the statement I made that everyone of us should not only try to understand the importance of the work but that we should recognize the work as ours and that we are entitled to something that must come directly from the Master Builder of the church that will enable us to be lively stones of that temple, each one speaking in the name of God, or the Lord, Jesus Christ. It is our right; it is our privilege as citizens of the kingdom of God by reason of the inspiration that is in the church and must extend, like the life blood that is in the body, to every part and to every member. We are entitled to it; we should seek for it; we should pray for it; we should live for it. There must come to every mind and heart a degree of light, and in proportion

to that degree of light we are responsible to God and to the body and I would to God we could sense more fully the responsibility that God has placed upon us in this way. I want to say in this connection, that so far as I am concerned I am not anxious to force my opinions upon anybody—I never was, because I believe it to be wrong. I am not prepared to say that unless you accept my opinions I am going to quit, because that would be cowardly, and I am not a coward.

Now, then, I believe we can apply this all right that every member of the body of Christ, coming under the direction of Jesus Christ through the Spirit as the Master Builder of the church, we must sense the responsibility resting upon us in this wonderful work and act accordingly.

The Development of Faith

Before I go any further, let me call your attention to a statement made by the Apostle Paul. You know, Paul and I agree so far. He is recognized as pretty good authority and I would be in pretty good company by being in company with him. I want to read a statement found in the fourth chapter of Ephesians which is one of my favorite texts. You know we all have hobbies and we cannot get away from them. The sixteenth verse: "From whom the whole body," speaking of the church now, "fitly joined together and compacted by that which every joint supplieth," and I don't care whether you refer this to the different departments or quorums of the church or every individual member of the body, would apply just the same, "according to the effectual working in the measure of every part," and what does it do? "maketh increase of the body unto the edifying of itself in love." And the Doctrine and Covenants says "that faith also might increase in the earth."

Under the existing systems, when the church was organized, faith, such as was once delivered to the saints, was an impossibility, because they did not recognize or believe or sense certain fundamentals necessary to the development of faith. The main reason for the introduction of this work was that faith might increase in the earth. Now, that means, as the scripture says, the "faith once delivered to the Saints." "That mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers."

God Selects His Own Ministry

I do not know what you are going to make of this. I know what I make of it. I make this of it and I do not care whether or not you agree with me, that God always did claim the right to select his own ministry, and he always claimed the right to call and qualify his ministry, and he always claimed the right to use them in accordance with his own will and purpose, and the idea of our making ministers for him is rather a mistake. God may surprise us in the future, as he has done in the past, but he will always act like himself. There are certain indications in the revelations of the Doctrine and Covenants that certain ones are called; yes, the sons of certain ones are called. But to be called and to be chosen is two different things. Many are called but few are chosen. There may be many called and there may be few chosen. You will notice as a rule that God chooses those who are trying to make something out of themselves, to use their talents and acquire more talents for the service and the use of the Master. That is usually where the calling comes—where the election comes, too.

I don't believe that we can make ministers for God. I sometimes think, and you cannot keep me from thinking—I wake up most every night and for hours I lay thinking about the present condition of the church and the world.

David and Goliath

I read to-day a story in the Old Testament Scriptures that I think is quite fitting when applied in the right way. It is about that shepherd boy, David. You remember the Israelites had war with the Philistines and among them there was a big fellow, a giant. He was a twelve-footer, or more than that, and he was strong, of course, accordingly. He was armed as a warrior and he had all the weapons that were common to warriors in those days. He came out in front of his camp every morning and challenged the Israelites to come out to battle, and all the Israelites were afraid of him. Finally, this little fellow David came along and he was surprised that the Israelites were afraid, and he offered to go out and fight the giant. They took him to Saul, who said to him, "Why, you can't fight him!" He thought David couldn't fight such a giant as he was such a little fellow and the giant was so big and so well armed. But David said to him that he had had a little tussle with some animal out in the field and that he whipped a lion and a bear. Saul asked him how he did it and he replied, "God was with me." When Saul heard that he said, "All right, we will let you fight the giant." They then brought forth all the weapons and things that are necessary for a successful warrior to wear and they fixed him up in good shape, but he couldn't wear them, they absolutely didn't fit. So they took the paraphernalia all off him and he went out to the brook and gathered some little stones, his natural weapons, and went out to fight with the giant. You all know the result.

Wrong Method in Preparing the Davids

I sometimes feel that is just the way we are trying to fit out our missionaries: we must fit them out with all the paraphernalia of a minister according to the world, so as to appear respectable, so as to meet them on their own ground, so as to meet them with their own arguments. That is not the Lord's way, and if it was, why did he establish this work? Because people were doing the wrong thing and were going the wrong way, he wanted them to turn around. That is why he established this church. How did he do it? He called his ministers, and instead of choosing a university-bred professor or something like that to lead his people, what did he do? He chose little David. Isn't that strange? It is just the way God used to do. He chose a young man about fifteen years of age; and he didn't tell him, "Now, you go to college or a university and study psychology, and homiletics, and all of those things, and after so many years come along and I will use you." He put him in a school, and I wish many of us could go to the same school. He told him, "At the end of each year you go to a certain place and there a messenger will meet you and he will open your understanding to certain passages of scripture that will have a bearing on the work that I want you to do."

So much has been said and written about education the last couple of years! But to me it is very much like beating the air. So far as education is concerned, this church always believed in education, and to say that we must get away from the idea that God cannot use an educated man, is bagging the question, but foremost in our lives must operate the education that come from on high, from Jesus Christ, the Master Builder, through the influence of the spirit of revelation, that we may understand the work that he wants us to do among men. These other things sometimes are in the way, and I would to God that every man that is called to the ministry of this church would look inside of himself and discover the natural ability that he possesses, and say, "O God, take me just as I am and help me to develop the natural ability that is in me, and use me as you want to use me in thy service. I may not be according to some other peoples

ideas of a minister, but I will serve thee according to my ability."

Eloquence Not Essentially Effectiveness

What was it that made certain ministers of this church such a wonderful success in bringing people into the gospel years and years ago when they could hardly read their texts? They were worse off than I was. It was trying to do this, trying to feel their littleness, trying to realize their responsibility as representatives of Jesus Christ, as preachers of the truth, and they felt their dependence to that extent that they sought diligently and they obtained the spiritual aid without which no man can preach the gospel of Christ.

We have a man in the church to-day, a seventy and a successful missionary, who is worse in language than I am: he is very faulty in pronunciation. I once heard a man say that that very defect was that man's best asset. "God works in mysterious ways his wonder to perform." That man brings more people into his church than our eloquent preachers. I am simply calling attention to the fact that God had his own weapons, and if he selects such individuals to reach a certain class, why should we discourage it?

Everyone has his place in the church. There is plenty of room for work and plenty of room for expansion for everyone if they will just work in accordance with the mind and will of God. Let Christ be the Master Builder of his church, not only the one who founded it, but let him continue as the Master Builder, and let us not try by our own human ingenuity to dethrone Jesus Christ, the Master Builder of his church, in dispensing with the light and power of the Holy Ghost, because without them we are no more than any other church. Our work, and our distinctive work in the world, is not to compete with other people along the line of the sciences and all those things. Our distinctive work is to reveal the saving truth of Jesus the Christ and reveal his character in our lives, preach the truth as it is in Christ and lift up the warning voice of the gospel to a dying world, that those who will may be saved, and in this we must have the power of the Spirit, for preaching without the power of the Spirit, though it may be done eloquently, is not preaching the gospel. I wish you could get away from the idea that because a person makes a nice speech and tells the truth he is necessarily preaching the gospel. He is not. (Read Doctrine and Covenants 50: 5.)

Change Needed in Delegate System

"Upon this rock I will build my church." There are many things that I would like to say, but I see the time is passing very rapidly. I would not like to say anything that might be reflective on any individual. I am not dealing with individuals; I am dealing with the work of Christ as I see it. I want you distinctly to understand that I have been trying to study that work ever since I came into the church, and this year it will be forty years ago. I was young and desirous of knowing the truth, and I do not believe that God misled me or suffered me to be misled; hence my convictions as to what this work is, its principles, the spirit of it, have reached the very bottom of my heart, and anything that is contrary to those convictions would be very hard to accept.

Now, there are a number of things in the law of God to the church that we do not make use of to-day. We say sometimes after the General Conferences that the people had an opportunity to express themselves, to speak their minds and throw all possible light upon every subject that came up. I have never made a speech in General Conference yet. I have yet to make my maiden speech on the conference floor. It may come this spring. I don't know. But I have been very observing and I have watched movements whenever I have

been present and I have noticed this, that sometimes members who do not understand the depth and the importance of the questions coming before the conference are appointed delegates just because they are going to conference and they want a seat on the floor. They have no business there. They are simply taking up room that ought to be occupied by somebody else who knows something. I have noticed, many times, that men who are apt at airing themselves will use hours and hours of the conference time, which is always very valuable, and when they have tired out the people, some one hurries to get up and move the "previous question." The previous question carries, and we are told that everybody had the privilege of saying what he wanted to! I have observed that in conferences. Perhaps the best arguments, the soundest reason, were never heard.

Besides, our delegate system is wrong. Let me tell you, in some way in every important move that is made by the church the consensus of opinion of the Saints and the ministry should be had. What are our quorums for? No man has any right, if he has any regard for his fellow servants who are as intensely and deeply interested in the work of Christ as he is, to throw matters before an audience, half of which may not understand or sense the meaning of them, instead of placing those matters before the quorums where the law places them. What is this quorum organization for? I will tell you.

Something took place in the church about 1836. It is called a general assembly. The revelations were adopted as the word of God to govern the church. That, of course, was important, but let me tell you there is a problem before this church to-day of equal importance and that is, How may we proceed to carry out the building up of Zion? How may we carry out the laws even relating to stake organizations, which are not being carried out? Hence, we might, so far as that is concerned, as well have remained as districts. The laws pertaining to stake organizations are not being carried out. In this instance, away back there, the matter was placed before the different quorums of the church. That was building in accordance with the mind of Christ, because the law specifies that this, that, and the others quorums are equal in their decisions in matters pertaining to the church. Read section 104 carefully. After these quorums had had this matter under consideration, the Presidency, the Twelve, the seventies, the high priests, the bishops, the elders, priests, teachers, and deacons, considering and discussing this matter, they brought in a decision which was unanimous and which was confirmed by the conference and accepted as the rule to govern, as the law of the church.

Now, if we do anything worth while along the other line, it should come about in the same way.

Settling Things Right

I don't know, but some seem to think that our next conference is going to be a sort of a stormy time. Let me tell you, we can afford to be calm, we can afford to study and read and think and pray, which we ought to do, and behave ourselves as Latter Day Saints should do. We can afford to await developments, and we can afford to adopt the saying that I believe is universally accepted in this democratic country of ours, that "nothing is settled until it is settled right," and though it may be settled wrong and may go on wrong for a while, it will finally be settled right.

Now, so far as our last General Conference was concerned, there was nothing of importance settled. Absolutely nothing! After the noise that we made up there at Lamoni—well, it may have to be all gone over again. It ought to be all gone over again, and then it will be settled right and this church can move on. We must reach the harmony of thought, of feeling, of desire, of action contemplated in the celestial law, not

the mind of some individual or some individuals. That is not the basis of union for this church. The basis of union for this church is the celestial law, and that is the only lasting union or the only union worth while. Anything other than that is simply temporary; it is not permanent; it is not lasting. We should recognize Christ as the Master Builder of this church, the directing influence, that through the influence of his Spirit we all may come to that unity, then we can go ahead. Wouldn't that be nice?

The quorums should assemble; the quorums should discuss; the quorums should decide; and then you will have no trouble in getting the right kind of a vote from the people, because they know that the combined wisdom of the different quorums that Christ has chosen and selected and indorsed by his Spirit must be right.

Redemption of Zion as a Problem in Education

BY FLOYD M. McDOWELL

"We shall never be completely endowed with the Spirit of God unless we make every effort to inform ourselves to the utmost in our chosen fields."

Meaning of Terms Used

It is a recognized fact that most controversies arise out of a disagreement as to the meaning of the terms involved, and that when the definitions are given the controversy ends. Of no problem is this more true than the problem of "education" as discussed from the viewpoint of our church. To the writer nothing could be more helpful at present than to get our church people to see more clearly just what the term "education" means in its true sense.

In this article, the "Redemption of Zion as a problem in education," we mean by the term the "Redemption of Zion," the complete working out of the Zionistic plan as provided in the law of God to this church. This would include all the work necessary to bring about the realization of this goal and would include the missionary as well as local effort.

By the term "education" as used in this article we mean that process of change, growth, or development which must take place in order than we both individually and collectively will not only be willing to work for the attaining of the above goal, but also will be willing to live together in Zion in peace and harmony after it is once established. In this sense education includes whatever methods within school or out, in the pulpit or press, in Sunday school, or Religio, in study or recreation, that will bring about this necessary change. The problem of education, then, is one of controlling these agencies in such a way as will most completely and speedily bring about such a change.

The reader must certainly admit that the church is not ready as yet to work as a unit for the redemption of Zion. He must certainly admit that individually we are not prepared for the task we must accomplish, and that neither are we ready to live together in peace and harmony under Zionistic conditions. In other words a change must be brought about, and this task, that of bringing about this change, is fundamentally a problem of education in the broad sense which we have defined above.

It is the thesis of this paper that without this education we shall never redeem Zion, or in other words, the redemption of Zion absolutely requires in us a change which can only be brought about by education in the true sense of the term.

How Is Zion to be Redeemed?

As a point of departure for this discussion we may well

ask, "How is Zion to be redeemed?" To this there are three possible answers:

1. God is to do it all.
2. We are to do it all.
3. We are to do all we can, and then ask God's help for the rest.

When put in this form the first two contentions certainly seem absurd. There is absolutely no proof to be found anywhere that God is going to bring down Zion "ready made" for us like a piece of clothing from a mail order house. Notwithstanding this fact, the writer frequently hears the statement "Oh! we shall never redeem Zion until Christ comes to do it for us." Most of our people would admit at once that they did not expect God to do it all, yet in actual practice it seems as though we are continuing to hope that somehow, some way, the work which we have been called to do will be done for us, and all we will have to do will be to move in and occupy. This point of view must be changed and that speedily if the goal of our dreams, the redemption of Zion, is ever to be realized.

The second plan, that of man doing it all, is equally absurd. We do not believe that man alone without the divine help can work out these conditions. Through the countless ages of the past man has attempted many times in his own strength to bring about the much talked of and dreamed of Utopian conditions, but all to no avail.

The writer believes that religion and the guidance of the Divine Being expressed through his Holy Spirit is absolutely essential to a solution of our social ills.

The third of the above methods must then be accepted as correct. *Man must do all within his power to work toward the desired goal and in doing such seek divine guidance and help.*

As a people we have been very severe in our condemnation of the sectarian world for their view that Jesus did it all. We have constantly pointed out that man must work out his own soul's salvation through compliance with the teachings of Christ. Yet it appears that when we as church people are face to face with the solution of the problem for which this church was established, that we are willing to say: "Let Jesus do it for us," and each day neglect the personal preparation and effort which we must make before we are deserving of asking God for help.

It is absolutely impossible for the writer to conceive how some of our church people, through the pulpit and press, continually attempt to discourage those who are making the effort to train their talents and to make of themselves "Workmen that need not be ashamed." How long, Oh! how long, are we going to continue to ask God to furnish for us what we can furnish and should furnish for ourselves? How can some of our leading men in the face of the instructions in the church books, that we should study all good books, that we should study languages and nations, that we should study the law of God and of man, that we should study things above the earth and under the earth, continue to use their efforts in the opposite direction? Such can only be explained by a complete misconception of either the meaning of the redemption of Zion, or the meaning of education, or both. The writer is convinced that throughout the church there has been and still is on the part of many of our people a gross misunderstanding of both of these problems.

In the remaining paragraphs of this article let us endeavor to see just how closely the work of the redemption of Zion is allied to the problem of education.

The Problem of the Ages

In the first place the problem that we must solve in the redemption of Zion is identical with the historical problem of

education. As stated by a modern writer this problem is "How can relationships between individuals, classes, or even nations, and races become settled and harmonious?" Two seemingly opposed elements in this problem are the individual and society. The difficulty is that of finding a proper adjustment between the interests of one and the interests of the other. This has been the question which runs through the whole history of education.

The Greek philosophers three hundred years before Christ defined their task as that of "providing for individuality, but at the same time requiring some moral bonds relating the individuals to his fellows." In a similar way the message of Christ may be defined as an effort to bring about a harmony between man and his fellows.

In modern times the failure to apply Christianity has meant failure in bringing about the solution of this problem. The writer firmly believes that it is the mission of the church to show by redeeming Zion that this age-long struggle between the individual and society can be ended. He believes, in fact, that Zion is the answer to this age-long struggle, that it will be that ideal society towards which mankind has looked, and for which he has dreamed. Shall we ever reach this goal, you ask? This brings us to our next point.

We Must Be Changed

Practically all modern writers are agreed as to the type of social order that we want. They all agree that war, crime, disease, poverty, must be eliminated. Without much difficulty they construct on paper this beautiful picture of an ideal society, but they fail to show us *how* it can be accomplished. They fail at exactly the same point as does socialism, anarchism, bolshevism, and the various other "ism's" of to-day, namely in that they fail to provide for a change of the individual who hopes to live in this ideal society.

Without this change the writer believes it will be absolutely impossible for the world to reach this beautiful Utopian condition.

In that agency that would hope to succeed in the solution of this problem there must be that happy combination between a means of personal purification and a means of social and industrial organization. This combination we believe we have in the church.

The object of the first principles of the gospel is personal purification. The object of industrial Zion is social organization. Both are absolutely necessary to the solution to the problem of the ages. Both are absolutely necessary to the redemption of Zion. The point we wish to make here is that there must be put into operation along with, and as a part of the gospel plan, all of those agencies which have as a goal the perfecting of the individual, preparing him in every way for the final acceptance in actual practice of the "fatherhood of God" and the "brotherhood of man."

Some one has said that instead of talking about making the world "safe for democracy" we had better talk about making mankind fit to live in a democracy. When we read of the thousands of strikes and of the constant riots and social unrest we are led to wonder after all whether Americans are fit to live in a democracy. If this is true of democracy, will it not be even more true of the ideal Zion which we hope to establish?

The fact is that we are not ready as individuals to live in Zion, if by any miracle it could be established to-day. We must be changed. We must be purified. We must be educated to higher ideals. All of the forces for good in the world must be utilized to bring us to a complete knowledge of the truth, for only such a knowledge of truth will make us free.

Trained Workers Required

The writer believes that the work necessary for the redemption of Zion cannot possibly be accomplished until we get an army of trained workers. If the reader will but think a moment of the fact that Zion must be independent of the rest of the world, and that she must produce, transport, and distribute that which she needs to consume. In this she must compete with the conditions as they exist. How can all this be successfully accomplished without vast armies of trained farmers, manufacturers, merchants, and business men of all classes is impossible to see.

But this is not all, the work of carrying the gospel message into foreign countries involves far more than preaching the written word. Any even partially informed person knows that the social conditions in these countries are many times, very bad indeed. Often before actual preaching can be accomplished disease must be treated, cleanliness and sanitation secured. The Protestant churches of to-day are training hundreds of teachers, doctors, and nurses for this work. They are sending these people out with statistics in regard to the conditions in the country in which they expect to visit. It is impossible to see how the mere handful of foreign missionaries that we have to send as a church can even begin to compete with these other churches in Christianizing the world.

It is absolutely beyond the ability of the writer to conceive why some of our church people will continue to insist that we should send into these foreign fields men and women who have not even learned the language of the country in which they expect to labor. It is impossible to conceive how some continue to oppose the little effort that is being made by the church this year to prepare in a feeble way a little handful of men and women for this service.

What justification is there for the view that it is wrong for those who expect to represent the church in the missionary field to study the languages, the history, the customs, and traditions of the country in which they expect to labor? What justification can be found for claiming that they must be sent out wholly unprepared for the great task of preaching the gospel to all the nations of the earth?

There is another aspect to the problem that must be considered, that of the successful training of our young people to meet the new problems of the church in the new age. It is the writer's opinion that we have come far short in the matter of successful instruction of our young people in the minimum essentials of our church doctrine. For this purpose the Sunday school and Religio must in the future assume a new significance. Under this regime the teacher becomes one of the most important of church workers, providing that she is a teacher who is thoroughly trained in modern pedagogy.

However much we may desire to do so, we cannot shut our eyes to the fact that the human mind develops according to certain laws, that there are laws of teaching, and in this modern age it is absolutely inexcusable that one should argue that one who expects to teach should attempt to do so without understanding these laws.

We challenge anyone to produce from outside our church books any rational argument to the effect that teachers should remain ignorant of these laws. The writer is of the opinion that we have hardly touched the problem as a church of successfully inculcating in our young people the necessary knowledge, habits, and attitudes, of a wide-awake Latter Day Saint.

An Analogy

We have a church sanitarium, at its head a physician, who is also an elder in the church. Shall we say that because he holds the priesthood that he consequently will need to know less about medicine? Shall we expect him to be ignorant of

the most recent facts of medicine and surgery? Shall we expect him to be careless about cleanliness and sanitation? Shall we say that he needs fewer instruments, and that these instruments need less care in respect to cleanliness and fitness? All this because this man is supposed to have the Spirit of God with him in his work? In other words, does the physician of our sanitarium need less training? Can he safely be permitted to violate the established laws? Can he safely be allowed to remain in ignorance of these laws simply because he is a member of the church, and thus has been promised God's Holy Spirit? What one of us would want one of our loved ones to go to the sanitarium for a critical operation, even though we knew that an administration would be possible at any moment, if we were reasonably sure that because he felt that he could rely upon administration, the church physician had been slack in his preparation for this operation, had failed to study up on the critical points in the case, had been careless in preparing a sufficient number of clean utensils, had been careless so far as the cleansing of his own person is concerned, and did not have at hand everything possible in the way of the latest improvements and recognized necessities of a safe, modern, operating room?

Surely administration will help when we do our part, but who would say that a just God would be expected to answer the prayer of our elder under the above conditions?

Are we not doing in our teaching and preaching what we would not allow a physician in our sanitarium to do? Are we not presuming that the Latter Day Saint preacher and teacher, because he is supposed to have the Spirit of God with him needs to know less about the laws of psychology and pedagogy, that he can safely remain in ignorance of these laws, that he can even violate these laws because of the expected presence of the Spirit?

If the church physician expects help from administration only after he has done all he can to safeguard the interests of the patient, is it not reasonable to say that the teacher or preacher of our church to-day may only expect help from the Spirit of God when he has done all within his power to prepare himself to work efficiently in his chosen field?

We have forgotten this fact, that just as there are fundamental and eternal truths and laws which underlie success in medicine and surgery, so there are fundamental truths and laws which underlie success in teaching and preaching. God understands these laws and can control them, but most certainly he expects us to do all within our power to understand these laws and comply with them, in addition to asking his help.

Have we not too long thought that because a man or woman is a good sincere Latter Day Saint that he is of necessity then a successful farmer, architect, bookbinder, miner, teacher, doctor, or preacher? Who cannot point to instances without number of the failure of such an idea? Who would advocate that a Latter Day Saint farmer should remain ignorant of the knowledge of modern agriculture simply because he is a Latter Day Saint, and supposed to have the Spirit of God with him in his work? Who would say that the Latter Day Saint bookbinder should remain ignorant of the most recent and best methods of binding books, simply because he is a Latter Day Saint, and supposed to have the Spirit of God in his work?

Why then should we say that our Sunday school teachers and our preachers need not study psychology and pedagogy because they are supposed to have the Spirit of God with them in their work, and yet this is what has been said, and is being said by some of our church people to-day. They admit that the farmer should have scientific knowledge of farming, that the doctor should have the best available knowledge and skill, but they are not willing to admit that the teacher and

preacher who is concerned primarily with the souls of men needs any preparation other than that which God is willing to give him in direct inspiration.

The Task Before the Church One of Education

The problem before this church is fundamentally one of teaching. The man who has not heard the gospel story must be taught. The member of the church who does not yet understand the gospel in its fullness must be taught, and the growing boys and girls of this generation and coming generations must be taught. Is it not entirely beyond the bounds of reason to argue that all of this teaching shall be done by people unprepared from the standpoint of the knowledge of the laws of teaching, and the laws of learning, simply because they represent God in their work, and are supposed to have his Spirit with them?

Why is it that we continually hear from the pulpit and press of our church, either directly or by inference, that which tends to discourage the idea of preparing of our young people and missionaries, for church work? In the church to-day there are those supported by the church who are spending their time attacking the feeble attempt made by the church to prepare its young people to solve the problems of the church. How long shall this continue?

In the recent number of the HERALD there appeared an article by Brother Elbert A. Smith, stating some of the problems involved in carrying on the missionary work in the South Sea Islands. The writer was amazed at the number and difficulty of these problems. Some of them demand not days, but years of preparation, if they are to be solved at all successfully. The Latter Day Saint representative who does all within his power to prepare himself with the fundamental knowledge and skill of his chosen field will solve these problems, and thousand on thousands of these people will be redeemed.

The Latter Day Saint missionary who continues to feel that he does not need such preparation simply because he is a minister for Christ, will not only be lacking in that essential knowledge, but also in the mind of the writer will be deprived of that Holy Spirit which he might otherwise have.

With such representaives the progress of the church will be very slow indeed, and instead of being the light of the world, we will be following in the light of others.

Please do not mistake me, I am saying nothing against those in times past having been called to go on a moment's notice to these foreign fields, they have done a great work; they have done the best they could, and God has blessed them, but who will not say that they might have done far more had they been prepared more completely for this work?

We formerly used the sickle and cradle in harvesting our grain. Our forefathers did the best they could with such crude instruments, and no doubt the Lord was with them, but who is there that will argue that such was good enough, and that the modern reaper should not be used?

Conclusions

In this discussion the writer has endeavored to make clear the following points:

1. The problem which we must solve in the redemption of Zion is the problem that mankind has struggled with for ages. It is, "How can mankind live together in peace and harmony?" The solution of this problem is one of education in the broad sense of that term. If the solution is ever to be found, if Zion is ever to be redeemed, all the agencies for good which are available must be put into operation. The control of these agencies is fundamentally one of education.

2. We are in our present state unprepared to live with our brethren under Zion conditions, in other words a change must

be made. The producing of this change is again fundamentally one of education. All spiritual and educational forces which can be mustered must be put to work to perfect the individual so that he will be willing to comply with the conditions absolutely required of one who expects to dwell in Zion.

3. The work of the Redemption of Zion involves a large number of very serious problems. The solution of these problems can be found only through the employment of armies of trained workers. God working alone will not redeem Zion, man working alone cannot, but man working together with God will solve this problem. In this work man will be a partner with God and in the words of Brother Elbert Smith, "We must not expect God to choose an ignoramus as a partner." God has endowed man with certain talents. Throughout our church books we have constant evidence that he intends man to develop these talents to the utmost, and that when man has done all within his power he is expected to call upon God for assistance.

If the farmer cannot expect to get results by merely sitting on his porch and praying, we can hardly expect the teacher, preacher, doctor, or business man to get results in that manner. We must be trained in our chosen field. Anything short of that cannot please God; anything less than that will never redeem Zion.

4. *Let it be said once and for all that the writer does not wish to infer that education will in any sense supplant spiritually. Zion will never be redeemed without the complete functioning of the Spirit of God. On the other hand we shall never be completely endowed with the Spirit of God unless we make every effort within our power individually and collectively to make use of the opportunity now available to inform ourselves to the utmost in our chosen field.*

The writer takes the position in this paper without fear of successful contradiction that anyone who fails to make every reasonable effort to prepare himself in his chosen field will be condemned of God. This preparation is what we mean by education, and whether or not Zion will be redeemed depends upon our willingness to make this preparation, hence upon education.

"I most earnestly appeal to the women of the land to substitute in their study clubs—at least during these days of world reconstruction, the fundamentals of social and national life, the rights, powers and duties of citizens in a free country, for the always interesting, but far less important study of Greek architecture, Roman philosophy, Browning, Shakespeare, Whitman, or Poe. "Knowledge is power." "Ignorance" is not "bliss," and "wisdom" is not "folly."—Martin J. Wade, in *Lessons in Americanism*.

The *Omaha Bee* mentions a colored girl who came and asked for a permit to attend the evening school.

"Do you not attend the day schools?" was asked.

"Oh, yes, but my grandmother wants to go to night school, and I am going to take her."

The permit was granted without further question.

This is an age in which all feel the necessity of better preparation.

At the Student Volunteer Convention in Des Moines in January, Doctor A. M. Zwemer delivered a lecture reported under the title "The challenge and glory of the difficult," in which he cites some notable instances of success under difficulties in foreign mission work. Among other things he said: "Linguistic talent was never in such demand as it is to-day in the great cities of the Near and Far East." He believes there should be preparation for translation of the Scriptures into languages and dialects which have never yet received the imprint of the message.

THE FORUM

The Old Paths

BY H. N. HANSEN

"I am frank to confess that I am for the old-fashioned gospel, and for its promulgation in the Lord's way."

As the precepts and principles of the gospel have never been, and never will be changed to suit the caprices of man, so can we not believe that the God-given method for their presentation to the world can be improved upon. When we seek to pattern after the prevailing customs of the world, we are following the example of former-day Israel, when they sought a king in order to be like the nations around them, instead of being governed by Jehovah and remaining his peculiar people.

These thoughts were revived by reading in "The Forum" a communication under the heading: "Are moving pictures necessary?" I can with all my heart indorse the following statement in said article: "In all dispensations the decline of God's people date from the day they began to copy after the world."

Not long ago I heard from a Latter Day Saint pulpit, that no one could know or understand what spirituality was, or meant, who had not studied psychology. If we must believe that, then the basis for our work is not what we have claimed, as the great majority of the Saints, who have testified in behalf of the latter-day work, knew nothing of what is styled mental philosophy or psychology, and hence could not know what they were talking about. I reject that position, however, preferring to believe with Paul that "the world by wisdom did not know God," and that "our faith should not stand in the wisdom of man, but in the power of God." With the Master I feel to rejoice, when he exclaimed, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and the prudent, and hast revealed them unto babes: even so Father; for so it seemeth good in thy sight."

I was impressed with the grand and wonderful opportunity that is ours, when in the thanksgiving sermon by President E. A. Smith, I read the suggestion that among the reasons for which we ought to give thanks was the privilege of being in partnership with God. While the thought was not new, it made an impression which still lingers, and I wonder if we have in reality considered the importance and greatness of our calling? To me comes the thought, What manner of men ought we to be? We have received the instruction: "If you receive not the spirit, ye shall not teach," and it would be folly to attempt to do so in our own wisdom and strength. When the Master sent his servants into the world, he did not advise them to take a course in psychology first, nor in any other of the so-called sciences of the day, but he commanded them to wait for the endowment of the Spirit, giving them the assurance that he would not forsake them.

If we to-day are in partnership with God, why not expect him to do as much for us as he promised to do, and did do for his servants in the past? Surely he is without respect of person, and his power is not limited to any particular age.

We have recently heard much about the elders, who, it is said, did not believe in education, but held to the theory that they need only to open their mouths and God would fill them; but is this doing justice to the men of the past?

I think by such statements injury is being done to the cause, and dishonor to the faithful laborers in the early days

of the church, who manfully toiled that they might preach the God-given message, often enduring the scorns and persecution of the world. I have been a member of the church for nearly fifty-three years, yet I have never heard from any of the elders the statement that we did not need to be studious, but "only open our mouths and God would fill them." If such position was ever taken by any, I did not hear of it, and I incline to think it is only an imagination, and that some are simply beating the air, while they may fancy that they are striking at a frightful bugaboo that has wrought serious harm in some quarters.

Let us be fair to the memory of the men who, amidst privation and difficulties, which to-day is not comprehended, labored to establish the church, and let us not misrepresent them. When we seek to belittle their labors, we are striking at the very foundation upon which we claim to stand, for what have we to build upon, if the work of the past is not what it has been claimed to be? If any one of those early elders used to say: "Only open your mouth and God will fill it," could not the ones who now seem to be informed, give us his name, or is there no record by which it can be proven?

The only thing that in any way resembles this oft-repeated statement, as far as I have been able to find, is in the Doctrine and Covenants, but this we have received as the word of the Lord, and surely can not be what the critics of to-day have in mind. This statement reads as follows:

"Verily, I say unto you, that the field is white already unto harvest; wherefore, thrust in your sickles, and reap with all your might. Open your mouths and they shall be filled; and you shall become even as Nephi of old, who journeyed from Jerusalem in the wilderness; yea, open your mouths and spare not, and you shall be laden with sheaves upon your backs, for lo, I am with you; yea, open your mouths and they shall be filled, saying, Repent, repent and prepare ye the way of the Lord."—Doctrine and Covenants 32: 2.

Here then is the promise that the Lord will fill his servant's mouths, and thus help them declare his word. To be sure, the word "only" is not in the text, and man must do his part. It has ever been so and will continue to be, and I have never heard anything to the contrary from any of the elders of the past.

Again we have the Lord's method presented in the following:

"Neither take ye thought beforehand what he shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour, that portion that shall be needed unto every man."—Doctrine and Covenants 83: 14.

This was spoken unto the ministry in that early day, and whether it accords with man's wisdom or not, must be regarded as God's plan. It may be said that the Lord, by his Spirit, can assist the minister, days beforehand in the preparation of his sermon, and I would not wish to put any restrictions on the Lord. I think, however, instead of theorizing upon what the Lord might do, the question with us should be: What has he directed us to do, and in what way has he offered his assistance? When he commands his servants always to treasure up in their minds the words of life, promising that he, in the very hour, will give that portion needed for every man, then we must look upon that as God's plan, upon which it would be folly to endeavor to improve.

I would not be an extremist, and do not think that a picture machine in the church, would necessarily desecrate the house of the Lord, if only used to illustrate certain lectures on special subjects, as suggested in late editorials, but to substitute machine preaching for the old-time preaching under the Spirit's direction, I would be compelled to look upon as a gross departure from the ways of the Lord. The

THE STAFF

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System Versus Delinquency

"Oh dear! I don't see why we never know what we're going to sing. It seems like our chorister never does make up her mind what we are going to sing until it is just time to sing it, and then we go into it scarcely knowing what we have to do, and we do so poorly for that reason. Why can't she plan ahead for her work?"

This is not merely a hypothetical remark; the substance of it has been heard many times, in various forms. It is concerned with the altogether too frequent tendency of many of our choristers to dilly dally in their work; to wait until the last moment before caring for the thing that should be cared for in ample season.

In the ability to "plan ahead" lies much of the success of life. Choristers in particular should have this quality of mind, for the conduct of their work necessitates it. Yet how often do we find our choristers lacking in this very essential quality and their work rendered less effectual because of it. It will not do to try to account for it on the plea that the "artistic temperament" and the faculties of business and good management do not go hand in hand, for there are too many instances of those who, the highest in endowment of the artistic nature, have been foremost in business acumen and management. Art and system are not incongruous; neither is the possession of genius incompatible with habits of orderliness. The time has ceased when talent must be allied to Bohemianism to command recognition.

We once knew a chorister that lacked the ability to plan ahead, and his case will serve as a concrete illustration of the principles we are trying to teach. Choir meeting time would come regularly, as it had a habit of doing, and would find him unprepared in the line of a selection of anthems for the practice. The members would gather and find him deeply

theory may be right that the eye is more effectual as an instrument for teaching, than the ear, but there is a something in man more ready to recognize and discern gospel truths than either eye or ear.

I am making this statement based upon actual experience that I cannot and do not wish to forget. I remember well when the light, power, and blessed influence of the gospel first touched my soul; it came not in word only, but in power, and with much assurance. I was at the time a lad in my seventeenth year, only little more than two years after I had left the land of my birth. I understood the English language only in part, hence it could not appeal to me very strongly through the ear. It was presented to me without pictures, pomp or show, and the men who brought the message were among the humble, and from the lower station among the sons of men, but the inner man was reached in a way that I can not explain, only in the language of one of old, when he said: "But there is a spirit in men, and the inspiration of the Almighty giveth them understanding."

I am frank to confess that I am for the old-fashioned gospel, and for its promulgation in the Lord's own way, and I am not inclined to abandon any of the ancient landmarks, that have done service for the men of the past. The gospel as preached by Peter, James, and Paul, and their associates, is good enough for us, and is just what the world needs to-day, and the Lord's method for its delivery to man, is better than any that man can devise. The Lord's admonition through the prophet seems right to the point, when he said: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."

engrossed in the work of examining anthems, a pile of which lay before him. The time for beginning the practice would arrive and still no selection had been completed. After many moments had elapsed, during which time the choir should have been at work, he would emerge with his selection and the choir would begin their preparation of the work. But what shall we reckon of the valuable time lost that should have been spent in practice; or what compensation could have been made for the loss of prestige and influence which this chorister's example brought upon the choir.

We knew another chorister. In fact we have "known" quite a number of choristers in our time, of various shades and characters. This chorister lacked the faculty of "making up his mind." It is true that he possessed an abundance of that most valuable asset but just didn't seem to have the ability to "make it up." Anthems would be selected and their practice entered upon, when he would from some unexplainable cause decide that that anthem simply wouldn't do and would hastily switch to another, which in turn would be found unsuitable and thrown into the discard. Finally an anthem would be prepared, but when Sunday came it would often be found that his mind had experienced another change and deemed it unsuited to the occasion, and it would in like manner be rejected. Needless to say that the effect had upon the choir by this was anything but good.

Foresight and decision are two very important characters needed by every chorister. First, foresight is necessary to enable the chorister to anticipate the needs of the choir and to understand just what will meet these needs. Many of our choristers have far better *hind* sight than *fore* sight and after it has all happened can tell you all about it and why it happened. As to decision, a chorister needs this mightily, for he has not only the destinies of his anthems and himself, but those of the choir members under him, and he should be able to face the course he knows is best with decision and determination.

But in planning ahead will be seen the most effective work of the chorister. Therein lies true "head work," without which no chorister can succeed for long. In all the details of his work a chorister should plan for the future. He should plan with such system that all the parts of his work will fit together in orderly arrangement. His anthems should be planned ahead so that when choir practice night comes around he will have them well in hand, his part of their development well prepared. It would be well in this regard for choristers to have not only the anthem for the present practice selected, but the anthems for the future. One chorister we know of maps out his work and his anthem scheme so that he usually has three anthems under way at the same time: one on which practice is just starting, one that is practically learned but not entirely mastered, and one that is just ready for the finishing touches. This chorister also keeps a record of all anthems sung by which he is able to know the frequency of an anthem's rendition and thereby avoid the ill effect of repeating the same anthem at objectionably frequent intervals.

It pays to conduct the work of the choir in a systematic, orderly manner even though it is a work involving mostly the æsthetic and emotional elements. As long as choristers are engaged in the work of rendering service for the kingdom of heaven they may with profit keep in mind the well proved maxim, "Order is Heaven's first law."

ARTHUR H. MILLS.

Cheerfulness in Warfare, Joyousness in Triumph

"What martial music is to marching men, should song be to humanity."—Alexander Smith. (Born 1830; died 1867.)

To this Scottish poet, whom fate decreed but a short span of life, was granted a vision of one of the great elements needed in the life of man. As modern warfare has progressed in the scales of horrid efficiency, leaders have come to appreciate more and more the great, though subtle, influence that music has upon the natures and faculties of fighting men. Music of a certain kind will stir them to vigorous action while

strains of an opposite character will quiet and soothe. Even the bugle calls of the army are devised with this knowledge and from the spirited reveille, which prods the soldier to a grumbling, sleepy response in the early morning, to the peaceful, rest-inducing strains of "taps" at night, this principle is well understood and applied.

Men on the march who have been about to sink under their burden of fatigue have been revived immeasurably and enabled to continue their tasks under the strains of a vigorous stirring march by the regimental band. The unfortunate ones who have suffered shell shock or other horrors of frightful warfare, have been in many instances helped towards a normal condition by the soothing strains of appropriate music. The Government has recognized this powerful force and has even surrounded the soldier in his everyday life with the influences of music and song.

But what about the place of music in the church—"The army of the Lord"? Did not God understand the great worth of music in his spiritual army, the "church militant"? How far have we heeded his instructions to furnish his soldiers with their proper equipment and surroundings of music?

There are situations in the church, regarding it as an army, that exactly coincide with corresponding situations in the armies of nations. Our warriors go on long, forced marches in missionary capacities in which their energies become exhausted and they seem ready to drop from the ranks with fatigue. 'Tis often then the music of God's ministrants is heard that again inspires them to action. Or some one who has fought the battle long and valiantly, is sore pressed and wounded, and ready to sink under burdens almost impossible. How sweet then is the music of friendly sympathy and helpful encouragement! Again, in the ordinary affairs of "camp life," when, though the battle may not be raging in intensity, there is still the monotony, the enervating routine, the dull drabness of it all. How valued then the music of companionship and saintly association.

But 'tis not alone of the intangible, spiritual influences that we write about, for we wish to deal with the actual concrete form and substance of music in the work of the church militant.

God knew what he was about when he so urgently enjoined upon his warring saints the cultivation of the gifts of music and song. He did not command these solely that they should have pleasing accomplishments that afford mere pleasure and entertainment. He meant that, if woven into the warp and woof of their fabric, music would have a powerful saving grace in the militant lives of the people. He therefore commanded its cultivation and its engrafting into the great scheme of his army's equipment. By it his army would be made more cheerful in its warfare; consequently more victorious and because of it, more joyous in its triumph. But have we been as diligent as we should have been to heed his commands?

A. H. M.

The Amateur

In ordinary usage an amateur is one who pursues any study or art simply for the pure love of it. Too often the word carries with it the idea of superficialness; although marked excellence has often been attained by many amateurs.

Thomas Tapper, the renowned Boston critic and writer upon pertinent musical topics, gives another similar and equally good definition when he defines the amateur as "a student who is not compelled by fortune or the lack of it to call himself a professional follower of what he enjoys as a vocation."

The amateur, if he is a true one, is a valuable asset to society. Whoever voluntarily follows in art a particular line of activity, who puts his best into it and gets good out of it, is a valuable person to self and society. When that activity elevates the mind and gives happiness and good to self and others, thereby making life more than mere existence, it offers true good to humanity.

The term *amateur* must be rescued from its too frequent misuse. It has been made to do service in describing anything from the merest dabbler in the questionable forms of art to

the cultured devotee of art in its more sacred aspects. We cannot recognize as an amateur every trifling dabbler in art; nine tenths of them are only art despoilers who learn to play because it is fashionable or because it affords cheap pleasure for pleasure's sake only and without the benefit of cultural development. Others dabble in æsthetics because they think it is "the proper thing" and they do it about as gracefully as the Asiatic servant who deemed it necessary for him to wear a necktie because his master did; so he added this occidental adornment to his oriental costume, indifferent as to whether the bow should be at the front or back of the neck.

A true amateur is a gifted person who does not make a life pursuit of that which he has the ability to perform, yet he follows his vocation with all the conscientiousness and devotion of the professional. He has many of the gifts and abilities of his professional brother yet does not apply them to the maintenance of life. Nor is he less studious or conscientious than his professional coworker.

A striking illustration of the amateur of rare gifts and conscientious devotion is seen in the career of Oliver Wendell Holmes, the well beloved American poet. For thirty years he carried on his literary work as a "side line" conjointly with the dry teaching of anatomy and did not emerge to the ranks of the professional until at the end of that period. Yet it is not in any sense decrying his wonderful gifts or unduly overrating the ranks of the amateur to say that the products of his literary efforts in that time did not fall below the highest standard of poetic excellence. Although living, in his literary efforts, the life of the amateur he retained at all times his conscience and refused to descend below the high standard he had erected as his ideal.

The true amateur is in every sense a missionary of the art at whose shrine he worships. He carries the light of many beautiful stars to those who, unaided, would never see them. Like Prometheus, he brings the fires of genius by which many are warmed and lighted, yet he himself is not punished. He serves as the intermediary between his fellow men and the high priests and deities of his art and because of his mediation lesser mortals are warmed and fed with divine fire and food. There is so much peculiar to the life of a professional man or genius that makes him somewhat inaccessible to many below him; that forbids him bringing all his æsthetic inspirations, his discoveries of truth and beauty direct to the people. He needs one who can appreciate and understand him; who, also understanding those below him, will spend time in explaining and discovering to lesser minds what he himself conceives as a whole; one who, because of his great love for it, will take a little of the great store of art and carry it where it would not otherwise go. Between the man of few natural gifts and the divinely gifted one, whose mind has been so abundantly enriched by God, there is too great a distance! *natura vacuum abhorret*; nature will not tolerate the intense monopoly of the one nor the extreme want of the other.

No one deserves a warmer welcome nor a more honored place than the intelligent, conscientious amateur for he brings the beauties of art to the doors of lesser humanity. Oh that we had more true amateurs of music in the church and less of those who thoughtlessly dabble in it. Is not this what God meant when he gave the command to cultivate these gifts? Did he not want his people to stand on higher ground than that of the ungifted; on such ground where they could understand and appreciate the beautiful and the divine, and in so doing could interpret his wonderful attributes to humanity?

A. H. M.

As a field, however fertile, can yield no fruit without culture, so neither can the mind of man without education.—Sen.

If man were an animal and nothing more, he could not sin. It is by virtue of being something more that he becomes capable of sin. Sin is yielding of the known higher to the known lower. It is the soul's abdication of its being to the brute.—Quoted from A. H. Strong, *Systematic Theology*, by Samuel F. Halfyard, in *Cardinal Truths of the Gospel*.

WOMAN'S AUXILIARY

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

From Headquarters

It was my pleasure to meet with the Independence Stake Council of the Woman's Auxiliary on the 23d ult.

The term "council" is not quite so familiar to us as is "circle," "class" or "society." A council is composed of the "officers of two or more clubs, circles, etc., organized to better conserve the object of the association." (See page 36 of Supplement.)

Church work in the Independence Stake is operated on the group plan; there are about thirty-two groups in the stake, each group confined to certain boundaries. The Woman's Auxiliary find this an excellent plan for carrying on their department of work and organizations have been formed in eighteen of these groups. It is the representatives from these groups that come together in council meeting on the third Friday of each month. The meetings are held in the Woman's Building and are in charge of the stake organizer, Sister Mollie Davis. The forepart of the last meeting was occupied with a few items of business which resulted in action being taken for the installation of telephone service in the home of the organizer in order to facilitate the work of the stake in our department; another matter acted upon was the order for a purchase of a set of books which will be the nucleus of a library for the Woman's Building.

By previous arrangement the writer then addressed the meeting with remarks based upon statements found in the 10th and 11th sections of Doctrine and Covenants. A solemn responsibility seemed to pervade all minds as the great work of the establishment of Zion, and our cooperation therein, was contemplated.

The work in Independence Stake is taking on new activity and Sister Davis, the organizer is one who can overcome obstacles, and has met not a few.

Council meetings in other places of large branch membership where there are two or more classes or societies of the Woman's Auxiliary may be made very profitable and are almost essential to the success of the local work. The character of the meetings may vary. One very good feature to adopt is the hearing of reports from each group. Part of the time may be used in the preparation of teaching the various courses. The council should always be concerned as to whether the Woman's Auxiliary is accomplishing its work in the branch and in a proper manner. It should investigate the courses of study that are now furnished by the general organization and urge upon the various classes or societies, their use.

Very sincerely,

MRS. D. J. KRAHL, *President*.

The Woman's Building

The Woman's Building at Independence, Missouri, should be of interest, and we believe it is, to all women throughout the church.

Recently, plans have been laid to make the building an active center for systematic social service of both a local and general character, and in addition to this to be the headquarters for visiting women at the coming General Conference.

At present the building is not equipped as it should be in the way of proper furnishings. We ask that all locals of the Woman's Auxiliary, individual members and friends who would like to assist in making the woman's headquarters attractive, comfortable and efficiently equipped for a larger service to please note the following articles that are needed:

Furniture for dining room and one bedroom.

Table linen and bedding.

Dishes and silverware.

Curtains, ten in number; window measurement 6 by 3 feet.

Those preferring may send their donation in money. All contributions should be forwarded to Mrs. Joseph Mather,

treasurer, care of Woman's Building, Corner Walnut and River Boulevard, Independence, Missouri.

MRS. D. J. KRAHL,

For the Woman's Auxiliary and the Woman's Building Committee.

Concerning Our Study Courses

CHILD STUDY COURSE

(Outline for Lesson 2)

B. Personal Hygiene.

1. Food: kinds necessary. Harmful foods. Quantity.
2. Clothing: Style of dress and underclothing. Shoes.
3. Personal Cleanliness: Skinbath. Intestines. Kidneys.
4. Sleep.
5. Exercise and recreation: Amount, kinds, value.

RELIEF AND SERVICE COURSE

(Outline for Lesson 2)

II. History.

1. Earliest giving.
 - a. From time immemorial. Pagan example: China.
 - b. Nature of giving. Religious basis. Obtain merit. Poor means to that end. Rewards and punishments.
2. Medieval charity. Monasteries. Bishops, etc. Misapplied funds.
3. State charity. Failure of poor laws versus church. Economists' reform in England. Chalmers. Charitable reformers. "Thorough investigation."

FOOD AND THE BODY COURSE

(Outline for Lesson 2.)

Overuse of Foods:

- a. Comparison with engine.
- b. Harmful results of too much protein.
- c. Harmful results of too much starch; sugar; fats.
- d. Harmful results of tea, coffee, and chocolate.

The above lessons in the designated courses are ready for mailing, and orders are coming in daily from our sisters who are quick to avail themselves of this opportunity to secure valuable information compiled by our own women.

A subscription for one copy of each lesson, (about 25 cents per course) will place in your hands monthly or weekly, as you prefer, a leaflet containing one lesson. These lessons, including those of "Latter-day motherhood" which appear periodically in this column, will be punched to fit the Irving-Pitt Loose Leaf binder, No. 9085. This binder may be purchased from the Ensign Publishing House, at Independence, Missouri, for 65 cents, postpaid.

One of the patriarchs of the church, in looking over the "Food and the Body" Course, remarked:

"There would be a wonderful improvement in the health conditions of our church members, if all the women would study this course!"

Send your subscriptions to the undersigned.

MRS. J. A. GARDNER,

INDEPENDENCE, MISSOURI, 711 South Fuller Avenue.

A Red Letter Day

Our esteemed editor in chief has asked for contributions for our dearly loved column in the HERALD, and I wish to tell you of one of the splendid meetings our local auxiliary has had.

It has been the custom for several years to exchange visits with the Oakland society, and the meeting in question was at the time of their visit to the San Francisco local.

It is a beautiful trip from Oakland to San Francisco; a short ride on the electric train, then a twenty minute sail on a well-equipped steam ferry boat, across one of the most beau-

tiful bays in the country, then a short ride on an electric car—all this for fifteen cents (or believe it is sixteen cents with war tax added).

We met at the home of Sister Bessie Holling, who is a perfect hostess and knows just how to make her guests feel at home. Two long tables were spread enabling all to be seated at one time. There were twenty-five of us.

The delightful luncheon was prepared by Sister Holling and her daughter Chastina, and furnished by the receiving local. At 2.30 all assembled in the spacious parlors where the meeting was opened by our President, Sister Mary Saxe. In a few well-chosen words she welcomed the visiting sisters. The response was made by Sister Stella Neal, president of the Oakland Auxiliary.

Sister Clea Simpson, organizer for Northern California, made a short speech in which she urged that every sister belonging to a branch should be a member of the Auxiliary, and stated the advantages to be derived therefrom.

Sister May Hoogs, of Oakland, district supervisor of the young people, gave a few remarks telling of the success of her work, and urging others to fall in line.

Sister Grace Hartsough represented the "Home and child welfare" work, and told the benefits she had derived from her attendance at the meetings, and how she had put in practice in the training of her little ones the things she had learned there.

We had a nonmember present who has a splendid family of nine children, eight of whom are boys, and they are so wonderfully disciplined that we asked her to tell how she managed them. She gave us a very interesting and helpful talk of her experiences.

We had some fine musical numbers, both vocal and instrumental. Our energetic secretary, Sister Cunningham, was busy and secured five new members for our society. The visiting sisters expressed their appreciation of the thoroughly good time enjoyed, and the nonmembers whom we had invited obtained a better idea of our work and made friends for the cause. Such meetings are not only sociable but are uplifting and helpful and tend to increase our spirituality.

With love for the work of the Auxiliary,

SAN FRANCISCO.

CLEDA N. SIMPSON.

Latter-Day Motherhood

IV. THE DAWN OF LOVE

"That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good!"

—J. G. Whittier.

I am deeply interested, daughter, in the contents of your last letter, and, oh, so grateful, that you have given me the priceless treasure of your confidence. Dear heart, so many girls have strayed into paths of woe because of estrangement which grew up between them and the ones who bore them. This wall of reserve was built, in most cases, not because any wanted it there, but because, at the tiny beginning of their divergence, some other, (and God alone knows how comparatively insignificant) duty or pleasure was allowed to intervene and check the words of query or confidence. Apparently a small neglect at the time—just a little repression, perhaps, when timidity needed encouragement, a thoughtless reprimand or sharp censure when loving counsel was needed—but they became the tiny hinges upon which a great, separating door swung shut! Oh, that all mothers were as blessed as I! Could all understand what a joy it is to receive sweet confidences from the white, sensitive soul of a little child, there would be more "walking with the angels" here on earth!

You are unfolding to me, to-day, the wonderful experience of the dawn of love in your young life! I do not censure, or reprove, your warm praise of the one who has attracted your fancy. Rather, I am smiling tenderly even through tears, for well I know there is no influence in the world so

powerful as love. The enthusiasm it evokes, though to the unthinking silly and extravagant, becomes the mainspring of a new existence, of life seen through new and wonderful lenses which idealize every object. Indeed, I am wondering if the rapturous idealism of first love, investing as it does, its object with all the graces of a god, is not a truer vision of the possibilities and potentialities of that object and therefore a truer representation of the real individual than is the everyday, humdrum, faulty, external more common to our view! If this fancy is not exactly correct, of this we may be sure, that the idealization of the object of our love has a great influence upon ourselves, inspiring us to divine heights of sacrifice and self-effacement, urging us ever to a perfection of thought and deed otherwise unknown or unheeded.

Dear little girl, measure this sentiment which has come into your experience by the effect it has upon you and your highest conceptions of life. Keep in mind the thought that all worthy love is of God, and can but draw us nearer to him, who is all love. Believe in it, and cherish it, and give it a chance to demonstrate itself to you in accordance with those principles of right thought and action which govern you.

While I welcome any "good and perfect thing" which comes to you, I want to help you guard against mistakes and misunderstandings, and so would sound a note or two of warning. In the first place, remember that youth is apt to deceive itself. Life is so fresh, so full of interest; everything contributes to an exuberance of joy and emotion sometimes hard to analyze properly. Emotions are not always rightly understood, or truly interpreted. That is taken to be love, which is oftentimes mere comradeship, a lively interchange of fun and banter, or perhaps, an experience merely reflecting nature's moods, the calm beauty and quiet of moonlight, or the melody of rippling water. Perhaps most frequent of all, mere joy in youth and the magical stirrings of awakening sex emotion, are deemed love. All these things are natural and, in a measure desirable, but a young person must not be deceived into mistaking them for that wonderful thing, true love, which causes two souls to become as one, knit together for all time as one being.

Observation brings to view many sad disappointments. A girl "falls in love," and weds hastily, feeling that her choice is unalterable and unmistakable. She awakens later, to find that she has set the object of her love on a pedestal unattainably high, and that, instead of loving the man, she was loving only an ideal—an abstraction. Often, again, a girl is in love with love itself, with the attentions of a suitor, the gratification of a desire for devotion, admiration, or flattery. Sometimes it is only her vanity that has been touched, or an instinctive desire for a home of her own, or the novelty of changing all pre-experienced modes of life, that attracts a girl. All these misunderstood and misinterpreted emotions lead to sorrow and disillusionment, if any girl accepts them as real love, and I would warn my little girl against making any such errors.

Sometimes love is pictured as blind; he need not be, if he is accompanied by such worthy companions as "truth" and "sincerity." It is not fatal to real love for a girl to find, for instance, that the man of her devotion has a quick temper, if at the same time, she discovers that he is aware of his weakness, and is making an honorable and manly effort to overcome it. None are perfect, and thus none should expect perfection in another. If a girl can calmly weigh her lover in the balance of wisdom, truth and justice, and there find him not wanting in principle, in high ideals, in habits of industry and integrity, she may safely venture forth by his side, trusting to mutual love and esteem to guide them both to higher planes. Marrying a dishonorable man to reform him however, is the greatest of all follies, for if a man has no underlying principles of right conduct before marriage, he is not apt to develop them afterwards.

After all, the success with which a girl makes choice of one to love, depends on the qualities of mind which she, herself, brings to the experience. If she be trivial, vain, selfish, inconstant, she will not look for sincerity, humility, thoughtfulness or fidelity in a mate. If she be superficial, thinking more of her outward appearance than her inward grace, she will

likely fall in love with curly hair, an independent swagger, a clever wit, a good dresser, or a graceful dancer. If she be flippant, she will never think to ask herself, "Is he worthy?" or, even, "Has he good, sound common sense?" She will just rush headlong into love, persuading herself, that her fancy caught now, will always continue to be attracted, interested and amused.

Sometimes even sensible girls make foolish selections of husbands. Is it due, do you think? to the success with which suitors manage to mask and camouflage their real selves while in the presence of the girl they wish to attract? Or is it because, in the glamour of the new experience, she is totally unable to perceive real values, mistaking the profligate for the prudent, the rake for the virtuous, the poor for the Chesterfield? Does falling in love dwarf all proper sense of value? Is there no way to protect such a girl against herself and her mistaken judgment, not only for her own sake, but for the well-being of the unborn who shall come to such unhappy union?

It is because I am so anxious for you to see with clear and unprejudiced eyes the real character of the man who is calling to your heart, that I have here expressed so many of the fears which have occurred to my fond love. Many a daughter, as precious as you, has gone forth from tenderly-sheltering arms to the protection of a man who has proven utterly false to the trust so placed in him, false to the best instincts of manhood, and false to the God who expected him to be an honorable mate, and an honorable parent of happy, well-born offspring. Do you wonder that I am praying hourly, that the Center of all Love shall implant that portion of his divine quality in your breast, which shall respond only to the call of your soul-mate? When that happy time comes, may God's will be made known to you in regard to this all-important step of your life. Nothing short of this will make for the real mating which makes of life the thing of beauty God designed it to be.

Love idealizes, it is true, but, to an extent, that is only right and proper; but it should not blind a girl to all important values. She should know that no real, true love can exist without true regard and respect. Unless her mind can place the sanction of its sincerest approval upon the pleadings of her heart, it is best for her to go slow until that approval be won. If it never comes, she must know that it is safest and best to follow the calm, cool judgment of her heaven-bestowed reason, than heated, irrational emotion. The results are less disastrous, and attended with fewer regrets.

I shall be waiting, eagerly, to hear from you again in regard to this "Prince Charming," and to learn, if upon close acquaintance and soul scrutiny, the hold he has taken upon your fancy is increased, securing the support of your best and most discriminating faculties. I want only the greatest good and the highest happiness to come to you, and these I know, can only come from your following, with careful precision, the guidance of your divinest nature and noblest aspirations.

"Love is of God."—1 John 4:7.

AUDENTIA ANDERSON.

Questions

What is the advantage to a girl of having her mother for a "confidante"? How may such a relation be secured and maintained?

Why is love said to be the "greatest thing in the world"?

What is the value of high ideals?

What effect have your ideals had upon your life?

What chance has a girl to reform a man by marrying him?

What illusions in regard to love are the most common in youth?

To what extent should a girl consider the mental, moral, physical, material, and spiritual qualifications of a suitor? Is love alone, a safe guide?

What principles of character are essential to a happy love? How may young people be taught to look for these?

The nobleness of life depends on its consistency, clearness of purpose, quiet, ceaseless energy.—Ruskin.

LETTERS

Conditions in Utah

The authorities having placed a ban on all public gatherings at Ogden, the Utah district conference met with our branch. The attendance was rather light as there is a great deal of influenza in our branch and also at all of the others, but we had a good conference considering the circumstances. We elected delegates to the General Conference and instructed them to vote to support Frederick M. Smith as president, prophet, seer and revelator to the church.

By action of the conference I was associated with Brother Holloway in the district presidency. Brother Holloway gave us an excellent discourse on loyalty at the closing session.

Our attendance at the regular services is affected by the influenza but so far there have been no deaths and most of the sick seem to be recovering.

(From letter from M. A. Etzenhouser, Salt Lake City, to the Presidency.)

Far West Stake

The First Branch held a Washington social on Friday, the 20th. George and Martha Washington were in evidence, in full colonial costume. Other features made a very nice program followed by refreshments. Mrs. Washington as the first lady of the land and other sisters in costumes of revolutionary days made a fine appearance.

Brother V. M. Goodrich is president of the Third Branch where his experience and general ability will prove valuable. That branch held a successful social gathering the past week, as did also the South Park Mission where Brother Coventry Archibald has charge.

Brother Samuel Twombly retired home for a time seeking recovery from the prevailing illness. We look for his active service soon where his work is needed and appreciated.

Brother J. W. Roberts is working at Far West, Kingston, Oakdale, etc.

Brother S. W. Simmons fills monthly appointments at Trimble and Edgerton Junction. He is also in charge of the Stake Sunday school department.

Evangelist John J. Cornish finished his revival services in Saint Joseph by a series of meetings in the South Park Mission and the Second and Third branches. He then went to Cameron, speaking twice there, thence on to Chicago, Toronto, and goodness only knows where else. He is a platform orator and covers lots of ground, for the way he prances up and down and back and forth before, behind and around those big gospel charts is a caution, to say the least. Then, too, he is an advertiser; for announcing his subject to follow he cries, "Don't miss it! Don't miss it; you can't afford to!" And the people come and listen, and he catches them "comin' and goin'!" Is it right, Mr. Editor, for a man to hypnotize people in that way and just make 'em sit and listen while he fills 'em full of the gospel? He sure does it. Watch that man Cornish; he's gray and bald, but there is lots of snap in him yet. He never ought to die!

We held our revival service just at the right time. The good weather has been followed by clouds and mist and Mr. "Flu." But we are reviving. The gospel spirit is like the fabled Phoenix and rises superior to all adversities. We grow stronger in meeting discouragements, disasters, and the various clouds and conflicts which 'round us press. As Brother W. H. Kelley once remarked: "We are here to cut Gordian knots and to solve problems." Courage, bravery, are splendid elements in Christian character. "If you think you're beaten, you are."

The First Branch has made changes in its order of services: Sacrament service at 11 o'clock the first Sunday, the Saints to observe it in fasting. Religio and general study hour at 6 p. m., preceding the preaching service Sunday nights; this to induce general study and secure larger attend-

ance and increasing interest of young people, with a campaign to increase interest in Wednesday night prayer meeting, already apparent.

Brother E. F. Robertson was called to Franklin, Nebraska, by the serious illness of his father. He has been assisting in maintaining interest developed by Brother Cornish in the various branches in the city.

The orchestra work in the stake was nicely stimulated by the visit of Brother R. T. Cooper, of Independence. Members of various orchestras met him here and with his assistants from the Center City a gathering of about forty-five had a nice practice. We are pleased with the prospect of good work in this department.

Some imaginative or seerlike person reports a robin seen at Independence and thus predicts an early spring. As for us, we shall go to General Conference well supplied with rain togs, also prepared for balmy air and scented blossoms. Some will go looking for orange blossoms; and that's all right, too. Why not? General Conference is a place of many functions; and functions sometimes follow it!

Good Conference at Des Moines

The recent conference of the Des Moines District held in this city on the 6th, 7th and 8th inst. was a success. Despite the prevailing epidemic of influenza the attendance was splendid. The Saints in Des Moines were very much handicapped in preparing for the conference on account of so much sickness, but they were blessed in their efforts and all went well.

The presence of Brother F. M. Smith at the conference was all inspiration. His lectures to the Saints and his heart to heart talks with the priesthood were well received and much good accomplished. In his wake he has left a keener desire for, and more earnest resolutions toward the upbuilding of Zion. We pray and labor that we may contribute our part.

We were pleasantly surprised Sunday morning when Presiding Patriarch F. A. Smith and his wife dropped in for the day. The absence of Frederick M. Smith on this day was largely made up by their presence and Brother Smith gave us a rousing sermon Sunday evening. Same theme, "Zion." We trust the impetus given will be indeed Zionward.

(A letter from Elder A. E. Warr, to the Presidency.)

Keep Our Heads, and Think Level

Your editorial of January 28, Brother Elbert, is a prophetic indication of conditions which should arouse the zeal of the Saints everywhere in preparing for that which is inevitable under the spirit which is ruling almost everywhere—greed, covetousness, injustice, and in which only strife and contention will result. I used it to emphasize a rather stirring discourse on the "Fulfillment of prophecy" last Sunday morning, having fine freedom, using the Doctrine and Covenants with telling effect, in connection with Isaiah and New Testament prophecies.

The church papers are keeping up with the times, and the editorials and articles are constructive and helpful. This, it seems to me, indicates that the cause of Zion is onward, despite the little trying things that come up, but I have faith that it will all work out right, even the disagreeable experiences, if we are *properly* exercised by them, keep our heads, and think level. That is the promise of the Scriptures, and will be certainly fulfilled *if* we do our part in the assimilation.

(Excerpted from a letter by Elder W. H. Garrett, Long Beach, California, to the Presidency.)

A Branch Nurse in Honolulu

Last evening the branch approved of a recommendation made by the priesthood with regard to the appointment of a nurse for the branch. For years I have been hoping that a suitable sister in the church might be found who would be capable of undertaking work of this character and also willing

to give her services for such work. Recently a woman named Clancy, who formerly belonged to the Seventh-day Adventist Church, was brought into our work and she has been appointed by unanimous vote of the branch, nurse for the branch. Work of this kind is badly needed, especially among the Hawaiian members, and good results will follow the work of this sister I am sure.

She has been working in one of the hospitals of the Territory and for many years had charge of the children of the family of a British consul in Japan. She is able to speak Japanese to some extent. I consider that we are fortunate in securing her services.

She will work on the stewardship plan and should therefore be considered amongst the unordained missionary class.

(From a letter by Elder G. J. Waller, Honolulu, Hawaii, to the Presidency.)

Expects a Good Conference

I have just completed my series of services, and have enjoyed much spiritual illumination throughout my effort, and the attendance and interest has been most gratifying; and good has been accomplished, as must be the case when the Lord condescends to bless his humble servants. To his holy name be the honor.

I leave to-day for Archbald, about twelve miles south of this city, where I will occupy for three nights, and return to Philadelphia, for district conference, which convenes Saturday the 21st.

I have been well cared for while among these big-hearted miners, and while they have a rather rough exterior, they certainly appreciate the efforts of the Master who labor among them; means have been provided for travel and other expense.

I feel there will be a splendid conference for the people of God, when we meet in April. I am confident there will be a Father's blessing attend the work there performed, as unity to a greater extent will be in evidence, if I am instructed correctly, and I am confident of the source this comes to me from.

(Richard Bullard, Scranton, Pennsylvania, in a letter to the Presidency.)

"What Are Our Farm Boys and Girls Thinking About?"

I attended the annual farmers' week at the State University and was very much benefited. Our stake Religio paid the expense of two of our young people, boy and girl, who are interested in agriculture, and I am sure they will give back good returns for the investment.

Our people continue to be restless—coming and going, buying and selling out and leaving. This is a splendid dairy country and I think land is very reasonable—\$150 being about the top, and there is much rough land, good for sheep and dairying, and much of it good for cultivation, at from \$30 to \$60 per acre.

I believe we should pick out some bright, worthy young people and urge them to study scientific agriculture, and urge them to take a course in agriculture. Our Religio referred the selecting of the candidates for the trip to the university to attend farmers' week, to the stake presidency, and after repeated calls for applications five responded, and not one lived on a farm. What are our farm boys and girls thinking about? It seems to me the stake should, through some of its departments, carry on a campaign of education and agitation, till our young boys and girls would go at this thing of agriculture to win, not just exist.

(W. S. Macrae, Knobnoster, Missouri, in a letter to the Presidency.)

EROS, LOUISIANA, February 9, 1920.

Editors Herald: A few lines from the tall pines of the south land. Another year has passed away, and many wonderful things have happened. But amidst the sad conditions

of the world, we are thankful for the beautiful gospel that is teaching the Lord's Saints that the judgments of God are here, and the end is near; and that the long looked for hope will soon be realized by the Saints of God; that is, the coming of our Savior to reign a thousand years.

I have been greatly blessed in my labors the last year, both with the Lord's Spirit, and health of body. I am at present at Eros, Louisiana, having some fine meetings. We have a branch here of about one hundred members, all good Saints, and trying to do their duty. Brother H. Fuller is president of the branch, and he is a fine man, doing all he can for the gospel. Brother Will Hakens is priest of the branch. He is a noble man.

The branch has no house to worship in so we got the Saints together and talked church building to them, and appointed some committees to start the work. A bright prospect is for about a thousand dollars to be raised at once to start the building. This branch bids fair to be one among the best branches in the south land. With care and good work there will be a wonderful interest built up at this place.

We have several bright young men here holding the priesthood, and sometime in the near future, I look to hear their voices telling the gospel.

At present we are located at Brother J. A. Phillips, holding a meeting in the town of Eros. Brother Phillips is looking after the interest of a local lumber company. He is a fine man, doing all he can for the gospel. The prospect for the gospel in Eros is good.

Saints, we had better heed the voice of God in Revelation 18: 4, where he said, Come out of the world, and not be partakers of her sins, and that we receive not of her plagues. That the time is here, and if we don't obey the counsel of God, we will be destroyed with the wicked, for the judgment of God is here and the end near.

So I conclude by giving my heartiest approbation to every measure calculated for the spread of truth in these last days, and all my desires and sincere prayers are for the prosperity of Zion, which must be built up for the safety of God's Saints. Your brother,
E. A. ERWIN.

The practical progressive measures of the church have had a favorable influence upon the Saints in this district, causing them to have renewed faith and confidence in the church and officials; also awakening them to a realization of duty and activity.

(From a letter by T. U. Thomas, Pennsylvania, in a letter to the Presidency.)

OKLAHOMA CITY, OKLAHOMA, February 19, 1920.

Editors Herald: In this city of 125,000 population we have a little branch with a membership of seventy-eight. Only about half that number, however, are active or live near enough to attend services. We have been organized four years and had regular services each Sunday morning and evening, midweek prayer service, and Religio Sunday evening before preaching service.

R. M. Maloney is president, E. R. Miller Sunday school superintendent, Sister Gottfried Kueffer in charge of Religio, also president of our Woman's Auxiliary, which meets each Thursday afternoon.

Although our Sunday school is small in numbers—only sixty-three—we were proud to be able to send to the bishop \$1,035 for our Christmas offering, \$200 of which was donated by the Woman's Auxiliary, the proceeds of our annual Christmas bazaar.

Our district conference was quite a success. The Sunday school and Religio convened on the 13th. While the attendance was light, much interest and enthusiasm was manifested in these departments of the Lord's work.

Conference convened on Saturday and we had one of Brother Griffith's famous parliamentary drills. From his chart he gave us a real interesting lesson in parliamentary procedure. In the evening we listened to U. W. Greene tell

MISCELLANEOUS

Conference Minutes

KIRTLAND.—At the chapel at New Philadelphia, Ohio, February 14 and 15, 1920, A. R. Manchester presiding, J. W. Davis assisting. A. R. Manchester elected president of district and given power to choose his vice presidents, who are: First vice president, James Carlisle; second vice president, J. A. McNeil. Edna Rhodes was elected secretary-treasurer; Charles Romig, chorister; J. J. Dildine, member library board; F. C. Webbe, member gospel literature board; L. H. Lewis, Bishop's agent. The time and place of next conference left with district presidency. Evening program given by the Temple Builders. Preaching by F. J. Ebeling and J. W. Davis. Conference was well attended and thoroughly enjoyed by all, a goodly portion of God's Spirit being present. Edna M. Rhodes, secretary, South Akron, Ohio, R. F. D. 24.

SHEFFIELD.—At Claycross, England, January 10 and 11. District president, C. Cousins, presided. Branches reporting, Sheffield and Sutton-in-Ashfield. Officers elected: C. Cousins, president; Simon Holmes, senior, vice president; J. W. Foster, secretary; A. T. Saridge, treasurer; Simon Holmes, jr., chorister; Sister Fukes and Brethren J. H. Sykes and T. Fukes, auditors. Sunday morning C. Cousins presided. A number of the ministry gave short addresses. At 1.45 p. m. a paper was presented and read by J. H. Sykes for discussion, entitled "The resurrection of the body." At 2.45 p. m., fellowship meeting, Simon Holmes, senior, and Joseph Holmes presiding. Miss L. Foster was baptized after the fellowship meeting, and confirmed at the evening service. In the evening, Simon Holmes, senior, presided. Sisters E. Aldridge and D. Arber, with Brother Simon Holmes, jr., sang 163 from the Hymnal; speaker, C. Cousins. John W. Foster, secretary.

FREMONT.—At Glenwood, Iowa, January 31, N. L. Mortimore in charge. Ministerial reports read. Branches reporting: Glenwood, 78; Bartlett, 49; Tabor, 65; Thurman, 184; Hamburg, 62; Shenandoah, 119; Henderson, 77. Resolutions on tobacco and ordinations were adopted. Henderson Branch recommended the ordination of Ward A. Hougas to the office of elder, which was provided for during conference. Bishop's agent reported on hand January 1, 1919, and receipts for year \$2,886.75. Remittances to B. R. McGuire, \$2,771.75. C. W. Forney, agent. Auditing committee found accounts correct. Delegates to General Conference, Sisters T. A. Hougas, E. E. Barber, Jessie Vance, Hugh Knight, and Brother R. B. Leeka. Alternates: Sisters Jennie Becksted, J. F. Redfield, W. M. Leeka, and Brethren J. F. Redfield and W. M. Leeka. Authorized in case of division to cast a majority and minority vote. Next conference in Thurman Branch, time to be fixed by the presidency of district. C. W. Forney, secretary.

WESTERN COLORADO.—At Delta, February 7 and 8, Amos T. Higdon in charge. Attendance very small, the average being

of his experience in the Holy Land, which was very interesting and instructive.

Brother Griffiths and Brother U. W. Greene spoke on Sunday. Our little church was taxed to its capacity. We feel truly thankful to have had these brethren with us at this time. If their visits are appreciated in other parts as they were here, surely their trip to Oklahoma will not have been in vain.

Brethren Hubert Case and J. A. Davis were also with us during the conference. Brother Case left with Brethren Griffiths and Greene to visit other Oklahoma points, and to hold meetings with the Indians.

Brother Davis remained to continue a week's meetings here in the city. On Monday night a priesthood meeting was held at the church, and Tuesday night we listened to a good sermon from Brother Davis on the resurrection. The house was well filled.

MRS. R. M. MALONEY.

about 28. Nevertheless we enjoyed the presence of the Spirit to a considerable degree. Weather conditions were very disagreeable, making travel very difficult. It was voted to organize a Woman's Auxiliary and, Sister Minnie Akers of Bayfield, Colorado was chosen to preside. Officers elected: President, Amos T. Higdon; vice president, William B. Farley; secretary-treasurer, John T. Scannell; bishop's agent, M. L. Schmid; member library board, Lillian Pottorff; member gospel literature board, N. E. Slick. Adjourned to meet with Delta again in August. John T. Scannell, secretary.

Convention Minutes

LITTLE SIOUX.—Sunday school, at Woodbine, Iowa, February 7, 1920, Superintendent Charles Hyde in charge. Number of school in district, 11; number last report, 13; disorganized 2, total membership, 1,139. All schools reported. Officers for 1920: Superintendent, Charles Hyde, Woodbine, Iowa; assistant superintendent, Fred A. Fry, Woodbine, Iowa; secretary, Cora Kirkwood, Logan, Iowa; treasurer, Earl Lewis; librarian, Hazel Putnam, Woodbine, Iowa; home department superintendent, Maude Schofield, Woodbine, Iowa; cradle roll superintendent, Mrs. W. W. Baker, Sioux City, Iowa; member gospel literature board, Pearl Van Eaton, Pisgah, Iowa. Cora Kirkwood, secretary.

Our Departed Ones

VOWLES.—Helen May Vowles was born August 14, 1916, at Belvidere, Illinois. Blessed September 3, 1916, by J. A. Daer, and William Pinckerton. Died January 29, 1920, with pneumonia. She leaves a father, mother, and a brother, Alvin. Sermon by J. O. Dutton assisted by William Pinckerton. Burial at Belvidere Cemetery.

JACKSON.—Adeline Harrington Jackson was born in Pennsylvania, August 5, 1842. Baptized by John Shippy, confirmed by W. W. Blair. Died January 2, 1920. Married James De Voe. To this union 4 children were born, 2 of whom survive, C. E. De Voe and Mrs. Minnie Keilor. James De Voe preceded her. Married Samuel Jackson, March 14, 1868. Six children were born to this union, 2 of whom with her husband survive. Funeral sermon by Roy M. Young, interment in Galien Cemetery.

TUCKER.—William Tucker, born May 1, 1887, at Broadclyst, Devonshire, England. He came to this country, February 20, 1900. Baptized January 1, 1900, at Broadclyst, Devonshire, England. On December 22, 1906, he married Mary Neolene Lewis in Kansas City, Kansas. To this union 2 children were born. He died February 4, 1920, after an illness of one week, leaving a wife, 2 sons, a father, mother, 5 sisters and one brother to mourn. He was a member of the Kansas City Stake. Funeral service was held at Fairweather's Funeral Home. Service in charge of J. A. Tanner and sermon by U. W. Greene, by request of deceased.

DAVIDSON.—Mary Jane, daughter of Joseph and Sophia Brown, was born August 1, 1838, near Berryville, Highland County, Ohio, and died January 20, 1920. Married November 20, 1856, to Saint Clair Davidson, who preceded her in death August 29, 1911. Baptized August 19, 1894, and has lived a devoted and consistent Christian life. There are left to mourn, her daughters, Mrs. Daniel Turley, Mrs. Isaac Rhoads and Mrs. Benjamin Reed, also 5 grand-children and 4 great-grandchildren. She was buried from the Saints' church in the Highland Branch, Highland County, Ohio. Sermon by Elder J. W. Davis.

CORLESS.—After a painful and patiently endured affliction of some months, Brother Ebenezer Corless passed peacefully away at his home in Seattle, Washington, on January 22, 1920, at the age of 42 years, 5 months and 26 days. He was born at Saint Charles, Minnesota, but spent the last twelve years of his life in Washington. He leaves a wife and 2 sons who weep for a husband and father. Sister Eddeva Irwin sang beautifully at his funeral, accompanied by her mother,

Sister Sarah Barney. Prayer by F. W. Holman. Sermon by J. M. Terry.

GREEN.—Mary Ann Green was born in Staffordshire, England, July 2, 1838. Baptized October 10, 1875, by Samuel B. Robinson. Died at Sacramento, California, January 5. Was the wife of Elder Harry S. Green, who was the son of Elder Harvey Green, old time missionary to California. Was the mother of 8 children: Mrs. Mary A. Hook, Mrs. W. N. Dawson, William A. Green, who survive, and the following who have passed beyond: Henry, John, Mattie and Mrs. Alice E. Christenson. In addition are 16 grandchildren and 15 great-grandchildren. She came to America at the age of 3, one of the pioneers of the State. Funeral services in charge of Elder C. W. Hawkins, interment in a Sacramento cemetery.

YOUNG.—Jesse Young, eldest son of Anna J. Young, was born September 22, 1868, at Livermore, California. Baptized March, 1892, by Thomas Daley. Married Rose Greeley, November 4, 1896. Died January 26, 1920, of pneumonia, following influenza. There are left to mourn, his wife and 3 children, Rita, William, and Alice. Private services were held at the grave in charge of Reverend Couden. Interment at the Livermore Cemetery.

FREE.—Absalom Pennington Free, born Liberty, Missouri, March 3, 1841, died January 11, 1920, of pneumonia at Joplin, Missouri. Married Mary Jane Gray, March 15, 1866. Three years ago celebrated their golden wedding anniversary. His widow and 5 children mourn his departure. He was a veteran of the Civil War, was with General Sherman on his famous march to the sea. He was severely wounded at Chattanooga; served 2 enlistments, being sergeant in the 59th Illinois Veteran Volunteers at end of war. Was a member of the church 43 years, and many earnest years he spent in the active local ministry. G. A. R. services by comrades, sermon by T. J. Elliott, Charles Fry in charge.

HICKEY.—Flora Etta Hickey was born March 12, 1898, at Port Huron, Michigan, and passed from this life January 27, 1920, at Battle Creek, Michigan. Suffered several months from dropsical trouble, which finally caused her decease. Married Lyle Hickey about four years ago, and to this union was born one son. Husband, son, mother, and father of the deceased survive her. Baptized about six years ago, and was a faithful member. Funeral at Battle Creek, conducted by R. M. Young. Body taken to Fowlerville, Michigan, where another sermon was preached at the church by S. W. L. Scott, and the body was laid to rest in the cemetery at that place, the old home of the departed one.

STUMPE.—Grace Isabella Palmer Stumpe was born at Galen, Wayne County, New York, July 23, 1880, and died at the Swedish Hospital, Kansas City, January 26, 1920. Survived by husband, infant son, mother, one sister, and one brother. Baptized March 22, 1896 by J. R. Beckley and continued a faithful life of service. Funeral service from Stone church. Sermon by Joseph Arber, assisted by George Jenkins. Interment in Mound Grove Cemetery.

SUMMERFIELD.—Ann Horton was born in Gnosall, Staffordshire, England, May 17, 1832. Married William E. Summerfield, September 10, 1850, and came to America the same year. To them 12 children were born, 9 of whom, with her husband have preceded her in death. She leaves G. A. Summerfield, Amy Powell, J. E. Summerfield, and many relatives and friends to mourn. Baptized in 1850 and united with the Reorganized Church in 1866, continuing faithful until her death, February 1, 1920, at Stewartville, Missouri.

STANLEY.—Near Leon, Iowa, January 29, 1920, of blood poisoning, Sister Grace J. Stanley, aged 39 years, 7 months and 10 days. She was the mother of 9 children, 8 of whom survive her, as does also her husband, Homer R. Stanley. She was a daughter of Edward and Frances Brantwait, and was a member of the church from youth. Her body was brought to Lamoni for burial, near her parents' graves. Services in charge of R. A. Ballantyne. Sermon by H. A. Stebbins.

Conference Notices

Southern Ohio Sunday school and Religio, at Columbus, March 6 and 7. Joint session of institute work evening of March 5. Imogene Clark, secretary, Sunday school; Hazel Campbell, secretary Religio.

Convention Minutes

GALLANDS GROVE.—Sunday school at Dow City, Iowa, February 6. Officers elected: Superintendent, Wave Cross, Fort Dodge; assistant superintendent, Fred F. Jackson, Denison; secretary, Alta Mae Schafer, Denison; treasurer, Carl E. Anderson, Fort Dodge; cradle roll superintendent, Mrs. Robert Fish, Mallard; member library board, Mrs. Merl Meyers, Deloit; member gospel literature board, Edward Broad, Fort Dodge; chorister, Dean Talcott, Arion. Alta Mae Schafer, secretary.

PATRIOTISM AND LOYALTY

(Continued from page 196.)

for what they consider public interest. Such is, of course, a mistake. He who lives more completely will fulfill all of his obligations.

The love of home, the love of the city, and the home state, the love of the nation, are of importance to full living, and lay properly the basis for the full brotherhood of man.

The love of home will cause a man to sacrifice his life if necessary to protect his loved ones from danger. He will feel that he cannot do better than die for such a cause, if die he must.

It is the home altar, the place of his fathers, the temple of his God, that are included within his love of country or patriotism, which is broad enough in the real meaning to include love of his neighbor; realizing clearly the evil of strife, yet when a mad man or a mad dog breaks loose, he will exercise the necessary force to protect his home.

Materialists always ridicule high ideals, but by faith all things are possible.

He who truly loves his home in this age must give his support to the nation and its government. He who truly loves his nation to-day must realize that its safety and peace and prosperity depend upon the prosperity of other men and other nations.

So in the midst of turmoil, he still carries forward the great message of the Master, "Peace on earth, good will to all men," upholding the highest ideals of honor and loyalty to family, to city or country, to church, to the nation, to humanity, and to God.

S. A. B.

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NEWS AND COMMENT

THE WORLD AT LARGE

The Supreme Council of the allied powers has decided that the Turks retain Constantinople and Cilicia. A great deal of adverse comment is appearing in the press from those who urge that Turkey should have been deprived of her nationality. Serious massacres are continuing, the Turks evidently feeling secure because of the decision in their favor.

The recent demoralization of the foreign exchange situation has caused a slump in some provisions, most of which, however, have not affected the retail prices. Exports of meat and meat products have practically ceased, as have shipments of cotton. In spite of the insistent need for cotton, England has ceased buying, and as a result this staple product is piling up at home.

Egypt has profited hugely by the high prices paid for cotton. A report from London says the country is "bursting with wealth" from cotton deals. The most illiterate natives have made fortunes, and are paying off all mortgages that have been held against the family for decades. There is an inordinate demand for automobiles, new houses, jewelry, and luxuries of all kinds.

The Government has recently sent out through the Cens Bureau two volumes containing the census of religious bodies, for 1916. They are books that should be in the library of every minister and studious church worker who care for reliable statistics concerning the churches of the world to-day. The information is from the organizations themselves, therefore considered reliable, though the figures from our own church are evidently old ones as they do not represent us for the year indicated.

On March 1 the railroads of the United States reverted from Government control to private control and operation. A general reorganization of the boards of directors is made necessary.

The annual meeting of the National Education Association held at Cleveland, Ohio, last week, discussed principally three outstanding features: First, was the woeful lack of teachers. During the year 140,000 are reported have left the profession; 35,000 school rooms in the United States are without teachers, 65,000 more filled with teachers with temporary certificates only, and enrollment in normal schools has dropped off 30 per cent. The pay of teachers has been advanced but 20 to 50 per cent, with cost of living doubled. The second feature was increase in teachers' salaries; the third to encourage health programs, Junior Red Cross work and medical hygiene among the children, this third item being conceded as a natural result of the war.

"MEET ME AT THE BATTERY"

When you go to Conference do not fail to meet the Religio people at the Battery. They will have something that you will be interested in, and you will enjoy every minute spent with them. Be sure and see that some one of your local gets to attend. You will want to use the ideas and plans explained there.

RELIGIO EXPOSITION, INDEPENDENCE, MO.

April 7-15

CHURCH NEWS

Any member of the church who is a druggist and looking for a location may find a proposition of interest to him by communicating with Bishop Benjamin R. McGuire, Box 256, Independence, Missouri.

We have a report of a good conference in the Southern California District, which will be printed next week. The following ordinations were attended to: Albert Starkey, priest; Eldon Whistler, deacon; Wilford Burton, teacher; Jacob S. Prettyman, deacon; Richard Wagnon and William McLeod, priests.

President F. M. Smith went to Omaha on church business February 23. While there he contracted tonsillitis and with some other more or less minor difficulties, such as teeth extractions and boils, is having a painful time. He planned to leave for Washington, District of Columbia, on the 27th to remain a week or more.

Editor S. A. Burgess was taken to his bed some weeks ago with abscess of the ear, which was so painful that it caused him serious trouble. When able, he went to Saint Louis for treatment by a specialist there who is acquainted with the case, and who after a week or ten days of treatment decided a mastoid operation was necessary and sent his patient to the Sanitarium at Independence for the same. Word was received Monday that the operation was successful though more serious than expected.

Graceland College. The academy debating team went to Oakland, Iowa, last week and secured their third victory in a 3-0 decision in their favor. They denied the proposition of compulsory military training. Their coach is Heman Hale Smith, who deserves much credit for the skill displayed in arranging the propositions and effectiveness of disarming the opponents on vital factors in the issue. The team is in a fair way to secure the championship of the Southwestern District of Iowa.

A cook is wanted at the Children's Home, Lamoni, Iowa. Anyone qualified to accept this position should write to Elder Amos Chase, superintendent, Lamoni, Iowa.

President Elbert A. Smith was in Lamoni during the week end and delivered three lectures at Graceland College. Two of his lectures were on the regular course for the class in religious education, on the Holy Spirit, its gifts and its fruits, and at one session he addressed the student body. He preached to large and appreciative audiences at the church twice on Sunday the 29th.

L. W. Weeks, of Independence, is in Lamoni getting ready for work on the basement of the new college building. He is accompanied by wife and children and has rented a house in town. It is expected that work on the foundations can begin early in March. The main excavation is already done. Considerable material is arriving and there will likely be no delay in the work when the season begins.

By Wireless: Christmas offering news: From February 20, 1919, to January 31, 1920, \$75,673.69; from January 31, 1920, to February 7, 1920, \$4,607.94; from February 7 to 14, \$2,599.17; 14 to 21, \$11,904.27; total \$94,785.07. The above figures represent about \$4,000 more than last year's total offering. We may not reach the high aim of \$150,000 but we have broken our record and are right on directly into the 1920 effort. "God loveth a cheerful giver" and surely is pleased with the offering raised. The effort put forth to comply with one of the first commandment to his church in these latter days is acceptable to him. May his peace and blessings attend one and all in continued efforts to labor together with God for the accomplishment of the work intrusted to us.—B. R. McGuire.

FROM THE BRANCHES

Pittsburg, Kansas. Under the efficient pastorship of Elder A. E. Stoff the branch is continuing to show progress. The Saints have suffered more from influenza than last year but no deaths so far. The conference held here on the 13th

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to 15th was well represented. Brother Charles Fry was forced to return home just prior to it on account of illness. He was greatly missed. Elder Lee Quick was called here to preach the funeral sermon of Sister Mac (Ross) Jones, and while here delivered two excellent sermons. The branch is supplying speakers for the Arma Branch twice a month. There is much activity and interest.

Waterloo, Iowa. The Fisher family, formerly of Chetek, Wisconsin, want their old friends to know that they will make their home at this place from now on. One of the best prayer meetings ever had since the organization of the branch was enjoyed last Wednesday evening. Brother Victor Hall who goes to various places every other Sunday was with the "faithful few" at Charles City a week ago Sunday.

Toronto, Ontario. For a while the city averaged about thirty deaths a day from influenza but it is now on the wane. Very few of the Saints were afflicted, and but one seriously. Elder Joseph T. Thompson, president of the Hamilton Branch, spoke at 11 on the 15th. On that date at the Allen Theater Brother T. W. Williams struck responsive chords on "bread and butter religion." On the 22d his subject was "The coming kingdom," a stirring address on the cause and cure of the world's ills—a wonderful effort on capital and labor. Written questions, from religion to Bolshevism are an interesting feature of these meetings. The winter institute is holding a session here the first week in March. J. J. Cornish is expected here before theater work closes on March 14.

Artland, Saskatchewan. Elders E. Leslie Mogg and A. James Cornish have started on a tour among the branches of the district in the interests of the Sunday school and Religion. They are in charge of the district Religion and Sunday school respectively. Elder W. J. Cornish returned last month from his travels among the branches as district president. A choral society has been organized under the able leadership of Sister Pearl Irwin. The young men have a few instruments and are planning to secure a new organ. A box social brought eighty dollars toward this fund. The ladies' aid society has resumed activities now that the coldest days are past. Our members have not suffered from influenza though it rages to the east and west. Two members, formerly natives of Jamaica, were quite ill this winter and out of reach of the elders. One of them (Sister Ellis) testifies that when she believed she would surely die if relief did not come, arose from her sick bed, knelt, and offered prayer for healing. So implicit and childlike was her faith she was healed immediately and arose from her knees fully restored to health.

Gladwin, Michigan. Branch No. 1 has had a thinning out of numbers, from 50 to about 30. There is a small Sunday school with Henry Waters superintendent. George White is priest and president of the branch. The two-day meeting here last summer was well-attended. The prophecies given

then indicated the nearness of the coming of the Savior to be preceded by suffering and worldwide trouble. The Saints have suffered much affliction but through administration have been greatly helped.

San Jose, California. In a letter from C. W. Hawkins, we learn that they are having very dry weather; the whole country except a few coast counties suffering for moisture. The influenza epidemic has broken out again and all places for public gatherings closed, which may affect the conference. He attended the meetings of the Saints at San Francisco and Oakland recently and preached twice, and presided over a priesthood meeting.

Second Saint Joseph, Missouri. J. J. Cornish has been holding meetings, which closed on the 8th. They were enjoyed very much. J. L. Bear has been reelected president of the branch. The priesthood are active and doing good work. The wideawake library board, with G. Foster as chairman, has purchased a bookcase and have a very good selection of books. The Christmas offering was more than doubled over last year.

Pontiac, Michigan. Elder J. J. Cornish held services in Detroit recently and a goodly number from Pontiac attended.

First Chicago, Illinois. (4416 Gladys Avenue.) Repairs have been completed on the furnace and meetings held upstairs again, a much-appreciated privilege. At a recent Sunday morning service Sister Christy explained the various educational phases of the Woman's Auxiliary, urging a reorganization of this work and a new start. She was supplemented by Brother Christy. The Sunday school held a Valentine party, with small attendance on account of the weather. A leap year party will be given by the Sunday school and Religion on the 27th. It is the aim of the social committee to make entertainments of the branch of such a character that they will be the means of attracting strangers to the church. At Sunday school programs are given by various classes, recently one by the class of Brother Hartshorn, and later by Brother Bone's class.

Walnut Park, Independence. There are now 328 members in this locality and still they are coming. The great need just now is more houses to rent and to sell at reasonable prices. Last Sunday we had sermon by the pastor at 11 and Brother J. A. Gillen at night and not many slept while he talked. To-day the pastor gave us a digest on the subject of "continuance" and at night Brother Guinand come with a conclusive argument in behalf of Joseph the Seer being a true prophet. It was excellent. Three baptisms during the day. Peace and love prevails in this part of Zion. Anticipating an excellent General Conference. Influenza has subsided and health generally good. Choir busy getting ready for the series of services commencing March 21.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

PRICE \$2.25 A YEAR IN ADVANCE

Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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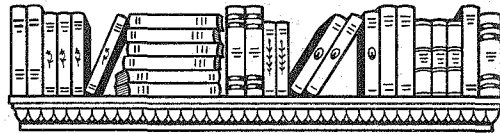
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What Church Books are in Your Home Library?

WE are staunch believers in the Books. We have been taught to challenge every statement and teaching by the question: "What do the books say?" This is a remarkable habit and a safe one. We cannot know too much about the law. "Search the scriptures" is an old injunction and a good one. The church books ought always to be at hand for ready reference. Your children should read them: you are responsible in this point of training. What books are on your library table to-day?

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Inside Information

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

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EDITORIAL

Theocracy

For convenience of discussion, it is assumed that a pure theocracy is one in which God speaks, and man instantly obeys, without consideration. It is extended then to where one speaks in the name of God, as his prophet or representative, and the people at once obey, God, however, is the real ruler, and the government stands only so long as he personally directs.

It is very often assumed, both by those who believe in the possibility of modern revelation, and those who do not so believe, that when God speaks man must instantly hear and obey. But that is not the plan he gave. It is the plan proposed by Lucifer, as may be found in the third chapter of Genesis, Inspired Version:

"And I, the Lord God, spake unto Moses, saying, That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning: and he came before me, saying, Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine for ever. Wherefore, because that Satan rebelled against me, and sought the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down, and he became Satan; yea, even the Devil, the father of all lies, to deceive, and to blind man, and to lead them captive at his will, even as many as would not hearken unto my voice."—Genesis 3: 1-5.

From this we note that it was the idea of Lucifer that he would issue a *fiat* with the authority of God, and compel mankind to obey and be saved. For this, however, he was cast down, and became the Devil, because he rebelled against God and sought to destroy the agency of man. The Lord then in that early age granted to man his free agency.

This verse at once denies the theory of absolute dictation, and paves the way for the mission of Jesus Christ, showing the greater purpose of God. Man is not saved simply by going through certain motions. He is not saved by being brought to a place called heaven, or a place called Zion. Zion is the pure in heart. Whosoever will may come and drink of the waters of life freely, but man's free agency is still given him.

God's purpose is a greater redemption. He reaches after man, even when he goes astray. Thus when the children of Israel rejected the gospel as preached to them by Moses, and erected the golden calf, as set forth in Exodus 20, the Lord gave them a schoolmaster. (Exodus 34.)

The prophet of the Lord and the First Presidency are placed in a position of general supervision, as a presidency over the whole church. Men have in their own government taken an extreme view and have established a monarchy—of the Lord's anointed. We cannot at the moment call to mind a single monarchy, among any people anywhere, in

which the supreme ruler did not claim to be the Lord's anointed.

This also gives, unjustly, the basis for an attack which has been made probably in every age, of one-man power. They who attack overlook three great vital factors: 1. In a theocracy God directs. 2. That the responsibility is not placed on one man, but on three. 3. That their position and work is part of the general plan.

Then it is noted by some that the priesthood form a special order, and by some writers on socialism this is very strenuously objected to as in a sense an aristocracy or an oligarchy, and this is in a fuller sense true, when one considers the authority given to the First Presidency and the Quorum of Twelve, and the Presiding Bishop in his work, as well as to the priesthood.

Paul Called Them "A Royal Priesthood"

But critics lose sight of the fact that the plan laid down by the Master is, "He who would be the greatest among you, let him be the servant of all. Who is greater, he who sitteth at meat, or he who serveth? I am among you as one who serveth." They have the greater administrative responsibility, but become the servants of the whole body. Their responsibility demands a greater service, and in a certain sense a fuller consecration.

But back of it all we have the law of common consent, the right of the branch, as a pure democracy to vote and act; as a republic, the right of the membership to elect their delegates to district, stake, and general conference; the right of the people to sustain or to refuse to sustain any officer in the church, as at least once a year every officer is appointed through the vote of the body in connection with which he serves; the right of the people to initiate legislation in branch or through their elective delegates in the conferences.

And further, there is the right of the people to accept or reject any communication which is given them or is presented to them as coming from God, whether it be the call of deacon or some other local officer in the branch, or whether it be a revelation to the whole church.

Following the teaching of the church, we find the revelation is given or presented to the prophet; it then goes before the various constituent bodies of the priesthood in quorum capacity, and finally to the General Conference assembled. This is not a right that has been grasped by the people, but it is part of the divine plan, that they also have the right to learn of God and know of themselves whether this which has been presented is indeed the word of God or not. And not only is it their right, but their duty and responsibility.

It is the duty of the president of the church to keep himself in that position that God can use him as his minister and communicate his will to him. It is the duty of the priesthood to live so as rightly to represent God as his ministers, and so that when the revelation is presented they may consider it in the light of the law that the Lord has already given, and that they may also receive divine inspiration to confirm the message that comes from God. It is the duty of the membership to keep the commandments of God so that they also may receive this witness of the Spirit as a calm, still voice; not as the emotionalism that is sometimes set forth in the name of religion, that is made to bring many converts to the

mourners bench, but in the still hours of the night feeling our individual responsibility.

The Lord has given us this plan, because he desires that we also should learn, that we should develop and learn to know him. He does not at any time force the issue, but instead, as a loving Father, in order that we may learn and give intelligent, moral and spiritual support to his work, he uses instead this principle in which democracy is manifested, that all the people may learn to know.

It is not thereby because of a doubt of the man called and ordained to be a prophet of the Lord, but because we owe to him our intelligent support, and we owe it in a greater measure to our heavenly Father.

Here is a theocracy, as God the Father directs it. The perfect plan is fulfilled when his will can freely be given to the man on whom rests the responsibility for receiving revelations for the whole church, and the whole priesthood is so living that they also receive revelations for their own work, and receive the confirming witness, the Spirit of God when his word is presented, that it is indeed from God. And when the whole people are moved by this same divine Spirit, not only to accept in words that which God gives, receiving within themselves the witness that it is divine, but to go out and do it, to keep the commandments which he has given them. Then no longer need it be said, "I have many things that would say unto you, but ye cannot bear them now," for his people will learn and grow in the light of God, delight to keep his commandments, and give not a blind obedience which he does not desire, but intelligent support to his will, and with faith in him and in his representatives, that which we do not as yet know, is well.

It will be noted that such a plan is not as men define it, a pure theocracy, nor is it a pure democracy, nor is it a pure republican or representative form of government, nor is it a pure oligarchy, but that it combines the best of all; God speaking as the supreme ruler, those who are fit are chosen for special service and given special responsibility for the common good; to the people belonging the right to accept or reject, but also the duty to prepare themselves so as to be ready to receive and understand the word of God, and where they cannot meet because of numbers, they act through their representatives, thus preserving the best of every form of government. After all, the plan laid down by God is the perfect theocracy.

S. A. B.

Cleanliness as Prophylaxis

For the prevention of disease and as a protection against epidemics, and even for fumigation at the end of a sickness, nothing is more important than personal cleanliness, bathing and changing of the clothes and especially frequent scrubbing of the hands with common soap and water. Doctor B. C. Steelsmith of the University Hospital, Iowa City, declares that no one washes his hands enough; that no doctor does so in taking care of these contagious diseases. He admits that he does not himself. But therein lies safety, at once on leaving the sick room giving the hands especially a thorough washing. It this is done, even the mask becomes of secondary importance.

If proper care is taken of the patient and of the sick room, to remove and sterilize everything, in fact all infectious material at the bedside at once, then common soap and water and plenty of elbow grease applied to the paint and all such exposed surfaces, and plenty of fresh air and sunshine is the best fumigation.

Strict isolation at the beginning of a sickness is also of the greatest importance. Do not be satisfied with the first diag-

nosis. If early fever periods the contagion is more dangerous than later, so immediate isolation is the safest course.

In diseases of the respiratory organs, or those that may be caught from the breath, a good mask properly made and worn is a protection; especially if the disinfection of the attendant's hands is religiously attended to.

The Community Church

As a result of the world's survey being made by the Inter-church World Movement there is being opened in various parts of the country community churches.

Bishop Edward Ingham sent us items concerning the work in his vicinity, Berkerly, California. The whole neighborhood was circularized. Preference there is given to the Presbyterian Church. The intention is that one denomination shall have responsibility for a given field, and the stability and resources come with denominational organization. The right of way for one church means that the entire strength of the community will be given for adequate equipment and support. In a membership of 170, eight different denominations are interested. The intention is to make the church a community center, and emphasize the great common truths in which all are agreed. A building is being erected, providing an assembly room, reception room, kitchen, pantry, and office, on the first floor; ladies club room, business club room, boys' room, and four class rooms on the second floor.

One grave difficulty is that when only the common truths are emphasized, as a rule, fundamental principles are neglected. Churches and other organizations can well combine for social, economic, and recreational features, but the church is something more than social, and for the best of ethics and religion there is needed a thoroughgoing conviction of principles.

Foreign Languages in America

The recent war has brought clearly to the fore in the minds of many people the fact that many foreigners in this country could neither read or write the English language, but were able to converse only in their native tongue, brought with them to America. They read only papers in these foreign languages, and were not instructed in American institutions, or American ideals, but often gained their impressions simply from their surroundings in the slums of some large city.

Within the past year, a decided effort is being made for Americanization. This is a continuation and expansion of previous efforts, but is being undertaken more thoroughly than ever before through these federal governments. A conference was held at Washington the middle of May of specialists and of workers.

The problem is shown by a list of thirty-six cities; from Jacksonville, Florida, of which four per cent of the foreign born, ten years of age and over, are unable to speak English, to Milwaukee, in which 35.4 per cent are unable to speak English. There are twelve cities in which 30,500 ten years of age or over, cannot speak English. This includes Jacksonville, Charleston, Washington, Atlantic, Seattle, Denver, San Francisco, Louisville, Salt Lak City, Memphis, Minneapolis, and Portland.

The American Bible Society reports that there is a great need of Bibles for work in Japan. Also that a Brazilian was converted by reading the Bible in his own language. From other sources we learn that the Bible has been translated into over 200 different dialects by the British and American Bible societies.

ORIGINAL ARTICLES

Knowledge of God Essential to Life Eternal

(Sermon by Elder R. S. Salyards. Delivered at First Saint Joseph Branch, November 9, 1919. Reported by Minnie Scott Dobson.)

In the second chapter of 1 Corinthians we read: (Entire chapter.) The sixth chapter of Matthew, 22d verse: "The light of the body is the eye: If therefore thine eye be single, thy whole body shall be full of light."

And in the seventeenth chapter of John, 3d verse: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

God the Source of Knowledge

We announced that we would speak this morning on the subject of "Knowledge of God essential to life eternal." God is the source of all true knowledge; one of the leading attributes of God is his great knowledge, his great intelligence. He is the first Great Cause, the originator of all things, the upholder of all things by the word of his power; we think of him, we conceive him to be the Supreme Being, perfect in all attributes that pertain to a perfect being. We deduce from our limited knowledge, in our desire to seek knowledge, that there must be a personal, perfect being who embodies a complete knowledge of all things. We are justified in this conclusion from the manifestations of knowledge that appear to us in the works of creation, showing an intelligent, far-reaching conception in the arrangement of material forces, powers, qualities, that appeal to us from a sense of the eternal fitness of things.

The One who presides in the midst of all things works in the mental, the moral, the spiritual, and the physical realm. We therefore reach the conclusion that a perfect knowledge of God, the source of all knowledge, of all wisdom and power, is essential to a perfect life, like his life. The philosophy of the religion of Jesus Christ, indicates, therefore, the deepest thought. It points us to the central figure of the universe, the One in whom, through Jesus Christ, are hidden all the treasures of wisdom and knowledge. Thus when we ask men to believe in God and come unto him to learn of him, to correspond to his divine will, we mean a coming to, a learning of, a correspondence to all these sublime forces which are perfect, which develop and which insure to us a pathway of life based upon real, genuine knowledge.

Man Created to Know

Men were created to know; they have cognitive faculties; they are able to appreciate the things of life about them. The progress of the race has been based upon knowledge and use of the forces of the universe. Man is a knowing being. While his knowledge is limited, while he has made manifest the imperfection and relative character of his limited knowledge, yet he is a being who is designed to probe into the facts of life and to seek a knowledge of the forces which are about him, which move him, which underlie and permeate the realm of life in his universe. We are making, therefore, in our appeal for knowledge of God, from this point of view, a natural, normal statement that man should know; that he ought to know; that he must know; that his highest interests are involved in the matter of learning and of knowing. The Scriptures teach us that man is the offspring of God, hence his faculties are like unto the faculties of God. Therefore he may correspond to the divine will and may know not in part only but may know in fullness; and it is upon this basis, evidently, that Jesus Christ declared that "This is life

eternal, that they might know thee, O God, the eternal Father, and Jesus Christ whom thou hast sent;" Jesus Christ being the embodiment of God in human flesh, being the One who came to reveal the Father, by whom are all things, and who has a perfect understanding of all things he has created with God.

Results of Loss of Knowledge

We know "the things of man as man knows them—in a limited way; but our knowledge is largely confined to external, material things. That has been a peculiarity of humanity from the beginning. We do not deny there is a spirit in man, an intelligence, a heart, a life that has caused him to seek to obtain knowledge of God; to fathom the mystery of life; to touch the great Absolute Being in whom are involved the interests and the life of humanity; but man, by departing from God, became carnal and sensual; became separated from those spiritual forces by which alone it is possible to attain and retain the knowledge of God. Therefore he became largely subject to the influences of material things in this material world of ours; and as a result his knowledge has been very limited; he has failed to discern the God-basis of all things and hence has lost what knowledge of God he possessed in the beginning. His knowledge, therefore, has become perverted, distorted, confused, imperfect; hence we discover the conceptions of man in ancient times concerning God have been greatly distorted; that there have been great departures from the truth as revealed of God in the beginning. We have had men worshiping four-footed beasts, creeping things, animal conceptions; yes even worshiping demons; we have people doing that to-day.

We have a very comprehensive statement of this—it would pay you to read it all, especially as given in the Inspired Translation—and some of it reveals the depravity of human nature to that extent that we will not read it all here; but Paul, that master-mind who comprehended the conditions of humanity and the influences which had controlled them, states here in his letter to the Romans, first chapter, that the gospel "is the power of God unto salvation to every one that believeth"—the universal message of God to meet the universal need of a universal world; not local in its character, but a presentation of the wisdom of God, the knowledge of God, the means of obtaining that knowledge: "Therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith." He states that "the wrath of God is revealed from heaven against all ungodliness [and that would include all false or perverted knowledge] and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them, [it is demonstrated in them, in the right or in the wrong course men take of themselves] for God hath showed it unto them; for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

Paul tells us here that everything bears witness of God and that men, by the things which are about them, should see and should know that God exists, and that in him they have their being. He gives us here the results of departure from God, the effects of a loss of this knowledge. He says:

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own bodies between

themselves; who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forevermore."

He follows with a dark picture of the corruptible character of their depravity, the results that came to them when they turned from the knowledge of God and were perverted in their own sins and worshiped and served material things. We discern in the development of humanity in the ages of the past not only the false systems of religion which they developed, but the immorality, the darkness, the heathenism, the superstition, the dark, mysterious fears, and the corruption of true knowledge; so that as a result their political systems, their social systems, their economic life, all phases of their life were perverted.

Inadequacy of Human Knowledge

We are justified, therefore, in warning men to come to a knowledge of the truth, to depart from ignorance and to learn of God, that they may conform to his holy will; for, as remarked before, the tendency of the unspiritual mind is toward that which is sensuous, pleasure-loving, selfish; but under the influence of the knowledge of God man is made to correspond to that which is spiritual, to strive for that which is right, and the light of heaven is reflected upon him, his ways are ordered of the Lord, he is taught, is acknowledged, he is increased. Knowledge is power, knowledge is wisdom, knowledge is that which normalizes and so leads a man that he controls himself and is governed by the law of the spiritual instead of being governed by the natural man.

We read in the word that God's people were "destroyed by lack of knowledge." The facts are, the Jewish people and other peoples really didn't know enough to cling close to the Almighty, to study his ways. The apostle, in the text we read, calls attention to what men did through their perverted, natural, sensual knowledge:

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

"We speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world, that come to naught, but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew, for had they known it they would not have crucified the Lord of glory."

It is evident that when the Jews consummated the condemnation of Jesus Christ and when the Romans crucified him, they would not have done such a deed had they really known he was the Son of God, the Redeemer of the world. We have in some of the statements of the scripture a very clear presentation, a general presentation, of the inadequacy of human knowledge. We are impressed as we read these words—anyone who reads the scripture with a heart sense of what he is reading—that there is a deeply developed heart-nature in the inspiration of these inspired men; that they grasped with a depth of meaning, with a depth of feeling, and with a powerful conviction the things of God; that they really believed. And they expressed in forceful language a living, a heart conception of the things which they state here. In Job, 28th chapter, we have a general statement of the inadequacy of human knowledge: "But where shall wisdom be found, and where is the place of understanding?"

In this poetic language of the prophet we have this whole subject summed up; Not in the wealth and glory of material attractions are we to find the basis of life. We are not to make these outward, material, sensuous things first, but in and through them, permeating them, and around and about them, and above all, "The fear of the Lord, *that* is wisdom;

and to depart from evil is understanding." And so we come to the basis of life—that man to appreciate and use and know life must come to a knowledge of the truth as it is in the bosom of God. That is the basis of all true life and happiness.

David expressed the same thought in the Psalms, in his wonderful teachings as an inspired man, Psalm 2: 10: "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

In these statements are involved this philosophy of knowledge of God; that it is basic, and that to depart from it or to ignore it is to lose, to fail, to lack that development, that correspondence to God by which we have life indeed.

In Psalm 107: 43 is a statement: "The righteous shall see it, and rejoice, and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

Men shall understand the providence of God; men shall receive of the manifestation of the favor of God, of his love, and shall comprehend, even as we are told in latter-day revelation, they "shall comprehend even God," as a result of their correspondence to his will.

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever."

The development of the race from the beginning, so far as the development has been right and for good, has been through an understanding of God. We have developed in politics, in art, in science or in anything only as we have looked into the needs of society and in the light of experience have learned what principles should govern and control. Hence in the common experience of humanity to-day is that reflected through which the race has passed in its development. We have learned that selfishness, ignorance, narrowness, the wrong conception of men to rule over one another, are being set aside by the better understanding of humanity; hence the people of every nation are for liberty, democracy; and we have come to that great knowledge after centuries of toil, after centuries of upholding that which has been false, after centuries and epochs and periods of suffering by which men have been robbed of their rights and suffered untold agony, and by which each autocratic and absolute influence has been used to uphold false religions, false political and social and false economic systems. Men, through their experiences, have come to an understanding of that declared by Jesus Christ, that God would have men free: "Ye shall know the truth and the truth shall make you free."

Thus as we take up any department of science—chemistry, sociology, economics—we learn that things must be used in the way God has ordained, according to the eternal fitness of things. We are not at liberty to depart from the knowledge of God; if we do, we have wrong influences, wrong conditions, and suffering and limitation as a result. We see the statement of Jesus Christ justified, that this is life eternal, to know God; and as we obtain true knowledge we enter into a fuller conception, a fuller joy in life, and are blessed in harmony with the teachings of the word in this respect.

A Heart to Know God

One leading thing has largely kept humanity from a knowledge of God—they have not had the heart, the desire to know of him. It does seem strange to-day that in our own time, as well as in periods of the past, we are so slow to reach out for God; that the race has so little real soul hunger for God, while the fullness of life is for us if we but touch it by coming

into contact with the great supreme Being. The Lord spoke of this in dealing with his people in the past, with the departures of Israel. After all his effort to lead them onward, forward, and loving them, as he declared he loved them with an everlasting love and gave evidence of his love toward them, yet they failed to love and to serve him. He had given them the first and great and fundamental commandment to love him with all their heart, with all their might, with all their strength, as declared through Moses. In the 24th chapter of Jeremiah we are told of a time when the Lord will set his eye upon them for good and build them up, "and they shall return unto me with their *whole heart*."

We need a *heart* to know God. We cannot know God simply by intellectual processes. We may have clear intelligence, the intelligence may be stupenduous in its strength, but it may be cold, it may lack warmth. We may have heat without light, or light without warmth. Some of the greatest criminals who have ever afflicted society have been men of great skill, wonderful knowledge, highly developed in their powers of deception, in ability to gain their criminal purposes; but they lacked heart. The heart-nature is the real basis of development in life, and that is why God commanded men that they should love him; and love, as well as intelligence, forms the basis of knowledge. If you and I have failed to come to a knowledge of God to that extent we should it is because we have not put enough *heart* into it, because we have not loved God enough, because we have made first the knowledge of and desire for earthly things, for pleasures it may be, for ease, for that which appeals to the carnal man, the outward entertainment, that which perishes with the using and cannot bring us final and enduring gratification. But the Lord declares that when he shall build up Jerusalem, when it shall reflect his glory and when his people shall reach a condition of favor with him, he says, "And I will give them an heart to know me."

We shall never be able to obtain that full knowledge of God without heart in it, without affection, without love for God, and we may therefore understand the statement of the apostle when he said, "Set your affection on things above, not on the things on the earth." The affections are to be set, to be fixed; the love for God is to be deep, abiding, full, strong, and sincere. Any Latter Day Saint who sets his affections upon God does not ignore the knowledge of this world, because all true knowledge of this world is of God. He is qualified to enter into a larger knowledge, to appreciate things, to understand them in the light in which God has ordained them, and therefore he strives for the mental that he may comprehend the forces and conditions of life about him, that through a knowledge of God he may correspond to the will of God and walk in the light as God is in the light, and have fellowship with him.

In the 6th chapter of John, 45th verse, we have something of this same character, and the scriptures are full of this: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

So it is necessary for us to come unto God. He designs that we should be taught of him; and God does not desire his people to be limited in their knowledge, because knowledge is power, and it is through knowledge that we shall be able to go forward unto that perfect development by which we shall correspond to the character of God.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John 8: 12.

God has stated here, through his Son, that through Jesus Christ, who is the light of the world, men shall have the light

of life; that that light shall dawn upon them and illuminate all the pathway of life; that in temporal things, in morals, in the spiritual life, man shall be enlightened of God and walk in the light as he is in the light. And so we see the philosophy of the Christian religion in bringing us up to this condition where we may rejoice in the light and blessing of God, our eternal Father.

Jesus said, "Where a man's treasure is, there will his heart be also." If our treasure is upon the fleeting things of this life, if we like those things better than the knowledge of God, we will spend a great deal of our time in pursuing after them; and if we follow after them we will have very little when our earth life is closed. We have people who have lived in pleasure all their lives; the Apostle Paul speaks of one individual being "dead while he liveth." There have been men who have lived for intemperance, for the wealth of this world, for selfish purposes and for physical gratification. Some people live for mere social life; some live, largely, that they may exhibit the beauty of their bodies and fine raiment and jewels, and yet the Savior said, "The *life* is more than meat and the body than raiment." The real beauty that can come to us, the genuine, enduring beauty is not mere physical beauty, though physical beauty is worth prizing. It is the beauty of soul, of heart, of mind, based upon a developed knowledge of God; and sometimes it is painful to see a manifestation of the the physically beautiful and yet so vain, and so artificial, and so desirous of exhibiting that which is largely empty and lacking the treasures of wisdom and knowledge, the spiritual beauty which is the true basis of all beauty. True knowledge is "not puffed up by the fleshly mind."

And so the Lord, in his parable in the 8th chapter of Luke, speaks of those who in honesty and goodness of heart "bring forth fruit to perfection," who use their talents and powers upon the basis of knowledge, who bear fruit unto God, who contribute to the welfare of the world.

Knowledge to Be Cumulative

Now in this great latter-day work, when we obey it we receive the testimony of the Holy Spirit that God is. I received that testimony when hands were placed upon me, as a boy, and I remember to this day that when one of those two plain working men said to me as they placed their hands upon my head, "Receive ye the gift of the Holy Ghost," it descended upon me, and it is in my memory to-day, as I saw it descend in flaming, cloven tongues as of fire, which permeated my entire being. I knew, when I stood upon the banks of the river, before entering the water for baptism, by that feeling of great peace, that God was there. I cannot explain all the processes by which man obtains that knowledge, but I received that knowledge. I knew that by correspondence to the ordinances of the gospel, by obedience, by faith in God and in Christ, and by repentance, by presenting myself as one who desired to do the will of God and be born of water, that God acknowledged that act upon my part and that I received something I had never received in all my life before—a spirit of conviction, a spirit of knowledge that God exists, that which placed me, as it places you, upon a firm starting basis of knowledge of God. We do not have in this testimony a perfect knowledge of God, but we have that gift of the Holy Spirit which subsequently is to teach, to lead, to guide into all truth. It is to take the things of the Father and show them unto us and show us things to come. It is to guide us in the spirit of judgment, the spirit of wisdom, the spirit of understanding. It is to enable us to comprehend all things pertaining to life and godliness, not alone pertaining to the future world, but that by which we may work out our problems in this world and discriminate between the true and the false, the desirable and the undesirable, the genuine and the spurious, the light and

the darkness; and thus it is placed in our hands as spiritual beings.

We therefore know, because we are taught different principles. We are taught the principles of truth, the principles of moral power, the principles of intelligence, of understanding; and can we not see in these ministrations of the spirit of God a genuine knowledge, a superior knowledge? Certainly we can. In addition to that, we are taught to be steadfast, to have morality, to walk in the light, to be stable in character. And friends, those are some of the best evidences that we have received the Spirit of truth; because an inspiration which did not qualify me to see, an inspiration which was mere sentiment, mere theory, and which did not give me actual knowledge, something I could put to the test, would be of very little value to me.

That is the trouble in this world with a great many people, people who are emotional and can cry and thus show a manifestation of desire to do right, but who fail to obtain a moral character, and a strength of purpose, a continuity of conviction, and thus fail. It is true we may fail even after receiving of the Holy Spirit, but we cannot do thus if we follow the teachings of the Holy Spirit, because we will walk in the light as God is in the light. However, because knowledge is given unto us by the Holy Spirit it does not follow that we are not factors in the development of that knowledge. Hence we are commanded to study and to think, and to pray. The elders of this church were commanded to seek knowledge by study and by faith; that is, as they were to ask God to help them they were to use their own powers. The Almighty will never pour out knowledge upon you and upon me without the effort upon our part to seek it, to appreciate it, to treasure it.

This church to-day could be upon higher ground, we could all be, if we were developed sufficiently by application to receive greater knowledge, wisdom, and power. The Almighty is not to bestow upon us blessings and conceptions which we are unable to appreciate. The true teacher does not begin with algebra in teaching mathematics, he does not take advanced knowledge first; and God has ordained the orderly development of the human mind and spirit by the gradual unfolding processes by which the individual comes under the influence of the Spirit of truth, those forces about him in the world which teach him the desirability of knowledge. He corresponds with them, exercises himself, and loves with all his heart those things that are of God.

We receive blessings of God in sickness, receive manifestations of his favor, outpourings of his love. Have you not been conscious, sometimes, of the great love of God for you, when he has administered to you, blessed and acknowledged you, given you to understand you were a child of his, that you were in his heart and under his care and always in his love, to lead, and watch over and keep you? The people of God have had those experiences. They add to your knowledge of God—they are part of it, because knowledge brings to us a knowledge of the nature of God; and God is love, and he bestows that love, tender and compassionate, upon his children, and through it we are made to know God; made to know that he is deeply interested in us; that he has a heart of love for the human family; that he has a mind of knowledge and that he desires that his people shall love him, and through that love understand him and come to a knowledge of his ways, and not walk in ignorance, not walk in that which will blight them, pervert them, but walk in that which will continue to build them up, and, as the apostle says, "make us wise unto salvation."

We must be wise to be saved. Salvation is not a matter merely of feeling, of love, without a manifestation of wis-

dom in that love. We are to be wise unto salvation—wise in marking out our course, in making our choice and continuing in the things that bring to us the blessings of God and the overshadowing mercy of his Providence from time to time. Thus we are able through a knowledge of God, to desire those things that are excellent, not satisfied with the cheap things of life, its artificialities, its miserable subterfuges, its cheap substitutions for that which is genuine and true.

Every Latter Day Saint has the pathway of life opened up unto him and he should personally make it a matter of knowledge upon his part and be in touch with God and receive of his Holy Spirit. The Apostle Paul says, "some have not the knowledge of God." He also added, "I speak it to your shame." Therefore the basis of our life is to be in this: Life is eternal, and that life that will endure will be based upon the development of a Godlike character—to know God—"to know thee, O God the eternal Father, and Jesus Christ whom thou hast sent." In Jesus Christ are hidden all the treasures of wisdom and of knowledge, and they are to be reflected through him. Christ is and is to be the light and life and glory of this world. It is folly, therefore, for men to think they can ignore the means, the appointments and the promises of God, and come to a knowledge of the truth and be saved in his kingdom.

So we believe in working out our salvation on a basis of knowledge. We believe we should be useful in proportion as we develop our talents—whether they be two, five or ten—and that God expects us to add to our knowledge, to our usefulness, to our effectiveness, by study and by faith; and when we come to that knowledge of God and are confirmed in it from day to day we will not be moved by that which is ignorant; we will not surrender that which is priceless for that which is perishable; we will not be satisfied with that which is artificial when we may have that which is genuine through a knowledge of God. We are thus to become enriched, to become larger, and our knowledge is to make us "complete" in Jesus Christ. This basis is the true basis. "This is the true God and eternal life."

What Does God Expect of Me As a Latter Day Saint?

BY ROSCOE DAVEY

We must consider the seed we sow, says this student of the religious education class at Graceland.

What is expected of me as a Latter Day Saint? This is a question that confronts us as children of God. If it does not, there is something wrong. How long would I hold a position as a representative of any firm, when I did not represent them properly, and to the full extent of my ability? So long as I could deceive my employers in regards to my work. This might continue for a time with men, but with God, "who readeth the intent of the heart," we cannot play behind the screens.

There has been one thing that has always seemed odd to me, because of its inconsistency. It is this, some people wonder why the redemption of Zion is delayed, why the times of Zion's conditions are not ushered in, and yet, these same people continue in breaking the laws of God. They still hold to the idea that one can walk with the church in one hand and the world in the other. In other words, serve both God and mammon.

One saying is, "It takes a good mixer to combine business and pleasure." I cannot think of a business that is more important than the one the Saints of latter days are engaged in. And this is sure, the business part will be the sufferer, if not the total loser, when we try to combine that business with the

pleasures of the world. The statement has often been made that the Saints are beginning to see the mission of the church as never before. This I believe is true, and I thank God for it. But I often wonder if the Saints, especially the young, fully comprehend the requirements that will have to be met personally before this mission can be accomplished. If we hope to receive God's blessings we must use every thing we possess, our money, our talent, our bodies, to the glory of God and the good of mankind.

There is one quotation that is often used when the sowing of wild oats is being discouraged, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." (Galatians 6:7.) I believe this passage has a two-fold meaning, it does not apply only to the sowing of bad seed, but also to the sowing of good seed. Let us examine the quotation a little further. Verse 8 reads, "For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." From this we see that he that soweth to the Spirit shall of the Spirit reap life everlasting. And yet there is another thing to take into consideration. You ask a farmer if he could raise a crop of grain without planting the seed that would bring forth that grain, he would look at you and laugh. The same thing holds good if we expect to reap life everlasting. We must sow the seed that will yield to us this life. We must then consider the seed. "He that soweth to the Spirit"—how are we going to sow to the spirit? When we find the answer to that question we will find the way to salvation.

In Matthew 5: 43-48, Christ tells us how we can sow to the Spirit:

"Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good unto them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh the sun to rise on the evil and on the good, and sendeth the rain on the just and on the unjust. For if ye love them which love you, what reward have you? do not the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father in heaven is perfect."

From this we may learn what we must do, the kind of seed we must sow. But that is not all, there is something else that is necessary. I refer to a few statements of Christ and the apostles. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15: 18, 19. I understand that if we are to be the children of God, we cannot be of the world, for Christ has chosen us out of the world, to be a light to the world. How can we be a light if we are the same as the world? There must be something to distinguish us from others, or our mission will be of no avail.

Again, we have the words of the Apostle Paul, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God."—Romans 12: 1, 2. We are to present our bodies a living sacrifice, *holy*, acceptable to God. And how are we to do this? By not being conformed to this world, and by proving what is that good, acceptable, and perfect will of God. Surely this cannot be done by taking the world in one hand and the church in the other. They do not go to-

gether. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Those that wonder why such slow progress is being made, why the fruits of the gospel are not being borne as they should be, why the Spirit of God is not with us in the power that we would like, ought to take this into consideration. "But if the gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Corinthians 4: 3, 4.) This is directed to them that believe not, but I believe it will apply to some who profess to believe, and in reality do not. They have let the world and the things of the world, blind them to the things God requires of them. The glorious gospel of Christ does not have any meaning to them. They have been trying to go with the world in one hand and the church in the other, and the god of this world has blinded them to the fullness of the gospel of Christ, has blinded them to their duties toward God and man.

What the indulgence in the things of the world will lead to can be found in 2 Timothy 4: 10, "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." Here was a servant of God, a fellow laborer with Paul, he undertook to serve God and the world, and the result was as it will always be, failure. And so will we fail if we let the things of this world fasten its poisonous fangs upon us. James has expressed it in this manner, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be the friend of the world is the enemy of God." (James 4: 4.) We can see from this that it is impossible to serve God and mammon. Again, 1 John 2: 15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Then, in the estimation of the writer, the only way we can sow to the Spirit, and hence the only way we can hope to reap eternal life, is by living the gospel of Christ and ceasing to indulge in those things of the world that sap our spiritual vitality and blind us to our duty. I do not want it inferred that a Saint must go around with a long, Puritan face. I believe that we must have recreation, but let it be of that nature that will not rob us of our spiritual growth. Let us therefore present our bodies, our talent, our all, a living sacrifice, *holy*, acceptable unto God, and prove that which is that good, and acceptable, and perfect will of God. When we do this, then will God's Spirit be with us in power, and the work of God will progress as it never has before. That we, as the children of God, may show our love for God by forsaking that which is the enemy of God, the world. And then throw our whole being, our whole self into the work of God, having faith in the ultimate victory that shall be ours.

An Outline for the Study of Church History

[For her class of college girls in the Lamoni Sunday school, Sister Vida E. Smith has worked out an outline for the study of church history, and we have presented the same herewith for its value to others who wish to cover the same ground in their studies. It is only a preliminary effort and will be changed largely as conditions warrant.—EDITORS.]

CHURCH HISTORY

Constructive Period (1827-35)

1. Coming of the Book of Mormon.
2. Social conditions of country.
3. Visitations of angels.

- Book received.
 Translation—Witnesses.
 Spalding Romance.
 Conferring of priesthood.
 Church organization.
2. Work in Ohio.
 Mission to Indians.
 Development in Kirtland.
 Inspired Translation.
 Conferring of Melchisedec Priesthood.
 Promised law.
3. Zion.
 Publications:
Evening and Morning Star.
Millennial Star.
Messenger and Advocate.
Times and Seasons.
 HERALD.
 Danish Periodical.
Zion's Hope.
 Doctrine and Covenants.
 John Whitmer.
 Oliver Cowdery.
 Revelation on Zion.
 Purchasing of land.
 Temple Lot.
 Further Organization.
 First Presidency.
 Bishopric.
 High Council.
 Trouble in Missouri.
 Political conditions in Missouri.
 Conditions of Saints.
 Zion's Camp.
 Fishing River Revelation.
 Twelve Called.
 Temple in Kirtland.
Period of Organization (1835-44)
1. Organization.
 High Council.
 Stakes.
 Missouri.
 Illinois.
 Iowa.
 Missions.
 European.
 Canadian.
 Palestine.
2. Apostasies.
 Kirtland Apostasy.
 Expulsion of prominent men.
 Kirtland bank.
 Missouri Apostasy.
3. Trouble in Missouri.
 Crusade to drive Saints out.
 Jackson and Clay County troubles.
 General Doniphan.
 Caldwell County.
 Gallatin trouble.
 Missouri militia.
 Danites.
 Bogg's Extermination Order.
 Court martial of leaders.
 Jails.
 Evacuation of Far West.
4. Illinois.
 Seeking location.
- Iowa's attitude.
 Commerce—Nauvoo.
 Appeal to President Van Buren.
 Military organization.
 Indians.
 Trouble at Nauvoo.
 Period of peace.
 Attitude of Governor Carlin and Ford.
 In politics.
 Spiritual wifery.
 Tragedy at Carthage.
- Dark and Cloudy Day (1844-52)*
1. Brighamites.
 2. Strangites.
 3. Rigdonites.
 4. Lyman Wight colony.
 5. Zarahemla Saints.
 6. William B. Smith.
- Reorganization (1852-73)*
1. Dawn of a new day.
 Organized branches.
 First conference and word of consolation.
 Apostles chosen and seventies ordained.
 Position on succession.
 Briggs president.
2. Amboy conference.
 Ordination of Joseph Smith.
3. Missions.
 Utah.
 California.
 England.
- Seventies in 1871*
4. G. J. Adams.
 5. Economic Plan of Church.
 Position on gathering.
 Order of Enoch.
 6. Church of Christ.
 7. "Situation on Joseph Smith."
 8. Western Iowa.
 Articles of Incorporation.
- Modern Period (1873-90)*
1. Missions.
 Society Islands.
 Sandwich Islands.
 Palestine.
 Australia.
 Wandell.
 Utah.
 Scandinavia.
2. Epistle of Twelve in 1876.
 Views of Bishopric.
3. Edmond-Tucker Bill.
4. Growth of—
 Plano.
 Lamoni.
 Independence.
5. Works of Reorganization.
 Settling in Missouri.
 Emigration Fund.
 Daughters of Zion.
 Sunday School Association.
 Religio Society.
 Herald Office.
 Homes—Children's and Old Folks'.
 Sanitarium.
 Graceland.

OF GENERAL INTEREST

CHRISTIAN STEWARDSHIPS

The *Christian Standard* opened the year with an article on its first page by Robert E. Ellmore, on "Christian stewardship." A few extracts follow:

The popular conception of Christian stewardship calls for reexamination. Investigation in the light of the New Testament will change the emphasis and lift the subject to its proper place of amplitude and dignity. Current opinion limits the matter to finance, the term "stewardship" in church circles, being synonymous with the uses of money.

The teaching of Jesus concerning money is complete and clear, but in no place does he imply that money is the measure of stewardship. There can be no controversy as to the Christian duty of cheerful and liberal giving of money for the maintenance and extension of the kingdom of God, and for the alleviation of human need.

But, primarily, Christian stewardship is not the giving of money. Money is constituent in the subject, but not centrally or fundamentally so.

The connotation of the word *stewardship* in the New Testament involves nothing less than the administration of "the unsearchable riches of Christ." From this term *oikonomia* is directly derived our great English word economy, the essential signification of which is "the management of a house." Ruskin's definition is precise: "Economy no more means saving money than it means spending money. It means the administration of a house; its stewardship; spending or saving, that is, whether money or time, or anything else, to the best possible advantage." Christian stewardship is the Christian economy, with the radical, original implications of the word. . . .

The greatest sin of the church is not parsimony of hand; it is sordidness and softness of soul. Many churches and Christians give their money as a substitute for giving their life. He laid down his life "that they may have life." They

"Give crowns and pounds and guineas,
But not their heart, away."

Christian stewardship costs money—money and love and trouble. Easy Christians and soft churches shun trouble, the trouble of taking pains, of laborious survey, of finding out, of following up, of personal administration, of "considering" the poor, forgetting that, with God, it is not alone, nor chiefly

" . . . what we give, but what we share,
For the gift without the giver is bare."

THE RELIGIOUS CENSUS OF 1916

The Government has at last put into the hands of the public the two volumes of the religious census of 1916. The figures are, as near as may be, those of the close of that year. It took the Census Bureau fifteen months to collect the schedules on account of the carelessness of ministers and churches in returning their reports. The bureau had to send out over 175,000 reminders to church officials in order to secure the material. The new census lists 202 denominations compared with the 188 of 1916. It altogether omits the Christian Scientists because they refused to give statistics. Actually thirty-one new denominations appeared during the decade, while

seventeen ceased to exist. Among the denominations reported in this census for the first time are the African-Methodist Episcopal Church, the Church of God as Organized by Christ, and the Church Transcendent! New churches appear through immigration—the Albanian, Bulgarian and Roumanian Orthodox Churches, the Jacobite Church (Assyrian) and the Lithuanian Catholic Church. The Jacobite Church is a small Eastern church, whose patriarch resides at Mardin, Turkey. The Jacobite immigrants live in Massachusetts, Rhode Island, New York and New Jersey. Altogether, the church in this country numbered some 750 three years ago. The Christian and Missionary Alliance for the first time in the religious census appears as a separate denomination. Hitherto most of its churches have been classed as independent. At the time of the census the Alliance reported a little less than ten thousand members, in 166 organizations. For so small a reported membership it does a remarkably great mission work, with 273 American missionaries in the foreign field and a native church membership of 7,500. It spent \$140,000 in the last year's report on this foreign work, a per capita foreign mission gift of more than \$14. Of course a certain portion of the money going into Doctor Simpson's work comes from outside the denomination.

The new religious census shows that 41,926,854 persons out of the estimated 102,000,000 persons in the United States are church members. This is an increase in church membership of approximately 6,860,000 in ten years, a gain just short of twenty per cent. The rate of increase in the sixteen years from 1890 to 1906 was over sixty-one per cent, a decidedly faster growth than that in the general population. The gain in church membership in the last ten years just about keeps pace with the general increase, which was approximately twenty-one per cent from 1900 to 1910. There are in the country, by the latest figures, 227,000 local church organizations, some 15,000 more than in 1906. The total value of church property is \$1,676,000,000, an increase of \$420,000,000 in ten years. Three in every eight of our forty-two million church members are Roman Catholic—15,721,815 to be exact. In past religious censuses the statisticians have deducted fifteen per cent from the Roman Catholic figures to make them comparable with those of the Protestant churches, since the Roman Catholics include in their membership all persons who have been baptized. With this fifteen per cent allowance, less than one third of the church membership in the country is in the Roman Church—32.3 per cent, to be exact. Nineteen of every one hundred church members over thirteen years of age in this country are Baptists; eighteen of them are Methodists of one description or another; nearly seven of them are Lutherans; about six are Presbyterians; a little over three are Disciples; three are Episcopalians, and a tenth of a man more than two are Congregationalists. The nine and a half other church members of the one hundred are distributed in fractions among the other communions. The Roman Catholics are stronger comparatively than they were thirty years ago, but their proportion in the total membership has fallen from 40.5 per cent in 1906 to 37.5 in 1919.

While the Roman Catholic Church gained a little over ten per cent (10.6) in membership in the decade covered by the new religious census, the Protestant churches gained more than twice as fast (23.4 per cent). On the other hand, except for small obscure bodies and communions especially nourished by immigration, the Mormons increased faster than any other religious organization in the country. They came not far from doubling, growing from 215,000 to 403,000, an increase of near eighty-seven per hundred. In the whole sixteen years, between 1890 and 1900, they gained only fifty per cent, about the same rate at which the Northern Presbyter-

rian Church had grown in the same period. By far the greatest part of the growth of the Mormon Church is due to big families. The people that have children shall inherit the earth. The time will come when the Church in general will teach and true Christians will accept it, that part of real consecration is to bring up good families of children. Of all the great denominations, or denominational families, the Baptists have increased in the highest proportion for the decade preceding the census. This gain has been 26.2 per cent. The Disciples have grown 24.8 per cent, the Presbyterians 23.5 per cent, the Methodists and the Episcopalians at exactly the same rate, 23.2 per cent. The Congregationalists and the Lutherans have increased only thirteen per cent. The fortunes of certain other bodies are of general interest also. The Spiritualists have been decreasing ever since 1890. Today, with twenty-three thousand on their rolls, they have only a little more than half their membership then. The Universalists increased in numbers from 1890 to 1906, but since then they have lost more than five thousand of the sixty-four thousand they had in 1906. The Unitarians, however, who stood nearly still in numbers from 1890 to 1906, have gained twelve thousand members in the census decade, and now number 82,000. The Hicksite Friends, however, are dwindling away, only seventeen thousand of them left where there were 22,000 thirty years ago. Their orthodox brethren have virtually stood still in numbers the last ten days. There are ninety-two thousand of them. Those curiously named sects, the Duck River Baptists and the Two-Seed-in-the-Flesh Predestinarian Baptists are disappearing. But the "Pentecostal" churches are increasing. In 1906 the Pentecostal Church of the Nazarene numbered somewhat under seven thousand. Its membership multiplied nearly five times in ten years.

The religious census shows that in almost all the Protestant churches the percentage of men is higher now than it was ten years ago. Including all churches, the percentage as of 1916 was 43.9 compared with 43.5 in 1906. Protestant churches with the lowest proportion of male members are the Seventh Day Adventists with 32.9 per cent, the Free Methodists 34.2, the Universalists 35.2, and the Congregational churches 35.7. But in 1906 the percentage of men for the Congregationalists was only 34.1. In the Episcopal Church the proportion of men rose in the decade from 35.5 per cent to 38.6 per cent; in the Southern Presbyterian Church from 39 to 41.2 per cent; in the United Presbyterian from 39.9 to 41.6; in the Northern Presbyterian Church from 36.5 to 39.3; in the Southern Methodist from 40.9 to 41.2; in the Northern Methodist from 37.4 to 39.2; in the Disciples from 39.7 to 40.6; in the Southern Baptist Convention from 40.7 to 42; and in the Northern Baptist Convention from 36.5 to 37.8. These alterations in percentage mean more in actual figures than they appear to the ordinary reader. In the Episcopal Church they mean that the number of males in the membership increased about 34 per cent, and almost twice as fast proportionately as the number of women. Indeed, the actual increase in number of men and boys reported by the Episcopal Church was eight thousand greater than the increase in women and girls. In the Northern Presbyterian Church the male membership increased 47 per cent in the decade, while the female membership grew a little less than 31 per cent. May this tendency continue until the proportion of the sexes in the church membership are normal.

The churches of America spent \$168,000,000 in 1906 in running expenses, beside nearly half that amount, viz, \$75,000,000, for repairs and improvements. Their benevolences that year approached \$50,000,000 (\$47,473,981). The average Northern Baptist spent a little over \$2,000, the average Southern Baptist church only \$715, while the Negro churches of the

National Baptist Convention spent only \$418. The regular Baptists and the United Baptists managed to carry on the church's work for an average of \$83 a year for the first denomination and of \$70 for the second. The average Northern Methodist church spent \$1,528 a year, the average Southern Methodist \$914. Disciples churches averaged \$1,580. Congregational churches \$2,531, Episcopal churches \$3,295, Presbyterian churches \$3,330, Dutch Reformed churches \$3,895, Roman Catholic churches \$5,273. The Unitarians spent an average of just over \$4,000. These expenditures include benevolences. The average Episcopalian invested \$22.16 in his church for the fiscal year covered by the census. That was the highest amount spent per individual. Then follow in order the Unitarians \$20.06, the Northern Presbyterians \$19.92, the United Presbyterians \$19.59, the Reformed Dutch Church in America \$19.22. The amounts spent per member run down to \$2.76 a year, put out by the Colored Free Will Baptists. Denominations whose membership is largely in the country spend small amounts per member for the church.

The most notable revelation made by the census in regard to ministerial salaries is a general increase in the decade covered by the census. In the great denominations these increases run from such a rise as that in the Southern Baptist Convention, from \$367 in 1906 to \$1,072 in 1916, and in the Disciples from \$587 in the earlier year to \$1,251 in the later, to such figures as \$812 for the Northern Methodists in 1906 and \$1,223 in 1916, \$714 for their Southern confreres in the earlier year, and \$1,037 ten years later. Congregational ministers' salaries rose from \$1,042 to \$1,343; Southern Presbyterians' from \$956 to \$1,381; Reformed Dutch ministers' from \$1,170 to \$1,386; Northern Presbyterians from \$1,177 to \$1,474; Episcopalians' from \$1,242 to \$1,632. The salaries of Unitarian ministers average highest, \$2,080, having risen \$350 in the decade. The census section on salaries would be much more illuminating if it showed the number of salaries within certain limits, as between \$251 and \$500, between \$501 and \$750, etc. Then one could discover what proportion of the ministry was clearly underpaid. The figures on salary suggest the question whether the shortage of ministerial candidates is not as great among denominations paying the better salaries as among those paying the poorest. Of course, generally, the more intelligent the constituency of the church the higher the salary it pays, and the higher the natural expenses of the man in its ministry.—*The Christian Work*, February 7, 1920.

ONE THIRD OF AMERICA'S SUCCESSFUL ARE PREACHER'S SONS

Mr. Roger W. Babson, president of the Babson Statistical Organization, in a recent speech before an advertising club, said that he had found of Americans only 2 per cent who have initiative and vision, judgment and thrift, sufficient to carry on business in a successful way. Sixty per cent, he said, worked just to keep soul and body together, while the rest were the great middle class that were fairly prosperous and ambitious, but lacked opportunity. And he said that business needed to be born again, to get more religion, as he called it, if it desired to go ahead and avoid the labor troubles that have characterized the past. And a most astonishing part of his speech was his telling that of this 2 per cent that was making America what it was, 30 per cent were the sons of preachers, a much greater per cent by far than any other class of Americans furnished to the business world, and he argued from this that the sons of preachers had a better vision and imagination and thrift than the sons of others. There may be a reason for this, for most preachers and their wives must be expert dollar-stretchers to get along in life at

all, and this schooling may be what makes the preachers' sons so thrifty in after life.

It has been said on good authority that about 60 per cent of Americans die in poverty and must be buried by their friends or relatives. While it is wrong to live for this world's goods alone, it is well to have enough to make us self-supporting while we live and some to leave to our dependents and to God's cause.—*The Gospel Trumpet*.

A CREED OF HATE

The following is the creed of those foreigners who were deported. Whatever we may have to say in favor of free speech and the right to deport, we must admit such sentiments as these will poison the very foundations of our existence:

"We hate religion, because it lulls the spirit with lying tales, takes away courage and faith in the power of men; faith in the triumph of justice here on earth, and not in a chimerical heaven. We declare war upon all gods and religious fables. Religion covers everything with fog. Real evil becomes visionary, and visionary good a reality. Religion has always sanctified slavery and grief and tears."

THE FIRST AMERICAN APARTMENT HOUSE

During the three years since the American Museum of Natural History began uncovering the old Pueblo ruin in Aztec, New Mexico, that place has become popular with tourists; the latest bulletin of the excavators mentions that more than a thousand American sightseers made their visits of curiosity last year to what newspaper report has called the "first American apartment house." The term is natural enough; the four hundred rooms included in the ancient ruin sufficiently justify it for casual everyday purposes, and the situation, not more than two hours' ride from Durango, Colorado, makes the ruin a convenient point of interest for motorists. Perhaps it occurs to some of them how the builders would have appreciated automobiles when they built the "apartment house," for the quarries from which they evidently carried blocks of sandstone for the walls are more than two miles away, and the prehistoric laborers are supposed to have had no beasts of burden. Their wood they doubtless rafted down a neighboring river from a cedar forest more than a hundred miles distant, and they probably did their timber work with stone axes, thus leaving behind them a colossal example of patience in building construction which may well make modern American visitors thoughtful.—*Christian Monitor*.

Yes, we have another kind of Saints (by name), the kind who allow the gospel to reach their hearts, do something and get something in return. They realize the gospel is a divine system; that God is in that system, because he established and ordained this gospel of his to accomplish just that which it was ordained to do, bring his children back to him from that thief who entered Eden, who lied, stole, killed, and destroyed, and who also made a disruption in heaven, and led a number with him before coming here—the real sheep, who hear the Shepherd's voice. They can realize the gospel is a whole, made up of parts; and, though they learned some of the parts before entering the door, they have kept right on going to the same school which taught them the first principles of the gospel, and they pass from one grade to another. As they develop in learning and practice, which makes character, they never find any place or any time to stop the school of learning and the helps furnished for developing.—F. T. Haynes.

PASTORAL

The Duties of the Priesthood

These are many and varied, but always interesting and profitable.

(Written and read by Walter B. Arrowsmith, to the priesthood at Birmingham, England, December 31, 1919.)

The fourth chapter of Ephesians reads thus:

"And God gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."—Ephesians 4: 11, 12.

I want us to think about this text this evening, and see what it means to us as a priesthood. It seems to me that the message involves a very great responsibility on the shoulders of those who are called to any grade of the priesthood. I feel confident that we are not yet up to that standard where we can say we are perfect. And I want to bring before you one or two points which may help us even though it may only be a little measure to benefit the Saints and bring them nearer perfection.

We Give Our Best to Worldly Professions

If we take up with some worldly enterprise or profession, which one of us is there who does not want to succeed? The result is, we give it our best thoughts; we concentrate; we sacrifice, and so on. But do we ever think that the calling to the ministry by far outweighs all the professions and enterprises the world can hold out? I have thought very often the priesthood is held too lightly and we don't consider so much the great responsibility which develops upon us.

In 1 Peter 2: 5 we read that this is a holy priesthood, and a little farther on in the same chapter we read that this is a royal priesthood. Now I wonder what effect that has on us as a part of this holy priesthood. Should it not make us consider our position as we stand in the sight of God? I am afraid our calling is not getting the thought, the concentration, and sacrifice that it requires of us, if we are to bring the Saints up to perfection. It is no use saying, Well, I am only a deacon, and if I were only an elder or something higher, I would give better attention. Every office in the Melchisedec and Aaronic priesthood is necessary for the building up of God's people, and every office needs a man to fulfill it. I firmly believe that the officers in the priesthood of the ancient church must have sadly been neglectful for the church to die away and go into the wilderness.

Who Is to Blame for Lost Members?

And it might be said that to-day there is a lot of neglect when we look at the branch and church statistics and see the number of absent members that are on the lists. Some one, somewhere has been neglectful. Some branch president, some priest, or teacher, or deacon, may be.

Think of it brethren! Men and women dwindling away, instead of being brought up to perfection.

Then if it be our duty to bring the Saints to perfection, what manner of men had we ought to be? The Lord in Doctrine and Covenants 119: 3 says thus:

"The elders and men of the church should be of a cheerful heart and countenance among themselves, and in their intercourse with their neighbors and men of the world, yet must they be without blame in word and deed. It is therefore not seemly that they indulge in loud and boisterous speech, or in relating of coarse and vulgar stories, or in which the names of their God and Redeemer are blasphemed. Men of God who

bear the vessels of the Lord be clean in your bodies and in your clothing; let your garments be of sober character, and free from excess of ornamentation. Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be effectual by your example."

What Impression Do We Make?

In the foregoing passage, there seems to me to be sufficient for our persual to give us somewhat of a position we ought to be in. Think of it, men of God! Do our neighbors know of what sort of character we are? Do the Saints of our branches know that we are his representatives? If not, whose fault is it? I think it high time that we as a priesthood, did come up higher in every respect, especially with regard to our duty.

"Now let every man learn his duty and act in the office which is appointed in all diligence. He that is slothful shall not be counted worthy to stand."

God Wants a Perfect Priesthood

It is our business to learn our duty and see that we carry it out. The branch president or presiding elder must learn his duty; the priest must learn his duty; the teacher must learn his duty; the deacon must learn his duty, and each must work in harmony doing the several duties for the edifying of the body. I have seen officers interfering where they had no right, and I have also seen times when the officers should have stepped in, and done their duties. What does it mean when these conditions arise? Discord, and being out of harmony.

Now the Lord does not want this kind of thing. He wants a perfect people, and if he wants a perfect people, he wants a perfect priesthood to build up for him this perfect people.

We Must Be Spiritual

Then again, we must be spiritual. What is the use of me, if I am *not going* about my duty of visiting the Saints for instance, if I am not spiritual? I read of a brother who would not do a certain duty in his office because he said he was not spiritual enough; he just asked another brother to go along and do it for him. This should not be our condition; we ought to be in a condition that we may be able to fulfill the duties which come in our line of office. The deacon should be spiritual in going about trying to do what he can for the comfort of the Saints. The teacher should be spiritual, especially when trying to put right cases of difficulty, as if any hint at any kind of threat may shake the confidence of the Saints in him. The priest must be spiritual, especially in his visiting. The elders must be spiritual, especially in seeing that the law of God is kept. In fact, we ought really to get to know the Saints, and by so doing we can better tell how to go about our business in building them up.

What Part Do We Have in Building Zion

We are hearing a lot just of late about Zion. Have we ever thought of the part we are playing in the building up of Zion? If we think a minute, we will find that we have a great part in it, apart from a share in the tithing question. If we are doing our duty and carrying out what the Lord demands of us as a royal priesthood, we shall be building up Zion here; we shall be preparing the Saints for the time when they shall be called to enter Zion.

Let us then, brethren, so live and act and work that we may be as the Lord wants us to be—workmen who will not be ashamed.

A decayed tooth is far more dangerous to the health than a fly in the soup, says the United States Public Health Service. Visit the dentist regularly. Keep the teeth clean.

HYMNS AND POEMS

Tom, Dick, and Harry

BY ELBERT A. SMITH

Dick:

He rose with a roar, like a rocket,
And burst in a blaze of great glory;
Then fell, like a stick in the mud,
And that was the end of his story.

Tom:

He lighted a lamp on the hilltop,
To guide the wayfarer returning;
He trimmed it, and filled it, with patience—
His light on the hill is still burning.

Harry:

Was dazzled a while by the rocket,
Then darkness came down, and disaster;
But the light on the hill was a beacon,
That led him safe home to the Master.

"Go On in Faith"

BEVIER, MISSOURI, February 18, 1920.

Editors Herald: Would like to make a suggestion in regard to one of our most prophetic hymns, which we are now witnessing the fulfillment of. I refer to "Go on in faith, ye Saints go on," published in Saints' Harp, and in the Harmony. This is a favorite in this branch and district, but only the elders members know the words, and no two of them alike, and each branch its own tune.

Seems to me such an important and inspiring hymn should have a place in the Hymnal. We sing this hymn to the tune, "Hark! Listen to the trumpeter," number 14, in Hymnal. Why not substitute the words of "Go on in faith," for the "Trumpeter" hymn? We already have the "Trumpeter" in Zion's Praises, number 181. We would thereby avoid duplicating, and standardize "Go on in faith," by putting it in new editions of the Hymnal, and without taking up any additional space in the Hymnal. This would give an inspiring tune to a grand old hymn.

I am inclosing the words of "Go on in faith." If the editors will be so kind to publish, we can clip them and paste in our hymnals.

There is an error in hymn number 296 in Hymnal, "O Lord, to thee we come, tho' foolish in thy sight." The manuscript reads, "Tho' sinful in thy sight." Makes quite a difference. We should not admit the implication, and it ought to be remedied in new editions. Yours for better music,

J. L. WILLIAMS.

Go on in faith, ye Saints go on,
Fear not, the cause is good,
The Jews rebuild Jerusalem,
As prophets said they would.
The prophets said in latter days,
The Jews would once again,
Return and build their city up,
Their loved Jerusalem.

Though many years have rolled away,
And generations pass,
The Jews again are gathering home,
Rebuilding it at last.

Said God, "When you see this take place,
Know ye the time is night;
When you shall see your Savior come,
With Saints amid the sky."

"To execute his judgments here,
Upon this wicked earth;
Rejoice, rejoice, and do not fear,
With shouts of joy go forth;
Gird up yourselves and be ye strong,
The chosen time has come,
When Zion shall in beauty rise,
Also, Jerusalem."

The Road Home

BY BESSIE J. ANDERSON

A long narrow way is before you,
Oh pilgrim wandering alone.
A long narrow way is leading—
Upward to a glorious home.
Why should we faint by the roadside,
Give up in utter despair?
When gazing far in the distance,
Beholding our Home bright and fair.

Many the briars by the wayside;
Eagerly grasp to detain.
Brush aside! Push onward! Oh brother;
Let not your work be in vain.
The spirit is willing to serve,
But weak is the flesh to do.
Yet effort and honest endeavor
Will pilot you safely through.

So cheer up and smile with courage,
Press onward and upward you'll go.
The road leading Home will be easier
And never seem half so slow.
Our mettle is now being tested
'Tis the day that try men all
Take courage oh way-worn worker;
Take firmer your hold lest you fall.

Oh, the effort you now put forward;
The best that you can do
Will crown your work with glory;
A brilliant crown for you!
Gaze far ahead in the distance,
Aim for the Gate as you roam.
A glorious welcome awaits you
At the end of the road leading home.

Thousands of children are killed every year because parents say, "They will have it anyway," and permit the little ones to expose themselves to whooping cough, measles and scarlet fever, says the United States Public Health Service.

The national hymn of the Jewish Commonwealth of Palestine is said to be the identical melody sung by Miriam to commemorate the crossing of the Red Sea by the Children of Israel and the overwhelming of Pharaoh's armies.

Our present business, in any case, is to divorce morality from dullness. God never put them together. If in the past, for temporary and specific purposes, man has brought them together, it is now man's duty in the service of eternal ends to keep them apart.—Richard C. Cabot, in *What Men Live By*.

THE FORUM

Who Owns the Stewardship?

BY J. A. KOEHLER

The author presents some clear-cut arguments for group control and argues that the use of some historical facts is a boomerang.

The records that chronicle the events of our early church history, in which it is made to appear that an attempt was made to build up Zion and at the same time stand by the worldwide tradition of the right of private ownership of productive properties (i. e., industrial concerns), is urged by some as proof that stewardship properties should be held in fee simple by the individual steward.

Evidently it is difficult to find any rational grounds for this claim as the evidence submitted is almost wholly documentary. No way has yet been found to answer the arguments of human experience on this question.

We argue, however, that an interpretation of early church facts (I do not mean truths) will reveal the secret of the miserable failure of the early church to develop anything resembling Zion.

The Principle of Group Action

First of all we must have a clear comprehension of the abstract term "the union required by the law." Any association is based necessarily upon a mutual understanding and agreement or covenant or "bond." This "bond and covenant," or "union," sets forth the terms under which or according to which all matters in any way essential to the success of the enterprise are to be conducted. If a partnership is formed, the manner in which the property is to be held, the division of the profits, the conduct of the business, the procedure in case of disagreement, etc., are all specified in the articles of association. And these articles of association, the "bond and covenant" by which these men are united into a whole for the purposes specified constitute the *union* which unites the constituent parts into a whole. In other words, the "union" is the working basis—the terms of association. With this idea clearly in mind, let us read Doctrine and Covenants 102: 2:

"Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."

It is argued by those who oppose the "trust agreement" plan that the early Saints conducted a "fee simple" plan; in other words they were united by a "union" which is in opposition to the "all things common" plan of the primitive Christian church. (See Acts 4: 32.)

Now join this promise to that laid down in Doctrine and Covenants 102: 2 and what inference are we driven to? Let us see. Reduced to syllogistic form the situation is simply this:

(Minor premise): The fee simple plan was the union according to which the early church was united.

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(Major Premise): But the union according to which the church was united was not "the union required by the law of the celestial kingdom."

(Conclusion): Therefore the fee simple plan is not according to the law of God. So that the very testimony which proves that the early church was united on the fee simple plan is at once the proof that the fee simple plan cannot be used to build up Zion.

Please do not overlook the force of the first proposition in section 102:2 which specifies: "Speaking concerning the church and not individuals." Righteous individuals there were, evidently, who were willing to build Zion on the stewardship plan (the only plan) but "the church," the formal organized effort of the members collectively, the official acts of the official men, were such as could never issue in a Zion. Shall we make this terrible blunder again?

Please do not let the statement that members individually were guilty of "all manner of evil" and further that they did "not impart of their substance" obscure the equally important fact that the organized effort of the church was against the law of God. Individualism and the fee simple idea are very akin to the other sins mentioned.

As against the historical data which aims to support the fee simple idea, it will pay richly to read the historical facts of primitive Christian experience as reported by Rawlins and others. There you will find another story altogether.

The Principles of Economic Righteousness

The only way to come to a clear understanding of the law as a whole, and especially of those portions which are obscure and give rise to "fee simple" misapprehensions, is to set clearly before the mind the Axioms of Christian ethics and then make every interpretation harmonize with those principles.

First, Doctrine and Covenants 49:3: "That which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another; wherefore the world lieth in sin." This is clearly a fundamental; it is a clear, clean-cut statement of one of the basic laws of Zionian procedure: "One man should not possess that which is above another." This proposition surely implies one of two things: (1) Either the total mass of resources that we call wealth is to be divided up equally between or among men individually, or it means (2) that the resources upon which human welfare depends shall be as much one man's as another's, that is, held in common. But we are not left to guess which of these alternates we must fix upon, for the law provides for the rational course which is as follows:

"You are to have equal claims on the properties for the benefit of managing the concerns of your stewardships."—Doctrine and Covenants 81:4.

"And all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used or taken out of the treasury, only by the voice and common consent of the order."—Doctrine and Covenants 101:12.

This latter rule, (Section 101:12) which declares all the products of industry to be a social product and a social asset

by right, is a natural and necessary outgrowth or else a concomitant of the first principle, viz: Doctrine and Covenants 49:3 that "it is not given that one man should possess that which is above another."

Now let industry begin (as it ought to have begun) and let it continue (as it must, if we are to have Zion) and then figure out if you can how any factory, school house, post office, grocery store, electric light plant, or what not can ever come to be owned by any individual in fee simple.

As we stated in our former argument, (See SAINTS' HERALD, February 11, 1920) capitol is a reward due labor, but the enjoyment of which labor foregoes (he may be compelled to forego) in order that future efforts may yield greater returns. This of course is the philosophical, ethical, and therefore Christian viewpoint of capitol. "Babylon" has another view point; its legal rights differ from Christian ethics. Moreover the great army of producers are of the workman class. Now we insist that those who insist upon the fee simple plan, and also those who champion the hybrid scheme which subtracts from stewardships and adds to inheritances productive properties to make some men independent—I say, we insist that they fabricate a scheme which gives to the workmen and the minister the same rights and advantages as the entrepreneur steward is to enjoy namely: as a private possession, a productive property equal to his family needs. Are we ready to do that?

If not, who wants to be a workman? Or who wants to be a minister? Shall the ministers be asked to leave a four-thousand-dollar job to donate his energies to the cause of Christ to receive back a bare living, giving to the common fund (in effect) the difference between the salary he could earn and the bare living the church gives in return, while his brother is given a "stewardship," (so called) which he pays for out of the surplus earnings of society and which thereby becomes his own? Is that equality? Does that fulfill the requirement that "one man shall not possess that which is above another," and that "in your temporal things ye shall be equal"? Does it?

Under this scheme the bulk of men, including, the minister, have nothing to show for their talent and labor, whereas the business man has all to show. Equality of opportunity and fairness of treatment demands that the privileges of the minister and workman shall equal those of the business men. This presupposes a community of interests in productive properties.

Private Property

The facts just argued do not mean that absolutely nothing is to be held in fee simple or as individual. They do argue that each man is to be dealt with exactly on the same basis. Certainly some things are peculiarly personal or private. The clothes we wear, the home we live in, the furnishings of the home may easily be regarded as personal property. And for this reason it is provided that inheritances shall be "deeded" to men individually. (Doctrine and Covenants 51:1.)

The right to live presupposes the right of residence, or a place to live, and also the personal right to whatever is necessary to a full and complete life. But the right of association at once carries with it the obligation to make one's presence and actions contribute to the common good. And on these grounds the activities or concerns which affect the common good come rightly under group control. And group control, especially in the case of constituent groups, such as is the church, requires absolutely that the group should control the productive properties.

As already stated, if it is intended to extend personal individual ownership to include productive properties to the ex-

tent of the needs and just wants of *some* men and their families, then let the same thing be done for *all* men, for "it is not given that one should possess that which is above another, but, "in your temporal affairs ye shall be equal." (Doctrine and Covenants 70: 31.)

In this case, then, each man, whether minister, business man, or workman should own in fee simple a productive enterprise which will meet the family requirements. Does that sound good and sensible? And are we ready to embark on such a fee simple enterprise?

Read carefully the following, which place all men on an equality, both as to rights of ownership, and participation in benefits of stewardship activities:

"And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."—Doctrine and Covenants 81: 4.

"Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them though the manifestations of the Spirit shall be withheld."—Doctrine and Covenants 70: 3.

"And again, there shall be another treasury prepared and a treasurer appointed to keep the treasury, and a seal shall be placed upon it; and all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents let him cast them into the treasury: or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken out of the treasury, only by voice and common consent of the order. And this shall be the voice and common consent of the order: that any man among you say unto the treasurer, I have need of this to help me in my stewardship; if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifest before the council of the order plainly, that he is an unfaithful and an unwise steward; but so long as he is in full fellowship, and is faithful, and wise in his stewardship, this shall be his token unto the treasurer that the treasurer shall not withhold. But in case of transgression the treasurer shall be subject unto the counsel and voice of the order. And in case the treasurer is found an unfaithful, and an unwise steward, he shall be subject to the counsel and voice of the order, and shall be removed out of his place, and another shall be appointed in his stead."—Doctrine and Covenants 101: 12.

What do these argue if not that individual interests are to be secured through group action and prosperity? And what does this imply but group ownership and control? And when these scriptures are coupled with the proposition (Doc-

trine and Covenants 49: 3) that "it is not given that one man should possess that which is above another," it leaves the "fee simple" idea and the "hybrid" scheme without grounds, and at the same time as positively establishes the alternate plan, namely that of group ownership.

An Argument for Plain Speaking About Principles

From the correspondence of one of our missionaries of wide experience.

I note that there is a serious break again between the classes which I believe will finally result in war. Now, I hope that the church, especially the eldership will be very careful about taking sides in this matter in public speech or print for it can do little good. It will not convince anyone of anything save the speaker's bias for one to say, we do not believe that a few miners should dictate to the whole nation of citizens. It is a notorious fact that the barons have been doing that very thing for more than a generation. Everyone knows that the laborer has exactly as much right to set the price on his labor as any other man has to get all he can for his wares. The Jews won out on this system some while ago and the learned the competitive system so thoroughly that they put one Samuel Gompers at the head of the union and now he is taking the laborers to the front by precisely the same method that his people won out with, viz, the competitive system. He, realizing that the laborer must have something to sell, obtained a decision from the Supreme Court of the United States to the effect that a man's labor or ability was his commodity.

Now for us to seize the expedient, the evil deeds of individuals, or a small body of individuals, and use that as an argument to disprove the principle upon which the whole of one side rests, is to adopt the plan which we have decried since men began to use the sophistry, "For as concerning this sect it is everywhere spoken against."

I am not making a plea for one or the other; but a fair deal. I did for years belong to the painters' union and am familiar with their constitution, organization, faith and practice. Then I became a contractor, employer, and owner of my store. Then I was practically coerced into joining the master painter's association. Then I learn their constitution, organization, faith and practice. And everyone knows as I know that every line of endeavor is just as thoroughly organized on both sides, employer and employee, the seller and the buyer, and all know as I know that one side will stoop to as low a deed as the other. I sat in the labor union meeting at a late hour after the better element had gone home and saw them authorize a "strong arm committee." A few weeks later I sat in the meeting of the bosses' union and heard them devise schemes to ruin their competitors, and blacklist laborers. Harry Orchard, a union man, went to the penitentiary for killing a governor, and a detective in the employ of the mine owner's association went to the pen for executing the deed that his employers sent him to do. So I do not think that the elders should avail themselves of an opportunity now and then to take a fling at the object of their hatred, neither get fluffed up when some one gives their favorite a stab.

I think, however, that we may speak as much as we like in an abstract way of principles or go in if one likes as strong as he pleases for a principle but let it cut on both sides without favor if the occasion demands. I suppose that is why the Word of God is a two-edged sword for it cuts both ways.

I have been away from Zion for some time and I do not know what policy the managers of the various industries of the church and the storehouse are inaugurating, but I have

confidence that they will not exalt the institution above the individual. In other words, not to endeavor to make the institution increase its own balance at the bank alone, but to endeavor to increase the bank account of those whom it serves so that they may turn over some surplus at the end of the year so that they may partake of the joy.

Sometimes when someone goes on strike for seven dollars for a seven-hour day, we hear a howl of calamity from some of the elders. I used to get four dollars for eight hours before the war and I am quite sure I did not have more than sufficient for my just needs; and now everything has advanced 100 per cent to 300 per cent so I hope the brethren will not be affrighted at the aspirations of the laborers. I sometimes wonder how the church would function if haters of a high wage should get in charge of all the institutions of the church.

James prophesied of a time when there would be a class of calamity howlers and be identified them with the rich. He also tells of the cry of the other side. Are not his words fulfilled to-day? Who can say which cry has entered into the ears of the Lord of Sabaoth? Therefore we should possess our souls in patience and pay our labor all that we can and sell as cheap as we can versus to pay as little as we can and sell as high as we can. The latter is the Mormon policy and even though they would give all their profits away in alms the principle would still be wrong.

The turmoils that we see in the world is *effect*, not *cause*; and I believe that the trying time of the church—and it has been said it shall be greater still—shall be *effect*, not *cause*. This industrial protest that assumes violent forms at times was begotten among the poor but perhaps not by them. This is no new thing that is happening to society, for it has occurred many times before. The cause that brought about the conditions of to-day is the cause that established some upon beds of ivory in their stone houses, within sight of the spire of the temple in the city of Jerusalem; and against which Amos spoke. The Spartans planted the same seeds of rebellion and the reaping came by the Perioeci and the Helots under Lycurgus; from the fifth century, history states, the question of the poor and the rich was continually agitating the Roman state, and the historian that gives this information states upon the preceding page that these troubles had their beginnings in the claim of the patricians that all the public lands belonged to them, to which the plebians objected.

I know quite a number of the ministry who feel called upon to state in effect that a corporation manager ought to be paid \$100,000 a year if he is efficient. That theory does not seem to be very near kin to the theory that God's servants should be allowed their just needs, but none to receive more than \$2,000.

I know a certain Jew who has made a million in a few years trading, and a good portion of that from the Saints; but I am reminded that he may have to fight for his soil at the gates of Jerusalem when the nations (the discontents) come up to take a spoil. This is his sowing time. I love the Jews and believe that God is prospering them; but that does not justify the syllogism:

1. God is backing the Jews.
2. The Jews buy commodities as cheap as they can and sell as high as they can.
3. Therefore, God backs them who buy commodities as cheap as they can and sell as high as they can.

Just at this time the church is formulating its economic policy, and men are being made stewards over their own property, so I think it very proper that extreme care should be used to assure that no Spartan system of government be installed here.

WOMAN'S AUXILIARY

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

What the Auxiliary is Doing for the Church

Woman's work in the church has always had a warm spot in my heart and I have always given it my best effort.

In the past the general woman's organization found an outlet for their energies in the Sisters' Prayer Union and the Daughters of Zion. Now, we have a larger and broader organization known as the Woman's Auxiliary. The woman's movement from its inception was to reach out for better things. To-day it is giving to its women a broader vision, a clearer view, a better impression and understanding of their place in life, in the church and community. It is training the women how to serve humanity. It is offering courses of study in home and child welfare, food and body, relief and service, home nursing, home decoration, public speaking, social purity, hygiene and a number of others.

I am sure that the first leaders of this organization were moved to action because in their souls they had a vision of conditions existing, the unprepared and undeveloped helpmeet, mother and homemaker, the great necessity for better conditions, step by step training and developing our women until they could become as bright lights in the accomplishment of God's work upon earth. This is why I believe we have the Woman's Auxiliary and we know what it is doing for the church to-day and can see what it will do in the future.

There lies a tremendous field of work in the relief and service department. This is a part of the mission of the church, and by the aid given the women should greatly assist the priesthood in looking after its needy.

Another important department is the home and child welfare. Too much cannot be said or done to enlarge upon this subject. Mothers are doing the greatest work that can be offered to God or man. The church realizes we need trained boys and girls for the future and much of this depends upon the mothers of to-day. The hand that rocks the cradle rules the world is not idly said. Our women are playing an important part in the work to-day. They are moving out and taking advantage of opportunities offered to become intelligent and efficient workers. They sense the need of more light and knowledge in order to rear their children acceptably, make of them noble men and women who will be a credit to church and society. In the past little thought has been given to the proper preparation for parenthood. The correct training and proper care of a child's body and immortal soul is a very important and sacred task. A true mother leads a consecrated life. She will always be absolutely truthful, she will have a spirit of loving service.

Department of social purity. Are we living pure and clean lives? Are we striving to stand in holy places and by our lives teaching others? As mothers we should be companions to our children, have their confidence, acquainted with their companions and always instill into their minds the need of their being strong men and women worthy to be called followers of Christ. There should be real relationship between mothers and children. So many things need explanation and should come from the mother. Let us try to establish Zion conditions in our homes and then aid in the establishment upon earth as a dwelling place for the Son of God when he returns.

I have only touched upon a few of the important departments of the Auxiliary. Hours and years are spent by men and women trying to master these subjects for the good of humanity. We should all feel grateful for the band of devoted women who are giving their time and talents for the benefit of womankind. Are we doing our bit to help along? May it be true of each of us that we are willing to bear the burden of the day. Be devoted to duty and hope for the continued progress of this good work.

LYDIA M. WEEGAR.

(Read before a convention in North Falls.)

Have You Hidden Treasure?

A sister writes that, digging into the depths of a trunk, she found some hidden treasures of thought, and, mindful of the admonition "Do not hide thy light under a bushel" (or in thy trunk!) she sends us the following manuscript, prepared by herself "once upon a time" in a psychology class. She has tried to put into practice the theories she advanced, and believes from her experience that these things can be accomplished. She believes the teachers and parents of the church have glorious opportunities for molding character in the young lives about them, and signs herself, "A friend to the thirteen-year-olds."

We are glad to present Sister Grapes's most thoughtful little paper, and it starts a train of thought in our minds, as it must do in the minds of our readers, which cannot but lead to good results in the problems we, as mothers, face daily. Once we all come to think properly, to think along lines calculated to bring before us the great expanse of universal life, the wonderful and important meanings of our existence, or the tremendous responsibility of even the smallest of acts and occurrences, we can but feel that redemption will surely follow. Improve the character of our thinking, and the trivial will no longer appeal or annoy. We will rise, as Tennyson says, upon the "stepping stones of our dead selves, to higher things." We will outgrow the pettiness of yesterday, we will solve today's and to-morrow's problems with a clearer vision of their bearings upon life, and, as parents and teachers, we will recognize that no word of ours, no division, no action, is too tiny or insignificant to leave an indelible record upon the plastic minds and hearts of the young people near us.

Shall we not think right, then, fill our minds, our meditative moments, our inner mental life, at all times with things of value, of eternal worth, that these may reflect constantly upon our acts and bring not only ourselves, but the many whose lives touch ours, steadily upward to heights we are called upon to occupy?

A. A.

A Teacher's Opportunity

A teacher has great opportunities in the critical period of a child's adolescence. When a young soul is striving for truth, the teacher should by careful guidance, direct it to ideals of purity, truth, and trust in a divine Friend. It is a period when the youth yearns for a sympathetic friend to whom he can tell all the emotions and aspirations of his budding life. If the teacher is ever ready with interest, and kindly advice, her opportunity for establishing right thinking in right direction, cannot be overestimated. These confidences should not be treated lightly, or ridiculed.

A love for dress and fashion becomes almost a passion with some young people. Now is the time to establish habits of sense, neatness, and good taste in personal appearance.

Their little love affairs should receive unsentimental sympathy and not ridicule. At this period the boy's respect and protection for womanhood should be inculcated. A girl should be kindly shown that loud manners and indecent dressing do not bring the wholesome admiration, which, at heart, she craves. A pure soul illuminating a clean body is her greatest attraction, and she should be made to realize this.

The soul craves for knowledge, and no matter what may be the source, all is taken in eagerly. A teacher must see, as far as is possible, that all of these sources are pure. This thirst for knowledge can be satisfied to a great extent by reading the best books, and by well-directed study in science and art, under a careful teacher.

All the desires and motives of the young are essentially good if they do not become perverted by carelessness in direction. It is a teacher's privilege to provide the wholesome guidance necessary. It is a teacher's duty, too, to help the young man or woman to the choice of a vocation or profession in which he or she will be happy and successful. It is at this period that the interests for life become fixed so that it is very important that these interests be the proper ones.

The teacher, if she realizes her full duties to the young peo-

ple in her charge and conscientiously tries to perform those duties, secures their good will, and their cooperation, thus establishing for them, proper interests and incentives through the correct teaching of moral principles. This spells happiness and success for each individual concerned.

WATERLOO, IOWA.

MYRTLE GRAPES.

Hustlers!

The annual report of one of our locals, having a membership of 24, with an average attendance of only ten, shows that during the year just closed, they earned \$1,027.66. Eight hundred dollars had been paid on the church debt through these efforts. This material gain is not the only one made, however. It is impossible to rightly estimate the amount of spiritual good and uplift that was received. Reading from good books through their hours of needle activity, they received many encouraging and stimulating thoughts, and the very fact of meeting and working together, with common interests and love, is preparing these sisters for a devoted consecration to Zion's demands. Not least of all, in their report we note that three hundred calls were made upon the sick. Does this not show how wonderfully the good spirit is working with and developing these sisters? Truly, they are "branches," firmly grounded in the "vine," whose Spirit runs freely through them, bringing forth fruitage worthy such association. "By their fruits ye shall know them."

A. A.

Thrift in the Use of Time

Children should be taught to be on time for meals, for school, for church. Grown-ups should be particular to keep all appointments made with children promptly. Too often they put their own estimates on children's time, forgetting how valuable it may seem to the children themselves. "Turn about is fair play," besides there is the valuable lesson of example to be taken into consideration.—from Thrift Leaflet.

News from Canadian Locals

Under the head of "Mid-Term Queries," in the issue of January 14, the following questions were asked: "Have you a Woman's Auxiliary in your branch? If so, what is it doing?" In reply I would say, "No, there is no auxiliary in the Manitowaning branch, of which I am a member, but one is anticipated."

In the Sandfield branch, where Elder Mortimer and I are laboring for a time, the sisters have been organized for several years, into a Willing Workers Circle. In November last, I visited them, and on the eleventh, they became members of the General Organization. They have only four members, but their meetings are usually attended by several nonmembers. I am now sending in their first annual assessment. They have done a good work in the past, and are now preparing for a sale of their work some time in February or March. I am told at their last sale and concert they cleared \$101. This is a good showing for they are members of a rural branch, and all busy farm women. When they hold their sales, they have a box supper at the same time, and realize a good sum from the sale of the boxes, and the extra lunches for those who do not bring boxes. They have a short program, and a general good spirit prevails.

To-day I was privileged to attend one of their regular session, and the Good Spirit was manifest throughout. Five nonmembers were present, one of whom invited the sisters to hold their next meeting at her home, which invitation the sisters gladly accepted. I explained the object of our work, calling their attention to the study courses as outlined in our year book and the late numbers of the HERALD, telling them where to secure them. A number of questions were asked, and answered to the best of my ability.

We are planning to spend an afternoon soon with the sisters at The Slash, a part of the Manitowaning Branch, with

LETTERS

The Work Among the Lamanites

The work among the Lamanite people the past few months is the result of the past years' efforts when Brethren Yates, Christensen and the few local helpers we have had such as Brother and Sister Sanders, Dillons, Sordens, and a few others assisted very greatly to bring in a few hundred of those people, the work of Brethren Shakespeare and Pierce in Nebraska opened up the northern field so now we have a great work and need many men. I hope to see at least 20 appointed this spring.

President Smith has stood for this work all through and a few others have also. The Book of Mormon is very clear in many places pointing out the great work to be done among this people. President Smith stands very high in the estimation of the Lamanite people because he has come to their rescue in assisting them to prevent laws being passed to infringe upon their religious ceremonies.

The trips of President Smith, the two weeks Brother Yates spent in Oklahoma, the work of the brethren of the twelve, Griffiths and Greene the ten days they were among the Indian people in Oklahoma getting acquainted with the people and the needs of that department of our church work, the assistance of the local helpers, coupled with my incessant work since my appointment in July has revived the work and started it on a new firm and stable basis.

In my appeal for this great work I was assisted financially enough to buy a second hand car which broke my arm the second day out. It seems to me, Saints, if we will sacrifice our lives, the home comforts, and give our services, the people of the church should come to the rescue and assist to the extent that we could have a decent conveyance to visit the various camps, go into the homes and occupy as real missionaries, as our Master did. These people live off the railroad and we must have a car to get to them. One sister gave me \$100 to buy a picture machine to teach them with, and it is to be a great help.

Our first Lamanite church is complete. Brother Griffiths preached in it once and we hope to build another one at Calumet this spring. We have a membership there of well-to-do Indian members, my dream showing that I was scatter-

the object of organizing them. Here at Sandfield there are a number of young girls, children of nonmembers, who attend the Sunday school and Religio. I trust to organize them soon into an Oriole Circle. Thus we are hoping to keep the good work progressing, aiming also at the organization of a study class.

Just received a very encouraging letter from Mrs. William Martin, president of the Owen Sound local. On December 13, they held a bazaar, and realized the sum of ninety dollars. This was their first attempt since their organization of a little over a year ago. The president tells me they have had many trials and were often discouraged, and tempted to give up, but a faithful few held on, and now they are planning a greater line of work for this year such as home-made baking sales, and another bazaar in the spring. Altho their membership has decreased, their zeal has increased, and their blessings in proportion.

We trust these sisters, as well as those everywhere, will realize the fact that self-improvement is as necessary as money-making, and that they will take up some definite lines of study. The opportunities for work amongst the young people are very great, also, and we are anticipating visits to different places, as soon as the boats start running, and we can get off the island for a time. News from the other locals under my supervision will be sent in later.

May the efforts of our local organizations, as well as our general one, receive God's blessing, is my prayer.

MRS. J. L. MORTIMER, *Organizer.*

MANITOWANING, ONTARIO.

ing my efforts too much led to my work in this building of the churches. We must feed the flock of God, and these sheep without a shepherd must be cared for. We are now planning a big reunion on Brother David Pettit's place at Red Rock, Oklahoma, for the Indians and the white people as well. We hope to have a big crowd of both. The location is on the main line of the Sante Fe Railroad and is the tribal camping grounds of the Otoe tribe, but there will be other tribes in the camp.

The work of Zion looms up greatly to me as I visit the stakes and see the moves now toward the building of our ideals. The Lamanite people are to assist in this work. They will be ready, as the conditions now are ripening for the work in the clear fulfillment of the prophecies. All the field is wide open to us for the work among the Lamanite people.

I could write volumes in detail as President Smith wrote up his trips to Nebraska with me also the one in Oklahoma, but space forbids. One evening while at El Reno Brethren Griffiths, True, and I drove two miles north of the town to visit a family of Indian people whom I had met just once and talked about thirty minutes on the Book of Mormon and the great latter-day work, and they were glad to have us call. The lady spoke good English. She is a Sioux. They are delighted with the sound of the gospel and want to read the book. While there at their house we met Brother and Sister John Turtle whom I had baptized seven years before, they are Cheyennes and live at Besse, Oklahoma, where they never get to hear a sermon. The Sioux lady told us they are good Christians for they pray every night and morning and are good people.

Brother Greene and I visited the Iowas and went on to the Otoes where we held a fine meeting. Who will help?

I am your coworker and brother,

HUBERT CASE.

From the Land of Sunshine and Good Sleighing

We still have plenty of the beautiful in most parts of Minnesota and the Dakotas, and spring seems a long way off. This has been an unusually long and cold winter, which has made it very hard on both man and beast. But our faith has not cooled with the weather, but our efforts have increased until we feel very much alive in the gospel work.

Elder W. E. Shakespeare held some interesting meetings at Pipestone, Minnesota, recently as well as at Hetland, South Dakota, where there seems promise of some taking the step that will make them God's children.

Elder D. S. Baughman has been holding forth at Dunn Center, North Dakota, with good attendance for several weeks.

Elder William Sparling is trying to stir the Twin Cities, Minneapolis and Saint Paul to the quick, and is meeting with some signs of accomplishing his purpose.

Elder Shakespeare and the writer have stirred the sleepy little town of Frazee, Minnesota, until some of the dead churches are actually showing signs of life.

The Seventh-day Adventists maintain that "tain't so if 'tis so" that the Sabbath has been changed. The Baptist minister is billed to show that the angel of Revelations 14: 6 did not come to Smith, next Sunday morning. A joint revival meeting was commenced the Sunday following the beginning of our services. The Saints of Frazee are trying to do their part to "warn their neighbors."

From here we go to Fargo, North Dakota for a two-weeks campaign against sin and the Devil. It may not be the old fellow's headquarters but we have met some of his trained assistants there, so we expect some difficulty in trying to get the people to come out to hear. The Saints there have been distributing literature, and talking to those who would listen, and advertising the coming meetings for some weeks past. I have discovered that we cannot help others without helping ourselves as well, and that the best way possible to bring the Saints to a unity, and to forget their differences is to get them to work until they are enthused with the "missionary spirit." The influenza has been very light in the Northwest

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this winter, and the wave seems about past now. Our watchword is: "A greater united effort."

J. E. WILDERMUTH.

FARGO, NORTH DAKOTA, 101 Fourteenth Street South.

Getting Established in the Islands

A letter to the Presidency from Bishop A. V. Karlstrom, Papeete, Tahiti.

We, Brother Christensen and myself, have just returned from Apataki where we attended our mission conference, coming back by the way of Rairoa and Makatea. We left Brother Ellis at Apataki expecting to return by way of Niau, but he has not yet arrived.

"We feel to praise our heavenly Father for his protection over us, for, at the time of our leaving here, there had been predicted by an astrologer in Australia that a severe storm wave was to sweep these islands, but our people were gathering and some had already gathered and we felt it our duty to go. The tidal wave did not come, but the storm caught us on the second night out as we were on the leeward side of Kaukura where we had unwittingly drifted (yet I believe providentially so, for the island was a great protection to us), and we were carried before the wind many miles out and our sails badly damaged. At the same time on the opposite side of Kaukura where our captain intended to pass *Pro Patra* suffered severely, being compelled to unload in the sea all of her deck cargo to avoid sinking.

We enjoyed a very spiritual conference and I am quite sure a profitable one, as several advance steps were taken for the development of these people, the details of which I will not here relate as you will have a copy of the minutes. The business though freely discussed was all passed by unanimous vote which was gratifying to those directly concerned. Several inspiring sermons were delivered and the talks that were made indicated that the people had grasped a good understanding of the same.

I was well pleased with the way I was received as bishop of the mission and hope I shall be able to conduct myself so as to be worthy of the confidence they seemed so willing to repose.

I made the selection of one counselor, choosing the one that has been acting as bishop's agent, Tetaku. He is evidently a worthy man, having a good understanding of the laws pertaining to temporalities and has the respect and confidence of the people. The choice was unanimously received by the conference subject to your approval and order. I also selected solicitors for nearly all the branches using as far as practical the deacons for this work. This, I believe, will work good as the natives are pleased to see the law recognized, and the deacons most of whom are young men are consequently more apt to learn readily and as a rule are better educated.

I expect to remain here for a few months now during which time I shall make a strenuous effort to get a grasp on the language on which I have had little time to study, having spent most of the time since coming here in traveling as the peculiar circumstances have justified. I have a vocabulary of a few hundred words and can construct a few simple sentences. I understand enough words to know usually what is talked about but not enough to know what is being said.

EROS, LOUISIANA, February 16, 1920.

Editors Herald: I want the many friends of Brethren E. A. Erwin and F. A. Rawe and Sister Rawe, to know the good they have accomplished among the few Saints in Louisiana. We never felt so elevated in the gospel before but it isn't because we haven't had good missionaries previous to their visit here. But the messages they brought to us caused us to open our eyes wide enough to see where we were stopping.

They have helped us to organize a Religio, and a Doctrine and Covenants class. We have learned that we must have confidence in our officers and give them our faith and prayers that we might grow in this great latter-day work. We have

resolved to erect a church and believe our missionaries have spoken by the Spirit and said we would prosper in the work and have many honest hearted people come into the kingdom. Four were baptized this time. Our branch now consists of about one hundred members.

We ask the prayers of all the Saints that we might grow and accomplish great good in our vicinity.

Your brother in the one true faith,

E. C. LARCHE.

Kansas City Stake

The first session of the Kansas City stake conference, with sessions beginning on Sunday, was held February 22, 1920.

A large audience awaited the morning speaker. President Elbert A. Smith delivered a splendid and impressive sermon from the text, "I press forward." It carried great and effective weight with our people, and we feel was an impetus to our work here.

At 2.30 p. m., the afternoon devotional service was very spiritual indeed, the gift of prophecy being manifested.

Immediately following at 4.30 there was a session of the priesthood, and also one held by the Woman's Auxiliary. Doctor Harrington, who was advertised to lecture before the Woman's Auxiliary, being ill, his place was supplied, and very ably filled, by President F. M. Smith. To say his effort was well received would be putting it mildly, the woman's organization being especially gratified with his very pleasing and effective talk to the young people, especially a large number of Temple Builders. The special address to the priesthood was by Apostle J. A. Gillen, and it was a strong and vital appeal to the men, and we are sure will have its effect in prompting them to more conscientious and devoted service. We were especially fortunate in being able to have President W. W. Smith of the Independence Stake, and also Apostle Peter Anderson deliver a brief address before the priesthood.

At 6.30 to 7.30 p. m., a very enjoyable musical program was rendered through a combined effort of the stake orchestra and choir, under the leadership of our stake chorister, Sister Bernice Griffith.

The concluding effort of the conference by Bishop F. B. Blair was an appeal for personal consecration and conscientious application in our work as laborers together that we might accomplish, unitedly, the true and just purposes of God.

There was one ordination at this conference, Brother James W. Stobaugh being ordained to the office of priest.

The business session of the conference, held Monday night the 23d, was gratifying in the fact that the voluminous routine business of the stake was handled with dispatch. A rather lengthy procedure was a new system by which our delegates were elected for the coming General Conference.

The joint convention of the stake Sunday school and Religio was held Tuesday evening the 24th, and business carefully dispatched and their selection of delegates to the coming conference was cared for.

T. J. ELLIOTT.

Burlington, Iowa

Since last report, our pastor, Brother D. J. Williams has been serving also as district president, by appointment of the Presidency, succeeding Brother Arthur Allen. He has spent some little time in the district, during which the local priesthood occupied here.

The budget system was adopted by the branch early in February, including the Sunday school and Religio. There bids fair to be greater activity in all departments as a result.

The Nauvoo District conference was held at Burlington February 27 to 29, having been postponed from February 14 because of so many in the branch being victims of the grip. The conference was one of the most enjoyable and profitable for sometime. A joint program was rendered Friday evening by the Sunday school and Religio, the Woman's Aux-

iliary also being represented. Three educational numbers with music interspersed were the chief features.

Three were baptized Saturday evening, after which Brother P. R. Burton spoke. The seating capacity of the church was taxed to its limit Sunday for practically the entire day; priesthood meeting at 8 a. m., followed by Sunday school and preaching by Bishop George P. Lambert. The sacrament and social service in the afternoon was marked by a message of admonition and promise, and the interest held well through Religio and evening service, when Brother P. R. Burton was again the speaker. The sessions were characterized by a spirit of good feeling, earnestness and devotion.

CORRESPONDENT.

En Route Home

As I could not come on the *S. S. Sonoma* second class as planned, I was forced to seek passage elsewhere and left Honolulu on the *S. S. Manoa*, February 17, at 10 a. m. Due to arrive in San Francisco soon after noon to-morrow, the 24th.

During the week I arranged to hold services at 11 a. m. yesterday. It being Washington's birthday we made it of a patriotic nature. The captain ordered the ship's flag out to decorate the table which I used for a pulpit and he sat on the front row. It was the most distinguished audience I had addressed for years. Many wealthy and highly educated people present. All seemed pleased with the service, and by request I preached again at 7.30 p. m. The passengers are from all different parts of the country and I have given those who seemed interested, tracts about our work. I now commit it to the care of our heavenly Father and hope some seed may prove in the coming years to have fallen on good ground.

I intend spending Wednesday eve at San Francisco church, one night at San Jose, one night at Chico, Saturday and Sunday with Northern California District conference at Stockton, Monday, eastward bound, Southern Pacific.

Sincerely,
(Letter to the Presidency.)

M. A. MCCONLEY.

Southern California

The Southern California District conference convened at Santa Ana, February 21, 1920. Brethren George H. Wixom, Nathaniel Carmichael and W. H. Garrett presided. In spite of the heavy rain most all day there was an excellent attendance from the various branches. The business was mostly routine, and only two changes were made in the district officers. Sister Anna Crum resigned as secretary. She was succeeded by Sister Amy Turner Lewis. Sister Jennie Paulson was chosen member of the library board to succeed Sister Adamson who resigned because she was serving the Sunday school on this board.

A resolution to rescind the present set of district by-laws was laid on the table after considerable discussion until the next district conference. It was proposed to offer a new set of rules as a substitute. The ordinations of Albert Starkey, priest, Eldon Whistler, deacon, Wilford Burton, teacher, Jacob S. Prettyman, deacon, Richard Wagnon, priest, and William McLeod, priest, were provided for. The first four named were ordained on Sunday afternoon.

The statistical and spiritual reports of the various branches showed advancement on the whole. The missionary force though small reported that they were at work and doing what they could.

On Friday the Sunday school, Religio and Woman's Departments held their conventions. Peter Kaufman was elected district superintendent of Sunday school, and Wilford Burton was elected president of Religio. The reports showed a goodly interest manifest and a zeal to accomplish greater things for the future was quite evident. Sisters Amy Lewis and Laurina Bedford has charge of a joint program which

MISCELLANEOUS

Publicity Department

Advertising Suggestions to Local Pastors

One of the first problems tackled by the newly organized Publicity Department of the church was that of "Local Church Advertising." While many of the local churches have been working hard to get proper representation before the people, in many other places advertising has been neglected to the hurt of the church.

At the direction of the First Presidency, the Publicity Department has written a series of letters to all branch presidents and local pastors encouraging them to take up the matter of advertising in an aggressive manner and offering many helpful suggestions to them in their work. The first of this series was mailed this week. Letters to other groups of church workers are in mind, and it is thought to issue a handbook on advertising that will be adaptable to any church need.

The Publicity Department is at the service of the church and if you have special advertising problems on which you need help, you may feel free to write:

PUBLICITY DEPARTMENT
1034 West Lexington Street,
Independence, Missouri.

Music for General Conference

The following anthems have been selected for rendition by the conference choir at the coming general conference. Experienced singers who desire to sing with the conference choir must provide themselves with anthems, which can be had at the prices noted below, ordering either from some reputable music house or from the undersigned. These anthems, of moderate difficulty, may be mastered by the choir singer of average ability. The list follows, giving title, author, number, publisher and price in the order named.

"As it began to dawn," (Easter), Myles B. Foster, No. 601, Novello, Ewer & Co., 8 cents.

"In heavenly love abiding," W. E. Brown, No. 10910, Oliver Ditson Co., 10 cents.

"Some blessed day," George B. Nevin, No. 11423, Oliver Ditson Co., 8 cents.

was given Friday evening to the satisfaction and edification of all. They were hindered on account of sickness and rainy weather.

At the prayer service held on Saturday morning the Lord was pleased to speak to his people giving words of admonition which was of benefit to the Saints. Brother Garrett was the speaker in the evening, taking for his subject, "Spiritualism." The fallacies and inconsistencies of the modern cult was compared with the Bible and the Spirit of Light.

In the lower auditorium the young people met for prayer service and the older people met in the upper auditorium in like capacity. These services were held at 8.30 a. m., Sunday. Sunday school at 9.30 in charge of local officers. At 11 o'clock Elder D. Amos Yates spoke on the subject of "The far-reaching effects of the gospel." Elder David E. Dowker was the speaker at 2 p. m., the subject being "Spiritism." At 7.30 Elder George H. Wixom was the speaker.

In a characteristic manner the Saints of Santa Ana did all in their power to make their guests sojourn in their city a pleasant one. Hindrance on account of sickness did not discourage them and they are to be commended on the fine way they entertained the conference. The meals were served in the lower auditorium.

An excellent conference was enjoyed and all went home with a renewed interest in the work.

MRS. ALBERT STARKEY,
D. AMOS YATES,
DAVID E. DOWKER,
Press Committee.

"The Good Shepherd," Barri, (Arr. by Geo. B. Nevin) No. 3902, Oliver Ditson Co., 10 cents.

"Incline thine ear," Himmell, (Arr. by Novello) No. 35, Oliver Ditson Co., 5 cents.

"Prayer of thanksgiving," from the Dutch, No. 4345, G. Schirmer, 9 cents.

"The shadows of the evening hours, R. S. Stoughton, No. 13363, Oliver Ditson Co., 12 cents.

"Oh for a closer walk with God," M. B. Foster, No. 1257, Oliver Ditson Co., 5 cents.

Special efforts are being made to prepare Haydn's immortal oratorio, "The creation," for rendition at the coming General Conference, and those in charge hope to get it ready. The choirs of the Independence Stake are working hard on it under the leadership of Brother Eugene Christy, the stake chorister, that they may prove the properly prepared nucleus of the conference choir for a worthy rendition of this great masterpiece. The edition of the oratorio used is that published by G. Schirmer. Respectfully

ALBERT N. HOXIE,
General Church Chorister,

By ARTHUR H. MILLS,
General Secretary, General Choir Movement.

To all Gospel Literature Workers

No doubt you have been wondering why you have received no instruction or encouragement from the heads of the gospel literature work this year. As you are aware, action was taken at the last General Conference abolishing the General Gospel Literature Commission and this work was placed under the direction of the Board of Publication. January 1 a Publicity Department was created by the joint council, and among other responsibilities delegated to this new department of church work, the gospel literature direction was included. The Board of Publication took action transferring their responsibility in that matter to the Publicity Department, and since that time no definite instructions have been issued for the reason that the problem was being analyzed and a program being thought out.

The Publicity Department has no desire to make changes in any organization just for the sake of making changes; rather it would much prefer to go ahead on the old lines, but in the matter of gospel literature work, since the process of reorganization had been started, it appeared to be the part of wisdom to finish the reorganization now rather than build up along old lines and later have to disrupt them again. Counsel was taken with the men who have had most to do with the direction of gospel literature work in the past, and with church officials of authority, and all were agreed that the plan proposed by the department was timely and most promising of good results.

The time has come in our church when publicity must take its proper place in our missionary program. For many years the world has been using printer's ink to further all their interests and advertising has become the motive power of modern life. Our church has always believed in printed literature and has always encouraged its distribution, but we must do even more than that if we would accomplish the task enjoined upon us. From now on our advertising must not be a sideline, but must be one of the main activities of our church. If we have not learned, we must become converted to the fact that the gospel of Jesus Christ can be taught with powerful effect and with compelling interest through the means of literature just as surely as it can by means of the preached word. It can never take the place of the missionary, but it can pave the way for his ministry and can complete the work which he may at other times have to leave undone.

The church authorities are back of the program of increased publicity and the machinery for the accomplishment of this vital and necessary work is the gospel literature organization throughout the church. The finest tracts that our best writers can produce, printed by tons, will be of no avail whatever unless they are placed in the proper hands. The distribution

of the literature is almost everything, and that responsibility rests entirely on the shoulders of the local gospel literature workers. In times past this responsibility has been shared by the Sunday school, Religio, and general church, but in late years, since these great auxiliaries have been recasting their programs with the idea of fitting in as church departments rather than as independent organizations, they have carried this burden more as a duty than as an integral part of their plan. They have done excellent work and it is with keen regret that these organizations are now allowed to relinquish this responsibility, but the time has come when these organizations should be freed to follow their particular calling, and at the same time the publicity work of the church has come to be recognized as of such importance that every branch will be urged to include it in the missionary program and support it as earnestly as they do the ministry.

There are other reasons than these that impel the Publicity Department in asking the general conventions this spring to eliminate the gospel literature organization from their constitutions. They are allowed to give up this work as organizations, but not as workers, for after all, the same good, devoted people carry on all the departments of the church. There is a change of name rather than a change of personnel that the gospel literature work is undergoing.

The plan is this: Instead of having a three-part commission in district and local, it is now proposed that in every branch of the church there shall be one publicity agent appointed by concurrence of branch and Publicity Department and functioning under direct responsibility to the local branch and to the General Publicity Agent. While held directly responsible for the work, this agent may expand his organization to whatever size needed and in addition to having the responsibility of distributing church literature, will be charged with the task of looking after all publicity interests of the church in his locality and will be issued credentials as a regularly authorized agent for the church publications. Every cooperation will be given this local agent and it is hoped to work out a plan whereby every branch will establish a publicity fund and will see that the gospel is advanced in every practicable publicity way.

Until after General Conference, and until the needed legislation is enacted, all gospel literature workers are urged to proceed with their work as before. Do not lose any time; whatever you see necessary to be done, do it, and let no opportunity slip by.

As to reports it will be well for members of local boards to report to their districts as heretofore, and this department will be very glad to receive reports from the districts. Any suggestions that you have to offer will be gladly received and if any question is not met by this announcement, feel free to write and we will give you all the information we can.

ARTHUR E. MCKIM,
General Publicity Agent.

Sunday School Exhibit of Hand Work

INDEPENDENCE, MISSOURI, 1034 West Lexington Street.

At the coming General Conference, the Sunday school will have a separate building where the workers may meet the general officers for daily consultation. We expect also to have there a display of Sunday school supplies and handwork, of junior, primary, and beginner departments. As space is limited, we ask that only the best specimens be sent, not later than March 25, as we shall have the exhibit in place soon after. Send your exhibit, with name of school, department, etc., plainly marked and attached, to Mrs. Maude Campbell Halley, North Cottage Street, Independence, Missouri, who with Mrs. H. B. Roberts has charge of the display. If you wish them returned, kindly enclose postage.

Meet us at the Temple Lot.

G. R. WELLS, *Superintendent.*

Addresses

Elder J. L. Parker, Box 291, Lincoln, Nebraska, or 1412 R Street, Lincoln, Nebraska.

The Presidency

Elder Gomer J. Reeves has been appointed by the proper authorities to labor in the District of Hawaii, Hilo objective. We solicit for him the hearty support and confidence of the Saints of said district.

THE FIRST PRESIDENCY.

Notice of Silence

I herewith give notice that Brother Burton L. McKim is hereby placed under silence by the undersigned for cause which is known to the proper authorities.

GOMER T. GRIFFITHS,
President Quorum of Twelve.

Notice to the Graduate Nurses

I am very anxious to and desirous of getting acquainted and in touch with every graduate nurse in our church. Will you please write me at the address below, and also plan to attend the next General Conference, and make yourself known.

I have in mind some plans of work, to be done in the interest of the church, and as I am sure there are not very many, should they all be numbered. I am very anxious that all respond to this call.

If you should fail to write, don't fail to appear. I am expecting you each and all to comply with both requests. To church officers and members: As nurses are often on cases with which they are too busy to read, will you who read, see that the nurse you know is made acquainted with this notice?

LAURA E. MANN, R. N.,
President Sanitarium Nurses Alumnae Association.
INDEPENDENCE, MISSOURI, 1016 Van Horn Road.

Fast Day in Eastern Colorado

To the Saints of the Eastern Colorado District: In consequence of the prevalence of influenza, and the much sickness among the Saints of a chronic character, (some indeed are in a distressed condition), I would set apart March 21 as a day of fasting and prayer, and would ask that you fast from the evening meal of the 20th until after 2 o'clock on Sunday, the 21st. That at the hour of 2 p. m. on the date mentioned, the Saints all over the district be engaged in prayer at their homes and places of worship, and those Saints who desire it, and can have the elders, be administered to at the hour mentioned.

Dear Saints, let us not forget this matter of so much interest to all.

JAMES R. SUTTON, *President.*

Conference Party

We are trying to make arrangements for a special car to leave Chicago for Kansas City the night of March 19. Those interested in going please correspond with the undersigned. Matthew W. Liston, 306 Eighth Avenue West, Flint, Michigan.

Conference Notices

Northern Saskatchewan, with the Artland Branch, July 10 and 11. Saints coming over Canadian Pacific Railroad will be met at Senlac, Saskatchewan. Those coming over Grand Trunk Pacific will be met at Artland, Saskatchewan. A small charge will be made for meals. Missionaries will be cared for by the branch. W. J. Cornish, president. Eva Land, secretary.

Our Departed Ones

CRACRAFT.—Grace May was born May 15, 1898 near Mount Ayr, Iowa. Baptized at the age of 13 and graduated from Lamoni high school in 1916. Attended Graceland College half a year when nervous prostration compelled her to stop, from which she never entirely recovered. She died in her 22d

year, February 8th, 1920, after attack of influenza and pneumonia, lasting nine days. Funeral at home in Mount Ayr by F. M. McDowell, assisted by James Houghton. Interment at Oakland Cemetery.

GOOD.—Catherine Gibson was born October 15, 1857 at Ashfield, Ontario. Married George Good October 12, 1877. Was the mother of 10 children, 4 sons and 6 daughters. Died February 19, 1920. Her husband and all her children except one son who died in infancy remain to mourn. Baptized October 29, 1899, at Chiliwack, British Columbia. Funeral in charge of Henry Stade, sermon by S. S. Smith. Interment in local cemetery near her home.

HAYES.—Very suddenly the spirit of Brother George D. Hayes passed from earth on January 31, 1920, at Lamoni, Iowa. He lived at the Saints' Home, and his age was nearly 81 years. He formerly lived in Wisconsin, and has been a member of the church many years. Services were held at the Home, Eli Hayer in charge, and H. A. Stebbins preaching the sermon.

ROGERS.—Hannah Alvira Noyes Rogers was born March 3, 1833, at Preston, New York. Married Silas M. Rogers, December 22, 1852. Moved to Illinois in 1856, where they have since resided. Died February 16, as a result of influenza and old age. To them were born 5 children. Belonged to the Methodist church in her youth, but obeyed the gospel and was baptized in 1867, and remained a faithful member till death. Sermon by J. O. Dutton. Interment at Piper City Cemetery.

BARR.—Caleb Barr was born in Canada, July 27, 1846, and came to Michigan with his parents at the age of 15 years. Married Suzzanah Squires in 1865. Baptized April 22, 1917. Died at the home of his son, James Barr, near Whittemore, February 11, 1920. Leaves 7 children. Funeral services at residence of son, James, February 13 and interment made in the Saints' cemetery near Whittemore, Michigan. Sermon by W. D. Ellis.

HILDRETH.—Celestia Melvina Wood was born July 3, 1850, at Hazel Dell, Iowa. Died at her home near Persia, Iowa, December 24, 1919, of paralysis. Married Orson H. Hildreth, June 13, 1865. To this union 13 children were born. Husband, 10 children, 40 grandchildren, 12 great-grandchildren, 3 sisters, and one brother are left to mourn. Baptized in 1859, and remained a faithful member. Funeral services conducted by Joseph Lane at the home of her daughter Mrs. Charles W. Kemmish, near Persia, Iowa, interment in Valley View cemetery.

SHINN.—Malissa Jane Shinn, wife of D. L. Shinn, was born June 15, 1838, in Green County, Pennsylvania. Died February 4, 1920, at her home in Clarksburg, West Virginia. Baptized in 1881, after having been a member of the Utah church a number of years. Husband, one daughter, and four sons are left to mourn, two daughters having preceded her. Funeral services in charge of Thomas Newton.

LIFFIN.—Aileen Pearl Liffin, only child of Dalton and Rose Liffin, was born at Humber Bay, Ontario, Canada, December 31, 1918. Died February 6, 1920, of peritonitis. Blessed by David Pycok and George Whitworth. Leaves to mourn parents, two grandparents, and a host of other relatives and friends. Funeral at church in charge of T. W. Williams. Interment in Parklawn cemetery.

GRICE.—S. Wolsey Grice, daughter of James and Mary Harvey, was born at Carsonville, Sanilac County, Michigan, February 9, 1888. Died February 4, 1920 at Detroit, Michigan. Married John R. Grice, November 18, 1908. To them were born 5 children. We mourn deeply over the loss of one who was a devoted wife and mother and who was always ready to make any necessary sacrifice in order that her companion could present the gospel in the missionary field. Truly her reward is sure. Sister Edith Gault, wife of James D. Gault, died the same day. Good friends in life, in death they were not separated. After a double funeral service at First Detroit Church, conducted by Elder J. A. Grant, they were laid to rest side by side in Grand Lawn Cemetery.

NEWS AND COMMENT

CHURCH NEWS

Elder L. G. Holloway delivered lectures at Graceland College last week, giving five on "The church in succession," before the class in religious education. The developments in Utah, the practices of the dominant church there, with a review of the present situation were given.

Wireless from Independence: President F. M. Smith left Sunday for Washington, District of Columbia to look after church interests. Bishop B. R. McGuire goes to New York City this week, then to Toronto to attend the McGuire-Evans appeal case on March 15. S. A. Burgess is making remarkably satisfactory recovery from his recent serious operation at the Sanitarium.

Brother Thomas G. Whipple writes from Groton, Connecticut, that Elder A. B. Phillips was there recently and held a meeting. He had just finished a series of meetings at Killingly, forty miles north and went on to Rockland, Maine, where he had a good interest.

FROM THE BRANCHES

Lamoni, Iowa. At the sacrament service on Sunday a rather important communication by the Spirit was given through Elder L. G. Holloway, suggesting that if the Saints would support in righteousness President F. M. Smith in his office, the Lord would make of him a strong and mighty leader. The priesthood was admonished that if they would qualify in their various offices and callings the Lord would recognize and bless, but otherwise the Saints would develop the spirit of discernment to know who were the representatives of God. Those who were sowing discord and dissension among the Saints were admonished that unless they desisted they would be relieved of responsibility and the privilege of serving the people.

Toronto, Ontario.—"The immortality of the soul," proven from a scientific and logical standpoint, was the basis of Brother William's lecture at the Allen, Sunday, February 29. These Sunday evening lectures grip and hold the attention of the hearers by the very force of intellectual reasoning by the speaker. The month of March and Brother J. J. Cornish both "came in like a lamb," and we had the pleasure last night, March 1, of listening to the "Old Jerusalem gospel," as presented by Brother Cornish in all its virgin simplicity. March

15 is the date set for the hearing of the appeal case of McGuire versus Evans. "Save and serve."

Chicago, Illinois. The First Branch Sunday school and Religio gave a leap year party on the evening of the 28th and the attendance was the largest had at any social for a long time. Interesting games and contests in connection with leap year were taken up. The costumes were unusually good, and the evening's program very interesting. A "Better Sunday school" contest has been started, the aim being to increase attendance and encourage careful preparation of the lessons. The men are working on one side and the women on the other, the winning side being required to entertain the losers at the close. Attendance, being on time, twenty minutes study of lesson at home, and bringing a new member each count a point. A record is kept of each scholar every Sunday and all those having a percentage of either 95 per cent or 98 per cent (not decided on as yet) will receive a solid silver star with the letters "L. D. S.—1920" engraved thereon. A large attendance marked the beginning of the contest Sunday morning. The Religio has challenged the Sunday school for a debate, to take place in the near future.

Something for the Papers

The coming General Conference will afford a wonderful opportunity for us to get into the local papers with some of our church history. This is the centennial of the angel's first visit to Joseph Smith and the initial step in the Restoration. We feel that these two subjects afford material that is interesting for any newspaper and so have written up two articles based on these subjects that we are prepared to furnish you in the form of electros if you will make arrangements with your local editor to use one in his paper. Proofs of these articles, one of which is half column and the other whole column, (illustrated) have been sent to all branch presidents, but if you are in a town without a branch organization and would like to help in getting publicity for the church, write to this office at once and we will send you these proofs, and if you can obtain space, an electro.

PUBLICITY DEPARTMENT
1034 West Lexington
Independence, Missouri

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

PRICE \$2.25 A YEAR IN ADVANCE

Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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What the Religio Means by Sociability

Sociability is more than a name around which to build a theory. What the Religio means by sociability is that feeling of comradeship which is awakened in the hearts of those who share the same ideals, the same sacrifices, and the same purposes. Latter Day Saints have a basis of sociability such as is found among no other people. Unity of feeling, of thought, and of action is a part of our very religion and is a most important factor in our group development.

The Religio, which for years has been doing a noble work in different fields, has now assumed a new responsibility and has reconsecrated its efforts along the line of sociability. Its program is outlined, its ideals have been stated and the coming conference at Independence gives it the opportunity to demonstrate what it purposes to accomplish throughout the Church. By skillful management and persistence, the largest building in Independence has been obtained for the duration of conference and this big Battery Building will be turned into a Religio Exposition where all the young people that come to conference can meet and can share in the spirit of

good fellowship which this organization is pledged to develop. At this Exposition there will be interesting displays, practical demonstrations of Religio plans and every facility will be afforded to make the hours spent there by conference visitors, not only restful but entertaining, instructive, and inspiring.

Every night a splendid program will be given. There will be music, pictures, lectures; in fact, something going on all the time when other meetings are not being held.

Out from this Exposition it is hoped to send hundreds of enthusiastic Religio workers, who will go back into their locals fired by the spirit of this department of church work and filled with plans for definite service in Christ's cause.

The Exposition will not alone be "a place to learn, a place to teach; a place to practice what

you preach," but it is hoped its influence will be extended throughout the church and prove a vital factor in the coming year's labor. By all means send at least one good worker from your local to be present at this wonderful demonstration of Religio plans and purposes.

PROGRAM

Eastern Night, April 7, speaker: Frederick M. Smith.

Western and Islands Night, April 8, speaker: T. W. Williams.

Mississippi Valley Night, April 9, speaker: G. S. Trowbridge.

Canadian and English Night, April 10, speaker: Floyd M. McDowell.

Sunday Night Sermon, April 11, speaker: Elbert A. Smith.

Independence-Lamoni Stakes Night, April 12, Pageant, "Centennial of the Angel's visit."

Michigan Night, April 13, speaker: John R. Grice.

Kansas City-Far West-Holden Stakes Night, speaker: L. F. P. Curry, April 14.

Good fellowship Night, April 15, speaker: Mrs. M. A. Etzenhouser.

Meet Us at the Battery, Independence, Missouri

:: APRIL 7-15 ::

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, MARCH 17, 1920

NUMBER 11

EDITORIAL

The Formula Used in Confirmation

A symposium from letters secured by the First Presidency.

At a meeting of the First Presidency, Twelve, Presiding Bishopric, and presidents and bishops of stakes held in 1918, a discussion arose as to the use of the formula, "Receive ye the Holy Ghost," or "Receive ye the gift of the Holy Ghost."

Thereafter the Presidency addressed a circular letter to numbers of the elders asking for an expression of opinion. Some of the replies are here quoted, as our readers, and especially the elders, may enjoy their reading. There seems to be rather a general unanimity of opinion, with some slight differences in details. The closing letter, perhaps, rather aptly sums the matter up in a few words:

John W. Rushton says: "In the nature of things the act of confirmation is the official reception of the baptized believer into the church, with a conferring of rights and privileges of such membership upon the candidate; and, also the petitioning of God to bestow the Holy Spirit upon such candidate for the completion of the regenerative process. No man has the power, and therefore not the right, to say, 'Receive ye the gift of the Holy Ghost,' in the sense which would imply that such gift was within the power of man or even subject to his disposition.

"The Holy Ghost is the gift of God, and the confirmatory prayer in its nature is petitioning that such gift God might be pleased to bestow upon the baptized believer.

"In all of these rituals the simpler we make our work and the more we keep 'man' in the background and place God to the front, the more effective our work is likely to be."

F. M. Sheehy: "No fixed formula is necessary. We assimilate by association with others certain forms or fads, they become fixed by habit. It is better to be fresh, original, and brief, but not to exclude sense or proper sentiment. The Master is a right example in the matter of prayer in Matthew 6: 5, 15."

D. J. Krahl: "I have your request for expression of opinion relative to use of certain formulas in confirming members in the church, as, 'Receive ye the Holy Ghost,' or 'Receive ye the gift of the Holy Ghost.' I do not find any place in the Scriptures where it would indicate that it was necessary to use these formulas. The occasion cited when Jesus revealed himself to his disciples after the resurrection and breathed on them and said, 'Receive ye the Holy Ghost,' was a special occasion, as is indicated by that which follows, and was stated in connection with a special charge to the ministers, giving them power to remit and retain sins.

"The Holy Ghost is given, I understand, by the laying on of hands, and not transferred by the repetition of certain words. In Alma 16: 17 we read concerning the acts of Jesus while on this continent thus: 'And behold while he clapped his hands on them they were filled with the Holy Ghost.' In the New Testament Simon observed that the Holy Ghost was given through the laying on of hands. In Acts 19: 6, 'And when Paul had laid his hands upon them the Holy Ghost came

on them.' In Moroni 2: 11 we read, 'Ye shall call on the Father in my name in mighty prayer and after ye shall have done this ye shall have power that on him whom ye shall lay your hands ye shall give the Holy Ghost.'

"In the baptism of water we have a formula of words given to be used by the officiating minister; but the officiating minister does not state, 'Receive ye the baptism of water,' or 'Receive ye the remission of sins,' but performs the act, and the candidate is immersed and his sins are remitted. We believe that this would be the same in the laying on of hands for the reception of the Holy Spirit. The officiating minister acts by authority in this instance as he does in baptism. His authoritative act accomplishes the purpose as much in the baptism of the Spirit as it does in the baptism of water, and we do not see why it is needful that a set formula should be used to make it legal."

G. J. Waller: "The matter brought to my attention in your letter of December 3 regarding the use of certain formulae by elders in confirming members into the church has received my consideration and I would state that personally I am in favor of the elder officiating using in some part of the confirmation the words 'Receive ye the Holy Ghost.' In my ministerial work in the past I have always been careful to use this formula and have noticed that most of the co-laborers with whom I have been associated have also used the same.

"I may say however that the omission of such formula in confirming an individual would not in my opinion prevent the bestowal of the Holy Ghost as I believe that the Lord recognizing the imposition of hands by the elders officiating for the purpose of confirming a member into the church and for the reception of the Holy Ghost would confer the blessing upon the member seeking the gift promised under such authority.

"This question brings to mind a confirmation in Honolulu in which a Hawaiian elder officiated with myself, he being the speaker. The elder in confirming used the Hawaiian tongue and did not make use of the formula that the Hawaiians present knew that I and other elders who had officiated in their presence had been in the habit of using. A Hawaiian priest after the confirmation stood up in the meeting and questioned the validity of the ordinance inasmuch as the usual formula had not been used and I was called upon to settle the matter. I then stated that while I thought it was always better to use the formula 'Receive ye the Holy Ghost' the fact that these words were omitted would not interfere with the bestowal of the blessing promised."

F. G. Pitt: "Touching the question as to whether or not it is necessary, in order for individuals to receive the Holy Ghost, that the elders in confirming shall use certain formulas such as 'Receive ye the Holy Ghost,' or 'Receive ye the gift of the Holy Ghost' will say, after examining the texts cited, also other Scriptures on the same matter, my judgment is that it is not necessary.

"While the words are permissible if one is so led, yet it does not invalidate the ordination if not used. If they were essential the Lord undoubtedly would have commanded their use as he did the words to be used in the ordinance of baptism, also in the blessing of the emblems in administering the Sacrament."

C. J. Hunt: "In regard to the question raised in your letter of December 3, asking opinion on the duties of elders confirming new members into the church, permit me to say that the formulas 'Receive ye the Holy Ghost,' or 'Receive ye the gift of the Holy Ghost,' are not authorized in the three standard books of the church. In John 20: 21, 22, the Savior is speaking to the twelve apostles, not an instance of baptism of course.

"Of the five citations from Doctrine and Covenants you gave I would refer to sections 32: 2, 49: 2, 83: 10. The strongest of all these may be section 85, paragraphs one and two. Yet I would not feel justified, in view of all the other citations, to use the formulas in question every time confirming baptized members. A case in point might be section 125: 15, where the Lord directs the elders when laying on hands for the healing of the sick, that it is not necessary to always say whether they shall be healed or not, but to let the Lord give of the spirit of healing as it shall be in his wisdom so to do.

"In the Book of Mormon, book of Alma, chapter 16, paragraphs 116 and 117, Alma refers to seven of his coloborers who were accepting an important mission under his direction. Alma laid hands on them and they were filled with the Holy Spirit. Also in the book of Moroni, chapter 2, paragraphs 1 to 3, we have the words of Christ which he spoke unto his disciples, the twelve whom he had chosen. He directs: 'Ye shall call on the father in my name in mighty prayer, and after ye have done this ye shall have power that on him whom ye shall lay your hands ye shall give the Holy Ghost. And in my name ye shall give, for thus do mine apostles.' And it is said that as many as received the laying on of hands the Holy Spirit fell upon them. In these instances no set formula is used, the servants of God administering the ordinances, leaving our Lord to bestow the Holy Ghost as it seems wisdom in him to give.

"We are instructed as a church to administer the sacrament of bread and wine, and those who have prepared themselves to partake have the promise of receiving a forgiveness of their sins. Yet those who administer do not say to them at the time of administering, 'Receive ye the forgiveness of your sins.' It is also true in the ordinance of baptism. It is generally believed that this ordinance is for the remission of sins, yet when the baptismal rite is being administered the minister does not say, 'Receive ye a remission of your sins.' Yet the ordinance implies that, as also in the sacrament. What is true of the last two ordinances named is also true with the laying on of hands for the healing of the sick as recorded in James 5: 14, 15."

Peter Anderson: "Regarding formulas used in confirmation of members, will say, that I know of no set formula and have no evidence that the Lord ever intended such to be used. The usual custom of saying, 'Receive ye the Holy Ghost, or 'Receive ye the gift of the Holy Ghost,' is not, so far as I know, based upon any commandment from God. However, I deem it quite proper for those who confirm to use the above formula, when impressed by the Spirit to do so; otherwise, pray that the parties may receive the Spirit or the gift of the Holy Ghost, using such words as the Spirit may direct."

A. Carmichael: "The Holy Ghost is given as a gift from God, hence in so many places it is called 'the gift of the Holy Ghost.'

"The confirmation is a means unto an end: i. e., bestowing of the Holy Ghost.

"Those holding the Melchisedec priesthood are authorized to give it.

"He (Christ) gave them (his disciples) power (authority) to give the Holy Ghost.' (3 Nephi 8: 71.)

"Ye shall have power that on whom ye shall lay your hands, ye shall give the Holy Ghost.' (Moroni 2: 2.)

"And whoso having faith you shall confirm in my church by the laying on of hands, and I will bestow the gift of the Holy Ghost upon them.' (Doctrine and Covenants 32: 3.)

"From the above you learn that God gives it through the delegated authority of his servants. It is then immaterial as to just the formula used in giving.

"If A gave B a loaf of bread to give to C, B, in handing it to C could truthfully say 'Receive ye the bread,' or 'Receive ye the gift of the bread.' Both mean exactly the same thing."

Henry A. Stebbins: "Replying to your question of the 3d inst. will say that I believe that it is best to follow the example of the Lord given in John 20: 22, and thus say 'Receive ye the Holy Ghost' to those who have been baptized with water, when we lay hands on them in confirmation. Probably in instances the Holy Spirit has been given in answer to the prayer for it without the form being repeated, but I believe it is far safer to use the form the Savior used, or else insert the words 'the gift of.' It was over thirty years after I came into the church before I heard any confirmed without one form or the other being used. And unless the Lord speaks I do not know who can declare with certainty on the matter and the old form used so many years be omitted."

James A. Gillen: "Referring to the question as to whether it is necessary to use the formulas 'Receive the gift of the Holy Ghost, or 'Receive ye the Holy Ghost':

"While I see no good reason why this formula should not be used during the prayer of confirmation, I am of the opinion that inasmuch as the 'laying on of hands' in the ceremony is primarily for the bestowal of the Holy Spirit, or Holy Ghost, the failure to make use of the formula referred to would not do violence to the purpose of this ordinance. For in the nature of things the tenor of the prayer should be to the intent that this gift should be given whether the accustomed expression is used or otherwise.

"The burden of this prayer should be an entreaty to our heavenly Father for this divine gift to be given. And furthermore, that it may abide until it has served its purpose; until the candidate shall stand in the presence of God a full grown man in Christ Jesus.

"Epitomizing my opinion, I would say: It would be well to make reference to the bestowal of this gift in prayer; on the other hand the failure to use the formula does not invalidate the ceremony."

I. N. White: "Replying to yours touching a precise, prescribed formula to be used in confirmation of new members after baptism in order to receive the Spirit, I have this to say: I think it proper, and probably more satisfactory to the convert, for the elders in confirmation to use one of the two formulas that is recorded in the books—to wit: 'Receive ye the Holy Ghost' (John 20: 22) or receive the 'Holy Spirit' (Doctrine and Covenants 85: 1); they are used interchangeably, and mean the selfsame thing, no doubt in my mind, and would bring us to the 'unity of the faith' in this matter."

W. A. McDowell: "Touching the question of the elders using certain formulas in confirming new members into the church, such as 'Receive ye the Holy Ghost' or 'Receive ye the gift of the Holy Ghost,' I do not believe it to be necessary to use the above formula, as it does not add any more to the right, or authority, or power, in conferring or bestowing the Holy Ghost unto another, as that power and authority, is already resident in the elder by virtue of his ordination, as found in John 20: 21, 22, 23, also Doctrine and Covenants 55: 1.

"Thus the Holy Ghost is conferred, or imparted unto the one who has been baptized in water, by virtue of the Holy

Ghost and authority resident in the elder, and the laying on of his hands, all things being equal."

C. A. Butterworth: "Certain words to be used in confirmation: I do not believe that anyone acting in authority for Christ is bound to use any set phrases in connection with any ordinance or ceremony. It is always 'After this manner,' 'In the following manner,' 'On this wise,' and then a sample is laid down to follow. In the Lord's Prayer it begins, 'After this manner shall ye pray.' Baptism is administered (Doctrine and Covenants 17: 21), 'In the following manner . . . and shall say', and different words are used from what were used in baptizing Helam (Mosiah 9: 44), and both these differ in words from Nephi 5: 25, but all agree in sentiment.

"In blessing the emblems of the Lord's supper, over which we are so particular in reading, it says 'and after this manner shall ye administer it.'

"Of the prayer in the school of the prophets Doctrine and Covenants 85: 40 says, 'Salute his brother or brethren with these words.' (Verse 44.) 'This is a sample unto you for a salutation to one another.'

"Manner does not necessarily mean the exact words, but custom, kind certain, degree or measure, etc.

"If the one confirming uses such words as these: 'As a servant of the Lord, ordained and sealed unto this power, I confer upon you the right and privilege of receiving the Holy Ghost and may you order your life so as to merit this favor,' I think it should be sufficient."

George N. Briggs: "Touching the matter of formulas to be used in confirmation by elders, I am clearly of the opinion, after having read the passages referred to, and others, that it is not essential to use any such formula as 'Receive ye the Holy Ghost,' or 'Receive ye the gift of the Holy Ghost,' but I do believe that it is advisable to use such expressions. So far as necessity is concerned I believe they can well be omitted."

The Healing of the Sick

It is really instructive to look over the summaries of sermons such as appeared recently in the Los Angeles dailies when James Moore Hickson the Episcopal layman exercised what he terms the gift of healing.

Great crowds were attracted and it appears that there were healings. The clergy dared not deny that there had been results from the laying on of the hands of this man. Yet if they were to indorse his work it would put their churches in the attitude of having been seriously deficient all these years, and to oppose and deny was to go against what their congregations knew to be facts.

One almost feels sorry for them under such circumstances,

for there is no way to escape, and to face the situation is extremely difficult.

For ninety years the church which we represent has not only taught that God's power was no more limited now than it was in former ages but has demonstrated constantly that it was being utilized in the healing of the sick, through the administration of its elders by the prayer of faith and the laying on of hands.

During that time healing cults have arisen on many sides. There are churches which have made it a part of their religious creeds. Occasionally persons have appeared who claimed healing powers such as does this Hickson, and have indeed performed certain miraculous things.

But as constant as the changing of the seasons has been the outside opposition to the healing gifts among us as a people. Because we have not heralded them to the world nor even among ourselves, the thousands of miraculous healings performed by our elders go almost unnoticed, or if noticed denied by the opposing clergy who come in contact with us.

But it goes on. We incline to the opinion that we are the recipients of as many miraculous physical blessings through the healing power of God as were the members of the church in the days of the Martyrs. The difference is that we have become accustomed to them, say little of them, and rather stress the responsibility of living a wholesome Christian life to show our gratitude for God's providence in our behalf.

We should be the last people to deny that there is miraculous healing done by others not of our faith. And whether we concede that it is done by the power of God or by some other power, it seems to us the real crux of the situation is in the accompanying features in the system of religion represented.

For instance, this man Hickson says that healing is but a part of a religious life, that the Christian experience as a whole is the necessary corollary. He leaves that to others, and goes on exercising what seems to him a personal gift. He is not concerned over the fact that the ministry do not have the gift as suggested in James 5: 14, 15, nor the power of perpetuating it by ordination of others.

Just as we know conversion is but one part of a religious life, and to be successful must be consecutive, covering the adoption of many conclusions as applying to us, so must a proposition of divine healing be accompanied by those things which will develop character.

It is one thing to heal an infirmity but quite another to heal a sick soul and cause it to function in the higher planes of spiritual existence.

The principles of the gospel, the gifts of the Spirit, the fruits of the Spirit, the administration of the ordinances, are all parts of a complete system which is intended to develop character. We must recognize character as eternal. Its development may be retarded by infirmity of the body, but it may also be clarified by affliction.

Some of the narrowest Latter Day Saints we know are those who have received some special manifestation such as healing of an affliction or receiving a dream or vision, and to the exclusion of everything else harp on that one string till all who come in contact with them are sick and tired of it, and have to make a special effort not to react against anything of the sort. What should have been a blessing is thus perverted into a public nuisance, not because the gift was not divine, nor the person not needy, but because of a perverse short-sightedness which can see no farther than the end of the afflicted one's nose.

This single-thoughtedness arising from healing or anything else spectacular in our religious experience is the

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bane of our spiritual development. Till we grow big enough to accept these blessings in gratitude and proceed to realize upon them, we shall never even receive as we should.

With a broad-minded appreciation of all that goes with—or should go with—divine healing, we shall have no occasion for mental trouble over the healings reported from various quarters from time to time. We have long ago been warned that a “strong delusion” would be sent. (2 Thessalonians 2: 11, 12.)

This passage from Revelation 13:13, 14 seems to have been written concerning our time:

“And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image of the beast, which had the wound by a sword, and did live.”

And Matthew 24:24 is plainly written concerning the latter days:

“For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they should deceive the very elect.”

Perhaps we have seen but the beginning of the delusive powers that are to be made manifest, but if we are thoughtful and observant, we will not be moved nor allow others about us to be disturbed, no matter how greatly they shall develop.

A SUNDAY SCHOOL INVITATION

During General Conference the Sunday school will keep open house on the Temple Lot and all visitors, particularly those interested in Sunday school problems, are cordially invited to make headquarters with them.

There will be experts in every line of Sunday school work present to advise with you regarding your special problems.

Handwork exhibits will be a most interesting feature and will give you many new ideas for the younger classes.

BIG BOOSTER PROGRAM

Sunday School Night, April 7

SPECIAL PRIMARY DEMONSTRATION

Sunday Morning, April 11

MEET US AT THE TEMPLE LOT

Another Faithful Shepherd Gone

Sometime ago we learned of the passing of Elder G. A. Smith, but were unable to secure promptly the items concerning his life. Though not personally acquainted with the brother, one could not read the communications to the church papers from Indiana and Michigan without realizing the profound respect in which he was held. He has been president of the Southern Michigan and Northern Indiana District a number of years, and a diligent man in the service of God.

He was born in Sandusky, Ohio, April 1, 1850, and died February 3, 1920. Baptized June 15, 1873; ordained a priest October 28, 1895; an elder July 1, 1896, and a high priest April 19, 1900. On April 18, 1905, he was ordained a member of the Standing High Council and continued till the reorganization of that body in 1916.

While he had not been in normal health for several years,



ELDER GEORGE A. SMITH

his death was unexpected. In his passing the church has lost a sturdy advocate of its truths and an able man of special presiding qualifications.

What Is a Doctor?

It is interesting sometimes to get back to the original meaning of words. To-day in popular usage the word *doctor* means an M. D., one for whom we send when we are sick, to give us some medicine, and who tries by his advice to bring us through that time of serious trial and illness. Thus they do a splendid service for humanity.

But the original meaning of the word *doctor* is not practitioner, but teacher. It comes from the Latin *docere* meaning “to teach.” It may rightly be applied to those who after years of study are qualified to teach. A bachelor of law is permitted to practice law; a doctor of law is a rare title to be conferred on those who are competent to teach the law through their long study and observation. The degree of bachelor of philosophy is rather an anomaly, and is usually placed as an unclassified degree. A doctor of philosophy is one who has a knowledge broad enough to teach philosophy, or the reason of things, both scientific and metaphysical.

A doctor of medicine is one who is to teach medicine. But that, contrary to the popular concept, does not mean one who teaches drugs and their nature, for in the original sense it is derived from the Latin *mederi*—“to heal”—from which is derived *medicus*—“belonging to healing.”

Medicine, therefore, in its original sense is the science and art dealing with the prevention, cure, or alleviation of disease. In a narrower sense, it is that part of the science and art of restoring and preserving health, which is the province of the physician.

(Continued on page 261.)

ORIGINAL ARTICLES

Judge Righteous Judgment

BY J. A. GUNSOLLEY

There are right and wrong ways to criticize, and we should use our right of free speech in a wholesome manner.

The injunction to "judge righteous judgement" implies clearly that the Savior understood that there is likelihood of our judging the other kind.

In contemplation of this command or injunction, there comes at once the question, What is righteous judgement? For, before one can conform to the injunction, he must comprehend its significance. The writer's thinking upon it has brought him to the following analysis and classification:

Two Kinds of Righteous Judgment

There are two kinds of righteous judgement. The one is the result of one's exercising his God-given thinking and reasoning powers, as a result of which he reaches conclusions in his own righteous convictions. The oft-repeated fallacy to "judge not" is the result of a mistranslation to stultify real development rather than to promote it.

But the right to exercise one's faculties of judging does not imply the right to give expression to that judgment in the presence of others, only as provided for in the law of righteousness. To do otherwise is a violation of the injunction, "Judge righteous judgment."

The other class, or kind, of "righteous judgment" is that rendered by one who is made a judge under the law of Christ. This law provides for a proper examination of the acts of men by certain ones designated as judges, forming courts, authorized to examine evidence touching the conduct of individuals, and upon that evidence rendering decisions or judgments, determining the guilt or innocence of those accused of transgressing the law of righteousness. For one thus to sit as authorized and render decision or verdict upon the evidence in harmony with the law is to "judge righteous judgment."

Citizens of free government jealously guard the right of free speech, and it is commonly understood that the public acts and public utterances of public men, or servants, are public property, and as such are proper subjects for free criticism by every one who has the inclination to make it. The mayor, the governor, and even the president are not exceptions to this free, promiscuous, and public criticism, except in times of grave public danger.

A Distinction in Kinds of Government

Citizens of the kingdom of God reasoning by analogy have wrongfully concluded that this same right of free speech justifies one in openly criticizing the public acts and utterances of those occupying official positions in the church, little thinking that there is a distinction between the so-called free governments of men, and the government of the church established upon principles revealed directly by the God of heaven.

Earthly governments are developments of the wisdom of men, quickened at times, to be sure, with a degree of inspiration from heaven, as in the case of the government of the United States of America, and as such are capable always of improvement. Hence each man's administration is imperfect both as to the execution of the law and the law itself. Investigation and criticism properly and freely exercised logically promotes progress. But in the govern-

ment of God, established upon the law given by God himself, only the administration is imperfect because of the incomplete development upon the part of those who administer the law.

As one of the provisions of this law given of God we have that which provides how it is to be administered, and how errors in administration are to be corrected. One of these provisions is that God's people must be one, else they forfeit their right to be acknowledged his. Another provision of divine government is that by the spirit of revelation the ministers of God are entitled to direction and comprehension commensurate with the duties and obligations to be performed. Certain quorums and councils are instituted for the purpose of examining and passing upon the duties and acts of individuals acting in the various capacities in the administration of the law and the execution of the various functions in the government of God.

Quorums and Councils to Decide

It is before these quorums and councils that the public acts and utterances of men are to be called in question, and for any individual to openly express his judgment in such a way as to be destructive instead of constructive in to do violence to the injunction, "Judge righteous judgement."

What, then, is the course open to one who takes offense at the conduct or acts of another, in order that in his efforts to bring about a correction of the matter he may not come under condemnation by judging unrighteously? In the first place, it is everyone's God-given privilege to exercise the powers of discrimination, reason and judgment, and reach conclusions as to the right or wrong in the acts of others. The basis for such judgment is the acts of men, for "By their fruits ye shall know them." God looks upon the heart, but man looks upon the outward appearance, and it is the things men do that forms the basis of our estimate of them. The forming of judgment thus based is not in itself unrighteous. It is the use we make of it that constitutes the evil.

In the second place one offended by the acts of another, whether it be a personal offense between individuals, or a public offense, and feeling that a correction should be made, should proceed as provided in the law (Matthew 18:15-18; Doctrine and Covenants 42:23) to take the matter up with the individual alone, endeavoring to get him to see the error and to correct it.

In the third place, if the matter be a personal offense, the offended one is to take one or two more with him, if he has failed in the attempt between the two alone, and make further efforts to adjust the matter and bring about the correction thought to be necessary. Failing in this, or other reasonable attempts, the offended is to lay the matter before the church, not the members, not even the wife or the husband, but before the elders, the presiding elders, of course, when the law may further take its course.

In the fourth place, if the offense be a public act, teaching, or administration of the law, or pulpit mannerisms, the private interview should be had as in the case of an offense between individuals, to be followed, if further steps be thought necessary, by laying the matter before the proper regulating authorities or councils, in order that the law may take its course.

No Justification in Picking Flaws Recklessly

There is no justification under any circumstances for one's going from member to member, picking flaws with the work of another, or pointing out his weakness, no matter who he may be. Such a course could never in the very nature of things result in a correction of the fault of weakness, but

must inevitably result in a loss of confidence in the one criticized and in the minds of the thoughtful and discerning also in the critic.

Two wrongs never made one right. It is never necessary to violate one law in order to arrest the violation of another. Cooperation and harmonious effort upon the part of all is the only procedure which will ever accomplish the great work entrusted to the children of God.

Therefore, "Judge not unrighteously, that ye be not judged; but judge righteous judgment. For with what judgment ye shall judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

The Interchurch World Movement

BY C. E. WIGHT

A movement of interest to every Saint because of the extensiveness of the program attempted.

In view of our interest as a church in all movements that have for their aim the advancement of mankind, HERALD readers will undoubtedly appreciate a brief report of the Pastor's Conference of the Interchurch World Movement, held recently at Des Moines, Iowa.

Six of our ministers were in attendance at this conference. We were treated very kindly, but this was not strange since among some 1,300 or 1,400 men it was not easy to discover six little insignificant "Mormons." The question of church affiliation was never raised on the floor, although it was indicated on the cards when we registered.

We were in session almost continuously from the afternoon of February 23 till the evening of the 25th. The main points brought out by the leading speakers are given below.

It should be understood that it is not the intention at the present time, at least, to merge the great churches interested in the movement into one single organization. It is expected that all will work together for the purpose of world evangelization, but that the denominational organization will remain unchanged.

The real purpose of the movement as expressed by its leaders is to prevent overlooking and overlapping. This of course involves to a certain extent the feature of federation, since in those communities where several churches are having a fight for their existence, it is expected that the territory will be given to the strongest church and that the other organizations will keep hands off.

In other words, to use the language of the presiding officer of the conference they expect in the future to "stop stealing each other's sheep." This situation applies not only to local fields but to foreign fields as well. In this way it is hoped that far more territory may be covered than in the past.

The churches are really alarmed at the conditions confronting them in many foreign fields. One speaker made the statement that if the churches did not work together in an intensive effort, it would be a matter of only a few years until some foreign lands, particularly Africa, would be almost entirely under the domination of the Mohammedan religion.

To meet this emergency it is contemplated that the movement shall not only make "World Evangelization" its battle cry, but that a tremendous drive shall be inaugurated to provide the sinews of war, this drive to extend into every nook and cranny of the United States. The program calls for the raising of a billion and a quarter dollars in five years time, to provide for the support of foreign missions, colleges, hospitals, etc.

So much for the general program. Of the many speeches and talks, two were of particular interest. One speaker made the statement that the churches have failed because they have limited God. That if God could inspire the prophets in olden days and could place upon Peter and Paul the inspiration necessary for the writing of the New Testament epistles, he can inspire men with a divine message to-day. He also urged that if one of the churches should be blessed with a Pentecostal shower, it could accomplish single-handed the entire program of the Interchurch Movement.

The other speaker whose message was of special import, reviewed the economic situation of the present day and sounded a note of warning. He said that unless we should return to the teachings of the Master, recognizing that we are but stewards over that which we possess, we could look for economic disaster.

Let it be said at this point, however, that their understanding of the true stewardship ideal and plan is very limited. In fact this speaker missed the point entirely by urging that the present system with slight modifications would accomplish the desired results.

I left the conference with added reasons to thank God for the wonderful plan he has given us. It is a beautiful theory. How soon are we going to demonstrate its practicability to the world?

Strange Bedfellows

LaRue and Nutting, once violent enemies, now unite to oppose the church.

Many times in the history of our church we have had the sad experience of seeing those who, at one time, professed to be our friends, later arrayed in the ranks of our enemies and in some cases, these dissenters have raised the most vociferous voice of the crowd of professional agitators who, either for prejudice or for pay, constantly clamor against us.

At first we are surprised and sorry, of course, but we soon became reconciled to even our biggest losses and the incident enters the realm of speculation and we wonder how our erstwhile friends feel after being received into the bosom of our enemies.

We wonder what the basis of the new friendship is and if all past differences are swallowed up in the one hatred against our church.

Take the spectacle of William E. LaRue and J. D. Nutting for instance. Only a few years ago these two men were pitted against each other at Cleveland where Mr. Nutting occupied as secretary of the Utah Gospel Mission and Mr. LaRue, as we all know, represented our church. Writing of an interview which they had, Mr. LaRue, in the HERALD of August 5, 1908, says:

"Reverend Mr. Nutting is a Congregationalist, and I believe he holds to the idea that the Mormons of every rank should renounce their faith and apply at the doors of the Congregational, Presbyterian, Methodist, Baptist, or to what is termed the 'evangelical churches,' for admission. This, it is safe to predict, they will never do; there are no charms in sectarianism for Latter Day Saints. While the so-called and self-styled Christians attempt to liken us unto the heathens as compared with them, yet there is nothing in our doctrine or history so heathenish, so unreasonable and unscriptural as infant baptism and infant damnation. Sectarianism has no good thing that Latter Day Saints have not; and the right to be known as a Christian in fact is restricted to those who are disciples of Christ by reason of having done what he has commanded. Could any of the sects of sectarianism prove to the Latter Day Saints that they had more fully obeyed the Lord; could they demonstrate that they are living more closely in touch with him; could they

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OF GENERAL INTEREST

THE FLAG OF ZION

There is something new under the sun, and it is seen along the coast of Palestine from which region so much of everlasting wisdom has emanated. A ship bearing the new blue and white flag of Zion has been placed in service for the accommodation of passengers and freight in the harbors along that ancient seaboard. Just what the ensign of Zion represents in the readjustment of the nations is not yet distinctly defined, but this is an era quite different from that of the Moslems long in possession, by force of arms, of Jerusalem and Constantinople. On the vessel will undoubtedly be found the Bible and not the creed of the Mohammedans who once so nearly overwhelmed Europe that they fought a great battle for dominion on the plains of France. The crescent is the emblem of a vast menace against the civilization that has become paramount and that represents a benevolence and moral restraint unknown or powerless in earlier times. Peaceful communication and trade are the mission of this little pioneer ship with the strange flag. But what wonderful changes it suggests where Mount Zion lifts its storied crest, no more a monument where Hebrews and Christians alike look in sorrow and ask themselves "How long?"

The flag of Zion is a welcome addition to the flags of all well-meaning nations.—*Saint Louis Weekly Globe-Democrat*, February 5, 1920.

MORMONS EXPECT TO CONVERT THE INDIANS

Apostle Ballard explains why the Indians have not hitherto accepted the Book of Mormon.

"All the evidences we have that the gospel is true will sink into insignificance when the American Indian as a nation shall receive the gospel, for they will testify that Joseph Smith was a prophet of God. God has spoken and it shall come to pass," declared Apostle Melvin J. Ballard in an address to the ward teachers of the Ogden stake, who gathered in quarterly convention at the Weber Normal college yesterday afternoon.

Talk on Indians

The speaker said the Book of Mormon was not given to the members of the church for their particular profit, but for

offer any substantial improvement upon our religion, then the way would be clear for them to make some impression upon us. As it is, we think that we can show these professing Christians many things in their creeds, and by many incidents in their attitude toward us, that they are unchristian in faith and practice."

To-day we find Mr. LaRue and Mr. Nutting occupying in the same pulpit, so to speak. In the columns of the *Christian Statesman*, these men appear side by side as doughty knights bent on an anti-Mormon crusade as they are pleased to call this romantic adventure. We are just wondering what the basis of their agreement has been. Did Mr. Nutting give up his cherished sectarianism, including the noble doctrines of infant baptism and infant damnation? Or, did Mr. LaRue, having seen the light, take on the whole doctrine of sectarianism, including these two inspiring doctrines and admit that his previous testimony was only written in fun? Truly, these are strange bedfellows.

ARTHUR E. MCKIM,
General Publicity Agent.

another purpose. He said, according to the word of God, the book had been preserved and brought forth in this day that the American Indian might receive a knowledge of his forefathers and receive a testimony of the gospel of Christ and in this way, the American Indian would receive his redemption and salvation.

"Why have not the Indians accepted the Book of Mormon in great numbers up to the present time?" the speaker asked. He said it was because the Lord had his own particular way in which to redeem the Indian. The hour he said had not yet come, but would soon come, when the Indian would receive the message of the elders of the church as a nation. Until that time had come all the efforts of the various religious organizations to reform and redeem the Indian would fail. Nothing will redeem the Indian and bring him to a state of civilization but the power of the gospel as taught by the Latter Day Saints.

Work Against Them

In giving his explanation of what he meant by the Lord redeeming the Indian and bringing him to a knowledge of his forefathers and of the plan of salvation, Apostle Ballard stated that if the Indian had received the gospel as taught by the Mormon church, he would be hated and despised and would not receive the benefits now obtained from the federal government. It was the plan of the Lord, he said, to work upon the minds of the gentiles and cause them to give unto the Indian their inheritances in the form of reservations now provided by the federal government. If the Indian had received the gospel and become a member of the Mormon church the government would not have attempted to educate the Indian, he would have been considered a ward of the Mormon church and thus a heavy burden would have been imposed upon the church. But the Lord has been using the gentiles to educate the Indian and help make him ready to receive the gospel, a subject he cannot understand until he has acquired a knowledge of the English language.

No power on earth can stop the Mormon church from teaching the gospel to the Indians since he is being admitted to American citizenship, the speaker declared. The Indian is becoming a free citizen, enjoying liberties which cannot be taken from him, among which is his choice of religion. . .

Must Have Severe Test

The speaker said before an Indian can be accepted a member of the church, his faith and testimony was put to a severe test. He must show his sincerity by breaking away from bad habits particularly from the use of tobacco, tea and coffee. He did not know why a more severe test was expected from the Indian than from a white man, but such was the case.

The hour has struck for the redemption of the Indian and the elders of the church must preform their duty in this matter, the speaker said in conclusion.

Earlier in the afternoon, Apostle Ballard delivered an address before the members of the high priests quorum of the stake and declared that all the prophecies uttered by the prophets of God in all ages would be literally fulfilled before the coming of the Saviour to reign upon the earth. His coming is night at hand, the speaker declared.—*The Ogden Examiner*, February 23, 1920.

PLATFORM AND DEMANDS OF WORLD WAR VETERANS

1. The World War Veterans (Northwest Division), will not indorse or take part in any so-called national convention of ex-service men before June 1, 1920, if such convention is called for the purpose of making permanent any document

that pertains to ex-service men's organization. We do not feel that any state can be thoroughly representative of the ex-service men before the above date.

2. We stand opposed to any form of compulsory military training in the United States of America.

3. We indorse the rights of collective bargaining by truly representative groups of all productive industry; we will not indorse any political parties.

4. We the World War Veterans, individually and collectively, shall at all times of crisis, either local or national, encourage dignity, calmness, justice and peaceful settlements. In time of crisis, either local or national, the World War Veterans will extend the assistance of their organization to the whole peoples of the community, state or nation.

5. We demand for all the people the rights of free speech and peaceful assemblage as written into the Constitution of the United States of America, except that such license must not be used by such persons as would use such license to overthrow the United States Government by violence of force.

6. We indorse the principles set forth in the Woman Suffrage bill as passed by Congress.

7. For the guidance of our elected representatives in the United States Congress, we indorse the fourteen points we fought for and upon which the armistice was agreed and signed.

8. Nationalization of all oil and coal lands and all oil wells and coal mines. We indorse public ownership of unavoidable monopolies.

9. We, the World War Veterans, oppose any declaration of war without first submitting the issue to the peoples of the United States of America, except in case of invasion by armed forces of the territory of the United States of America.

10. In event of war, all profits made by any individual or corporation, over and above such profit made by any such individual or corporation in the year prior to such declaration of war, shall be paid to the United States Government by any and all such individuals or corporations during the period of the said war and become the property of the United States Government.

11. The Constitution of the United States of America to be amended only by a direct vote of all the people. In case of national crisis, the suffrage to be extended to all franchised citizens absent from their place of residence due to Government duties.

12. The enforcement of the Constitution of the United States of America as it is written.

Immediate Demands

1. We oppose exploitation of our patriotism and loyalty by any group of people for their selfish interests, and we object to being used to unfairly keep down wages and the standard of American living.

2. We indorse an honest and fair national bonus for all ex-service men and women not dishonorably discharged from the United States service, and who participated honorably in the recent World War. All bonuses to be paid from funds derived by taxation of all incomes in excess of \$25,000 annually.

3. We demand that the proper authorities bring about an immediate investigation and review of all court martial cases.

4. We demand investigation of all war expenditures, the Aircraft program, the Hog Island Ship Yards program. Ammunition and food purchases, destruction of war materials, investigation of wage adjustments by the War Labor Board and the Vocational Training System for ex-service men.

5. We demand that congressional legislation shall be put into immediate effort to care for our distressed comrades in arms who, because of injuries or sickness contracted while fighting for democracy and humanity, should be given more liberal compensation than has been provided for in the past.—*World War Veteran*, Omaha, Nebraska.

THE CHINESE MIRACLE

A Chinese Miracle That May Change the World, is the title of an article in the *Christian Herald*, written by Mr. H. C. Reynolds, of the Interchurch Movement, which describes the new fury to read and write which is sweeping the Empire. Old women of seventy mastering the art of reading in four weeks—coolies shouting with glee because in three weeks they had found the key to literature, and business men forced to attend classes under threat of punishment, are among the marvels mentioned. A similar article by the same author also appears in *Asia*.

"You may not be able to remember the name—Chu Yin Tzu-Mu," says the author, "but the thing may be more important in the history of the world than the steam engine or the telegraph."

"Missionaries and others had made several attempts to introduce phonetic writing into China, but the conservatism of the people blocked the way. Then the government decided they must promote national unity, and this must be done first by having a national language which every one could read and write. So Chu Yin Tzu-Mu became the National Phonetic Writing of the Chinese Republic.

"The missionaries and old-time foreigners keep discreetly in the background. The Chinese announce that they are doing this thing themselves. It may become the ladder by which China will grow great again.

"Edwin C. Lobenstine, before his return to China to be in charge there of the Interchurch World Movement of North America, in New York recently gave a clear explanation of the new system. The Chinese language is made up of syllables, not of letters. There are only 450 of these sounds, or syllables, in the language as spoken. And as there were between 45,000 and 50,000 words, each sound has to represent an average of 105 characters. For instance "chi" may mean 185 different things when spoken. In writing, there are 185 different pictures or ideographs for these different things. To write 'chi' in all its meanings you must have committed to memory all these 185 ideographs—quite a day's work, or perhaps a week's work. 'Chi,' spoken, has to have another word with it to identify its meaning. The Chinese school boy or girl must learn thousands of ideographs. The child usually has to study five or six years before he can read and understand. The Chinese boy wastes two years. An American boy who has been in a good school two years can read and write fairly well. A Chinese boy, at the end of his first two years, has learned nothing he can carry away with him, if he stops school then.

"Chi Yin Tzu-Mu is being welcomed with enthusiasm. The system was adopted by a special Congress of representatives of all the Chinese provinces, called by the National Ministry of Education, and was officially promulgated November 23, 1918, in Order No. 75 of the ministry. The system uses thirty-nine symbols, twenty-four initials, twelve finals, and three medials or connecting sounds, with which to represent all the sounds of what is to be the 'National Language.' Any monosyllable can be divided into two parts. So a system of phonetics can be arranged so that any sound will be shown by two letters, with or without a connective.

"The 'National Language' is founded on the Mandarin, spoken with great variations of pronunciation in fifteen out

of the eighteen provinces. The pronunciation is so varied that natives of different provinces often have been unable to understand each other. The government has set up a standard pronunciation. Standardizing proved very simple. It only had to be decided for about 800 words, and all the other words in the language grouped themselves naturally about these.

"The Christian forces in China are giving away or selling at cost great numbers of pamphlets explaining the new system. Some of the titles strike one unfamiliar with China as curious. Some of them read: 'The Hundred Surnames in National Phonetic Spelling,' 'Chinese Phonetic Anagrams' (including directions for playing), 'The Thirty-nine Symbols, inch square size, Chinese Key Characters.'

The China Continuation Committee, the interdenominational body of which Doctor Lobenstine is chairman, proposes to teach every Christian in China to read and write. A few years ago, this goal seemed far away; now it looks quite near. The committee will be assisted in its work by the Interchurch World Movement of North America. Doctor Lobenstine, a Yale '95 man, who has been twenty years in China, described the possibilities of the new writing as follows:

"Not more than ten per cent of the men and less than one per cent of the women in China can read or write. So you have 370,000,000 people who can't read. Now they are learning to read in from one to two months! Doctor Sidney J. Peill, head of the English Hospital in the Province of Chili, some time ago took up the phonetic system of Wang Chao, of which the present system is largely an improvement, with marvelous results. The China Continuation Committee has decided there are great possibilities in the new system. About fifty per cent of our Christian church members and enrolled inquirers are illiterate. Two years ago there was no enthusiasm for the spread of literacy, even among the Christian Chinese leaders. Now there has been a wonderful change. The Christian Chinese see that the teaching of reading and writing is a great basis for service to their country in its hour of need. With \$100,000 or even less to spend on the job, we would push right through the country. It means no less than a revolution in Chinese education. Christian schools in China have 190,000 pupils. We hope to have enough money to let the Chinese Christian forces make the new system a practical issue in a tremendous campaign.

"We foreigners will let the Chinese do everything—we will keep completely in the background. This is a government attempt to unify the language, not to simplify it. It is not attempting to do away with the old language. Nothing published for literary men will be put out in the new style, although all the literati are asked to back the new system."—*The Religious Digest*.

OUR EDUCATION "IMMORAL"

Another attack upon the theater and upon our educational system was made yesterday by the Reverend Doctor John Roach Straton in his sermon in Calvary Baptist Church at Fifty-seventh Street and Sixth Avenue.

"The notorious infidelity and immorality in many of our centers of learning is a menace to our nation," he said. "The working out of an educational system which will educate the heart as well as the head, which will develop the conscience as well as the intellect and make men and women brighter in character as they grow brighter in brain, is one of the fundamental needs of our country.

"Already the evil results of the abandonment of the church and Sunday school for the theater are being seen. There is a condition of immorality among the children on the streets, and even in the public schools, that is almost unbelievable.

"As a pastor going about I see on every hand, in the well-

to-do and in the poorer sections, groups of small boys 'shooting craps,' gambling for money. When I stop near to observe them I hear them using the vilest language, not merely oaths, but the putrid speech of moral degeneration. In some schools there are conditions of insubordination and of gross immorality that are heartbreaking."—*New York Times*.

THE PREVALENCE OF INDECENCY

Our nation rejoices in the victory of prohibition, and well she may: the traffic was the prolific mother of a viperous brood. But there are other serpents just as deadly, if not more vicious. Just now there is an increasing wave of indecency. Amid the culture of Boston there recently appeared a pageant of Eden, where nudity and semi-nudity reigned. An insurance company recently felt called upon to check this evil in their office by prescribing the dress which was required by their women employees. Each woman employee was given the choice to adopt their proposition of dress or to give up her position. The result was the abatement of the evil and greatly increased efficiency. A contemporary, writing of this matter, says:

"The newspapers featured a certain actress some weeks ago, who, upon the stage, before an immense audience of supposedly decent people, disrobed herself and stood there to the lasting disgrace of her sex. Everywhere we are met with this carnival of indecency, the exposure of the person being so common as almost to fail to attract attention. Is it not about time for the great women of the world who yet respect the laws of decency and virtue to band together and call a halt upon this orgy of impure suggestion which must, in the end, produce immorality and heartbreak?"

It might be well to take the warning of the poet:

"Vice is a monster of such hideous mien,
To be despised needs but to be seen;
But seen too oft, familiar with its face,
We first endure, then pity, then embrace."

We seem to be approaching a reign of lawlessness, and what the church needs and the world needs is a visitation from on high. It looks as if a day of judgment or grace was not far off.—*The Presbyterian*.

Those who school others oft should school themselves.—*Shakespeare*.

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THE FORUM

How Can We Obtain a Collective Education as a Church?

BY W. F. YATES

A question: Shall we educate ourselves so we can enjoy equality or become equal, so as a result our righteousness we may receive a true education?

Few are there that would discourage education. The difference among writers upon the subject seems to be, what shall it consist of, and what method should be employed to obtain it?

All Latter Day Saints will agree that righteousness always precedes true education. The kind that has and will bless the world is the kind that can be approved of the Lord, because of its equity.

Every enjoyable thing comes as a result of men knowing and being able to put together truths. We no doubt have wondered about the reason for such a percentage of what is called "the down and out class," who often boast of their years of education and school advantage, and upon the other hand men who have and are occupying places of trust in the nation, whose school advantages are very limited, perhaps know nothing of courses and degrees that are insisted upon these days.

No doubt ancient Babylon attained a wonderful understanding of some things, but her lack of true education caused that she become extinct, and was "plowed as a field." Contrast Enoch and his city with the Babylon nation with all her learning. The difference between the education the schools of the world have to offer, and that comes as the result of righteousness is, that the former is lacking in that it takes so much time and energy to attain it. And only a percentage is ever used. But the latter can all be used to the glory of God. We might term it a hundred per cent education.

When we consider all the time, money, and energy that is used in what the world calls "educating the people," we might ask what percentage of this worldly learning will be used in redeeming "Zion," judging from past history. The writer ventures to suggest that the intelligence coming to people as a result of prayerful "asking and knocking," "hungering and thirsting," for truth and righteousness will be the education that will be the real building kind, whether they ever had a chance to spend a day in school or not, (not to speak disparagingly of schools, however). We are told that intelligence is not created, neither indeed can be; only as a result of righteousness can we expect the same.

The Lord seems to be willing to give those who ask in faith. He no doubt would not give all the degrees that man would feel that he needed, but would impart that which was needful, and that he would have time to use. There have been instances where the Lord has seen fit to give men power to break the stony heart of sinners, and hear them cry out from a repentant spirit, "O Lord, have mercy on me," and perhaps never gave him any more language than the unlearned of to-day. (Good language being appreciated however.)

Sometimes wonderful truths are presented with awkward words, by a soul thrilled by the power of the Spirit. Of course, it might be trying upon one listening to it, if the cloak of the sermon were noticed more than the burning truth itself.

I write this because all along the line where God worked with man in the past, he chose often those who were unlearned so far as the world knew education.

"Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For we see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. For God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."— Corinthians 1: 25-27.

The reason, no doubt, for men who were unlearned being called in the past was because they were in possession of a few simple truths, not loaded down with so much human theory that they have no room for the plain, workable truth that would make for the true elevation of their race. In the early history of the church the Lord commenced to ask his people to come out of the world and establish themselves according to equality. We find that he (the Lord) puts more stress upon justice and equality than he did for reaching out after human education; that would no doubt follow as a result of equality. It seems the Lord wanted them on an equitable basis then.

Now the question is, what must we do as a church? Educate ourselves so we can enjoy equality, or become equal so as a result of our righteousness we may receive a true education? The plan of the world cannot bring out the good in men. God's plan will give an education to every man accordingly to his ability and talent. To give men such a chance to learn could never exist under any other plan but that of equality. No man whose talent was for farming could qualify for his work, should he be forced by reason of circumstances to constantly run a peanut roaster or sell papers on the streets, neither could the mechanic give to the world his best while plowing corn.

Let us contrast the plan of the world and that of the gospel. Under the former the son at maturity will be granted, say forty acres of land from his father to till, etc. Because of parental love, he allows his affections to rob justice oftentimes, and bear with his neglect to his hurt, until he loses the land and the opportunity. But under the God-given stewardship plan involved in the law of equality, after prayerful consideration on the part of the officers, and counsel with the young man, he will be granted the portion that they feel that he is capable of handling as a steward. Then when his report comes in at the end of the year, (according to the law) were they to find that two hundred sacks of potatoes were frozen while he attended the picture show, and the neighbor's hogs had eaten up his corn because of the bad condition of his fence, under the gospel plan he would have some fatherly advice coming if he retained his claim to the storehouse and common property for supplies. True repentance must be shown. It might be on the part of wisdom that his stewardship would have to be changed or cut down to meet his capacity.

This plan would provide a source of education that is not offered to our young men to-day, and of course would work in all other vocations. Surely this would have a tendency to qualify the initiative in people. Oh, when will be had education that will bring results and give expression in a practical working out of the gospel of Christ?

Our best men who have and are doing good work are men that struggled long at irksome work until they had started down on the shady side of life, had toiled almost a lifetime, until they find the calling that laid the closest to their heart.

False Philosophy

We are told sometimes, that after the day's work is done, we should study—study—study; burn the candle low. Well, the writer was one time a convert to that philosophy or theory, and while he yawned and gapped with a tired and

sluggish brain after a long, hard day's work, he began to wonder why he could not make such insistent teachings harmonize with what the Lord said; "Retire to thy bed early and arise early, that your minds might be invigorated," etc. The Lord reproved the elders because of overtaxation of the mind. He has an eternity to perform his work in. Will it not be glorious when we can do our work in the hours set apart by the Almighty, with vigorous minds and bodies, and according to our "several abilities"? The education of the church is a big problem, and the closer we get to the Lord's method, the easier our task will be.

We have many boys and girls growing up who have as natural ability as could be produced, but if my boy were given a two or three year course, while my brother's boy, with as good or better prospects, was denied because he lacked in finances, I have great fear that the selfishness alone would offset much of the effort to be of use to the Lord as pertaining to the establishment of Zion, because we must be full of love if we "assist in God's work." If our experience in the church has developed within us a feeling that there is nothing too good for a brother or sister who will join hands with us, and go forward *together* to establish righteousness among confusion; *I say if it be the case*, education is close, even at the door and soon, yea, soon, will be heard the songs of Zion sung with a new meaning, and as the voices and faces of the singers are aflame with the expression of love and appreciation of each other.

Yes, no longer will the weary dreams of a nervous soul toss on the pillow, nor the thoughts of the widow run upon the mortgage, nor the October note; neither will the harsh whistle fall on the ear of the aged toiler, but our education will give room for a happy home, and on the right and left will be heard the merry voices of happy children who have been well warmed and fed, and the harp and the harper will add to the joys of a happy people.

God talked with Enoch. Will he talk with us, conveying intelligence? Yes, yes, when the gospel atmosphere is right.

Cooperate and Coordinate

BY C. A. SMURTHWAITE

An explanation of the differences in the words.

There appears to be some confusion concerning cooperation and coordination in the minds of many people. The purpose of this little article is to try to elucidate—make clear—the substantial difference.

The germane definitions of the words *cooperate* and *coordinate* are contained in the following from the Standard Dictionary (Funk & Wagnalls), to-wit:

"Cooperate: (1) To operate together or jointly for a common object or to a common end or result; act or do in company or in combination; as causes cooperate to produce an effect. (2) Specifically, to unite with one another or with others in carrying on a cooperative society, store or the like; combine with others in any enterprise for economic purposes; as, the future will see men *cooperate* where they now *compete*."

"Coordinate: (1) To put in the same rank, class, or order, or in classes of the same degree of generality or of importance; as, to coordinate species. (2) To place in harmonious or reciprocal relations; combine or adjust for action or for any end; as, to coordinate muscles; coordinate means with ends. To come into coordination; harmonize; as, this part does not coordinate with that."

The word *cooperate* seems to signify that you must have

another person to cooperate with, and that you can cooperate without being coordinate, as an employee may cooperate with his employer. The word *coordinate* would appear to mean the placing of things or parts of things in harmonious relationship; as, to coordinate means with ends.

It appears to the writer that a careful and discriminative reading of 1 Corinthians 12: 18 to 26 and Ephesians 4: 16 will disclose that the church is the "body" of Christ. The common error is in confusing this metaphor to be synonymous with a "society." The church is not a society. My body is not a society of mine. It is my body. The members of my body cannot cooperate but they can and do coordinate. In using the metaphor "*body*" it seems apparent that Paul had in mind the intrinsic idea involved in the term *coordination*.

It is palpably evident that the members of the body cannot cooperate, neither can they compete. The body is complete within itself. In health the various members of the body (head, hands, feet, etc.,) enjoy perfect coordination. Members of the body can get out of order. A tooth that is aching makes the body uncomfortable, and if permitted to continue will bring disease to other members, cause depletion of the body's powers and perhaps ultimate death. The aching member must be brought back into harmonious or reciprocal relation.

The various quorums of ministers, and the members of the church in their variously organized ramifications, constitute one body, necessarily therefore of coordinate relationship, not subordinate, i. e., they all may function differently yet harmoniously. No member of the church, if it is Christ's body, is or can be subordinate, whether he be the president or a simple lay member.

Paul particularizes by repetition in 1 Corinthians 12 that the "body" is one, having many members, yet all are members of that one "body"; and stipulates the equality of the members by their necessity, e. g.—the foot, the hand, the ear, the eye, the head, etc.; and "Nay, much more those members of the body, which *seem* to be more feeble, are necessary; and those members of the body, which we *think* to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness." If these parts or members are necessary, even to those which *seem* to be more feeble, they must be "of the same degree of generality or of importance."

If Paul, in this noble and eloquent metaphor, did not mean that the members of the "body" are coordinate, what did he mean?

Thus, if the president of the church desires to coordinate all the various classes of the membership into one harmonious, reciprocal whole, he intends to take away any false superiority or feeling of greater importance (if any such exists) and place them in the "classes of the same degree of generality or of importance." In a sentence, he uses modern terminology to describe and accomplish what Paul had in mind in his eloquent epistles to the saints at Corinth and Ephesus. Does not our president desire that "from whom [Christ] the whole body fitly joined together and compacted by that which *every joint* supplieth, according to the effectual working in the measure of every part, makes *increase* of the body unto the edifying of itself in love"? (Ephesians 4: 16.)

The church is not compacted unless it is coordinated. If it is not coordinated it is not "fitly joined together," and is not effectually working the full measure of every part, and therefore does not make increase of the body to its edification in love.

Our church might cooperate with the other churches at Independence (or elsewhere) in any good work, where perhaps the churches now compete; such as for prohibition, or the elimination of vice from the community, or for the reduc-

tion in the present high cost of living; but it is quite apparent that it could not be coordinated with them in that work nor they with it.

Cooperation is a combining of persons where they now compete.

Coordination is joining together and compacting the body, bringing harmony and reciprocal relation to all the members thereof in firm and close union.

The coordinating influence is the Holy Spirit, e. g.—the life-blood of the body, and if any member becomes sick the doctor is called in, i. e.—the priesthood, to bring back the sick member into reciprocal relationship.

All the various subdivisions of the church—the First Presidency, the Bishopric, the Twelve, Seventy, Elders, Branches, Stakes, Districts, auxiliaries (the entire body) must be coordinated (harmonized) in order to be completely adequate and operative; and the individuals of those various subdivisions must cooperate—not compete—to accomplish the desideratum so much coveted.

Zion's Redemption

BY C. J. SPURLOCK

"Truant boy with laughing eye
Chasing the winged butterfly,
Hopes as vain, pursuits as wild
Occupy the full-grown child."

While this is true both in childhood and in manhood of those who follow after the vain things of this world—seeking in vain for that which they never obtain, but for Latter Day Saints seeking Zion's redemption, it is not true.

We shall obtain that for which we seek. True we have waited long for the land to be purchased for stewardships, and inheritances to be granted, and to be equal and have "all things common," as provided in the law of Christ, But we can see where we have made mistakes and these mistakes must be rectified.

Some of us have complained and said what is the need of this, and what is the need of that, instead of working constructively as we should have done. While the book of Doctrine and Covenants says we must "need wait" for Zion's redemption, it does not say once that while "waiting" we are to be idle. Far from it. We are to go ahead, preach the gospel and build up the kingdom. We are not to preach against every church on earth but our own, but we are to preach "the word," "the gospel" of Christ, and let other churches alone.

There are save it be two churches only; one is the "Church of Christ," and the other is the Church of the Devil. All people belong either to the one or the other. In other words they are either in the straight road to eternal life, or in the broad road to eternal death. To single out some one of the many churches of men and say it is the church of the Devil is a mistake. His is all the wicked in every church and in the world, wherever found, and that is what we are to "contend" against—wickedness or the church of the Devil.

Cry repentance, that is the thing! "Say nothing but repentance to this generation." Build up your own house. Why go about with a chip on your shoulder daring some elder or priest or some one in Babylon to knock it off. Preach the word; not self, but Christ. Do a constructive work. Some political parties build themselves up fighting others, but what do they amount to when they are built up—wood, hay, or stubble. We must not so build, but get and keep the beam out of our own eye, and surely the Lord said we can see clearly how to get the mote of our brother's eye.

Then let us while "waiting" hew to the line—keep the

WOMAN'S AUXILIARY

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Latter-Day Motherhood

V. "FROM OUT ALL THE WORLD"

"One whom I believed to be
The noblest man God ever made;
A man who seemed, to my infatuate heart
Heaven's chosen genius, through whose tuneful soul
The choicest harmonies of life should flow,
Growing articulate upon his lips
In numbers to enchant a willing world!"

—J. G. Holland.

And so my girlie has chosen her life mate! At last she has found the one by whose side she would rather walk, even through poverty's vale than to tread soft paths of luxury and ease with any other! I know your transports of delight, dear girl, and feel with you, that Love is the only thing in the world that counts, if it be linked, hand in hand, with true worth!

I am happy that you have found a man of such sterling worth. The world is so full of shallowness and deceit, of coldness and insincerity, that when one is found whose whole life has so evidently been filled with noble sacrifices, with kindness to home people, with honest labor conscientiously performed, one can but think, "Here is a man!"

The words of loving appreciation from his mother, too, must have been as sweet incense to your soul. Many mothers feel that no girls are good enough for their sons, and some of them make life very miserable for the innocent and trusting young brides who have married into their home circles. So I am glad, with you, that you have felt the glow of warm approval from the one whose life shall touch yours so closely. I am sure it will but prove another incentive for you to strive to be worthy your blessings.

You will find your love beginning already to bear rich fruit in your life. In considering the nobilities of the man you have chosen, you will be trying harder to reach your ideals; his patience and kindness will stimulate yours, and you will strive to emulate all the goodness of heart, graces of mind, and sterling attributes of soul, which you ascribe to him.

This is one of the most wonderful effects of loving: this effort to please, to see the beauty in all life the joy in happiness, the pleasure in service. It is because of love the greatest and best of human achievements have materialized. Love is divine, and nothing lifts humanity so closely to God or reproduces so lavishly divine attributes as this wonderful experience. It is a type of the holy feeling which God expressed when he gave his priceless gift to the world. "For God so loved the world he gave his only begotten Son." Loving involves giving: it cannot be true love without it, and one of the most marvelous things about it is, that it is never spent with the spending, never decreased with using, never impoverished with outpouring! It becomes, if we will it so, the mainspring of our every thought, word and deed. It purifies every motive, enlarges our outlook, softens our dealings with our fellow men, clarifies our spiritual vision, and finally brings us to a better and truer conception of the great Perfect Love.

"Cultivate the spirit of love. It is the diamond amongst

whole law of Christ, doubting nothing, and we shall not chase a phantom, but instead we shall press forward toward the prize, the mark of the high calling in Christ Jesus, and shall obtain it. Away then with bickering and fault-finding, and let us march steadily under the banner of Prince Emmanuel, to a glorious victory, even the redemption of Zion.

the jewels of human character. The other graces shine like the precious stones of nature, with their own peculiar luster and varying hues; but, as in white all colors are united, so, in love is centered every other grace and virtue; love is the fulfilling of the law!"

Looking forward to the establishment of a new home, there is nothing so important to a young girl as that her choice of a life companion shall be a worthy one. He is to become the bulwark of that home, to stand between it and the rough world outside. He is to sweeten or poison every moment of her life, according to the innate qualities of his soul. Further, he is to become the father of her children, to transfer to her offspring tendencies and traits of character, positive and powerful, weak or vicious, according to what he is himself, and what he has been. Bitter indeed, is the lot of that girl who, bringing purity of life, wholesomeness of body, loyalty of soul, and confidence of spirit, to the marriage altar, shall receive in exchange, impurity, disease, infidelity, suspicion, dishonor. Not only is that girl crushed, and buffeted by a cruel fate, but the bright spirits of her children are doomed to imperfections, handicaps of body and soul, over which the angels of heaven can but weep in very pity!

Serious endings often attend trivial beginnings! Girls lightly choose husbands, scorning advice or counsel from wiser heads, and rush into contracts from which they later long vainly to be freed. Heaven itself cannot save them from the inevitable results of the dreadful mistakes they have made. It cannot save their children either, for has not the decree of God gone forth, that "the sins of the father shall be visited upon the children, even to the third and fourth generation?" His law cannot be set aside, or violated with impunity, and if girls just understood how grave a responsibility rests upon them when marriage is contemplated, if they would pray most earnestly for guidance in selection, if they would feel that certain qualities of mind and heart, certain requirements of body and spirit, are absolutely essential in the mate they would choose, we would find fewer wrecks upon the matrimonial seas.

Another element should enter into her choice, if she would be supremely happy. That is that his religion and hers shall be in harmony. Our latter-day instructions upon this point are very plain, you know, and it takes but a little observation to convince one of the wisdom contained in the counsel given. True, sometimes happy marriages result from a uniting of different faiths, but they are the exceptions, and are usually found only between persons of unusually broad and tolerant convictions. At that, when children come and the time arrives for them to be sent to Sunday school, there is conflict or concession there, which often causes trouble. There is strength in unity, and that home is more truly united, in which the husband and wife have religious convictions in harmony, and are pursuing mutual ideals.

From all this, you may be sure, that I rejoice in the fact that my daughter has chosen for her husband, a man who has been brought up in the same church as that in which her own spiritual nature has been unfolded. It promises a united home, a godly home, a home where identity of interests and purpose shall contribute to high achievements, where duty shall be shared because of identity of thought, where love and understanding shall rule to a steady progress upward.

I know you are on your knees in grateful thanksgiving these days. They are golden ones for you, dear child, and whatever experiences life may have for you, be sure that it may never vouchsafe you just such precious hours again. You are consecrating yourself anew to a life of usefulness, of holy identification with humanity, of steady pursuit of ideals which are almost too high and lofty for your complete comprehension. Your soul is being stirred to its depths, and joy pulses in and round about everything. The skies are roseate; sorrow, grief, privation and woe, very far off and remote. This is as it should be, for your fervent thoughts uplift and purify you, and I pray that you may preserve their beauty and blessing throughout all the lift that is to be.

To unthinking, unreasoning minds, it may have seemed

sordid that your father looked so closely into the financial and physical status of this young man. Some emotional souls feel that love is cheapened or degraded by being scrutinized with thoughts of material values in mind at all. You, however, know that no abstract quality can supply one with the material elements of life, and that no man, by simply loving a girl, can give her that which makes for useful living. Neither can a man, through affection, make good when his physical condition is below par. The risk is too great, and the law too unyielding. It is not that one should choose a "rich" husband; in fact such are often most undesirable, too often being quite impoverished in those possessions which are eternal in their nature. But so long as we live on this earthly plane, we must use the elements of earth to nurture our earthly tabernacles, and none should ignore the spiritual responsibility which demands that his children should be well-born, and have the opportunities and heritages which are their right. Physical health, and habits of industry, with a well-balanced and wholesome outlook upon life, and innate reverence for things that are holy, a yearning towards things of the spirit—a recognition of the value also of material needs—these are the qualifications which should command a man to an earnest young woman who wishes her life to be one which shall bless humanity.

May you be very happy, dear, and in these warm beautiful days of eager, tender, planning, of high hopes and dreams, of sweet communion and trust, may you feel drawn close and closer to the God of your faith, the God who is with every sincere soul that truly loves Him.

"Love is enough. Let us not seek for gold.

Wealth breeds false aims and pride and selfishness. . . .

Love is enough. Why should we care for fame?

Ambition is a most unpleasant guest:

It lures us with the glory of a name

Far from the happy haunts of peace and rest. . . .

Love is enough. Why should we strive for power?

It brings men only envy and mistrust:

The poor world's homage pleases but an hour,

And earthly honors vanish in the dust.

The grandest lives are oftentimes desolate:

Let me be loved, and let who will, be great. . . .

Love is enough. Why should we ask for more?

What greater gift have gods vouchsafed to men?

What better boon of all their precious store

Than our fond hearts that love and love again?

All else may die; dear love is ever sweet,

And life is fair, and all the world complete."

—ELLA WHEELER.

AUDENTIA ANDERSON.

Questions

What are the most essential qualifications in a husband?
To what extent should material possessions or position influence choice?

What advantage is there in harmony of religious belief?

What are the surest foundations upon which young people may erect their life's happiness?

How does a great love influence a life?

In what ways is it a type of divinity?

My Mate

I want love. Give me, God, a vibrant flame of a woman for a mate. Make her, I pray thee, a woman of merriment. Fill her with a master love for the strenuous. Enlarge her vision so that it will see things and make her wise with that wisdom which shall see naught that demands her forgiveness. Give her a body compounded with strength and symmetry. Send surging through her a spirit elemental. Fill her with a love for the open air, the hills, the winding streams, the storms that send snow and sleet across the wastes. Make her vibrate with the joy of the lightning flash and the crash of the thunder. Let her ever be a silent worshiper of the stars.

I would have her frank and fearless and gentle, fit to play her hand in the game of life in the manner of a master. And when, in thy goodness, thou hast given this woman unto me, let me ever find in her something elusive, something that shall ever keep me searching joyously with wonder.

Give me, God, a woman who will demand more of me than I have ever dared to demand of myself. Who will help me liberate that creative energy necessary for the realization of my dreams.

If it be thy will that this woman be not given to me in the flesh, give her to me as an ideal woman who will lead me daily to render to my neighbors the service most expressive of my great love for her, and may she never permit me to find the final goal.—Anon.

Value of Story-Telling

[Some time ago we asked Sister Grace Thompson to outline for us a paper on the value of story-telling in the home. She submitted the matter given below, although we have taken the liberty of eliminating the tabulated form, and presenting it more consecutively. Sister Thompson has had fine preparation for this work in connection with her teaching, and, in addition has put it into practical use with her Sunday school classes, Oriole circles, and other ways, so we feel she is quite competent to write upon the subject of its value to mothers in the home.—A. A.]

The values of story-telling might be divided into four groups: The physical, the intellectual, the moral, and the social.

Of the first, it is observed strongly in its effect of calming the spirits of children, preparing them for renewed activity, or paving the way for quiet and restful sleep.

In its intellectual aspect we find it a valuable manner in which to communicate ideas, stimulate the imagination, reflect life in its varied forms, and by bringing joy and delight, impart mental strength of desirable quality.

Morally, stories help a child to know what is good. Proper stories usually end with good overcoming evil, thus implanting a respect for the great power of the good and the true by arousing sympathy therefore. By stories a child may be made to see the good in his fellow beings, and to understand that virtue and strength of character are not simply precepts. Stories incite to moral thoughtfulness to an extent unattainable except by fastening the interest and attention.

The social value of story-telling is seen in getting groups into sympathetic and harmonious relations. By this means social consciousness is awakened, and children see the importance of working together to accomplish common good.

In the Home

In the home, story-telling gives joy and content, keeping children within its shelter, and happy there. It helps them to forget their small grievances and hurts. Even a very small child will, in interest in a story, forget to cry.

It is a means by which the love and understanding between parent and child may be strengthened. It is also a valuable vehicle by which lessons may be imparted, justice and mercy taught, graces and courtesies established. It promotes comradeship, cementing the home group into a harmonious whole.

It builds a child's ideals, and forms his taste for good literature and pictures. It makes a child alert and resourceful, and helps him to analyze motives, results, and character, fitting him the better to encounter the difficulties and experiences common to life.

Kinds of Stories

1. The Fairy Story. Children love the fairy story, and that alone is enough to make it worth while, and give it a place in the mother's repertoire. Through them, too, truth in the guise of images, may be presented to the child in a way to arouse and hold its allegiance. To omit this lore is to deprive the child of one important element necessary to a full appreciation of mature literature. The style should al-

ways be simple, direct and virile: three qualities necessary to successful story-telling for children. Avoid the introduction of too many characters, for that is confusing.

2. The Nonsense Tale. These are told just for fun, and are very valuable for the sake of relaxation, besides teaching a child to appreciate humor, a trait which has carried many human beings through the most trying situations and experiences.

3. The Nature Story. This broadens and multiplies the child's avenues of sympathy. He becomes able to identify himself with all forms of life. By the nature story much important information may be communicated in an interesting way. Be careful in choosing, being sure the things told are really facts.

4. Historical Story.

5. Bible Story. Both are told for the knowledge which can be imparted and the influence they will have on the mind of the child. Ideals of valor, courage, loyalty, reverence, faithfulness, kindness, justice—all may be set up for the child, unconsciously to himself, through the wisely-chosen story.

How to Tell the Story

In telling a story to young children, you may be free to sit, stand, or walk a few steps. You should watch your audience, observing the effect of your words. You should use eyes, voice, and body, in varying gestures and emphasis. You should be spontaneous in delivery, and put your personality into it. The child gets the story *plus your appreciation of it*.

Do not tell a story that seems foolish to you, or that you cannot appreciate. That story is spoiled for the child because of your lack of appreciation which shows in your face and voice.

For small children, the story should be short. They are not capable of sustained attention. Their interests change with every passing breeze. This is shown by the way they go from one thing to another in their play.

Children like stories that end in a jingle, or have the same words repeated over and over. The Mother Goose rhymes are good illustrations of this.

Stories about animals they know, are always interesting—animals, because animals move and are alive; ones they know, for they have no concept of strange ones. Older children may be told stories about strange animals and different parts of the world, but these should be augmented by pictures to illustrate, thus giving them some idea of what is being talked about. These pictures as all pictures used in illustrating stories to children, should be good in form, color, and likeness. Never should they be caricatures.

Mothers can find many opportunities to tell stories if they try. While dressing a child, while preparing its little meals, while sewing, ironing, kneading bread—the day is filled with precious opportunities in which to use this most valuable teaching accessory—story-telling.—Grace Thompson, Lamoni, Iowa.

Memories

For a tree that was green in the long ago,
And a hundred lights that shone,
I am longing tonight as the blaze sinks low
And darkness broods on her throne,
For one soft croon of an old, old tune
My queen-mother sang to me;
I would give the things that the fat world brings
In the toy-bag of destiny.

I would give the wiles and the witching smiles
That gladdened my quickening heart,
In the wine-blurred days when I trod the ways,
That meet and tangle and part.
I would give my place in the weary race,
To one who stumbles and slips:
For the smile that lies in a mother's eyes,
And the kiss of a mother's lips.

LETTERS

The Management of Stewardships

BY THE LAMONI STAKE BISHOPRIC

Sixth of the series being mailed to the Saints of the Lamoni Stake.

A. The true Spirit governing.

"They seek not the welfare of Zion. Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love, and except they should have charity, they were nothing: wherefore, if they should have charity, they would not suffer the laborer in Zion to perish. But the laborer in Zion shall labor for Zion; for if they labor for money, they shall perish."—2 Nephi 11: 106-109.

"Let every man esteem his brother as himself; for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just."—Doctrine and Covenants 38: 5.

"And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people; for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride."—Doctrine and Covenants 38: 9.

"Think of your brethren, like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you. But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted."—Jacob 2: 22-24.

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled,' notwithstanding ye give them not those things which are needful to the body; what doth it profit?"—James 2: 15, 16.

But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—I John 3: 17.

"Every man seeking the interest of his neighbor, and doing

Oh, the joys are vain in the palace of gain,
And the jester death makes sport;
Though the road is long till we pass the throng,
The rest of the way is short.
And so as I dream by the gate's last gleam,
And gaze at the ashes gray;
I would trade the things that the fat world brings,
For the trinkets of yesterday.

—William F. Kirk.

A Mary for His Oliver

It is told of Doctor Oliver Wendell Holmes, says the *American Medical Journal*, that he was one day strolling on the beach near his summer home when he began chatting with a little girl who was playing in the sand. The child soon slipped her hand in his and walked with him. By and by she said:

"I'll have to go home now."

"Good-by, my dear," said Doctor Holmes, "and when mother asks you where you have been, tell her you have been walking with Oliver Wendell Holmes."

"And when your folks ask you where you have been," said the child, "tell them you were walking with Mary Susanna Brown."

all things with an eye single to the glory of God."—Doctrine and Covenants 81: 4.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matthew 7: 12.

No stronger statements could be made to substantiate the very important truth that all stewards must be governed by the Spirit of God. Selfishness must be eliminated. The "Golden Rule" must be the dynamic to insure success. Altruism must predominate over egoism.

B. How to manage—some laws governing. (References are to Doctrine and Covenants unless otherwise stated.)

1. Stewardship to be governed by God's law. (101: 10.)
2. Stewardship to be governed by law of the land. (128: 7.)
3. Stewardships to be used in manner designed by God. (128: 8.)
4. Stewardships should be run in a business-like manner, so stewardship shall support the steward and if possible make a proper gain. (101: 3; 81: 4. Matt. 25: 17, 20, 22, 31. Micah 4: 13. Proverbs 14: 23.)
5. Steward to associate with the world and yet be not of the world. (128: 7.)
6. Steward should not confine business to Saints only. (128: 7.)
7. Should make money in righteousness. (48: 2; 70: 1; 101: 3; 101: 12.)
8. Must "deal justly." (3 Nephi 12: 11.)
9. Must act honestly and honorably. (128: 8; 51: 2.)
10. Must not "speculate." (127: 7.)
11. Must give an accounting of stewardship. (42: 9; 72: 4; 70: 1; 118: 4; 101: 2; 69: 2.)
12. Must be a steward "in deed" as well as in theory. (101: 10.)
13. Stewardship must not be polluted by "jarrings, covetousness, envyings, and strife" by the stewards. (98: 2.)
14. We must use our stewardship wisely, or be condemned. (Matthew 25: 14, 30.)
15. Steward must be diligent; if idle, to have no place in church. (75: 5.)

In our next letter we will continue to discuss stewardships.

An Appeal to the Religio from Society Islands

This is a copy of a letter addressed to the coming General Religio Convention. They want to fight the evils of moving pictures by the use of good films.

In behalf of the Religio of this mission I desire to ask your hearing and consideration while I relate a few of the conditions which make the work more difficult each year in these islands.

The people, you know, are unsophisticated, and anything new is likely to captivate them, and when it does it becomes an absorbing theme to them to that extent that they have not a mind for anything else. This occurred a couple of years ago when the picture theater was introduced in the Tuamotuan Islands where most of the members of our church reside. We, at once, saw that the native young people (and all are young here) were missing all too frequently the meetings of the church to attend the theater. Tickets sell for eighty cents, and you will see that this would soon amount to a considerable sum if fifty or more of our people were to go twice a week as they had done. This is not all. You have perhaps heard that the moral stamina of the native boys and girls will not hold up under a very heavy strain. Now, ice cream was served inside these theaters. This also tickled the palate of the native people of the tropics. Inside these theaters, too, the French traders, ship crews and miscellaneous men were wont to assemble. A Frenchman likes wine. You know it is a wine drinking race.

So you see this beer garden affair was bad indeed for these handsome sons and daughters of Lehi. We fought it for all we were worth but the result was not better than a draw.

Then I remembered an act of my father while I was a child. Here it is:

When I was a small boy we lived on a farm which was bordered on the north by an oak wood. Our farm was fenced on that side with an old stake-and-rider rail fence. Between our fence and the wood ran a little road that led off to town one way and to church the other. It was November and the trees still held on to a part of their brown foliage while the ground below was carpeted with the other part. One night I awoke to find our home in commotion. Father was up walking about excitedly. Mother was wringing her hands frantically, for the woods were afire, which was coming with a mighty sweep across that eighty acres of dry wood. It was light as day, and the crackling, roaring flames dismayed us all as we saw that our stacks and sheds and fences were doomed. Then my father took the rake and the matches and started toward the sheds. I followed at his heels to see what he would do. He climbed over the rail fence, went up and down, the length of our farm, raking out the dry leaves from the roadway, being sure to leave the roadway bare the entire length thereof.

He then went to the haystack and pulled out a wisp of hay, and twisted it and lighted it. With this as a torch he went along the road lighting the dry leaves on the far side of the road at certain intervals. Soon we had as big a conflagration going out as there was coming in. The flames met, there was one great struggle and our enemy lay helpless out in the wood. By this marvelous wisdom my father at once became a hero in the eyes of his little boy, a position which he never entirely lost.

All that remains to be said is that if you the mother Religio will back us up for the moving picture outfit, just tell Brother Trowbridge and Brother T. W. Williams about it and they will ship the outfit at once so that we can get to work this season at the island where the Saints gather to dive for pearls.

If you can loan us the money for this venture I pledge the faith of this mission to refund the same.

With best wishes for the convention, I remain
Your colaborer,

A. H. CHRISTENSEN.

Those Who Wait in the Holy Land

A recent picture of Sister Floyd and Sister Jenkins in native peasant costume will appear in April Autumn Leaves.

Knowing I used to search the HERALD the first thing to see if there was a word from Jerusalem makes me wish to say something.

After an absence of over five years, I found it a great treat to be back home again, and it was very pleasant to have some one to welcome me, which Sister Jenkins surely did, for she had been alone too long nursing her great trouble of being left alone in a strange land.

My properties were safe, but my rooms stowed with household and personal effects were all broken into and the best things taken. If you could have seen the amount of silver there was, as my husband had everything to furnish tents, bedrooms, kitchen and dining room, for from three hundred to five hundred persons, and now have not a silver spoon to my name; even that my mother left me is gone, and the things I prized most. Of course the shock affected me, but soon I composed myself and made up my mind lead ones will do for me the little while I have to stay. Also, I remembered Sister Pitt wrote to me from California that Brother Pitt was impressed my property would be spared, but my effects taken, so for some reason it was to be so. I hope I will know and learn my lesson.

I have been down to Jaffa in the Old American Colony, founded in 1866, to look after the houses. One family refused to move out or pay, except what the government would oblige them to, so I was forced to go to court after my sixtieth year, and the first time in my life. It was a disagree-

able job, but they were judged to pay the back rent and remain the rest of the year by paying a certain amount. So I got one payment, and they promised to send in the remainder to the court house, so gradually I hope to get it, for I have spent a big sum on repairs, both here and at Jaffa.

I returned this last time from Jaffa, February 4, 1920, which the Jews called first day of spring, when they all go out to plant trees. The auto had to stop often and wait for a chance to move on, the crowds were so intense, all coming from Jaffa and the colonies round about to plant trees at the first Jewish Colony, and the second one after ours (1866) founded by a Jew by the name of Netter, called Mikveh Israel.

One cannot fancy there are so many Israelites in Palestine. I made the remark to a gentleman who had come from New York to Jaffa the same time I did, and happened to be going up to Jerusalem in the same auto I was in, that enough children were out that day to populate Palestine.

When we got to Calonia Mountain, it was crowded with people from Jerusalem, out there planting trees, with the band playing.

I got home at noon and had lunch with Sister Jenkins, who looked so wistful to see the crowd and Colonia, which she had not been to see, although it is so near Jerusalem. Kuloniah, (some spell it) is the traditional place where David killed Goliath, also once thought to be the Emmaus of Luke 24:13, but later investigations have identified that place with Kababy, west of Naby Samwil or Mizpah.

So after lunch, Sister Jenkins, a young Jewish lady (Synora Simha), and myself took a carriage and went back to Kuloniah, just as they were beginning to break up and start back towards Jerusalem.

After walking round amongst the crowd awhile, and prying a carriage to come back, we also started to return on foot, but met a carriage, when I had walked about enough for me. This carriage was more reasonable, so we got in and drove back again for the driver to get other passengers. The crowd reached from beyond the town, Kuloniah, to the top of the mountain, as far as we could see. We were told that four thousand children were out from Jerusalem alone.

I had been at Jaffa over a month, and in all that time Sister Jenkins had only been to the post office and back, so of course enjoyed the outing tremendously.

Your sister in Christ,
JERUSALEM, PALESTINE.

MARY J. FLOYD.

Eastern Colorado

The Eastern Colorado District, held one of the most successful sessions in its history at Trinidad, February 26 to 29. This is the first conference ever held in Trinidad. The Religio met Thursday evening with a program followed Friday morning with convention work, Friday afternoon Sunday school convention, and a program in the evening.

Saturday was devoted to the business of the district. Saturday night preaching by Elder A. E. Tabor, Sunday morning young people's prayer meeting followed by Sunday school in charge of District Superintendent, Louisa Fishburn. Preaching at 11 a. m. by J. R. Sutton, prayer service at 2 p. m. in charge of E. F. Shupe, and James Watson. A splendid prayer service was had. Religio, at 6.30 p. m. followed by preaching at 7.45 by Elder J. D. Curtis. Delegates were present from many of the other branches of the district, and all were royally entertained by the Trinidad Saints. Of the priesthood present, there were 2 high priests, 2 seventies, 5 elders, 2 priests and 2 teachers. A resolution was passed providing for a committee to take into consideration purchasing a moving picture machine for the use of the district, and to solicit money to pay for the same. Thirty-five dollars were collected for district expenses. Adjourned to meet at Cope, Colorado, the last week in August, in connection with a reunion to be held about that time.

E. F. SHUPE.

Preaching Helps the Preacher

Since our district conference I have been laboring in the Perry Branch. We closed a three weeks' series of meetings Sunday night—my first real missionary series. I suppose that, considering that it was my initial effort along that line and that I was alone, no one received more benefit and instruction than I. In spite of inclement weather and unfavorable conditions in the branch, the attendance on the part of nonmembers was good. The daily paper was very liberal in publishing announcements and synopsis of sermons.

But the greatest good was done within the branch, for it seems that many have taken on new life and determination. Five children were baptized last Saturday. Sunday night we rallied the scattered musical talent of the branch and gave a half hour musical program prior to the sermon. A little variation spices things.

To-morrow I will go to Boone for a combined pastoral and missionary effort. As I look out over the needs and the possibilities of the present, I do not understand how anyone can lament the present and sigh for "the good old days." My aim is that by introspection and preparation supplemented by divine power I may meet the demands of present duties.

(Letter to the Presidency by Roy A. Cheville, Perry, Iowa.)

Brother Luff's Itinerary

My itinerary since last writing has included Cameron, Lindsay, Toronto, North Toronto, Hamilton, London, Corinth, Saint Thomas, and Bothwell, as well as this city. In all of these, except the first two named, I performed church work as a missionary over forty years ago. Change is discernible everywhere; but not all for the worse, thank God. Divine as well as cloven-foot-prints are in evidence.

I did what I could to convince all that the story of my former visits was still good enough for me and my vision of God and Christ had enlarged charmingly through adherence to it.

Hope to be home March 31. (D. V.)

(From the letter to Presidency by Joseph Luff.)

Utah Party Visits Kirtland

Perhaps the only thing that has occurred of late that would be of interest to you is the visit of some thirteen members of the Utah church to this (to them a sacred spot) place. It seems that eight of them were in some way connected with the educational side of their work in Utah, one the dean of the University of Utah, another president of the Board of Education, another president of the Boy Scout movement there, etc. And they were in attendance at a convention held in Cleveland, Ohio, and some things gleaned from them were as follows:

"We certainly owe you people a debt of gratitude for the manner in which you receive us, and the way you have cared for and kept this house." I asked them why the debt. Their reply was that they "reverenced the place in connection with the sacred memory of the Prophet Joseph." However, let this be as it may, credit is due them for the way that they conduct themselves while within the confines of the house. They expressed themselves as being wonderfully surprised in the place, and sensed the spirit of solemnity that pervaded it. I wish it could be said truthfully of our own people.

There was one thing that I could not let pass without a reply; while they were talking of the "solemnity" it seemed opportune to call their attention to the fact, that with all the temples, so called, that had been built in the past, and those under course of construction at the present, have not, neither will they receive the full indorsement of God in the sense that this house, Kirtland Temple, has. Never at any time has it been recorded that the Lord accepted with his own mouth, the houses or the people offering, gracing the places with his personal presence.

I learned further from them that in the month of May of this year, there is to be a great gathering at the "sacred grove" at Palmyra. Hundreds are expected to go from Utah to Palmyra, to celebrate the one hundredth anniversary of the first vision given to the Prophet Joseph Smith, and en route they will visit Kirtland.

(Excerpt from letter from A. E. Stone, Kirtland, Ohio.)

RICHMOND, VICTORIA, AUSTRALIA, January 5, 1920.

Editors Herald: Brethren Rushton and Hanson have finished their work in the Richmond Branch for the present, and are going to the city of Adelaide in South Australia, to-morrow. Their work in Richmond came at an opportune time, and has been highly instructive and stimulating.

Brother Hanson always has held a very high place in the esteem of the Saints as a courteous gentleman, and a wise advisor and cultured pulpiteer. Brother Rushton also has, in a very short time, captured the affections of the Saints and led them out into new fields of thought by his finely eloquent sermons and brotherly counsel and advice.

They will be absent in Adelaide about three weeks, and return in time to visit the rest of the Victoria District, and be present at our Easter reunion.

We are expecting 1920 to be a great year for our cause here. The church debt is almost cleared, and we expect to fully settle it and dedicate the church in 1920. That, to us, is a great achievement which appeared years off, but thanks to a "Consecration Day appeal," which yielded in two efforts, one hundred and twenty pounds, and three Woman's Auxiliary sales of gifts, which brought in over a hundred pounds, the debt is now only sixty pounds. Hitherto we tried collecting from the members weekly contributions, but that was a slow method, and would have been years in accomplishing our object—if ever.

This is a good plan for others to follow: Circularize all the members and appoint a day for the effort, asking those who cannot attend to send to the secretary.

Trusting the Lord may bless the work and workers all over the world, I am, yours in gospel bonds,

80 Richmod Terrace.

J. H. N. JONES.

A Mt. Ayr, Iowa newspaper notes that by the census Ringgold County has 13, 228 population. The churches have 4,233 members. In this one county alone there are 9,047 people who do not even profess to be Christians. What is it for the rest of the country.

Something for the Papers

The coming General Conference will afford a wonderful opportunity for us to get into the local papers with some of our church history. This is the centennial of the angel's first visit to Joseph Smith and the initial step in the Restoration. We feel that these two subjects afford material that is interesting for any newspaper and so have written up two articles based on these subjects that we are prepared to furnish you in the form of electros if you will make arrangements with your local editor to use one in his paper. Proofs of these articles, one of which is half column and the other whole column, (illustrated) have been sent to all branch presidents, but if you are in a town without a branch organization and would like to help in getting publicity for the church, write to this office at once and we will send you these proofs, and if you can obtain space, an electro.

PUBLICITY DEPARTMENT

1034 West Lexington

Independence, Missouri

MISCELLANEOUS

Our Departed Ones

BOOKER.—Richard Cochran Booker, soon of Brother and Sister N. L. Booker was born May 29, 1916, at Ogden, Utah. Died February 17, at Vancleave, Mississippi, of tonsillitis. Leaves father, mother, sister and half brother to mourn. Was loved by all. Funeral in charge of A. G. Miller assisted by T. J. Booker. Interment in McMillon cemetery.

CHAPMAN.—Francis M. Chapman was born at Franklin, Indiana, August 28, 1850 and died at Hood River, Oregon, February 17, 1920. Married H. W. Chapman, November 14, 1875. Baptized June 10, 1887. Leaves her husband, 8 children, 37 grandchildren, 6 great-grandchildren and 3 sisters to mourn. Funeral services conducted by M. H. Cook. Interment at the Hood River cemetery.

TROTH.—Eva Mae Coiner Troth was born June 15, 1891, at Pocahontas, Iowa. Died February 27, 1920 at Yale, Oklahoma. She was blessed when a child. Baptized in August, 1903 by Samuel Hinkle. Married Harry Fenn Troth, June 14, 1907. To this union one son, Riley William, was born. She leaves to mourn, husband, little son, father, mother, 2 sisters, one brother, and a host of friends. She lived the life of a true Latter Day Saint, and was highly esteemed by all who knew her. Sermon by J. Arthur Davis. Interment in Quay Cemetery.

BOND.—Nellie M., beloved wife of M. H. Bond, was born in Boston, Massachusetts, December 24, 1847, and died at Independence, Missouri, February 7, 1920. Baptized by Charles N. Brown, in Providence, Rhode Island, July 26, 1874. Married M. H. Bond, May 7, 1884. Besides husband, she leaves 3 children, by a former marriage to James L. Oatley, in Boston, August 21, 1866: Mrs. Henry A. Taylor, of Boston, Albert A. Oatley, of Providence, and Roscoe L., of Washington. The knowledge and memory of her unselfish courageous, and insistent gospel life allows no other thing for us than the deep sense of loneliness and loss that covers like a pall the home she honored and glorified, and the companion whose life she permeated with her pure spirit and unselfish devotion to the cause of truth. Funeral services in Stone Church, Independence, Walter W. Smith in charge, prayer by Frederick M. Smith, and sermon by Frank M. Sheehy. A host of mourners were there to mingle their tears with the relatives present.

MCLANE.—Ina Simmons McLane, born in Worth Township, Sanilac County, Michigan, died of the influenza which developed into pneumonia, February 19 at the age of 25 years, 6 months and 19 days. Leaves to mourn, her husband, four-year-old son, mother, father, one sister and 3 brothers. Funeral sermon by Fred W. Cadow.

PACK.—Dan Frederick Pack, son of James A. and Daisy Pack, born September 14, 1919, living but six days. Sermon by J. C. Chrestensen. Interment in Box Grove cemetery.

KELLEY.—Frances Loneta, youngest child of William H. and Nancy Ellen Kelley, was born at Kirtland, Ohio, August 27, 1897, passed from this life at Modoc, Kansas, February 27, 1920. Blessed in Kirtland Temple in June, 1898, by her father; baptized at Lamoni, Iowa, June 24, 1906, by Oscar Anderson. Preceded by father, mother, 3 brothers, Casius, William and James, one sister Mrs. S. C. Elliott, and is survived by 2 brothers, George, of Modoc, Kansas, and L. G. of Lamoni, Iowa, and 3 sisters, Mrs. Oscar Anderson, Mrs. J. E. France, and Miss Mary, of Lamoni. Services at Lamoni, Iowa, in charge of J. F. Garver, sermon by Hubert Case. Interment in Rose Hill Cemetery. Loneta was a faithful Saint; She has her reward with the just.

FOULKS.—Charles M. Foulks was born August 31, 1845, at Sandusky, Ohio, and died at the Independence Sanitarium, February 21, 1920. He was baptized about fifty years ago, by John T. Davis, and lived a consistent Christian life. He

was first ordained to the office of teacher, then priest, and finally elder. In his official capacity he was faithful, and baptized many into the church. He lived several years in Texas and Oklahoma, moving to Independence in 1908, where he has lived since, with the exception of three years. Funeral from the Stone Church, Independence, in charge of, and sermon by, Hyrum O. Smith. Leaves a wife and 3 daughters.

CARMICHAEL.—Burgess Carmichael, the only son of Brother and Sister John B. Carmichael, passed away at Fresno, California, February 4, 1920, at the age of 19 years, the cause of his death being pneumonia. He was a young man of lovable character—a clean, wholesome, manly fellow, strong in the faith and confident of Christ's power to save and receive him. Father, mother, and one sister, Gladys, are left to mourn. Brethren Votaw and Damron were in charge of the funeral services.

NICKERSON.—Christiana Nickerson, daughter of the late Captain D. D. and Lydia B. Kelley, was born in Jonesport, Maine, May 9, 1855. Died of pneumonia, February 18, 1920. Baptized August 22, 1888, by E. C. Briggs, and lived a consistent life. Suffered many years from physical infirmities, which were borne with patience and Christian fortitude. Leaves husband, son, and 3 brothers to mourn. The floral tributes were a silent token of the esteem in which the deceased was held. Services conducted by J. F. Sheehy.

MORTON.—Lucy A. Morton was born in Jonesport, Maine, January 15, 1854. Died November 1, 1919. She was baptized May 23, 1880, by T. W. Smith, and manifested by precept and example that she was a Saint indeed. Many will remember her deeds of love and kindness to them. Two brothers, relatives and friends mourn her departure. It can truly be said of her, "she hath done what she could." Sermon by J. F. Sheehy.

KELLEY.—Lydia B. Kelley, wife of the late Captain D. D. Kelley, was born in Jonesport, Maine, December 8, 1833. Died March 12, 1919. She was baptized June 20, 1875 by Joseph Lakeman, and continued true and faithful to the gospel covenant. She left a record of good works and loving deeds. Three sons, 5 grandchildren, and many Saints and friends miss her companionship. Services at the Saints' church, conducted by J. F. Sheehy. Interment in Evergreen Cemetery.

NORRIS.—Richard Norris was born in Kewanee, Illinois, June 28, 1884. Married Catherine Bentham June 15, 1910. To this union was born a daughter, Kathlyn Virginia, now 4 years old. Died at his home in Kewanee, February 17, 1920, leaving wife and daughter, father, and 3 brothers to mourn. He will be missed very much by the Kewanee Branch. He was among the "faithful ones," and loved most by those who knew him best. Funeral from the Saints' chapel in charge of Amos Berve, who also delivered the sermon. Interment in the Pleasant View Cemetery.

ASHMORE.—Brother John Franklin Ashmore passed from this life at 2.20 a. m., February 22, at his home in Saint Joseph, Missouri. He was born in Burlington, Iowa, April 2, 1856. Married Clara Dolar, November 6, 1874. To this union 12 children were born, 6 boys and 6 girls, of whom 2 sons and 3 daughters are left to mourn. Besides his companion, there are Robert F. and Harry Ashmore, Mrs. Louis Wieman and Mrs. William Lawson, of Saint Joseph, and Mrs. Richard Brown, of Denver, Colorado.

KELLOGG.—Bertha Kellogg, daughter of Mr. and Mrs. Adolph Hauggi, was born in Naples, New York, July 2, 1891. Died in Mercy Hospital at Bay City, Michigan, February 6, 1920, after several weeks' illness. She was the beloved mother of 3 small children, who are left to mourn, together with husband, mother, father, sisters, a brother, and many friends.

Services at Moore's Junction, Iowa, in charge of Matthew Umphrey.

JUDSON.—Zola V., daughter of Brother and Sister Andrew Middleton, was born at Pleasanton, Iowa. Married Howard Judson in July, 1919. Died of pneumonia at Lamoni, Iowa, February 18, 1920, aged 20 years, 4 months, and 6 days. Her friends came from Fort Scott, Kansas to attend the funeral. Services at the residence in Lamoni, Iowa, in charge of Columbus Scott. Sermon by H. A. Stebbins.

THOMAS.—Orrin Glen, twenty-day old babe of Brother Dwight and Sister Pearl Delong Thomas, died at their home northeast of Lamoni, Iowa, February 22, 1920. Death is supposed to have been caused by the mother having influenza before his birth. Sermon by H. A. Stebbins, assisted by W. T. Shakespeare. Interment in Rose Hill.

HUDSON.—Henry Hudson was born at Beetown, Wisconsin, September 5, 1843. Died at his home in Lancaster, Wisconsin, February, 1920. Served in the Civil War. Married Alice Taylor, February 22, 1865. One daughter was born to this union. His wife died April 29, 1867. Married Sarah Fox, December 30, 1869. He is survived by his wife, 5 daughters, 1 sister, and 7 grandchildren. Funeral from the home in charge of B. C. Flint. Interment in Dodge cemetery near his birthplace.

PENFOLD.—Rebecca Varley Penfold, wife of Stephen Penfold was born June 4, 1857, at Doncaster, Yorkshire, England. When a young woman she came to America with her aged father, was baptized July 19, 1880, at El Monte, California, by Joseph Burton. Died at Los Angeles, California, August 25, 1919. Funeral was held in the Los Angeles Church, in charge of N. Carmichael, assisted by Bishop A. Carmichael.

ARBALLO.—Blanch Arballo, infant daughter of Mr. and Sister Arballo, born at El Modeno, California, July 7, 1918; died September 28, 1919. Funeral services held at the home, sermon by N. Carmichael.

SMITH.—Jessie B. Smith was born at Grand Traverse, Michigan, June 8, 1859, and died at Redlands, California, February 17, 1920. Survived by one sister, Mrs. May Mack at Fresno, California. Sister Smith has resided at Redlands, California, for the past 10 years having formerly lived for a time at Columbus, Ohio. She was one of the active members of the San Bernardino Branch and will be greatly missed by her many friends. She was a sufferer from asthma which finally caused her death. Sister Lois Aldridge sang two very appropriate songs, Prayer by D. Amos Yates, sermon by G. H. Wixom.

BEADNALL.—Robert Whyman, born May 22, 1881, in England. Came to the United States in 1894. Baptized October 30, 1910; ordained to the office of deacon June 2, 1912. Married Miss Emma Ehlers February 21, 1911. Passed away February 13, 1920, being survived by his wife, 3 children, mother, 2 sisters, and 2 brothers. Funeral services at First Saint Joseph Church; address by E. F. Robertson. Interment in Ashland Cemetery.

RULON.—Arthur Leroy Rulon, son of J. F. Rulon of San Diego, California, was born at Oneida, Iowa, April 22, 1888, died near Kingman, Arizona, as the result of a railroad accident. Leaves wife and two small daughters to mourn. Baptized by Elder Wadkins. Funeral services at San Diego, sermon by Levi Hemmingway.

WHEATON.—Anna E. Wheaton, wife of John Wheaton, was born April 26, 1850, at Fulton, Illinois, baptized July 31, 1876. Died at her home in Orange, California, September, 1919. She was the devoted mother of a large family of children. Funeral services conducted by N. Carmichael assisted by A. Carmichael, at their home.

PAGE.—Mary Jane Page was born October 3, 1836, at River Philip, Cumberland County, Nova Scotia. Married Charles A. Page, September 27, 1864, at Amherst, Nova Scotia and they moved to California, where she spent the greater part of her life. Baptized in 1874. Survived by husband, one

daughter, and one son, 3 other children having preceded her. Died February 5, 1920. Funeral sermon by A. H. Parsons. Burial in Mound Grove cemetery.

KINSFATHER.—David Kinsfather, born July 10, 1883, Dorchester, Wisconsin, lived in Montana several years; came to Independence in November, 1919, was attacked by the prevailing influenza epidemic soon after February 1, confined to his bed February 7, and removed to the Independence Sanitarium February 8, where he died the same day. Funeral by Walter W. Smith, together with his baby boy.

CULVER.—Solomon James Culver was born in Bates County, Missouri, February 8, 1843. Died at Myrtle Point, Oregon, December 24, 1919. Crossed the plains with mother and brother in 1850, settling in Oregon City, Oregon. Married Sarah Williams, who with 8 children survive. Was baptized September 13, 1904 and later held the office of deacon. Short service held at home Christmas eve, conducted by Frank W. Dygert.

WILDERMUTH.—Julia A. Reagles was born February 13, 1843, in Madison County, Wisconsin, in 1855. There she married Edwin C. Wildermuth, May 1, 1860. Baptized by Eli M. Wildermuth about 1861 or 1862. Died in the faith at Oakdale, Nebraska, February 9, 1920, leaving a loving husband, E. C. Wildermuth, and 5 sisters.

MCGRAW.—Margaret Elizabeth Leidy was born July 15, 1893, at Inman, Nebraska. Baptized by H. O. Smith, March 10, 1907. Married Harry McGraw, May 18, 1917. Died at Omaha, Nebraska, February 2, 1920, from pneumonia following influenza. Burial at Inman, Nebraska. Husband, one child, father, mother, 2 sisters, and 2 brothers mourn her early departure.

COOMBS.—Margaret Coombs, after an infirmity which confined her to her home for several years passed away at the home of her son, January 5, 1920. Born in England March 21, 1853, baptized at Fall River, Massachusetts, February 17, 1866. Funeral services were held at the church, conducted by Horatio W. Hewlett, interment at Oak Grove Cemetery, January 9, 1920. She was one of the pioneer members of the Fall River Branch, and was loyal to the church and patiently endured until the end came. A son, Alma M. Coombs, of Fall River, Massachusetts, and a daughter, Henrietta Shaw, of Philadelphia, survive her.

BRAYTON.—George H. Brayton, born July 18, 1838, at Fall River, Massachusetts, baptized at Touisset, Massachusetts, reunion by F. G. Pitt, August 5, 1906. Died at Providence, Rhode Island, January 7, 1920. Buried at Rural Cemetery, New Bedford, Massachusetts. Though late in life, he was happy and rejoiced in having found the "glorious gospel," and was ever ready to tell the "old, old story." Through our brother the splendid reunion grounds at Onset were purchased, and the handsome chapel at New Bedford financed. He loved the little children and the beautiful in life. Funeral sermon by Arthur B. Philips, assisted by Horatio W. Hewlett.

BURDETTE.—Florence Evelyn, youngest daughter of Sister Charlotte Burdette, born at Providence, Rhode Island, January 25, 1906, died February 28, 1920. Her sad, unexpected and accidental death was a serious shock to her beloved widowed mother, family and friends. During her mother's absence in the afternoon, in some unknown way her clothing caught fire, evidently from being too near the stove, and when her mother returned she was in a dying condition and died later as a result of injuries received. Her casket was covered with floral tributes, tokens of sympathy and love from her many friends. Funeral services at Fall River, Massachusetts, March 3, 1920, in charge of H. W. Hewlett.

WHITNEY.—Emily LeSuer Whitney was born April 11, 1833, at Buffalo, New York, and passed from this life March 4, 1920, at Independence, Missouri. Only sick about two hours with pneumonia fever, which caused her decease. Her husband, after serving the government through the Civil War, was lost at sea by the vessel being blown up on which he

was sailing. Baptized, March 29, 1896, at Grand Rapids, Michigan. She was truly faithful until death. Funeral at the home of George Detray conducted by George Jenkins assisted by James Metcalf. Interment in the Mound Grove cemetery.

CAIRNS.—George F., son of Mr. and Mrs. John Cairns, was born at Scranton, Kansas, June 1, 1886. Died at the home of his sister, Mrs. J. F. Wolfe, Topeka, Kansas, February 26, 1920. Baptized in May, 1894, by A. H. Parsons. Married Juanita Isaacs, May 23, 1908. He leaves to mourn, his wife, one son, Frank Dean, age 9 years, father, 3 brothers, 4 sisters and many other relatives and friends. Funeral services conducted in the Methodist Church at Scranton, Kansas. Sermon by Samuel Twombly, assisted by James Bailey.

VOSBURG.—Mary Alice Johnson was born in Gage County, Nebraska, September 27, 1870. Married Samuel Vosburg, December 29, 1886. Five children were born: Harry F., and Mrs. Ada Moore of Nevada; Earnest S., Ralph J., and Ray G., of Oklahoma. Baptized by O. Salisbury. Died at Nevada, Iowa, March 1, 1920. Her husband and all the children survive her. Funeral at the Saints' church, Nevada, Iowa, R. A. Cheville officiating.

SKELTON.—Phelina Gertrude Skelton, daughter of William H. and Elizabeth Barnes was born January 26, 1887, near Hepworth, Canada. Married Joseph Skelton, April 27, 1907, who with 4 children survive, together with her parents, 3 brothers and 4 sisters. Died February 26, 1920, as a result of influenza, pneumonia, and other complications. A good wife and mother, who delighted to lighten the burden of another and help on the gospel cause, and a consistent Saint. Sermon by John Shields.

DODSON.—Elijah Dodson was born in Pike County, Illinois, October 12, 1837. Died at San Bernardino, California, February 24, 1920. Baptized by Joseph Burton, at this place. He came to this city in 1851 in company with his parents, where he lived till the time of his death. His wife preceded him in death by 11 months. Four daughters are left to mourn. Sermon by G. H. Wixom. Interment in the Pioneer Cemetery. A beautiful service was rendered by Attorney John Brown, at the cemetery, in behalf of the Pioneer Society of San Bernardino.

FLANDERS.—William Henry Flanders was born in DeCalb County, near Cameron, February 1, 1883. Died in Cameron, Missouri, February 18, 1920. Baptized in 1897, and ordained a deacon in 1914. Married Edith Gertrude Manlove in 1905. Three children were born to them, Jessie Lehr, Thelma Leona, and Glenn LaVon, Thelma Leona having preceded her father in death. Besides wife and widowed mother, he leaves to mourn 4 sisters, 6 brothers and numerous other relatives. His friends were numbered only by the persons coming in contact with him. Funeral at Saints' church in charge of Thomas Fiddick. Sermon by Roy S. Budd.

RICE.—Mrs. Margaret Cairns Rice, beloved daughter of Mr. and Mrs. John Cairns, was born at Scranton, Kansas, June 26, 1880, died November 23, 1919, at Topeka, at the home of her sister, Mrs. J. F. Wolfe. Baptized March 20, 1892, by A. H. Parsons; and married Samuel Fred Rice, November 4, 1902, by same elder. She leaves to mourn, the husband; one daughter, Mildred, aged 16; two sons, Clarence, 11 years, and Raleigh Eugene, aged 8 months; father, John Cairns, of Scranton, Kansas; four brothers, James, Thomas and George, of Kansas City, Missouri, and John, of Lawrence, Kansas; four sisters, Mrs. J. F. Wolfe and Mrs. C. H. Beronius, of Topeka, Mrs. H. J. O'Brien, of Scranton, Kansas, and Mrs. W. C. Telford, of Springfield, Illinois; also many other relatives and numerous friends. The gathering crowd at the funeral, held in Scranton, became so large that it was found necessary to transfer the service to the Methodist church, which was completely filled. She had spent her entire life at Scranton and was known as a faithful wife, mother and citizen. Funeral sermon by Samuel Twombly, assisted by James Baillie.

KINSFATHER.—LaVern David Kinsfather born August 27, 1917, and died February 10, 1920. His father, David Kinsfather, had died just two days previously, of the influenza and pneumonia. He leaves to mourn his mother, Sister Nellie Kinsfather, three sisters, and many friends, residents of Independence, Missouri, on North River Boulevard.

Conference Minutes

CENTRAL NEBRASKA.—With the Inman Branch, February 28 and 29. Branches reporting: Round Park and Inman. Reports from 5 elders, 2 priests, and bishop's agent. Also report from reunion committee. Brethren Gamet, Gatenby, and Peterson chosen as presidency; Mary Patras, secretary; N. S. Butler, treasurer; Ella Butler, librarian. Next conference to convene at Meadow Grove, in connection with reunion. Preaching by E. E. Long, F. S. Gatenby, and W. W. Self. A peaceful and spiritual conference. Mary Patras, secretary, Neligh, Nebraska; F. S. Gatenby, secretary of conference.

ALABAMA.—With the Pleasant Hill Branch, March 6. R. C. Russell and district presidency presided. Official reports from 8 of ministry. Bishop's agent reported on hand and received \$1,888.08; balance, \$35.75. Officers elected, J. R. Harper, president; A. A. Weaver, vice president; D. T. Parker, secretary; D. F. Sellers, chorister; Pearl Sellers, organist; J. W. Baldwin, correspondent. G. O. Sellers resigned as bishop's agent, and D. T. Parker recommended to take his place. Branches reporting: Pleasant Hill, 367; Lone Star, 178. Recommendation from Lone Star Branch that Neal A. McPherson be ordained priest, H. H. Booker, teacher, and E. W. Booker, deacon. Left in hands of district presidency. Delegates to General Conference: R. C. Russell, G. O. Sellers, E. C. Shelley, M. M. Turpen, T. C. Kelley, Mrs. G. O. Sellers. Alternates: J. D. Sellers and J. A. Vickery. Delegates empowered to cast majority and minority vote. The same delegates were elected to represent the Sunday school with the same power as in the conference. Adjourned subject to call of district presidency. Preaching by M. M. Turpen, R. C. Russell, and E. C. Shelley. D. T. Parker, secretary.

PITTSBURG.—At Lock No. Four, Pennsylvania, March 6 and 7. District president, L. F. P. Curry, in charge, associated with Alma Booker, A. E. Stone, and Richard Baldwin. Officers elected: Joseph A. Jaques, president; L. F. P. Curry, vice president; Mary McGowan, secretary-treasurer. Delegates to General Conference: Sister L. F. P. Curry, Sister Alma Booker, Emmett Simpson, Harriet McDowell. Alternates: Bertha Shank and Samuel Gaskill. Delegates authorized to cast majority and minority vote. Preaching by Richard Baldwin and James McConnaughy. Adjourned to meet at the call of the district presidency. Mary McGowan, secretary-treasurer.

WESTERN WALES.—At Anchor Cafe Rooms, Neath, February 7 and 8. Bishop R. May, associated with district presidents, presided. Bishop May's report and treasurer's financial statement was read, and audited later. Reports from president, vice president, secretary, treasurer, also editors' reports. A resolution arising from the district president's report was presented, that we petition the general church authorities to form a South Wales District with the natural county boundaries of Monmouth, Glamorgan, Carmarthen and Pembroke. The resolution was lost by two votes. Statistical reports from Pontyates Gilfach-Goch. The Neath report was delayed, owing to the illness of the secretary. The Llanelly Branch was declared disorganized; it was also decided to defer the question of the disorganization of the Abercrombi Branch until the next conference. Apostle U. W. Greene elected delegate to General Conference. The conference had an informal session Sunday morning, Bishop May answering questions relating to general procedure; an instructive session was had. At the prayer service the Spirit warned the elders that they were held accountable for the progress of the Lord's work in their advocacy of things to its detriment. At

4.30 the bishop and district authorities held a short meeting with members of the Gilfach Branch, relating to a meeting place, and money in trust for same. At 6 p. m. Brother May was the speaker. General and local authorities were upheld. The conference on Sunday had a record attendance. Adjourned to meet at Llanelly Chapel, Whitsuntide. T. Jones, president; J. Phillips, secretary.

SEATTLE AND BRITISH COLUMBIA.—At Seattle, Washington, February 14, 1920, District President J. M. Terry and S. S. Smith presiding. District treasurer's report showed a debit of \$101 expenditure, leaving a balance of \$42.84. Bishop's agent's report showed \$4,038.91, and a balance of \$28.40. Gospel literature financial, \$65.75, and balance of \$27.33. Statistics from the six branches and scattered, 805, having gained 23 in the 6 months ending December 31, 1919. Spiritual reports from 4 of the branches showed them in fair condition. Ministry reported and missionary and local forces. The appointment of F. W. Holman as district historian was ratified. A recommendation for the ordination of E. E. Fishel to the office of an elder was granted, subject to his acceptance and ratification of Centralia Branch. Reports from the auxiliaries showed a membership of 292, and 8 locals for the Religio and 555 and 11 schools for the Sunday school. Conference and conventions adjourned to meet on reunion grounds at Bellingham, in August. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

MOBILE.—At Mobile, Alabama, January 2. District president and N. L. Booker and A. G. Miller presided. Sunday school convention, 2.30 p. m. A session of institute work in the evening. Branch reports: Vancleave, 181; Escatawpa, 196; Mobile, 113; Bay Minette, 360. District officers reported. Branch presidents reports were read including reports of the priesthood. Missionaries present reported. Bishop's agent's report was read and with secretary's financial report and treasurer's report. Delegates to general conference: N. L. Booker, T. C. Kelley, T. J. Booker, A. G. Miller, Ollie Booker, Sr. N. M. Miller, Bennie Cochran, and Sister N. L. Booker. Those present to cast majority and minority vote. A priesthood meeting, Woman's Auxiliary convention, Religio convention, and Religio session of institute work were held. Preaching by A. G. Miller and N. L. Booker. A budget of \$10 was adopted to cover expenses till next conference. Adjourned to meet at Vancleave, Mississippi, May 28, 29, and 30. Edna Cochran, secretary, box 368, Moss Point, Mississippi.

GALLANDS GROVE.—At Dow City, Iowa, February 7 and 8, in charge of District President J. B. Barret, assisted by Daniel MacGregor. J. B. Barrett read a report of the work throughout the district, which was full of valuable information and advice to the various departments of the church. A summarized report from the priesthood shows: Sermons preached, 235; total services, 1,427; pastoral calls, 189; baptisms, 3; marriages, 5; administration of sick, 108. Financial report: On hand, October 1, 1919, \$869.28; receipts, \$2,450.38; expended, \$1,843.23. The office of district chorister, made vacant by death of James Pearsall, was placed in charge of his assistant, Eunice Dobson, for the remainder of the official year. George I. Hansen was chosen as member of the reunion committee to fill vacancy. The report of the budget committee, together with a request for \$184 to be

raised for district expenses, was accepted. Delegates to General Conference: J. B. Barrett, J. W. Smith, Daniel Macgregor, Drayton Holcomb, Floy Holcomb, Sr. J. B. Barrett, Albert Crandall, E. R. Butterworth, William Pett, Sarah Pett. Alternates: George Juergens, Mary Juergens, Bertha Wight, Lillie Marks, Wave Cross, J. L. Butterworth, Sister Daniel Macgregor, Virgil Butterworth, Alta Schafer, Orris Salisbury. Delegates were instructed to cast majority and minority vote in case of division. Alternates to take precedence according to rotation. Preaching during conference by Daniel Macgregor, J. W. Smith, and C. E. Anderson. June conference to meet at Cherokee, June 12 and 13. Wave Cross, secretary.

HAWAII.—At Honolulu, Hawaii, February 14 and 15, V. B. Etzenhouser in charge. The Religio and Woman's Auxiliary were organized into a district association, thus making the district of Hawaii a fully organized district. Preaching by Elders M. A. McConley and James Puuhau. Delegates elected to General Conference: M. A. McConley, Sister McConley and C. E. Miller. Adjourned to meet at Honolulu, Territory of Hawaii, at call of district presidency. Mrs. V. B. Etzenhouser, secretary.

Convention Minutes

MOBILE.—Sunday school at Mobile, Alabama, January 2, H. M. Aebli and E. E. Miller presiding. Officers reported, School reports were read. The Moss Point school was enrolled on the district record. Delegates to General Convention were elected. Officers elected: superintendent, Sister N. L. Booker; assistant superintendent, H. M. Aebli; secretary-treasurer, Edna Cochran; home department superintendent, N. L. Booker; cradle roll superintendent, Pearlle Miller; member library board and gospel literature bureau, Emile Scarcliff; Christmas offering superintendent, Sister W. D. Fuller. A session of institute work was held in the evening. Adjourned to meet during the next conference. Edna Cochran, secretary.

IDAHO.—Sunday school, at Boise, Idaho, January 31. Officers elected: Earl Hoisington, superintendent, Boise, Idaho; Charlotte Condit, assistant superintendent, Hagerman, Idaho; Jennie Condit, secretary-treasurer, Hagerman, Idaho; Sadie Condit, home department superintendent, Hagerman, Idaho; Mrs. W. T. Shaw, cradle roll superintendent, Buhl, Idaho; Leonard Hoisington, member library board, Boise, Idaho; E. Haas, member good literature board, Rupert, Idaho. Mrs. Jennie Condit, secretary.

SOUTHEASTERN ILLINOIS.—Sunday School, at Centralia, February 27. Organization of two new schools looks encouraging. Election of delegates to General Convention. Election of officers for the coming year: Superintendent, L. M. Edmonds, Bellair; assistant superintendent, Chester Henson, Mount Vernon; secretary, Ruth Lewis Holman, Xenia; superintendent home department, Iona King, Rinard; treasurer, Delbert Morris, Xenia; cradle roll superintendent, Mrs. Kate Morris, Xenia; member of library board, Cora E. Henson, Orchardville; member gospel literature board, Mary Morris, Xenia. Adjourned to meet at call of district presidency. Ruth Lewis Holman, secretary.

WHAT IS A DOCTOR? (Continued from page 244.)

Hence a doctor of medicine is one who teaches the art of the prevention, as well as a cure and alleviation of disease. He is one who teaches the laws of healing and of health.

An M. D. cannot be about a better service than in teaching sanitation and hygiene, and in urging the passing of laws for the protection of humanity and in doing the educational work needed for social reconstruction. A doctor, whether a doctor of law, of philosophy, or of medicine is one who leads in teaching the better way of life. S. A. B.

Conference Party

We are trying to make arrangements for a special car to leave Chicago for Kansas City the night of March 19. Those interested in going please correspond with the undersigned. Matthew W. Liston, 306 Eighth Avenue West, Flint, Michigan.

General Conference Visitors

All General Conference visitors wishing accommodations to be provided by the reception committee will please forward their request at once to J. A. Becker, Box 256, Independence, Missouri, who will be assisted by Elders Arthur Allen and Roy V. Hopkins on the reception committee. Missionaries

contemplating being in attendance at the lectures beginning March 22 should send in their requests for accommodations at once.

Room rent will range in price from \$2.00 up per week. Assignments will be made in the order received so those ordering rooms early will find it to their advantage.

The dining hall back of the Stone Church is being converted into a cafeteria for the feeding of the conference members and visitors. In addition board may be had in a limited number of homes at \$7 and up per week.

Some help as cooks and in other lines of work will be needed. Those desiring to help pay their expenses will please communicate with J. A. Becker at once.

Ample accommodations will be had to care for all who wish to secure their meals at the cafeteria. Brother Arthur Daniels, a man of experience and at present managing the Myron Green cafeteria of Kansas City, is lending his assistance in perfecting the arrangements. We contemplate having competent people in charge of the work so that satisfaction will be assured the conference visitors.

J. A. BECKER, *Chairman.*

To District Sunday School Secretaries

Though blanks were sent out in December to the latest address of the secretary in each district, to date a goodly number have not been returned. Especially do we need the annual report of the district for 1919, and the list of delegates to the General Convention at Independence. Please be sure that your reports are in.

LAMONI, IOWA.

E. D. MOORE, *General Secretary.*

Correction

A grievous error occurred in the article by Earle Bradshaw in the HERALD of February 25, entitled "The perfect law of liberty." On page 174, third paragraph, beginning with the words: "He was a mighty angel" should read: "He was a mighty angel, one of power, a prime minister, if you will with God as king and Jesus Christ as prince and heir. Thus with a third of the hosts of heaven, who rebelled with him," etc. On page 176, in paragraph beginning with "Shall

NOTICE TO SUNDAY SCHOOL WORKERS

On March 5 we filled all orders for Sunday school *Quarterlies* for April-June that we had received up to that time. Since then we have filled all orders daily as received.

PLEASE CHECK UP YOUR ORDERS AT ONCE and see that they have been placed properly to meet your needs.

If you have occasion to write us DO NOT FAIL to give complete information stating—

(1) The name and address of the person who placed your order, (2) when your order was placed, (3) the grades and (4) the quantity of each grade wanted, (5) whether Religio or Sunday school, and (6) state specifically, definitely, and briefly the matter to which you wish attention given.

DON'T FORGET that there are three parties to each *Quarterly* order, (1) yourselves, (2) ourselves, and (3) the carrier. *Quarterlies* often lie in the postoffice at point of destination undelivered for one cause or another. You have access there; please make inquiry before writing us.

TO SAVE CONFUSION allow plenty of time for delivery before you conclude that your order has miscarried, and give all the information asked for.

Herald Publishing House
Lamoni, Iowa

we, as latter-day Israel," the word *Israel* should read *Isaiah* in the last sentence: "And like Isaiah of old say," etc.

The Bishopric

Bishop's Agent's Solicitors

In order to assist us in keeping proper tithing records we desire to emphasize the importance of issuing receipts, giving the first name in full instead of by initials. For instance in issuing a receipt to John E. Jones, do not write it J. E. Jones or J. Jones. It will be exceedingly helpful to this office if the auditor's copy is a clear copy. See that your carbon is in good condition. By reporting promptly each month to the Bishop's Agent it enables him to forward his report to this office on time.

Appreciating your cooperation in these matters,

B. R. MCGUIRE, *Presiding Bishop.*

Church Secretary

Railroad Rate to General Conference

A rate amounting to one and one third fare for the round trip has been granted to the General Conference in territory covered by the Western Bureau, which covers the following territory: Arizona, Arkansas, California, Colorado, Idaho, Illinois, Iowa, Kansas, Louisiana (west of the Mississippi River), Michigan (northern peninsula), Minnesota, Missouri, Montana, Nebraska, Nevada, New Mexico, North Dakota, Oklahoma, Oregon, South Dakota, Texas, Utah, Washington, Wisconsin, Wyoming. Application has also been made to cover eastern and southern territory but the rate in this territory has not yet been authorized. Due notice will be given, if granted.

Rates are granted on the certificate plan. Full fare will be paid on going trip, and tickets for the return journey will be sold at one third fare via the same route as traveled on going trip to members attending the meeting and dependent members of their families, upon presentation of certificates of the standard form when properly signed with ink by R. S. Salyards, Church Secretary, at Independence, and validated by a special agent on April 8 or 12. Certificates will be honored which show a purchase of tickets to Kansas City and Independence, Missouri.

Dates of sale: From points in Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington and Wyoming, March 30 to April 5 inclusive; from points in other states, April 2 to 8 inclusive; return limit, April 23, 1920.

1. Going tickets are sold at the normal one-way tariff for the going journey.

2. Be sure when purchasing your going ticket to ask the ticket agent for a certificate. Do not make the mistake of asking for a receipt. If, however, it is impossible to get a certificate from the local ticket agent, a receipt will be satisfactory and should be secured when the ticket is purchased. See that your certificate is stamped with the same date as your ticket. Sign your name to the certificate or receipt in ink. Show this to the ticket agent.

3. Call at the railroad station for ticket and certificate at least thirty minutes before departure of train.

4. Certificates are not kept at all stations. Ask your home station whether you can procure certificates and through tickets to the place of meeting. If not, buy a local ticket to nearest point where a certificate and through ticket to place of meeting can be bought. This means tickets and certificates must read Independence or Kansas City.

5. Immediately on your arrival at the meeting present your certificate to the church secretary, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the certificate.

6. Special agent of the railways will be in attendance on April 8 and 12 to validate certificates. If you arrive at the meeting and leave for home prior to the arrival of the special agent, or if you arrive later than April 12, after the special

NEWS AND COMMENT

THE WORLD AT LARGE

Beginning with a membership of four thousand, the employees of the General Electric Company at Lynn, Massachusetts have a cooperative organization to provide foodstuffs at cost and plan to extend their activities into other commercial fields. They expect also to help each other build homes, an important feature in these days of house scarcity. It is an all-employee venture, based on a ten-dollar membership fee, returnable when the member leaves the employ of the company. It is expected most of the fifteen thousand employees of the company will eventually become members, and likely similar organizations established by General Electric employees at other places.

The work of the 500 schools in the United States with vocational departments, with one exception (Cincinnati, Ohio,) was characterized recently by Arthur F. Payne of the Uni-

agent has gone, you cannot have your certificate validated, nor secure the benefit of the return reduction.

No refund of fare will be made on account of failure to either obtain a proper certificate or on account of failure to have the certificate validated.

7. It must be understood that reduction for the return journey is contingent on an attendance of not less than 250 members of the organization or dependent members of their families holding regularly issued certificates from ticket agents at starting points, showing payment of one-way tariff fare of not less than seventy-five cents on the going trip.

8. Provided these conditions are fulfilled, you will be entitled to a return ticket via the same route as going journey at one third of the normal one-way tariff fare from place of meeting to point at which sale was issued up to and including April 23.

Return tickets issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored.

R. S. SALYARDS, *Church Secretary.*

SAINT JOSEPH, MISSOURI, March 11, 1920.

Request for Prayers

Sister Cora Evans of Wallace, Alabama, desires prayers for her son, whose mind has become affected from illness. Mrs. John Braye, of Albion, Nebraska, desires prayers for spiritual and physical help.

versity of Minnesota as mere job-getting. He emphasized the fact that intelligent educational and vocational guidance should be developed rather than a blind following of the line of least resistance in securing the first position that comes along.

Where, asks the *Christian Science Monitor*, have the 140,000 teachers gone who quit the teaching profession during the past year.

In Canada the farmers have organized a political party, with their own organization and leaders. They have some able men at the head, and evidently a considerable following.

The State law in New York providing for daylight saving has not been repealed, and it is said that even though the legislature repeals the statute, Governor Smith will veto the bill. The National Daylight Association says that though the majority rules and the veto is overridden, many of the cities and towns of the States will operate on the advanced time beginning on the last Sunday in March.

In Peking, China, the school-teachers went on a strike, not to secure higher salaries, but to secure payment of those due. At least in this regard, American teachers have an advantage.

President Wilson has signed the oil leasing bill which throws open to private lease approximately 30,000,000 acres of Government owned oil and mineral lands and 39,000,000 acres yet to be classified. It is estimated that phosphate lands totaling 2,700,000 acres are included, with equally extensive areas of sodium and other mineral deposits. These are all now open to private lease and development, and may materially affect the prices of the commodities affected when the properties are developed.

The organization which comprises all the Russian cooperative societies will send a delegation of able men abroad to establish trading relations between Russia and the western nations.

We are informed that the *Red Cross Magazine* has yielded to popular protests against carrying tobacco advertising in its pages, and will carry only such in the future as is necessary to complete existing contracts.

Extension of man suffrage has become a question of such importance in Japan that the diet, the national house of representatives, has been dissolved by imperial decree. The diet seldom meets, but when it did so on December 25 one of the first items of business was the extension of the franchise. For two years those who paid a direct tax exceeding three yen

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

PRICE \$2.25 A YEAR IN ADVANCE

Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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could vote, and when it was discovered the present members of the diet were favorable to a further extension of the right to vote, the premier, with the consent of the emperor, dissolved the diet.

The allied council has decided to allow Germany to show her sincerity in bringing war criminals to justice. Certain test cases will be cited, the proposal being that France, England and Belgium each name five who are to be tried on personal charges of criminality preferred by the allies. The charge of responsibility for the war will not be involved, but specific cases of wantonness, such as firing on survivors of submarine disasters, turning over of inoffensive citizens to be shot, etc.

Recently a test took place at the works of an American Electric Company. Two steam locomotives aggregating 306 tons were placed to tug against an electric locomotive weighing 265 tons. A group of railroad officials witnessed the test. The electric locomotive came out winner. The electrification of the railroads, it is stated will save an immense amount of coal, and it would seem from this that electric locomotives would out pull a steam locomotive of the same size.

We live by faith. It is faith that puts thoughts and ideals into practice. Faith rules the world. All progress in every field of human activity is brought about by acts of faith.—Sameul F. Halfyard, in Cardinal Truths of the Gospel.

CHURCH NEWS

Bishop B. R. McGuire was in Lamoni last week and on the 10th and 11th delivered three lectures to the class in religious education on Zion: necessity, factors, and processes. From here he intended to proceed to Toronto and likely to other Eastern points.

The Holden stake conference at Holden is reported as successful and interesting. A budget committee composed of the stake presidency, stake bishopric and executive committees voted \$75 each to the Sunday school and Religio and \$60 to the Woman's Auxiliary. Bishop C. J. Hunt reported an increase in tithes and offerings over former years and that the present year showed a marked increase. One of the best meetings of the conference was the young people's prayer meeting on Sunday morning. Robert P. Dillon and Virgil E. Bowers were ordained counselors to Bishop Hunt as president of the priests' quorum. The stake presidency nominated and the conventions elected James Williams as president of the Religio and Robert Dillon of Holden superintendent of the Sunday school.

An elder who attended the Interchurch World Conference for the State of Iowa at Des Moines makes the following comment: "The peculiar undertaking of this organization and the strange thing to us is, what a gigantic united effort they are making to spread a divided message. With due respect to their efforts as men, they lack the proper degree of faith in God and His Spirit to assist in the undertaking. This seems to have been recognized by one of the prominent speakers who said, 'We have erred primarily in limiting God—we have limited God the Father, his son Jesus Christ, and the power of the Holy Ghost.' 'One of these churches with the Spirit of God could do more than all of them put together.' It may be well for Latter Day Saints to consider this seriously, for while we may not be limiting God according to our

belief, we might be doing so by leaving undone works through which his power would be manifested. We trust however that Zion will soon put on her beautiful garments thus consecrating each life wholly to the service of God."

Following the resignation of his superior, Harry E. French, of Columbus, Ohio, member of the high priests' quorum and president of the Second Branch at that place, has been appointed to acting chief of police in that city.

Apostles Rushton and Hanson are reported as having visited Melbourne in Victoria, Australia, and also Parkside, in South Australia. They are greatly appreciated by the Saints and their sermons are attended by capacity houses. Two baptisms are reported from Parkside.

Brother S. A. Burgess continues to make good gain in recovery from his operation at the Sanitarium, but to receive skillful treatment till fully recovered, he may be required to remain in Independence for a month or more.

G. R. Wells, general superintendent of the Sunday school, went to Independence on the 13th to attend a meeting of a subcommittee of the executive council and arrange the final program for the Sunday school convention. A number of unusual features are being planned, in addition to the time allotted the Sunday school at the church.

Great anxiety prevails throughout Lamoni over the disappearance of Elder Thomas T. Forbes, superintendent of buildings and grounds at Graceland College. He was last seen on Thursday afternoon (11th) when he left his home with the expressed intention of taking the train to Mount Ayr to meet his wife, who was returning on the evening train from Independence Sanitarium, following an operation. It was not necessary to meet her, as the train arrives in Lamoni at 8 o'clock, but evidently he was planning a little surprise for his dear one. But in spite of every effort to locate him all efforts have failed to the time of this writing. He has been an exemplary young man in every way, taking an active part in local religious activities in his calling as an elder, and has a good reputation in the Eastern Michigan District from where he and his wife and child came last fall to Graceland. His wife's maiden name was Henrietta Hodgins. There was the utmost amity in the family relations. Some accident must have befallen our brother, and every effort is being made to locate him. His family have the sympathy of the entire community.

FROM THE BRANCHES

Fort Collins, Colorado. The Religio held an interesting debate on whether the church should use the moving picture machine, bringing out many good points on both sides of the question. Our city is not located on the Denver and Rio Grande as previously stated, but on the Colorado and Southern Pacific railroads.

Toronto.—"A nation must visualize God before it can sense its relationship to the universe," said T. W. Williams in his lecture at the Allen Theater on "What Canada needs most." Next Sunday, March 14, Brother Williams closes the theater season with the subject, "If Christ came to Toronto." Brother J. J. Cornish has started mid-week services, and in his unique way is digging up the good old Bible truths. He has our support. The institute held a very interesting session recently. Brethren T. W. Williams and J. T. Thompson and Sister Floralice Miller presiding. "Save and serve."

Caldsac, Idaho. The branch has about one hundred members, many of them not living near enough to attend. W. F. Yates is branch president. There has been an order of Enoch established in the branch. They have at present a membership of thirteen. A class of young girls is soon to be started under the auspices of the Order of Enoch, and they are going to be taught in domestic science. The epidemic of influenza has hindered the attendance at church services lately, several of the Saints having it but all are now recovering.

NOTICE OF CHANGE IN PRICES

Page 21 of catalogue: Hurlbut's Story of the Bible, change to \$2.60, postpaid.

Page 47. Ministerial Diary, change to 20 cents each, postpaid.

Herald Publishing House
Lamoni, Iowa

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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LAMONI, IOWA, MARCH 24, 1920

NUMBER 12

1820-1920

CENTENNIAL PROGRAM

General Conference Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri

INTRODUCTION

One hundred years ago a young man came from his season of prayer in the seclusion of the forest with an announcement that startled the world. He announced that he had received a heavenly vision, that the Lord had revealed himself, and that Jesus had been manifested to him, with the admonition, "Hear ye him!"

That vision was the initial act of the Great Restoration. That admonition, "Hear ye him," is the keynote of all our message. As this great event was said to have occurred "early in the spring of 1820," it has been thought fitting to observe the centenary at the General Conference of 1920.

As the conference, proper, begins on Tuesday, while many of the elders are expected to be present at an earlier date, the Presidency has decided to include Sunday, April 4, in the program.

Sunday, April 4

8 a. m. Communion service.

Stone Church, upper auditorium, Presiding Bishopric in charge.

Stone Church, lower auditorium, mass meeting of the priesthood, First Presidency in charge.

South Side, Walnut Park, Enoch Hill, Liberty Street, and Central, local pastors in charge.

9.30 a. m. Sunday school. Local Sunday school officers in charge at all meeting places.

11 a. m. Preaching. Theme: "The Vision of 1820."

Speakers:

Upper Auditorium:	Walter W. Smith.
Lower Auditorium:	F. G. Pitt.
South Side:	Richard Baldwin.
Walnut Park:	John A. Dowker.
Enoch Hill:	C. Edward Miller.
Liberty Street:	George H. Wixom.
Central Church:	F. A. Smith.

(Local pastors in charge.)

2.30 p. m. Preaching. Theme: "The Vision of 1920—Zion's Outlook from the Viewpoint of Our Young Men."

Speakers:

Upper Auditorium:	Floyd M. McDowell.
Lower Auditorium:	Cyril E. Wight.
South Side:	Cornelius M. Clifford.
Walnut Park:	Frank B. Almond.
Enoch Hill:	E. D. Moore.
Liberty Street:	W. R. Kapnick.
Central Church:	Heman Hale Smith.

(Local pastors in charge.)

7.30 p. m. Preaching. Theme: "The seer of Palmyra—his mission and message."

Speakers:

Upper Auditorium:	J. A. Gillen.
Lower Auditorium:	U. W. Greene.
South Side:	D. Macgregor.
Walnut Park:	J. F. Curtis.
Enoch Hill:	W. M. Aylor.
Liberty Street:	(To be announced.)
Central Church:	Joseph Luff.

(Local pastors in charge.)

Monday, April 5

7.30 p. m. Upper auditorium. Lecture by Heman Hale Smith. Theme: "Historic setting of the Restoration."

Tuesday, April 6

10.00 a. m. Opening of the conference.

Opening song.

Invocation by Gomer T. Griffiths.

Song.

Reading of Joseph Smith's account of the first vision, by U. W. Greene.

Congregational singing for thirty minutes. A. N. Hoxie, leader.

Address by President Frederick M. Smith.

Song.

Benediction, by Elbert A. Smith.

2.00 p. m. Business session.

7.30 p. m. Upper Auditorium. Preaching, by T. W. Williams. Theme: "Creedal revision and evolution of the past one hundred years."

Wednesday, April 6

8.00 a. m. Lecture to the priesthood.

9.00 a. m. Prayer service.

10.30 a. m. Religio, business session.

2.00 p. m. Business meeting.

7.30 p. m. Services under auspices Sunday School Department. Upper and Lower Auditoriums.

Thursday, April 8

8.00 a. m. Lecture to the priesthood.

9.00 a. m. Prayer service.

10.30 a. m. Woman's Auxiliary, business session.

2.00 p. m. Business meeting.

7.30 p. m. Upper Auditorium. Graceland College. Annual oratorical contest.

Friday, April 9

8.00 a. m. Lecture to the priesthood.

9.00 a. m. Prayer service.

10.30 a. m. Religio, business session.

2.00 p. m. Business meeting.

7.30 p. m. Upper Auditorium. Oratorio, "Creation," by the choir.

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GEO JENKINS, M.
1122 S. NOLAND AVE.
INDEPENDENCE, MO.

Saturday, April 10

- 8.00 a. m. Lecture to the priesthood.
 9.00 a. m. Prayer service.
 10.30 a. m. Woman's Auxiliary, business session.
 2.00 p. m. Business meeting.
 7.30 p. m. Upper Auditorium. Program by the Liberty Orchestra.

Sunday, April 11

8.00 a. m. Prayer service.
 Stone Church, Upper Auditorium: J. F. Garver and R. V. Hopkins in charge.

Stone Church, Lower Auditorium: Mass meeting of the priesthood, First Presidency in charge.

South Side, Walnut Park, Enoch Hill, Liberty Street, and Central Church, local pastors in charge.

9.30 a. m. Sunday school at all churches, local Sunday school officers in charge.

11.00 a. m. Preaching. Theme: "A review of our church history."

Speakers:

Upper Auditorium:	S. A. Burgess.
Lower Auditorium:	F. F. Wipper.
South Side:	William I. Fligg.
Walnut Park:	D. J. Krahl.
Enoch Hill:	R. S. Salyards.
Liberty Street:	J. W. Peterson.
Central Church:	G. T. Griffiths.

(Local pastors in charge.)

3.00 p. m. Preaching. Theme: "The social and economic program of the restored gospel."

Speakers:

Upper Auditorium:	B. R. McGuire.
Lower Auditorium:	J. F. Keir.
South Side:	F. B. Blair.
Walnut Park:	Myron C. Fisher.
Enoch Hill:	(To be announced.)
Liberty Street:	Richard Bullard.
Central Church:	A. Carmichael.

(Local pastors in charge.)

7.30 p. m. Preaching. Theme: "Our keynote: hear ye him!"

Speakers:

Upper Auditorium:	M. A. McConley.
Lower Auditorium:	C. F. Ellis.
South Side:	W. L. Christy.
Walnut Park:	R. W. Farrell.
Enoch Hill:	M. W. Liston.
Liberty Street:	O. W. Okerlind.
Central Church:	T. W. Williams.

(Local pastors in charge.)

Monday, April 12

- 8.00 a. m. Lecture to the priesthood.
 9.00 a. m. Prayer service.
 10.30 a. m. Sunday school business session.
 2.00 p. m. Business meeting.
 7.30 p. m. Special program by Woman's Auxiliary. Upper and Lower Auditorium.

Tuesday, April 13

- 8.00 a. m. Lecture to the priesthood.
 9.00 a. m. Prayer service.
 10.30 a. m. Sunday school business session.
 2.00 p. m. Business meeting.
 7.30 p. m. Program under auspices of the Independence Sanitarium.

Wednesday, April 14

- 8.00 a. m. Lecture to the priesthood.
 9.00 a. m. Prayer service.
 10.30 a. m. Departmental business session.
 2.00 p. m. Business meeting.
 7.30 p. m. Program to be announced later.

Sunday School Program General Conference

Daily Institutes

At Headquarters on the Temple Lot every day from 9.30 until 7.30 p. m.

Wednesday, April 7, 9.30 a. m. "Home department problems." Mrs. J. C. Schwab in charge.

Thursday, April 8, 9.30 a. m. "Cradle roll plans." Mrs. H. B. Roberts.

Friday, April 9, 9.30 a. m. "Teacher training work from the College standpoint," by Lonzo Jones, director of normal division in Graceland College.

Saturday, April 10, 9.30 a. m. "What are the essentials of a good lesson system?" by F. M. McDowell.

Sunday, April 11, 9.30 a. m. A demonstration of primary, beginner and cradle Roll work, in charge of Mrs. Eunice Winn Smith.

Monday, April 12, 9.30 a. m. "The programmed teachers' meeting," by Miss Lucie H. Sears.

Tuesday, April 13, 9.30 a. m. "Team work," a presentation of organized class work, by Mrs. Anna de Jong Smith.

Wednesday, April 14, 9.30 a. m. Discussion: "Local and district standards," led by the superintendent.

Thursday, April 15, 9.30 a. m. Round table, conducted by the general officers.

Note.—Personal conference with any of the general officers can be arranged by appointment.

Sunday School Night—Wednesday, April 7

Special music and reading.

Speakers:

Edward D. Moore, subject, "A retrospect."

A. W. Smith, subject, "Value of enthusiasm in Sunday school work."

G. R. Wells, subject, "A forward look."

Meet Us at the Temple Lot

The Prayer of Anointing

A symposium of the views of various elders on the observance of this important ordinance.

At a meeting of representative men some months ago a discussion arose touching the matter of long prayers while anointing the sick in administration.

Subsequently the Presidency addressed a circular to various elders asking for an expression of opinion. We give herewith extracts from some of the answers received.

T. W. Williams: "Replying to your communication of December 4 asking my opinion in regard to the matter of long prayers when one is anointing and administering to the sick, will state:

"First: I am committed to the thought that long prayers, except under very extraordinary occasions are detrimental rather than helpful.

"The wise man has aptly said, 'Be not rash with thy mouth, and let not thine heart be hasty to offer any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few.' (Ecclesiastes 5: 2.)

"Jesus gives wholesome advice: 'But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking; Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.' (Matthew 6: 7, 8.)

"It is well to note that 'the prayer of faith shall save the sick.' The great prerequisite is faith and this does not necessitate long prayers.

"Under all circumstances man must be, to an extent, governed by the conditions, the surrounding circumstances and, above all, the operation of the Spirit of God.

"We cannot lay down hard and fast lines in this matter as this would preclude the operation of the Spirit. It is, however, safe to affirm that the general practice of many of the brethren in stringing out a lot of words with no particular objective, lacking cohesion and purpose, is reprehensible.

"The advice of Joseph Smith, late President of the church that it is not necessary to have two prayers at the time of administration should be accorded to. It is painful to have one man take the bottle of oil, anoint the head of the patient and then offer a long prayer whilst the other brother or brethren are standing by; then to have them confirm the anointing by another brother going over practically the same thing.

"It is well that those administering may, in a general way, know something of the needs of the patient and then let the prayer be directed to that particular need. I would advise that the prayer be short, explicit, and to the point. By all means the elder should refrain from lengthening out his prayer so as to develop a spirit of prophecy whereby he may make some promise to the one administered to.

"The benefit to the sick is not dependent on the length of the prayer. In fact I believe if there was ever a time when the prayer should be short and pointed it would be on an occasion like this.

"One other reprehensible thing is the practice of the brethren in placing their heavy hands on the head of the patient and bearing down in such a way as to make the act absolutely uncomfortable.

"When one is sick he is susceptible to every little thing and it should be the studied purpose of the elders to make their presence as agreeable as possible and conducive to the well-being of the sick."

U. W. Greene: "Touching the matter of long prayers in anointing the sick in administrations, will say that many

times in my experiences I have been distressed to note that elders in anointing with the oil would make a long prayer, then turn to me and ask that I confirm that anointing and that prayer. At times I have felt so provoked that I have wanted to say, 'You have administered and I see no reason why I should confirm that which you have done.'

"I believe the oil should be placed on the head of the afflicted one in the name of the Lord Jesus Christ; then hands should be placed on the head of the party and a brief prayer offered by the one selected for that purpose.

"I may say that I do not believe in long prayers in blessing children or when ordaining to the ministry. The model prayers, in my judgment, are such as we find in the Book of Mormon as used on this continent after the visit of our Savior."

D. J. Krahl: "It would seem that in the ministry of Jesus while upon earth his prayers in connection with the healing of the sick were always marked with brevity. Could the minister always be filled with this Spirit as was Jesus Christ and have the faith of Jesus Christ resident within him, it is possible that the brief prayer would always be as effectual as when Jesus personally administered. But such is not the case. The ministers who are called upon to anoint come from various occupations and conditions in life. There must needs be a unity in the prayer as well as faith. This perhaps can be secured by those elders who are called to officiate, together with those who are to be present at the administration, uniting in fervent prayer that their faith may be increased and the unity of the spirit may be obtained. If this is done prior to the administration there would be no necessity of a lengthy prayer during the official act of administering. In James 5: 14, 15, it would indicate that there should be prayer in connection with the anointing. Previous to this prayer I believe the officiating ministers should seek through prayer to adjust themselves for the ordinance that the prayer offered may be a 'prayer of faith.'"

Hubert Case: "Surely the prayer of anointing should be very short, and let the man confirming be led to make the long prayer if either does.

"I would like to hear a word also on the line of their saying 'we have no power.' This is frequently said by the brethren and I think we have some power. Luke said he gave them power and authority and if they have authority they have power."

F. G. Pitt: "In the early days of the Reorganization the custom followed was for the one anointing to say a few words or offer a very brief prayer while anointing, leaving the burden of prayer to the one confirming during the laying on of hands. Your father always urged this rule.

MAKE ARRANGEMENTS WITH YOUR LOCAL NEWSPAPERS FOR CONFERENCE NEWS

The publicity office is prepared to send dispatches either by mail or by wire to all papers that will print the conference news as it develops. Go to your local editor and see if he will use any of this material. If so, please notify this office at once, giving the address of the papers, who to address, and the amount of material wanted. This service is free, and will be very beneficial to the church. Write to:

PUBLICITY DEPARTMENT
1034 West Lexington
Independence, Missouri

"I very much regret to witness of late years a departure from this custom, especially among some of our younger men. In some instances the elder anointing would go so far as to lay his hands upon the sick and in a long prayer confirm the anointing, seal the blessing, and then turn to his associate for him to offer another prayer. An elder in Australia did this upon two occasions. After the first experience, I explained to him the proper method in administering to the sick as I understood it. When he did this the second time and said amen, I said amen and walked away. In explanation, I told him he had done all that I could do, therefore all I could say was amen.

"I believe only a few words should be used in anointing the sick, and that the prayer should be offered by the one confirming, during the laying on of hands of the elders participating."

W. M. Aylor: "As to the question of long prayers in anointing the sick I think it very unwise. I have heard some of the elders pray a long prayer in anointing, pray about everything almost. I have advised against this everywhere I go and get the opportunity. Also advised not to lay hands heavily on the sick."

C. A. Butterworth: "My position is that the prayer in anointing the sick should be as brief and to the point as possible. Calling the person by name, or say sister or brother, as the Lord's servant I anoint you, or your head, with this consecrated oil, and ask God's blessing and directions on your behalf in the confirmation—or something similar. The prayer for the sick or afflicted should be in the confirmation and not in the anointing."

A. Carmichael: "It depends. Some men love to pray long and loud, and some men love to hear them. If this happy (?) combination occurs, let them indulge if said indulgence is necessary to the bringing of the Spirit of the Master. Of this, though, we are in doubt.

"Again it depends. Some men have the very happy faculty of brevity. Others enjoy brevity. If such a combination is found, let them act according to 'their gifts'; i. e. brevity.

"In general. The one anointing should do so with a few well-chosen words, and the one confirming do so as led by the Spirit.

"The one confirming is, in common parlance, called 'the mouthpiece.' We suppose this expression is used because the one confirming should express the message of cheer and comfort, etc., to the individual.

"To the writer one of the things that spoil an administration is to have the one anointing make a long prayer, telling the Lord a whole lot of stuff that the Lord knows already. The same may be said of an opening prayer at a preaching service. In fact, good taste requires that any prayer or religious service, speaking generally, used primarily to 'introduce' or 'begin' a service, should be brief. It lends a proper setting to the main occasion.

"If ever 'brevity is the soul of wit' (wisdom), this 'soul' or essence of wisdom will be found in the anointing of the sick."

Henry A. Stebbins: "I consider that a long prayer by the elder in anointing takes away from the privilege and the right of the one who is to offer the real prayer that is to follow. My own experience is that where two elders officiate, which is a common occurrence, the one who offers the prayer while they are upon their knees seeking help for themselves and the sick one, that he should do the anointing, saying a few words about it being done in the Lord's name and asking the Father to bless the ceremony, and then leaving it with the other elder to finish the service by making a full supplication in behalf of the sick one. If there are three elders each can do a part.

(Continued on page 285)

Religio Program General Conference

WEDNESDAY, APRIL 7

Eastern Night. Speaker, President Frederick M. Smith.

Subject: "Carry on."

THURSDAY, APRIL 8

Western and Islands Night. Speaker T. W. Williams.

Subject: "All for Christ."

FRIDAY, APRIL 9

Mississippi Valley Night. Speaker, G. S. Trowbridge.

Subject: "How far should we make pleasure our object in life?"

SATURDAY, April 10

Canadian and English Night. Floyd M. McDowell.

Subject: "Will Boy Scouts make good Latter Day Saints?"

SUNDAY, APRIL 11

8.00 a. m. Religio Consecration Prayer Service.

11 a. m. Heman Hale Smith on "The call of tomorrow."

2.30 p. m. Experience meeting, theme: "What the Religio has done for me."

8 p. m. President Elbert A. Smith on subject "The word that became flesh and dwelt among men."

MONDAY, APRIL 12

Independence-Lamoni Stakes Night. Pageant: "Centennial of the First Vision."

TUESDAY, APRIL 13

Michigan Night. Speaker, John R. Grice.

Subject: "The Religio and its relationship to the missionary arm of the church."

WEDNESDAY, APRIL 14

Kansas City - Far West - Holden Stakes Night. Speaker, T. W. Williams.

Subject: "We are going to win."

THURSDAY, APRIL 15

Good Fellowship Night. Speaker, Mrs. M. A. Etzenhouser.

Subject: "The Religio's part in the building of Zion."

ORIGINAL ARTICLES

The Standard

BY A. CARMICHAEL

"The law representing the will of the majority may be wrong, but this does not give the minority the right to violate it."

God is infinite—man finite. The responsibility to give finite man an infinite standard, was God's. He fulfilled his responsibility.

This standard *must* be accepted by man, at least tentatively, or he can make no progress.

The only true growth comes from *experienced knowledge*.

This standard being infinite, only infinity can perfectly understand it. All mankind are finite, therefore all mankind cannot perfectly comprehend God or his standard. The standard as given by God is perfect, but the interpreter of the standard is not.

When God gave his standard it was perfect, but man, by putting his imperfect interpretation upon it, has changed the meaning of the standard. The result is our Bible with its imperfections.

Our heavenly Father, in his wondrous mercy and boundless love, has again revealed his standard to man. The result is the Book of Mormon.

Yet the problem of a correct interpretation still remains. The finite mind may not interpret this last revealed standard correctly.

What then? Shall we say that "Our understanding of the standard is to be our standard?" If so, then every man has a standard of his own, and the very object of the infinite standard becomes negated—destroyed.

We must sometime and somewhere all understand the infinite standard alike, or we will not come to a unity. How is this to be accomplished?

The state authoritatively states what is the final standard of measurement—such as the inch, foot, yard, etc. By all using this standard *with the same understanding*, we can come to a unity as to what is a correct measurement.

This *authoritative* rule or law of measurement by the state is finite. As such it can be perfectly understood by the finite mind. But not so with God's unit of measurement or standard.

What then? Shall we not *try to use the standard of God* that we may become united? Certainly so, for *we are commanded* to use this infinite standard.

Then how is this to be accomplished?

The very instant a part of the truth finds lodgment in our brains or mind *it is clothed with a finite surrounding, and error may creep in*. Otherwise man would be infallible. But, *all mankind is fallible*.

The truth is never changed, never wrong; but *man's understanding of the truth may be wrong*.

So even a prophet with his message direct from God *may be wrong*, because the very instant the message from God comes to a prophet it enters a finite environment.

If I claim that *my understanding of the truth is my standard*, then fair play will require me to allow this right to every other man. The result being our chance of unity is pushed farther into the background, and we will no more have a common standard, but as many standards as there are human minds. This spells *failure* in ever coming to the unity desired by God.

How is this unity to be accomplished? Did not God know our limitations? What is the *method of interpretation* he

has given us, by the faithful using of which we may eventually see alike? Did he not in his infinite wisdom provide for some such method?

He surely did. His method was one which, while it would eventually bring us to a unity, would in the interim provide for our growth, recognize our free agency, and preserve and conserve it.

This is provided for in the idea of a *majority rule*. The majority *may be wrong—so may the minority*, but the preponderance of chances is in favor of the majority being right.

God's method *minimizes the chances to be wrong*, but does not eliminate entirely the chances to be wrong. To do this would make automatons of us—mere machines.

The right of "free speech" does not give the minority the right to violate law, sanctioned by the will of the majority.

The law representing the will of the majority *may be wrong* but this does not give the minority the right to violate it.

Two wrongs never make a right.

"Unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified," is what the Lord says. The right of the majority and the minority therefore are governed by law. Here it is:

"Their right to free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembly. They are sent out as ministers to preach the gospel, and *their voices if opposed to what may be presented to the conference, should be heard in the conferences and not in the mission fields, to prevent the accomplishment of the object with which the officers of the church have been intrusted.*"

Here then is the *modus operandi* by which the Lord expects us to arrive at a unity—his way of obtaining a proper interpretation of his law.

Only here in quorum capacity, or on conference floor, can anything be definitely done toward making a change, if change is necessary, if the majority is wrong. Here the minority have their right.

In all other places they should respect the will of the majority by, at least, keeping silent on the subject in dispute.

The infinite standard gives the minority their "bounds and limitations." If the minority wish to be "justified," they must abide in these bounds and conditions.

If the policy of the majority cannot be demonstrated by reason of the opposition of the minority, we cannot know by experimental knowledge whether the interpretation of the majority is wrong or right. Such an action is not fair to the majority.

When the minority's turn comes and they are in the majority, they would not want the minority to frustrate their policies or plans resultant from their interpretation.

The Golden Rule should obtain: "In all things what ye would that men should do unto you, do ye so unto them."

In spite of the growing menace to our school system in the rapidly decreasing number who stay in the teaching profession, Wayne County, Michigan citizens recently represented a popular antipathy to parochial schools. A petition signed by 114,000 persons has been filed with the secretary of State, proposing by constitutional amendment to abolish all parochial schools in the State. It is expected the proposal will be voted on at the November election.

Thirty-four States have now ratified national woman suffrage. West Virginia, by a spectacular run on the part of one of its legislators who broke a tie vote being the thirty-fourth. There is no doubt that Washington will indorse it, on March 22, and all eyes are now on Delaware, which by special call votes on the same date. The affirmative vote of two States is required to put the law into operation.

Thurlow Weed Speaks on the Book of Mormon

BY R. W. FARRELL

Thurlow Weed was offered the opportunity of being the first publisher of the Book of Mormon.

In the Autobiography of Thurlow Weed, a noted American journalist and politician, and editor of the *Rochester Telegraph*, in 1829, we read a statement concerning the printing of the Book of Mormon, which I have read in no other work. Mr. Weed tells us that—

"About 1829 a stout, round, smooth-faced young man, between twenty-five and thirty, with the air and manner of a person without occupation, came into the *Rochester Telegraph* office and said he wanted a book printed, and added that he had been directed in a vision to a place in the woods near Palmyra, where he resided, and that he found a 'golden Bible,' from which he was directed to copy the book which he wanted published. He then placed what he called a 'tablet' in his hat, from which he read a chapter of the 'Book of Mormon,' a chapter which seemed so senseless that I thought the man either crazed or a very shallow imposter, and therefore declined to become a publisher, thus depriving myself of whatever notoriety might have been achieved by having my name imprinted upon the title-page of the first Book of Mormon.

"It is scarcely necessary to add that this individual was Joseph Smith, the founder of the Mormon creed. On the day but one following he came again, accompanied by Martin Harris, a substantial farmer residing near Palmyra, who had adopted the Mormon faith, and who had offered to become security for the expense of printing. But I again declined, and he subsequently found a publisher in E. B. Grandien, of Palmyra, in 1830."—Pages 358, 359

The value of the foregoing lies in its corroboration of the statement of Joseph Smith. It is said that if our New Testament were destroyed that its entire contents, lacking a few verses, could be replaced from the writings of profane histories prepared in the first centuries.

I am curious to know what chapter Mr. Smith read that appeared so senseless to Mr. Weed. Thousands of persons as well educated as this man have read the Book of Mormon and have found nothing senseless in its pages. Robert Ingersoll and men of like mind claim that many chapters of the Bible are filled with nonsense; but other men fully as intelligent as Mr. Ingersoll have found no fault with the Scriptures. The French say, "Evil to him who evil thinks." And it would seem that it depends on the condition of mind of the reader as to whether the Book of Mormon writings are filled with sense or nonsense, to him.

In this matter of judgment Mr. Weed might have been as much mistaken as he was in his opinion of Joseph Smith's occupation. We read that Joseph entered the office of the *Telegraph* as one "without occupation." Fact is that Joseph Smith, judged by the work he did, was fully occupied, and this accusation of Thurlow Weed is on a par with the statement of enemies that Mr. Smith was lazy, yet in the next breath inform us that he spent months and perhaps years digging for hidden treasures, turning over acres of earth.

I recall that some years ago I started to review Linn's History of the Mormons; but I discovered so many contradictions on the first twenty-five pages that I realized my book of corrections would be longer than the copy I reviewed. A sample of Linn's accuracy is given in his statement, on one page, that the Smith family could not read and were ignorant puppets, while on the next page he tells us that young Joseph went every week to the post office to bring home his father's newspaper. Every student of anti-Mormon literature well knows that he has waded through thousands of contradic-

tions, beginning with the pen of A. Campbell in 1830 and not ending with the pen of W. LaRue in 1919. But more about the writing of this bachelor of this divinity later.

The Problem of the Ages

(A very interesting outline for study is contained in the following, which has been used by the young men's class in the Lamoni Sunday school, of which Elder C. E. Wight is the teacher. Elder F. M. McDowell, occasionally, by appointment lectures on the subject, treating it somewhat differently than this study outline presents it.—EDITORS.)

The Problem of the Ages

1. What is it?
2. What are the factors?
 - a. Individual.
 1. His rights.
 2. His responsibility.
 3. His contribution.
 - b. Society.
 1. Its rights.
 2. Its responsibility.
 3. Its contribution.
3. Phases in which made manifest.
 - a. Economic.
 - b. Political.
 - c. Moral.
4. Attempts to solve the problem.
 - a. Historical.
 1. Economic.
 2. Educational.
 3. Biblical.
 - b. Modern attempt.
 1. Communism.
 2. Socialism.
 3. Liberalism.
 4. Anarchism.
5. The attitude of Jesus toward the problem.
6. Does the gospel offer a solution?
7. How can we carry our solution to the world?

"If Any of You Lack Wisdom"

BY T. J. ELLIOTT

Much that is of interest and significance in connection with the coming forth of the work of God in the last dispensation is centered in and clustered about the first chapter of James, and especially the fifth verse.

We are told the information conveyed leading to the inauguration and setting up of the work, came about as a direct reply in keeping with the promise made of God. "If any of you lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him."

Some one will say, is it not specified in the writing whom the servant of God is addressing in particular, and was it not a special and specific promise peculiar to them in their time?

If so, our position is faulty, our claim unfounded, and our teaching at variance, for all the time in the history of the church, the labor of its ministry, our cry has been that all who need direction and wisdom are entitled to avail themselves of this invitation, "Let him ask of God."

Is it not assured us of God that "He is no respecter of persons, but in every nation he that worketh righteousness is accepted of him?"

To the thinking mind this is manifest. The broad attitude

OF GENERAL INTEREST

WHY ZION WAITS IN PALESTINE

Immediate establishment of Zionism in Palestine is not to be expected, according to one recent investigator, who finds that conditions are not much improved after two years of occupation by the British, and who is also impressed with the belief that the fault lies partly with the Jews themselves. A resident Jewish writer is, on the other hand, more optimistic, and looks to work as the means of salvation for "Palestina Redempta." In an article appearing in *The Christian Register* (Unitarian, Boston), and found to be of sufficient interest to be reproduced on the front page of *The American Israelite*, it is stated that "the cost of living is from five to seven times what it was—in part due, to be sure, to world-wide conditions, but also due to restricted import and taxation." The water supply is inadequate, roads need improving, and wood cannot be cut or transported. There are no horses to be had; there are few carriages and donkeys, and the rolling stock is out of date. Further, "it can not be denied that the decision of the British Government in the matter of Zionism has also had a bad effect upon the public mood." This observer of conditions in the Holy Land continues:

"You will remember that Britain made certain promises to France, to Faisal, and to the Zionists—each in an hour of need—which have found to be, in their execution, mutually exclusive. That is one of the reasons for watchful waiting. A move in any direction brought a crowd from two others. She could not afford to offend France, the Ally. She could not afford to offend the Zionists. Yet why not? That is a mystery. Her promises to them were couched in such vague terms as to mean anything almost, short of excluding Jews from Palestine. Altho powerful and, for different reasons, often pro-German or anti-Russian during the conflict, their resentment would be nothing compared with that of offended Islam. At this very moment the bad feeling among Syrian Christians, Moslems, and Druses—the two latter traditionally pro-British—because Palestine is now surely to be

displayed in this principle of the church, not the word of man, not built or predicated upon his assurance, but in all that it is, seeks or claims, in your desire to know of its truth, ask of God, it permits, yea courts that your evidence comes from him.

The reason, if we are to understand God, to be called into his service, to be laborers for him, there can be no more sure or satisfactory condition than that he should reveal and manifest himself unto us.

To be apprised of his will, to understand and know of the doctrine, and to be enabled intelligently to present it before men for the salvation of their souls, bringing them into contact with God, one must have copartnership and association with God such as can come alone in the wisdom that he reveals.

Thus it is the fifth verse and whole chapter appeals to man to seek knowledge and strive to attain godliness, surely conveying comfort in the promise that wisdom shall be granted to all men. This is self-evident from the reading. No man receives merely through the will of the mind or the wish of the heart, nor the vacillating curiosity that inveighs often in the lives of men, but there must be evidenced and manifested powers that surge through the soul, making every wish and desire of the heart and mind blend toward an insatiable thirsting to know God's will. In this way only can we come, nothing wavering, for truly this promise is also given, as the disciple once said, to as many as the Lord our God shall call.

'given to the Jews,' is a factor not to be neglected. The Jews are hated, as all Orientals are hated by other Orientals who wear a different coat. And they are feared by the less clever people of the soil, as all foreign capitalists are feared. Finally, they are a worry to the pious for an apparently opposite reason—the alleged radical tendencies of certain of their number.

"The truth is, there are among the Jews in Palestine at least eight parties. There are the anti-Zionists, pious people who do not want to interfere with God's own plans of restoration. Then the neutrals. Then supporters of the central Zionist organization, mostly Russian. Fourthly, the Mizrahi, or religious Zionist party. Fifthly, the rather comfortable and lukewarm *bourgeois* party, too comfortable to yearn for residence on barren hillsides or under moldy arches in an atmosphere of sewer-gas, and therefore small in number, and transient. Sixthly, the international socialists. Seventhly, Bolsheviki. Eighthly, the Palestinian party, which is in part a separate entity and in part a tendency throughout the other parties. They are individuals who, as speakers of somewhat better Hebrew, believe that they should have a very large share of influence in the direction of events and shaping of policies. The Jews, of whom there are many, who would abolish Zionism because a menace to their present citizenship, do not, of course, come to Palestine.

"The question now is: In what guise is the 'establishment of a Jewish home in Palestine' to be affected? And the whole land cries out: 'How long? Do something.'"

But a different note, resulting, perhaps, from a closer appraisal, comes from A. D. Gordon, a Palestinian workman, excerpts from whose letters appear in *The Maccabean*, a Zionist organ. His message is "plain home-talk," for everything in Palestine wears "the same homely work-a-day physiognomy as anywhere else," and "you will find here the same trivialities, the same meannesses, if you like—as anywhere else." This tiller of the soil sees salvation in work, and he urges:

"Congregation upon our own soil means the end of intellectual parasitism upon an alien body politic. For better or worse, we must have our homeland, our own work. There is no tie between men so strong as common work. Nothing but common work can regenerate us—not debates or researches on formulas of compromise. The Jews of every land have their local tasks, but there is only one universal Jewish task: to prepare a corner of the earth for our own national life. With the end of the war we may begin now. Part of the ground is plowed and waiting."

—*The Literary Digest.*

WE ARE BECOMING A HOMELESS PEOPLE

More than 88 per cent of the homes in New York City are rented. In the Borough of Manhattan the percentage rises to 97.

Nor is this condition limited to the metropolis. It is common to most cities. The people of the United States who live in rented homes are in excess of 54 per cent of the population, according to the latest government returns. About 45 per cent own the houses in which they live.

These statistics have been collected for the survey of city life now being conducted by the Interchurch World Movement to provide a practical program for closer cooperation of Protestant churches in America. And the survey already reveals one of the gravest problems now confronting the church.

Rented homes, the survey shows, mean migrant families, for the day of the long lease is passing, and increases in rent cause increases in moving. The migration of families has shifted and changed the congregations of urban churches. And too often the family that moves beyond the reach of one church does not transfer its membership to another, even though it attends that other.

The moving family, say the workers on the survey, leaves the church letter, by which membership is transferred, and the family cat behind. If the church did not have more lives than a cat, these survey workers are beginning to think, it would have been dead long ago, for just as the family "loses" its cat, a church loses members, although another church does not gain them.

One preacher in a pastorate of 13 years noted 3,000 changes in his congregation.

The present generation of the city, the survey reveals, is a generation of wanderers because of the growing number of rented homes and the rising rents. As a result, the family church is becoming an urban rarity. The family in which the father is a founder of the church he attends, married to a member of the congregation, and with children baptized by the family minister, is more and more seldom found, the survey workers report.

Too often the increase in rent has sent the family to another neighborhood. One purpose of the Interchurch World Movement survey of the cities is to determine how, through that efficient cooperation of churches which is the major aim of the movement, migrant families may not be lost to the membership of their respective denominations—Exchange.

KEEP AN ACCOUNT

The following from the pamphlet by F. B. Meyer, on "The stewardship of money" contains some suggestions we might all memorize:

"It may seem needless to insert this caution to those who should use all for Christ. But it is really most important. And for this reason: Our hearts are weak and fickle; and we are in danger of making so good a provision for ourselves that the Lord's surplus will be next to nothing. We remember so vividly the amount we give away that it bulks up largely in our mind; and we imagine that we are generous, until we see in figures how small a proportion our charity bears to our income.

"We must not trust to our memories, or to generalities. We must be minute and specific and careful, some having a bag, others a box, into which the Lord's portion is carefully put; some having a separate banking account, where we may put down what we receive and spend for Christ, that there may be no embezzlement, however inadvertent, of that which is not ours."

RESULT OF THE FIGHT AGAINST THE BIBLE IN SCHOOLS

The making of history has advanced at such an appalling rate during the last six years that we are prone to forget or to regard as "ancient history" some of the things that happened in the not distant past. Yet it at times behooves us to recall these, particularly where the sour grapes that the fathers ate are to-day setting on edge the children's teeth. Here is an instance of the fruitage of an act of little over a generation ago. It is reported in the Circleville (Ohio) *Democrat and Watchman*. At a recent teachers' examination, we are told, one of the questions asked was, "Who was the author of the Sermon on the Mount?" Out of forty-two applicants, says the newspaper, "eight did not write on that question at all, thirteen said Christ, six had no idea as to whom the author might be, three merely stated that it was from the Bible, four said Moses, two Paul, one Peter, one Milton, one Browning, one Whittier, and one Longfellow. The successful fight against the Bible in the Ohio public schools came in the Seventies, so that many of these teachers must have been pupils in the schools thereafter, and are now showing their ignorance of the greatest Book in the

PASTORAL

The Need of Pastors

BY ELWYN R. DAVIS

The pastor has an important part in building the kingdom of God.

The need of qualified pastors is great. The missionary arm of the church is one of the most important, and has accomplished, and is accomplishing great things; but many times after a short missionary effort, a number have come into the church, then the missionary has moved on, and this little band have been left to starve for the want of spiritual food, which can only be successfully administered by a qualified pastor.

Not many of our good missionaries are qualified to successfully shepherd a flock, their qualifications running along a different line. Paul saw the need of pastors and followed up the missionary effort by ordaining elders in every branch, as God had called. Many a Saint has drifted away from the church by not having the fatherly direction of a qualified pastor. Hence the need of pastors.

What Constitutes a Good Pastor?

The exhortation of Peter to the elders, (1 Peter 5) covers the ground quite successfully. First he exhorts them to feed the flock of God which is among them. The food here mentioned is spiritual food, and before any pastor can successfully administer this kind of food, must himself feed upon the same, being a student of the word and holding close communion with God.

Next they are instructed to take the oversight of the flock willingly and a ready mind, and not for filthy lucre. No pastor can make a success of his work who accepts the position for the material benefits of pleasures he is to derive from it.

He must accept the position with a willingness to make such self denial of the pleasures and comforts of life as the position may demand. He should not live in luxury and enjoy the many comforts of life, which the members of his flock are denied. Upon the other hand he and his family should enjoy the same necessary comforts of life, and have the same opportunity for education and progress, as those over whom he presides.

He is not to be a lord over God's heritage. The flock is God's heritage, and no pastor has the right to assume the role of lord in the sense that we often see it in those who exercise authority in many of the walks of life. Neither should he show by his actions that he feels the importance of the authority of his office, and never should he forcefully exercise that authority, except when necessity demands.

Our late and worthy president Joseph Smith, while on his deathbed, said to his successor, You can lead this people, but you cannot drive them. Pastors should be leaders, not drivers.

Again Peter exhorts that they should be examples to the

World (considered from a literary point alone). It is sad to recall that in that day argument against the Bible in the schools was made by a Presbyterian elder, Judge Stanley Matthews, later Associate Justice of the Supreme Court of the United States. We wonder if Judge Matthews were living to-day, and cognizant of the deplorable condition of public morals, if he would still argue against the Bible in our schools.—*The Presbyterian*.

flock. A pastor who does not set a good example, worthy to be patterned after, before his flock and before the world, cannot make a success of his work. If he cannot be looked up to, in his everyday life, as one whom every member of his flock can pattern after, he will fall short of his mission. They are to so conduct themselves before the flock and before the world, that when the chief shepherd appears they shall receive the crown of glory that fadeth not away. To obtain that crown of glory will require much upon the part of the pastor. How many of us will fall short, or when weighed in the balances be found wanting?

Be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. Humility, then, is one of the necessary qualifications which will enhance the value of a pastor's work, while the manifestation of a proud, haughty, lordly attitude, will greatly hinder his work. Exaltation will come in due time to the humble, while the opposite will come to the proud.

A pastor must be sober, vigilant, and steadfast in the faith, in order to resist the adversary who like a roaring lion is always about seeking whom he may devour. The pastor should exercise a great deal of patience and forbearance with those whom the adversary is seeking to devour. His object should be to save from destruction, and not to help the adversary to destroy. The mission of the chief shepherd is to seek after that which is lost until he finds it. Should not the pastor, or shepherd of the flock exercise a great deal of persistence in searching after the straying sheep of his flock? The principal mission of the pastor is to save, not to destroy. The cutting off process should not be resorted to until all reasonable hope of redemption is past.

Avoid Favoritism

A pastor should not show favoritism, or take sides with any party or faction within his branch, nor should he allow the tales that may be brought to his ears to influence him against any party or faction. Whatever attitude he may assume in such cases, must be against the wrongs committed, and not against the individuals who commit the wrongs.

A pastor should be progressive, an advocate of education and loyalty to church and state. He should endeavor to help and encourage the other members of the priesthood of his branch, to add to their natural abilities, such acquired ability as they may be able to obtain through study. And in this he must be careful not to make light of or offend those who in their early years failed to improve, or did not have an opportunity to improve their talents along educational lines.

To Raise the Standard of Efficiency

He should endeavor to bring his flock up to a higher standard of efficiency, which can only be obtained by study. Study and education of the proper sort is like oil to a piece of machinery, and makes all the working parts of our being more susceptible to the influences of the Spirit. A branch whose membership are in possession of a goodly degree of intelligence, knowledge, and acquired ability in addition to their natural ability, is less liable to be affected by false manifestations, and are in a better position to accomplish greater results under the influence of the true spirit. Hence a pastor should endeavor to get his flock to improve upon their talents by the study of all good books.

If a carpenter, cabinet maker, or mason can make greater progress with sharp tools that he can will dull ones, it stands to reason that the builders in the kingdom of God, can make greater progress by having their talents sharpened

on the grindstone of acquired knowledge, to seek learning even by study, as the Lord has told us through the latter-day prophet, who when he began his work was very much unlearned, but who before he ended his work in this life had acquired a great deal of learning, even by study. A pastor who is not progressive, and is content to allow himself and his flock to continue on in the same old rut year in and year out, will never accomplish what the duties of his office enjoin upon him.

His Opportunity to Do

The experience of the past ten years, has taught me that no pastor who has to spend from eight to ten hours a day in earning a livelihood for himself and family, can do full justice to a flock of any size, say from fifty members up. And even with a smaller flock he will be handicapped in his work as a pastor, if the greater portion of his wakeful hours must be spent in secular affairs.

More Full-time Pastors Needed

We need more pastors who can devote their whole time to the work, and greater ability on the part of the church to fulfill the scriptural exhortation, "The laborer is worthy of his hire." Under the Mosaic dispensation those who were to spend their whole time in ministering spiritual things, were to have their temporal needs supplied by the body, and in Doctrine and Covenants 119:8, we are told that those who labor in the ministry, and those that toil in the affairs of life are to labor together for the accomplishment of the work intrusted to all.

So all are under obligation to God to render a full and complete service according to their calling and the gifts of God unto them. One who is expected to spend his whole time in the work as a pastor, or missionary, or any other office that should require his whole time, cannot render a full and complete service in that particular line of work if he must spend the greater portion of his time in earning a livelihood. No man who is sent out by the church with the expectation that he is to give his whole time to the work, should engage in secular affairs as a side line. If they do they will be hindered in their ministerial capacity, therefore those who are engaged in the affairs of the men of business and of work are under obligation to God, to support the financial arm of the church, both locally and in a general way, follow the bishop's advice, "Every member a tithe payer."

There has been discovered in China a serious situation concerning the growing of poppies for opium production and the wholesale distribution of the product. The Chinese blame Japanese influence for the situation, but at any rate, the illicit business has grown to large proportions largely because of the tacit encouragement lent by corrupt local officials until the whole system of governmental control has become honey-combed with graft and the people greatly demoralized by the increase in the opium habit.

The Chicago Church Federation is bringing a resolution before the Illinois constitutional convention now sitting, to require Bible readings in the public schools of the State. Seven hundred churches and thirteen Protestant denominations of Chicago are represented.

Is one who helps in a home a "hired girl" or a "household assistant"? The women of Sydney, Australia, have adopted the latter, and are trying to overcome the usual distaste for this class of work, not only by new recognition and different social recognition, but in better working hours and higher wages.

THE FORUM

The Real Basis of Stewardships

BY LESLIE S. WIGHT

"The one important change must first be in the heart of each individual, otherwise any plan will be a dismal failure."

If the recent articles appearing in the *HERALD* on "Zion" indicate anything, it is that the interest of the church as never before, is centering on the one thing which is the reason for our existence as an organization, and that is, "How can we actually establish Zion on earth?"

I have been looking forward to such a condition for some time as I was converted to the Zionite hopes and ideals of this church long before I was converted to all the first principles. Even now, it is the one thing in which my attention and interest is centered, and I firmly believe that, if we can actually demonstrate to the world that Zion is a reality, the presentation of the first principles and the conversion of the "honest in heart" will be a much easier task than it now is. In fact, we will have the world coming to us, asking how it is done.

The articles on the method of reaching that condition have been very interesting. But in trying to fit the plan of "fee simple" or "in trust" ideas to various existing conditions, problems are presented which seemingly cannot be readily solved. While I have my own opinion, I have tried to discover from these articles which plan is actually the divine plan, as laid down in the Book of Covenants, because my interest is in seeing the thing accomplished rather than in just using any statements found in those revelations to prove to some brother that he is wrong while I am right.

It may sound harsh, but some of the arguments I have heard men use to prove that in Zion no one can have any more than anyone else, sound like a plan to build up a huge grabbag from which each of us can take so much, but which each will watch to see that no one else gets more than we do. For my part, I do not care how much more my brother may have than I. If I have equal opportunities to develop all my talents and ability, and to use them for the good of the group, I certainly feel that I would be in Zion.

However, since all that I have read has failed to convince me that either plan is without its faults, I wonder if, after all, we will get anywhere with such a discussion. Then this question naturally arises: Can our failure to make any more progress than we have, be charged to the lack of a fully developed system, or to our unwillingness to comply with the plan we already have?

If we wait until we have a scheme that is theoretically correct in every detail, we will probably wait until doomsday for Zion to be redeemed. Or if we try to put into effect over night, some plan which will revolutionize our present mode of living, there will probably be nothing left of us when doomsday arrives.

If the Lord has given us a plan, surely he must have provided for the administration of that plan. Doctrine and Covenants 126: 10 seems to cover the ground fully:

"In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church

should be in jeopardy, the application of the law as stated by the bishopric should be acceded to. In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy."

The above is from the revelation given in Lamoni in 1902 when there was a question in the minds of some as to the extent of the Bishop's authority.

Again in 1909 another command was given which was a repetition of that given in 1902 with perhaps more emphasis. Doctrine and Covenants 129: 8 reads as follows:

"The Spirit saith further: The attention of the church is called to the consideration of the revelation, given in answer to earnest supplication, with regard to temporal things. The word has been already given in agreement with revelations long since delivered to the church, that the temporalities of the church were to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the Saints of moneys and properties under the terms of tithing, surplus, free-will offerings, and consecrations. The word which has been given at a late period should not have been so soon forgotten and disregarded by the church or any of its members. 'I am God; I change not;' has been known to the church and the eldership since the coming of the angel with the message of restoration. Under it the church has sought the Lord and received from time to time that which was deemed sufficient for the time to govern the church and its ministers, both of the spiritual and the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church, which had been before given, the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed. Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and the pure in heart."

Clearly then, the methods of working in Zion, that is, the administration of the affairs of Zion, should be left to the decision of the bishopric, and the thing for us to do is to find what instructions there may be which apply to us as individuals.

In the last of paragraph 3, section 72, we find this: "For according to the law every man that cometh up to Zion must lay all things before the bishop of Zion."

Is it not plain then that the first thing for each individual to do who wants to see Zion established, is to follow these instructions, and file his inventory with the Bishop, and then to carry out the instructions received from him? Under such a plan the need for any regulations as to living conditions in Zion, other than those in the "Word of Wisdom," will disappear. Individual initiative is left to its fullest development, and those who are not willing to subscribe to this simple, but effective, plan will soon feel so out of place that they will move to places which will be more suited to them.

Since we already have the plan of Zion waiting for us to but put it into effect, some may ask when the change is to come which is necessary before Zion can be established. The one important change must first be in the heart of each individual, otherwise any plan will be a dismal failure. And with a full desire to live up to the spirit of the law, as well as the letter, the exact method of doing it is really immaterial.

The Lord recognized the human weaknesses with which we contend, so gave the instructions for the bishopric to govern in temporal things. He knew that any man-made plan

would have its flaws, and any plan decided on even by the Bishop will probably fail to settle all conditions to the satisfaction of all the people. But here is an opportunity to exercise some of the fundamental principles of our religion, such as charity, etc., rather than an opportunity to condemn the Bishop's plan just because of flaws which may be difficult to eliminate from any man-made interpretation of God's laws.

We have been told that if we do not make use of the opportunity we have, that some one else will be raised up who will establish Zion. Then let us make the necessary changes in self. If we do this with all the energy we have, we will soon have Zion an established fact. It will be the acid test also to find out just who are, and who are not, interested in Zion.

Is There Discrimination Concerning the Preconference Lectures?

BY H. N. HANSEN

A question propounded by one of our brethren, with an answer by one of the First Presidency that there is not.

I am not writing for the purpose of criticizing or faultfinding, but now and then something occurs that seems hard to understand. Perhaps some will think that it is because I have advanced in life to a point where I fail to see as readily as the younger generation, the needs of the hour, yet I do not think that my reasoning faculties have become so blunt that I should not be able to learn.

We have recently been advised that the General Conference appointees are invited to Independence to receive the benefit of lectures upon topics of importance relating to the work of the church. The question that forces itself upon my mind is: Why is this privilege confined to the men under conference appointment? It is, I believe, a recognized fact that, in many places, the work is suffering for the lack of competent local men to occupy as branch and district officers, and ought not the men who are striving to develop as such receive encouragement, rather than to be informed that a line has been drawn between them and their brethren?

We have local men who are doing good work and are being blessed in their labors, and possibly some among them may be doing nearly as well as some under conference appointment. They are not drawing for their support from the coffers of the church, but instead are contributing of their means for the support of their brethren, under appointment. It cannot be very encouraging to them to be informed that they belong to an inferior class, and not entitled to the same privilege as their brethren.

It may be true that not many of the brethren who are self-supporting would be able to attend the lectures, on account of temporal affairs demanding their attention, but if so there would be no danger of too large a crowd. Why then send them word that they are not wanted? We have long cherished the thought that there should be no favored class and that the work was intrusted to all.

I write with freedom upon this question as I am not affected individually. I have labored under conference appointment, both in the home land and in foreign fields, as well as locally in branch and district, and have become imbued with the thought that no matter in what position, we are all laborers together, and in the language of the Apostle Paul, are not to say to the other, "I have no need of thee."

The Answer

The lectures were arranged primarily for General Conference appointees, but local officers will be welcome to the

extent of the capacity of the assembly room. We have so written several who have inquired. The idea that an attempt was made to discriminate unjustly or to degrade the local men is purely imaginary. As a class, conference appointees could be called together prior to conference—as a class, local men could not.

ELBERT A. SMITH.

Are Moving Pictures Necessary?

BY HYRUM O. SMITH

This writer believes they have a legitimate place in our internal development.

Being one of the number in Independence who voted for the establishment of moving pictures in the church, I wish to say I do not think that either one or the other class can claim the victory here. I am quite sure that there were as many prayer meeting goers voted on one side as the other, hence the merits of the movement cannot be decided in this way. That is so far as Independence is concerned.

As to the merits of the case, we would like to disabuse the minds of the people of one idea, and it is expressed in the use of the word "movie." In all of the arguments against the placing of the machine in the church, the idea has been advanced that we were turning our church into a moving picture theater. The word "movie" signifies that to the average person, and the moment that you state that the Independence Saints have introduced the "movie" into the church it is accepted at its worst meaning, and hence is unfair to the men who suggested its installment, and unfair to those who voted for it.

What led up to its installment in the church is very significant if one wants to render righteous judgment. Those in charge of the work here had made arrangements to have a number of lectures given in the church this winter, or during the year, and those giving them would do so without some means of illustrating them. These lectures were on topics that are very vital to us as a people and as a church. Most of them were concerning archæology, and were to be given by men who had made a lifelong study of the question, and every Saint is interested in this topic, or ought to be. Those who had invited these men to speak had promised an adequate means of illustrating them, not dreaming that they would meet with opposition. To refuse to put the machine into the church by which these lectures could properly be illustrated would necessitate the calling off of all of these lectures, or taking them to some other building or church, thus putting the Saints in Independence in a bad light, placing them in opposition to advancement along the very lines that they have claimed to be superior to others. For we have claimed from the first to be intensely interested in the discoveries in American archæology, and we want all the light upon the subject we can get.

Did the Lord appeal to materialism when he caused Enoch to see the future history of the world? (Genesis 7, I. T.) Here God did not content himself simply with telling Enoch the things that were to transpire in the future, but he showed them to him in panorama; a moving picture, if you please. Did the Lord appeal to materialism when he said to Moses, "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass"? (Deuteronomy 32:2.) He certainly used material things to impress great truths. Did Christ appeal to materialism when he said "a sower went forth to sow," "The kingdom of heaven is like a net that is cast into the sea," "The kingdom of heaven is like a treasure

that is hid in the field," "The kingdom of heaven is like a pearl of great price?"

Surely Christ had the power to preach the word, and make the hearer comprehend through hearing, but he was the greatest object-lesson-teacher that ever came into this world. He educated the mind through the eye, and hence set his approval upon that manner of teaching. I presume that the brethren who use charts to illustrate their sermons would dislike to have it said that they were teaching that which is "the enemy to all true faith," because they try to reach the mind through the eye, or sight. Read the Bible carefully, or even casually, and one is impressed with the fact that nearly all great messages from God have been delivered first through the sense of sight, and many of them have been presented through moving pictures. All visions are moving pictures.

Nebuchadnezzar saw the wonderful image through which Daniel was able to tell him the history of the future.

Daniel saw the beasts representing the nations of the earth that was to be and already existed.

John the Revelator saw the future of the world in a religious sense through the visions of the angels flying in the midst of heaven.

Joseph Smith the Martyr saw the organization of the church through vision; for he said, "It is according to the vision." (Doctrine and Covenants 104: 43.)

His son Joseph, of blessed memory, was shown the General Conference assembled and in action. (Doctrine and Covenants 125: 2.)

All of these were moving pictures just as literally as was ever shown upon the screen. In each instance the picture was shown and a verbal explanation was given as the scene shifted. If the inventions of man have made this possible in teaching the word to-day, is it going backward to use them? Or should we avail ourselves of all the modern appliances to get our faith before the people, or to impress the truth upon their minds.

I have often been caused to wonder at the fact that the Bible anticipates modern discovery. It does not profess to be a treatise on science, and yet if one studies it carefully in the light of modern advancement one cannot but be impressed with its anticipation of the wonderful discoveries of science. Let me present a few instances.

In *McClure's Magazine* for March, 1910, Burton J. Hendricks quotes from what he calls a celebrated doctor as follows: "The escape from pain in surgical operations," wrote the celebrated Velpeau in 1839, "is a chimera which it is idle to follow up to-day. Knife and pain in surgery are two words which are always inseparable in the minds of patients, and this necessary association must be conceded." But to-day the use of anæsthetics in surgery have made possible operations that before could not be performed. The Bible anticipated this modern discovery something like five thousand years, for it tells us that God put Adam to sleep, removed a rib from his side and made him a wife.

Another one: The discovery of and application of the principle of isolation or quarantine in the controlling of infectious diseases is hardly a century old if we look to the discoveries of modern medicine, but the law of Moses contained the provision that a leper should keep himself isolated, and if he saw one approaching him he was to cry "Unclean, unclean" to warn anyone whom he might meet to avoid him.

These are only two instances among dozens that I might mention in which the Bible anticipates modern investigation, and the world hails them with delight as real advancement, but if we apply modern discoveries to our work in getting the gospel before the people we are accused of taking a step

backward, even when those modern discoveries closely approximate God's methods of conveying information.

It is urged, however, that the moving picture machine is used for evil, and some go so far as to say that it is used more for evil than for good, and hence should be banished from our churches. But this might be said of almost anything that is good. We might say that because there is more false religion in the world than good, or real religion, we should not be religious at all. There is hardly a faculty of mind or body but what has been prostituted to evil to a greater or lesser extent, but should we turn these things over entirely to the forces of evil? Not at all.

If the moving picture machine has been used mostly for evil since its invention it is because the forces of evil have beat us to it. The question resolves itself into this: Is there any good in the invention at all? Can it be used for good? If the answer is in the negative, then banish it from the church, and let no Latter Day Saint ever be found countenancing it in any way. If the answer is in the affirmative, then let us proceed to make it an instrument for good and not for evil.

I unhesitatingly say that it can be made an instrument for good, and all of the recent developments of science proves my contention. Under the old methods of teaching surgery thousands of bodies were used as demonstrations, and the student body would gather around the dissecting table and study the methods as they were shown in the actual operation of a skilled surgeon. To-day with the use of a moving picture machine one operation may be produced and reproduced a thousand, yes, unlimited times. Even the operations upon living persons may be taken in all classes of disease, and the students may sit and see this operation actually performed, the teacher explaining each movement as it takes place before their eyes, and these pictures may be shown in a college or may be made available where no college exists, and hence a wider dissemination of knowledge may be obtained.

In a recent article on "Why Germany quit," published in *McClure's Magazine* this last year, a number of wonderful things are related, and among them was the use of the moving picture machine in the training of our troops. The writer explained that had the old methods of training troops prevailed we could never have brought the war to a close when we did. But the moving picture machine was brought into use. The Government had a trained body of troops at West Point Military Academy. This body of trained troops went through all of the maneuvers of battle before a moving picture machine, and these films were simultaneously shown in every cantonment in the country, and thus thousands of troops were being shown how to go into battle, how to handle their guns, how to throw the bombs, how to use the bayonet, how to dig their trenches and all the work of war. The result of this was that all Europe stood astonished at the efficiency of our troops, raw men taken from the shops, from the farms, and from all vocations and avocations of life, and made into an efficient fighting machine that astonished military men everywhere.

If the moving picture machine has been made an instrument for evil more than good it is because we have slept upon our rights, and allowed the forces of evil to outstrip us in the race. But we have been so afraid that we would desecrate God's house by the introduction of some material things, or the use of some worldly methods, that we have failed in many instances in carrying our work on to a successful conclusion, and yet there is hardly a truth taught in the Bible but it is brought forcibly to the mind by the use of some material thing as an example, or by the use of parables.

I do not count it a step backward to avail ourselves of this wonderful invention, but I believe the forces for good should take hold of it and dedicate it to the service of the Lord, and the dissemination of good, of truth.

The Church's Duty to the Movies

BY MRS. A. MCKENZIE

The *Literary Digest* of February 21 contains an article headed, "The church's duty to the movies." I will quote a part:

"The motion picture either can be made of assistance to the church and used as a vehicle for religious, educational, and diversional propaganda, or it may be left as an opposing weapon for satanic mischief. . . . As the case stands now, the motion picture is regarded by some church papers in this country and abroad as a more potent influence for evil than for good. But these same papers agree that the church, as she did in the first days of the stage, *can*, and *should*, have her share in managing the more modern amusement.

"Coordination by government control and the church are suggested, thus eliminating immoral, and introducing educational and elevating pictures."

The Reverend Ben Clifford Gray Twombly, D. D., writing in the *New York Churchman* says, "It is the church which must be the leader in the fight. No organization can arouse public opinion so thoroughly and efficiently and quickly as the Christian church if it will."

Some of us can recall the time when public opinion was opposed to having even an organ in public worship, and today in our beautiful song service, many kinds of musical instruments are used. Then why not elevate the movies and make them educational?

Purify them and make a fight for the purity of our American youth, and the purity of American homes, for it is a fight of no small importance, this fight for purity and cleanliness of morals.

The *London Guardian*, an organ of the Church of England regards this an opportunity for the church. It says:

"The film may educate and elevate, or it may vulgarize and debase. Already it has done too much of the latter."

Mr. Gray also suggests that he would have a state board of censorship. There are four States having such boards, and this would set an example for many more.

There is an organization afoot having for its purpose the stifling of governmental supervision, which proposes to control Canada if they succeed. "At present the people in every province of Canada are saying through their government what they will and what they will not see in their places of amusement."

In speaking of the church, the *London Guardian* has this to say: "There is little for good or ill that it cannot teach, and to put it plainly the church has no more right to neglect this means of teaching direct or indirect, than it has to neglect the more immediately obvious methods which it employs in its services. The church is the greatest of teachers and propagandists or it is nothing, and here is a method of propaganda at once effective and alluring."

We can stand still if we choose, but we will be left behind if we do, and the world with its progressive movements will pass swiftly along. The door of opportunity is open. The hour has struck. What are we going to do with it?

Millerand, the French premier, has assured the Zionist organization among the Jews that the government is favorable to the establishment of a Jewish national home in the Holy Land.

Talk About Your Neighbor

BY C. J. SPURLOCK

When you have anything good to say, say it about your neighbor.

Let us see what the Bible and Book of Mormon say about it. In Luke 24:17, 18, 19, it says two men were talking about Jesus. As they talked about him Jesus, himself appeared and asked them who they were talking about and they replied as follows: "Jesus of Nazareth, who was a prophet mighty in word and deed, how the chief priests delivered him to be condemned to death." Nothing wrong about that as they not only talked about Jesus to his back but to his face as well. Some one talked about Job and said: "There was a man in the land of Uz, whose name was Job and that man was perfect and upright and one that feared God and eschewed evil." Surely then Job was talked about. Some one also spoke about David and said he was a man after God's own heart. Luke talked about Cornelius, a nonmember of the church and said of him. "There was a man in Cesarea, a devout man, one that feareth God with all his house." These examples of people talking about their neighbors are found in the Bible, to say nothing of the Book of Mormon. (See Alma 21.) "Moroni was a man that did not delight in bloodshed, whose soul did delight in the liberty and the freedom of his country. His heart did not glory in the sheeding of blood, yea; but in keeping the commandments of God."

If all men had been like Moroni, the very powers of hell would have been shaken forever. As such examples are found in the Bible and the Book of Mormon may we not practice the same now and talk about Saints now living and say about Frederick M. Smith that he is to the church of Christ on earth, what Alma was in his day—high priest over the church of God? We sometimes call him head of the church, simply meaning that he is the high priest over it or our earthly leader. The church must have a head, as Paul said: "As the man is head of the wife, so is Christ head of the church. Each living woman has at least two heads. First she has her own head, and second her husband, making two. So it is with the church. Aside from the earthly leaders there is Christ, also. But why not talk about others. Apostle Griffiths is a noble man, wise in his work as president of the twelve. Our patriarch I. N. White—such a noble man. To see him is to love him. And there is T. C. Kelley, my next-door neighbor, who labors so faithfully in the field as missionary, leaving his noble wife who cares well for the home in his absence. Some one may say: "Oh you are all speaking well of your neighbor. Of course; why not? Roman Catholics and Protestants, even infidels, know it is wrong to speak evil of our neighbors, to say nothing of Latter Day Saints.

Let no one therefore speak evil of his brother, but talk in love, let each esteem his brother as himself.

Switzerland will decide by popular vote on Sunday, May 16, whether or not it will join the League of Nations. This was decided by an extra session of parliament.

The artist who can realize his ideal has missed the true gain of art, as "a man's reach should exceed his grasp, or what's heaven for?"—Edward Dowden.

Keep but ever looking, whether with the body's eye or the mind's and you will soon find something to look on.—Browning.

It is better to hold back a truth than to speak it ungraciously.—Saint Francis De Sales.

OUR PUBLICATIONS

AUTUMN LEAVES FOR APRIL

This popular young people's monthly comes out this time in a centennial number, commemorating the hundredth anniversary of the vision given to the young lad, Joseph Smith, who in his fifteenth year called upon God to receive the wisdom he lacked.

There are a few specially appropriate articles on this subject, and a number of others of special value to all classes of readers.

There are thirteen illustrations, most of them never before published, including a late full-length picture of Sister Iva L. Koshiway, full-blood Otoe Indian maiden, at Red Rock, Oklahoma, taken from a photograph by Frederick M. Smith on his late trip.

"Through the Turkish guard," is an account of how our missionaries got out of Palestine after the breaking out of the war in 1914. It is a story that it was not safe to tell during the war, lest in some way the Turks get hold of it and cause personal trouble. The "woman in the case" was the heroine.

The recent picture of Sister Floyd and Rees, in the peasant costume of Palestine is interesting and valuable.

The words and music of "His wonderful love," by Elder A. B. Phillips, is another worth-while contribution to the music *Autumn Leaves* is presenting to its readers this year. It is one of a series which should be greatly appreciated by our musicians.

The second article by the Class of 1920, of the Independence Sanitarium is interesting, and illustrated with photographs.

"Reminiscences of the South Sea Island Mission," is an illustrated article by Elder J. W. Peterson, and is a graphic account of some of the experiences had in that far-off clime as a missionary, yet it is told in such a way that one almost feels he would like to go through it himself, since the response from the simple-hearted natives is so wholesome.

"The church from Christ's day to ours," is a simple historical account of the church and its persecutions by Ida M. Post, one of our very young sisters who for the first time appears in *Autumn Leaves*.

"A legend of Solomon Valley," is a striking account, told by one of our brethren from Kansas.

"How to get a position and keep it," is a matter of concern to many of our young people, and the extensive book review on this subject in this issue will be of great value to those who really care to advance in life.

These are but a few of the many interesting things one's eye picks up in running through this magazine, which is an altogether pleasing number that should be universally read among our people. The subscription price is \$1.75 a year in advance.

APRIL JOURNAL OF HISTORY

"Autobiography of Henry A. Stebbins" will be found in the April *Journal of History*. His memoirs have long been expected by Saints who have learned to love him and the demand for the April *Journal* will no doubt be great upon this account.

The April issue will also contain a biographical index of all material effecting Latter Day Saints which has appeared in the *Times and Seasons*, SAINTS' HERALD, *Autumn Leaves*, *Journal of History*, and Church History. We believe this index as a reference will at times be invaluable.

Besides these articles there is a continuation of the "Offi-

WOMAN'S AUXILIARY

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Will You Be There?

Dear Sisters of the Auxiliary: The time is drawing near for our annual convention. I doubt not that many are making the necessary preparations for home-leaving, which usually involves no small amount of planning.

I should like to know how many boys and girls and husbands are helping in the scheme to send mother to the Woman's Auxiliary Convention. Mother, whose hands are never idle—whose heart never fails to respond to the calls of her household—will she be able to renew her strength and refresh her spirit by mingling with other mothers of her precious faith?

Suppose we have been able to make the decision: "I am going," what next? Why, "What will I wear?" We are looking over our wardrobes and saying, "Will this do service once more?" "Can this be made over?" or, "I must have a new suit, some new blouses, a silk dress, a new hat, high and low shoes," etc.

This reminds me of two members of the executive committee who are making their own hats, of another member who writes that her suit has done service, for years and her thin coat is in its "dotage," and protests at the skyward tendency of prices.

Pardon the personal reference to the fact that the writer has worn a black serge and silk dress to four General Conferences, and it would have been five, but unfortunately it was left out one year. Now and then the silk portions have been replaced by new. To be sure, of late years it has served as an "alternate." When on its last visit to Sister — for renewal, prior to leaving town for a few days imagine the surprise to receive a telephone message thus: "Did you know how worn that dress is and that it may fall to pieces?" Assuring her that it must be a mistake, she went on with the repair which proved entirely satisfactory.

cial statements of Joseph Smith." This issue contains his views on the much-discussed subject of "common consent."

"Use and abuses of authority," and just and unjust criticism. There is also a continuation of the "Memoirs of John Shields" and of the article on "Mormon Troubles in Missouri" by Rollin J. Britton.

The subscription price is \$1.50 a year published quarterly.

CENTENNIAL NUMBER OF SAINTS' HERALD

The issue for April 7, HERALD according to present plans, will be devoted almost exclusively to a special commemoration of the hundredth anniversary of the first vision by Joseph Smith.

The condition of the religious world at that time, with the developments to the present, in the fields of religion, education, etc., will all be treated by some of our best writers, and the result is bound to be pleasing.

Following this number, throughout the year, there will appear occasional articles on various phases of the general subject, informing and inspiring the Saints with the progress we have made and should make.

THE HERALD DURING GENERAL CONFERENCE

The weekly issues of the HERALD during the sessions of the coming conference and conventions will carry a full report of not only the business done, but a general survey of the whole series of meetings and comment on various developments. It will carry in detail a considerable number of the reports to the conference, which furnish a basis for most of the legislation enacted.

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At a time when the Nephites enjoyed their greatest prosperity and spiritually it was written of the women, "they were neat and comely." Let us strive for this in our dress, being assured that more than this is not required.

The convention this year has been prepared with the thoughts of rendering real help to you, you, who live in the small towns—in rural districts—in the cities—you who have struggled with problems to keep the woman's work alive, you who have not been understood! We want to help you if you will let us know your need. *How much do you want our help?* Are you interested enough to come out to an early morning meeting, at 8.15 or 8.30? That is the only time that now seems available for our problems meetings. Please be thinking about the great objects of the convention, which are not for personal pleasure alone, but for instruction, unanimity of purpose, uniformity of action. We go to give and to receive, to get acquainted with each other, to take a little of Zion back with us and to leave a great deal there. We go to learn what we can do with what we know, to know what we may learn that we can do.

To obtain the help that is afforded by such commingling, we sincerely trust that all will make an effort to attend the problems meetings. Bring a little enthusiasm with you and you will take a great deal away.

All convention and conference guests are invited to the Woman's Building, our headquarters. You will find a matron to receive you, rest rooms for your comfort, a bureau of information for your convenience, a register to find your friends.

Let's all join in, "Meet me there."

MRS. D. J. KRAHL.

Our "Needs and Just Wants"

What We Need

- More enthusiasm.
- Women who will qualify.
- Monitors for Oriole Girls.
- Qualified women to teach our courses.
- One or more classes in every branch.
- An article from you in these columns.
- Your serious consideration of this work.
- Specialists along lines of women's work.
- Your talent to assist in carrying on our work.
- Your faithfulness when things look discouraging.
- A wider acquaintance with the women of the church.

What We Want

- A slogan.
- An increased membership.
- An original song pertaining to our work
- Every girl in the church an Oriole or Temple Builder.
- An organization—progressive, cooperative, dependable.
- The largest attendance at General Convention we have had.
- If you can give, we need you; if you cannot give, you need us!

MRS. D. J. KRAHL.

"Come Up Higher!"

The Independence Stake Woman's Auxiliary is composed of thirty societies and circles, whose officers compose a council known as The Woman's Auxiliary Council, and is the directing head of the woman's organized activities in the stake. This council, of which the organizer is the president, meets monthly for business, consultation, study, and parliamentary drill.

Efforts are being made to form organizations of women in each group in the stake, with the object of enlisting every woman and girl, in study and preparation for larger service. Some societies are accomplishing much, while others are conservative in effort and results.

If space would permit we would like to report the actual work done by some of these groups. Briefly we would mention "relief and service," in caring for the sick, assisting the

over-burdened mother, collecting and making over clothing for the needy, visiting and cheering the discouraged (trying to show them that "some one really cares,") uplifting the fallen and wayward, occasional social seasons, creating and fostering sociability and friendliness. These activities have engrossed the attention of many of our good sisters, some of whom have adopted the motto: "Let not thy right hand know what thy left hand doeth."

Some circles and classes are studying earnestly in the interest of home, and the welfare of children. Others take up some of the various phases of social work and service.

Our aim is to work in harmony with stake and group church officers, that we may be of real assistance in Zion's cause. We wish to purify our lives, and our homes, and emit the light of truth by example as well as precept.

When the promised leaflet lessons are provided by the general society, we are planning a way to place them in the hands of every woman, with the hope of a large concerted effort in study, in the interests of the homes and the childhood and the membership of Zion.

Many problems confront us, some proving difficult of solution. No doubt many more will come, but we hope to meet them all triumphantly. The thought of bearing a special responsibility brings a feeling of humility. We sense the great need of superior wisdom—that wisdom born of the spirit of inspiration.

The greatest needs we have are more confidence, unity, and cooperation. We need more *constructive*, and no *destructive*, criticism. When our homes and children reach the heights to which our ideals beckon, as parents we must have already attained to the pleadings of the Spirit: "Come up higher, O ye, my people!" May we reach those heights!

MRS. MOLLIE DAVIS,

Organizer Independence Stake.

Do You Know

That one hundred dozen leaflets in the new study courses were sent out the first month after their announcement in these columns?

That the Holden Stake Woman's Auxiliary is the first, of which we have learned, to receive a budget for expenses of the organizer?

That Sister Rosa Tier of London, Canada, has been appointed matron of the Woman's Building in Independence?

That we want you to read again the second article in the Woman's Auxiliary Department of the SAINTS' HERALD, of March 3?

MRS. D. J. KRAHL.

Organization

This seems to be a day of organization in every line, for in union of the right kind, there is great, and far-reaching strength. This is why we women of the Holden Stake are trying to advance our organization into active and efficient work. So much has been said lately on this subject, that some people seem to think the very word is possessed of magic power. This is unfortunate, for organization as applied to club work, or anything else, means only a common-sense division of duties and responsibilities, and then hard work by every unit. Organization is the harness which hitches up available power to heavy loads.

It is doubtful if any other secular organization surpasses in efficiency and size, the Great Federation of Women's Clubs, which is, after all, merely a linking together of clubs of all kinds and purposes, to do such things as appeal to all womanhood. In every locality whether it be rural four corners, or the heart of a big city, there is work which women can and should do. It is quite difficult to accomplish much by individual effort, but many things become comparatively easy when attacked by united forces.

Nothing illuminates more searchingly the character of a state than the methods it utilizes in the upbringing of its young. The same is true of the church. The progress which

any nation makes, or fails to make, is faithfully recorded in the history of the rearing of its children. The conditions under which our children are nourished, trained, and inducted into the responsibilities of maturity, compose the indisputable realities of every social order. Likewise the manner in which our children are nurtured in truth and light, is perhaps the best measure of the progress of our church.

The human saving science has not kept pace with the other sciences. We have gathered but a very few facts about eugenics, about the physiology of labor, and about the factors affecting the growth of children. These things are of prime importance for our prosperity and happiness. In our museums are stressed sculpture, painting, and the like—things not nearly so necessary, so vital and useful as the knowledge of humanity itself. It would seem that instead of doing the urgent task first, man has always preferred to begin with the less important.

This is bad enough, but here comes the second point—the utilization of science has not kept pace with its advance. For instance, we know perhaps quite a bit about this human machine of ours, but are we using the knowledge we have acquired? We know with the science the medical men have, we could prevent half the death rate every year. Yet do we prevent these deaths? Will we ever reach the point where we will really govern ourselves, and be able to establish Zion, unless we make our schools and all church activities constructive as well as instructive? The doctrine of the church is very valuable and necessary, but before our children can grasp the fullness of it, there must be a building up of greater human and civic efficiency.

Take for instance, public health. We are told in order to prevent disease we must have a well-balanced ration of food, a comfortable home, and a proper amount of rest. Yet, we are not told, in connection, how to provide these things. It seems to me the greatest public health measure we can introduce would be a minimum wage law—that laborers need never toil hopelessly or in a manner detrimental to their health.

If we were all living on a stewardship basis, would it not be possible for all of us to have well-equipped homes in which to rear our children? It is true, many now have such homes, but think of the many who have only the bare necessities of life! In the establishing of Zion, there seems to be a sort of No-Man's-Land, that we have not been able to conquer as yet. This embraces proper housing, community work and service in its fullness, and, last but not least, to "love thy neighbor as thyself." Here is a wide field for labor, and yet, it is a field which when plowed, seeded and properly cared for will give rich crops in return—as rich as any the church has ever reaped. It will be the solving of the financial and social questions pertaining to the redemption of Zion.

Can we, as women, help to get this field ready for harvest? What is being done in your branch for the betterment of the home life of the Saints?

Sometimes, as mothers, our tasks seem very difficult; but when the labor of the day is done, and we go to our heavenly Father for comfort and strength, let us, as one body of mothers, unite in this prayer:

They are asleep, O Lord. We are tired, and we want the hush and quiet of a half hour with thee. We want to bathe our souls in the Infinite, as workers, covered with dust and sweat, plunge into the sea! Let our hot hearts feel thy cool vastness, our muddy minds lose themselves in thy crystal wisdom. Let our bruised love be healed in the waters of thy love, so pure, so calm, so deep! We could not bear to be mothers another day, if we thought we would be called to account for all our mistakes. We could never seek thee, did we not feel thee to be as forbearing and love-blind as we. But because our own children never come to us without our hearts leaping to meet them, so we have learned to be very bold toward our Father which is in heaven. We feel we are all faults. Our very love trips up our wisdom, and our care breeds worry, and our sense of expediency makes us sometimes disloyal to the truth. One must be very great and very

LETTERS

Two Weeks Among the Lamanites

Apostle Griffiths tells of his first trip among the Indians of Oklahoma.

By request of the president of the church, the writer in company with Brother U. W. Greene, visited many of the Indians in the State of Oklahoma. Doubtless many of the Saints would like to know what impression the Indian made upon us. I will herewith give you some of my observations and permit Brother Greene to write of his own impressions.

Having previously arranged with Brother Edward Rannie, president of the district to attend their district conference, we accordingly spent two days with the Saints in the city of Oklahoma City and we were given a grand reception by the officers and Saints that were present, and we were blessed in our endeavors to instruct the Saints in their duties to each other and to God. On Monday morning following the conference, Brother Hubert Case took us under his wing and conducted us to the Indian reservation. On the way to Calumet the writer stopped off at El Reno and preached that night to an interested audience, Brethren Greene and Case going on to Brother Sanders's branch. The next day I joined them, and together we went to Kingfisher. At this point Brother Case had arranged with the Indians for a big meeting, and on the following day we met at the house of Brother Reuben Taylor where we held our first service with the Indians.

Not having made the Indian question a study in the past, and neither having been permitted to associate with them in any sense, my curiosity was very much aroused and as a natural consequence I was thoroughly observant of their ways and customs for the purpose of discerning as to whether they really possessed religious propensities. Hence I decided that the only way by which I could learn their true characteristics was to remain and mingle with them for a time. So I visited with and conversed with this group, the Cheyenne, for about a week; preaching every day with the exception of one. In our first meeting Brethren Greene and Case were present, and on the next day they left to visit the Iowas and Otoes. The first time that I was called upon to address these Indians I was given to understand, by the Spirit of inspiration, which satisfied me, that the Indians were acceptable to our heavenly Father, and that the time had arrived when the leading church authorities should take a more intense interest in their welfare and put forth a greater and a more systematic effort to bring the Lamanites to a knowledge of the true gospel of Jesus Christ, and that if we did send ministers among them that the Lord would abundantly bless their efforts and that hundreds upon hundreds of those

good to be a perfect mother. No one short of God himself could be entirely equal to it; but our love is great, and loving them, and thee, we climb beside thy seat. Teach us thine own wondrous skill and indirection, so that we may learn to wait, and suffer, and by long wisdom to circumvent. We know it is no avail to tell them fair words we do not live. Their little eyes are sharp and they see our souls, and copy them! Therefore make us good—good in our deepest, most hidden purposes, good in our very desires. Make us all we want them to be—strong, and pure, and true, and great-hearted. Save us from the irritation of little things. Give us the long vision, the sense of perspective, so that we may rightly judge between essentials and nonessentials. Let us be real mothers to our children, mending their souls and their fancies, helping to weave their dreams as well as caring for their precious bodies. Help us to learn wisdom from their dear humanities, the secret of trust in thee from their great trust in us. Keep them from harm, and let them grow up sound and sweet and unspoiled, and may they always love us!

MRS. ELIZABETH ROSS,

Organizer Holden Stake.

people would embrace the gospel and become a great power for good in his hands prior to the coming of our Lord and even assist in building up Zion. I discovered that there are some very bright and intellectual people among them. The most of their young people are well educated and speak good English. Many of them have good farms, up-to-date homes and barns and are very industrious, of course, they have some among them who are indolent and indifferent to their own welfare. However, I am confident that under proper instructions by our men and women (because the women can do as much good as the men among them) that in process of time the Indians can be made as the Lord has decreed, a useful and a delightful people. They are already prepared in that they believe in all things common, never suffer any of their people to starve. So long as the Indian has anything he is willing to divide with his brother Indian. The time is coming when all that dwell in Zion must possess that same spirit.

One prominent Indian told me that he had heard that our church believed in the doctrine of having all things common and stated that from what he had observed that it only applied to the white people. For instance he said that one of the Indian elders had been appointed to labor among them, and he was only allowed twenty dollars a month, and he had a wife and two boys to be provided for out of that amount, while the white missionary was allowed twice or three times that amount for the same size family. His view was that the Indian was being left to "root hog, or die." If any of our people have an idea that these people are novices they are making a sad mistake. I was surprised at times at the questions they propounded to me about the policies of our church. I learned that some of them are well informed in our church doctrine, both men and women. They also exhibited great faith in the ordinance of healing. One day we administered to a number of sick people, some of whom were very ill. The next day they were at meeting and apparently well. One sister among them had a cancer that the doctor pronounced incurable and she had been given up to die. She was administered to and was healed. Brother Philip Cook was our interpreter during my stay among the Indians around Kingfisher and, by the way, he is up-to-date as an interpreter and well informed. That I know from many chats I had with him on church doctrine. He is an elder, and should be continued as a missionary, and associated with him should be John Bull, who is also a very capable Lamanite. The wives of these two men are intellectual women and speak splendid English and should accompany their husbands in their missionary work.

At this point we met our grand old brother, Brother Reuben Taylor who is also an elder and is looked upon as a spiritual father by the Indians, beloved by all who know him. To them he is a patriarch. He surely wields a wonderful influence for good among his people, and by reason of this fact can accomplish more good among his fellow Lamanites than most Indians can. As an evidence of the respect that the Indians have for him they have honored him by sending him to Washington, District of Columbia, as their representative, along with other prominent Indians. He has had interviews with President Cleveland and Wilson and possibly others. This brother should, by all means, be appointed to a mission and be supported like other missionaries.

Brother Hubert Case and myself visited another group of Indians at Calumet. It was a wonderful gathering of Indians: old, middle aged, and young were present, and it was a very successful meeting. The brother at whose place we held this service was very wealthy; his home, barns and surroundings modern in every respect. He had ninety-five acres of wheat alone. Many other Indians, present on this occasion, were equally wealthy, possessing as much and perhaps even more material wealth than the brother mentioned. The land that they own is considered to be the richest in the State of Oklahoma. Brother and Sister Sanders who lived near them has performed much labor among them and are held in high esteem by them. An Indian interpreted for us who is not a member of the church, but is one of the bright-

est Indians in that part of the country and is favorable to our work. It is simply a question of time until he becomes one of us.

On the Sunday that I spent near Kingfisher I consecrated their new church, which is built on the wigwam plan. The building is round, with just one seat running around the sides, the majority of the audience preferring to sit on the ground in the center. From Oklahoma City Brother Case and I in company with Brother Keuffer and wife in their big sedan visited Red Rock where the Otoe reservation is located. However we were too late for the meeting that was held by the leading men of the tribe; nevertheless we had a good visit with the chief and his family. They showed us every kindness. This chief has a fine grove on his place near the river and is very anxious that the two districts of our church that join there should unite in a joint reunion in his grove, and that he was willing to guarantee that hundreds of Indians from the surrounding country would meet with us there in our meetings. We called on another family of Indians a few miles from there who are very fine people and well-to-do. The Indians of this section are very anxious for our Great Chief, (Frederick M. Smith) to meet with them during the reunion.

President Smith is very highly respected by those people. They consider him one of the Indians' best friends. Brethren Yates and Case have performed good work among them, and their efforts in their behalf are highly appreciated.

I am sure that we have the key to the Indian situation. The Book of Mormon is the opening wedge and will be the means by which thousands of those people will come to a knowledge of God and the work of redemption. You claim their attention immediately when you refer them to the Book of Mormon history. One of the Indians told me that the "Great Spirit" brought some of their forefathers across the sea, therefore we have the advantage of all other denominations, in the converting of the Indians of to-day, and it stands the church in hand to avail themselves of the golden opportunity thus afforded us to get the gospel before them, it is said that "a stitch in time saves nine" now is the time to insert the stitch, and if we fail to do so the loss will be ours, and if we neglect to meet the situation the responsibility of neglect on our part will make us answerable to God in the day of accounts.

Personally I am in favor of sending a number of our most capable men and women to do missionary work among them this coming spring. We should not consider the monetary phase of this matter, because the money expended will bring ample returns and that within a short time, to say nothing of the spiritual good that will be accomplished by our sacrifice in their behalf. Therefore I am for the Indians, first, last, and all the time. God bless the Lamanites and all the efforts put forth in their behalf.

Your brother and well wisher in gospel bonds,
GOMER T. GRIFFITHS.

Some Difficulties in the Swiss Mission

The following letter reveals some of the troubles Brethren Passman and Halb are experiencing in establishment of the work in Basel. They have put up a plucky fight and we hope they will be victorious.

I went to the police station on February 16 to have my permit renewed, and they asked, "Are you ready to leave?" I answered, "No."

"Why not?"

"My permit has not arrived to enter Palestine."

"When will it come?"

"I am sure I cannot tell."

Then he went into the office of the chief of police and when he returned said he hoped the next fourteen days would bring that permit, and so he amended it to read until February 29, 1920.

We called on the American consul, Mr. Holland, to-day,

and he handed us a copy of the letter he wrote. I will copy it word for word:

February 13, 1920.

"MR. TSCHOFF, CHIEF DES KONTROLL BUREAU,
"BASEL.

"*Sir*: The following people have appeared at this office to obtain certain information for them: Mr. and Mrs. Harry Passman, Bates Interims, Bewilligung No. 919, American citizen residing at No. 13 Petersgasse, with permit to remain until February 15, 1920. Mr. and Mrs. Jacob G. Halb—Skeen, Kant Milchamt V. H. 1163, American citizen, residing at No. 23 Lichtstrasse, with permit to remain until February 29, 1920.

"These gentlemen represent the Reorganized Church of Jesus Christ of L. D. S. of Lamoni, Iowa, and are doing missionary work for that church in Basel. Mr. Passman and his wife expect to proceed to Palestine, Syria, as soon as their permit is received from the British Government and they are expecting this permit from day to day. Mr. Halb, however, expects to remain here permanently, representing his church. The church expects to organize permanently and keep one man and his family here. They are expecting papers to be received from Lamoni, Iowa, for that purpose very soon. They would like to know what objection there is to their remaining here and continuing their church missionary work?

"They have leased the partierre at No. 7 Rosshoffgasse for their meetings and have put an organ and some chairs in the room.

"They would like to explain to you or to the necessary authorities the principles of their religion and what they teach, as they believe the Basel authorities are under a wrong impression as to their doctrines.

"I shall appreciate your letting me have a reply at your earliest convenience. I regret that I am unable to give you this letter in German as has been my custom, but more than half of my office force is away on account of illness.

"I am, sir, your obedient servant,

"PHILIP HOLLAND, *American Consul.*"

Before the above date the American consul had done nothing for us, but now he remarked that we are stickers and he admires our pluck, and he is taking an interest in our needs and this is going to be a big help to us.

On February 12 we called at Doctor Obersteg's office and Mr. Buttner looked after our affairs in the absence of Doctor Obersteg and returned a gloomy report, viz, that the Regierungsrat had decided that they will not grant our church the right to become established here. To-day we called on Doctor Obersteg and he said if we can only get permits until the necessary papers arrive from America the church could be registered in two weeks' time, then they will be compelled to leave one family here to look after the work. Your cablegram received to-day came in handy. We interpret it to mean the papers are on the way. If the Regierungsrat interfere with the registration I believe we can beat them in a court trial because the constitution provides for freedom of worship, if it is not immoral. Doctor Obersteg is very optimistic.

I intended to remain here until our church was registered, even if I got my permit to enter Palestine, but I was pleased to receive your cable because it can be used to good advantage. Maybe the Lord is delaying the delivery of our permit until the legal end of our work in finished here, then I believe it will arrive.

Mr. Zimmer was baptized last Saturday by Brother Halb. The three of us went out near the German border in a river called the Visar. Just after the baptism I looked and saw the military police running like deer toward us. I wondered what was wrong. When they got near us they were breathless. There were four of them. They told us we were under arrest. I asked if you are not allowed to baptize in the river and the chief of the posten answered that we can explain at the posten (a military police headquarters in the

woods). The chief gave orders to the other three to bring in the prisoners. On the way over I said I should think the police would be pleased if people took a bath, and they smiled (I never expected to see them smile.) At the posten they searched one of us and could see we were ministers. They told us we were violating a law by baptizing during the day. We are allowed to baptize after dark. I told the chief that we were here about four months and had not learned all the laws of Switzerland yet, so to be merciful. One of the officers could speak some English and we had a very friendly chat. The next time we baptize there we will notify this posten in advance and all will be well. We were not fined. I heard that the Utah Church baptized at night and I wondered why. *Now I know the reason.*

I trust that I may be able to write you before very many weeks are past that the church is registered and all is well.

Your brother of like faith,

HARRY PASSMAN.

BASEL, SWITZERLAND, 13 Petergasse.

Some Recent Missionary Experiences

Elder Macgregor relates the spectacular result of a dream.

One year ago as the campaign in Flint, Michigan was nearing its close, I had a peculiar dream. I saw myself in the city of Saint Thomas, Ontario, conducting the funeral obsequies of some person of huge proportions. The coffin was as big as a hearse and was lying out on the street ready for conveyance to the cemetery.

Needless to say I felt as if my services were wanted in Saint Thomas, and, as I thought, to conduct a funeral over some distinguished person.

Heeding the instruction, I departed for that place and unexpectedly to the branch reached there on a Saturday evening. After the usual felicitations were over, I picked up the evening paper and to my surprise read in big bold type that Reverend Patrick Dennison would deliver a lecture the following evening on the subject of "Mormonism Exposed."

Well, it didn't take me long to figure out whose funeral I was coming to, and my particular duties at that funeral.

True to the dream, the coming corpse was a big fellow; was holding the biggest audiences of any minister in town, officiating as the pastor of the Baptist Church.

Next day preparations were made for the burial. A scribe was commissioned to take down the parson's talk while the branch officers engaged the Columbia Theater for the all needful undertaking and post mortem examination. We proposed to give him decent burial befitting the bigness of our Baptist brother.

A great throng jammed the edifice where Patsy conducted his expose, while Columbia Theater was comfortably filled awaiting developments.

His stock in trade was the usual abuse—"Old Joe Smith," and "The Spalding Romance." And isn't it funny how often "Mormonism" has been exposed along this line, but the trouble is that the pesky little thing won't stay exposed, and so they go at it again.

Well, the fun was on. Dan and Pat were at it in deadly earnest. My opponent prepared long range work, where behind the pill box of his private pulpit he felt safer than out in the open. For our part we pressed the attack. We challenged him through the press and we defied him from rostrum. But Pat was not to be enticed from his cowardly retreat. In the meantime we continued our replies at the theater, and the whole city was talking it over. Nothing like a scrap to get people thinking and talking.

For three weeks the artillery thundered, when as suddenly as it commenced, the cannonade ceased. It happened on this wise. The minister was busy hurling his invectives before his usual audience, when upon nearing the close of his remarks, he fell in a heap, stricken down by a power he had not figured upon. Carried from the platform, it closed his ministerial career, and the story of what happened from this time

on is told in a personal letter just received from Sister Bailey of Saint Thomas.

"February 17, 1920.

"Of course you remember Pastor Patrick Dennison here. You asked us to mark his career, and we have done so. The reverend gentleman collapsed in his pulpit at the close of a sermon on a Sunday evening and several of his congregation sat up with him all night for he was very sick with some affliction of the heart. After that he became a nervous wreck—so bad was he that his own members could not bear to see him come to their homes. He could not sit still one instant, and his hands and feet kept up a continual rat-a-tat on everything handy. It got so bad that he was given a long vacation—no stated time—in hopes he would recover. After several months spent in New Brunswick he returned and occupied his pulpit for several Sundays, when his wife took sick and died very suddenly, leaving a little girl of five years. He took her body to their former home in New Brunswick and stayed there another couple of months. He returned two weeks ago and resigned his position here and in his farewell sermon to his people said he was leaving the ministry entirely—he had no plans whatever for the future—as he felt like a ship without its compass—he knew not whither he was drifting. My friend the janitor tells me his mind seems to be affected and that he is not himself.

"Of course we do not glory in his downfall, for one cannot help but be sorry, but it is one more evidence to us, of the truth of the things you taught us."

And so it goes. When, oh, when, will humans learn that

"They who do fight against Zion
Will surely be smitten at last."

And now a word in reference to the campaign in Logan, Iowa, drawing to its close. We have had a splendid time, although the weather, the roads and influenza have vied with each other in their efforts to defeat our success.

Words fail me to express my admiration of the magnificent work rendered by Sister Ollie Derry and her responsive choir. Indeed no little part of our achievements must be attributed to their untiring efforts. We may also speak commendably of the branch as a whole, who under the leadership of Brother Frank Hill have done splendidly.

Logan is a good branch, comprised of strong people who will not hesitate to follow anywhere in a work of self-sacrifice and devotion.

Sister Rose Adams and her consort have departed our midst for Omaha and it is gratifying to note the excellent record they have left behind. Sister Rose is a cyclone on wheels, whose energies will be distinctly felt wherever she goes.

Eighteen have been baptized, many of whom are strong men of honor, whose incoming will make for a rejuvenated branch.

But better than all perhaps, is the splendid revival that has been had in all the branch. The best of feeling prevails and throughout the entire campaign not a discordant note was heard. Really it is a rare treat to be among such a big class of people.

The converts are genuine in their profession, too. One brother and his wife turned over \$2,100 as tithing the other day, promising the balance of his obligations unto God—\$800, in a few weeks.

In a few days I pass on to other parts, sensing already the sorrow of parting from such a humble people. But even thus it must be so—Go ye into the world and preach the gospel to all people.

LOGAN, IOWA.

Sincerely,
DANIEL MACGREGOR.

It is ever true that he who does nothing for others, does nothing for himself.—George Sand.

Great hearts alone understand how much glory there is in being good. To be and keep so is not the gift of a happy nature alone, but it is strength and heroism.—Jules Michelet.

Saint Louis, Missouri

From the March issue of "The Branch Bulletin," issued by the Saints of Saint Louis, Missouri, Ralph W. Farrell, pastor.

The pastor thinks it is time for him to be heard from again, through the pages of the *Bulletin*. There is some misunderstanding which might be cleared away, in the mind of the unprejudiced.

Regarding "common consent." There is not a person in the church who believes in this doctrine more thoroughly than does the pastor. And he practices it to the fullest extent. No chief (or even little) legislation is introduced in this branch without first obtaining the "common consent" of the members of the branch. At comparatively every priesthood meeting the pastor urges the men to present their criticisms, suggestions, ideas for improvement, etc. And a free and full discussion is open to all. For anyone to even hint that the president of the branch uses coercion, is to insult and slander the man accused.

As to authority, or power, the pastor asks that every member of the branch sustain the act of their own voice and vote. He fully understands that it means a great deal to be a leader; he fully understands that it means a great deal to be a follower—and it seems to him that some of the biggest discontents have never learned to be either: and such are attempting to cause trouble in the Saint Louis Branch. But there is a law, and by it let all be judged.

There are people who would make of the pulpit a coward's paradise, and they would not hold up the glorious tradition of the West, "free and frank utterance of honest conviction." The pastor is not afraid of truth, neither is he afraid to utter truth, neither does he intend to do anything more or less. Truth is the only thing that will make us free.

It is really a tragedy (a favorite expression of your pastor) that persons who need the help of leadership most are those who welcome it the least. It always has been so. We have Noah and Moses, Jesus, Jacob, Samuel, Joseph. Why need history repeat itself so often? Why continual opposition? So far as the pastor is concerned he intends to move right forward discharging his duty as it is revealed to him. He anticipates no trouble except that which will come from persons who are not willing to learn their duty and do it. The really busy man—the one consistently working along the line of his calling—never stood in the way of advancement; never had time to attend to any business but his own.

The pastor speaks to all urging them to come on. We are going on. The man who lags behind will be lost from sight!

The New Church

The branch is nearing that day. The members will attend the last service in the hall and find themselves in the real place. How much of that building will we own when we enter it? Only so much as we have paid for. How much have you paid for your church? Says one: "I have paid all that I can spare." Says God: "Well done, thou good and faithful servant."

Members of the priesthood will meet and arrange the initial program and submit it to the branch for sanction. Let all things be done decently and in order.

Building Fund Information

Our total assets including cash on hand, interest, Liberty bonds, Cheltenham property, amount to \$16,443.54.

The Bishop has said he would make us a loan of twenty-five hundred dollars. When this amount is added to our assets we will have a total of \$18,943.54 available.

Total indebtedness	\$22,000.00
Available, including loan from Bishop.....	18,943.54
To be raised by April 15	3,056.46

This means we must raise 509 dollars each Sunday until April 15—six Sundays. We must each and every one share a portion of this opportunity. Decide now that you will

sacrifice something and make your offering each week. How much will you pay toward next Sunday's \$509.

One of our sisters who is employed every day and makes her own living, subscribed one hundred dollars two years ago; this she paid. Last Sunday she came and paid another hundred dollars in cash. The Lord has surely blessed this wonderful effort. Knowing the case we feel sure it required sacrifice. Let us each give a gift that will be of our first fruits.

The work on the new church is proceeding rapidly. The contract for slate roof repairing and the one for the tinning have been completed. The order for new lighting fixtures has been placed. The decorators have their work well under way and the carpenter contract has also been completed.

Brother Frank Moury donated all his time in his contract for carpenter work. Ivor Cook is surely fixing us a great lighting system; he has the help of William Radford. Charles Peat is the glazier and painter in charge of "bargain basement." Dad Dawson is right on the job seeing that the work of decoration receives the finest treatment. Joe Swift, Dave Archibald, John Wiley, Harry Burch, and Bill Cowlishaw are all working hard on the job. Before we have finished we are going to have a "Ladies' Night." Bring your hand-painted "buckets."

Going to England

I get much strength from reading the HERALD, especially the letters. It seems to me that the Saints are drawing nearer to each other by kindness and love extended especially to the bereaved and suffering. I realize that until the Saints become as one large family, Zion can never be redeemed.

I often wonder if we really do understand that little word of four letters—love—without which our works are unavailing. Love is more than respect, as we can easily respect a person, but could we as Saints willingly lay our life down to save our friend as Christ did? I'm afraid many of us could not. Love stops all idle gossiping and faultfinding, criticism of those holding an office, and above all, makes children of God.

I would like this letter to be noticed particularly by the Saints who are in England, as Brother Glenn Ingleright and I intend (God willing) to visit England about June or July, and we would like to get some of their addresses so that if possible, we can visit them while there.

We intend doing all we can to further the gospel work in England, and we would ask that all who may read this letter will pray that God will bless our efforts along this line, that we may be successful.

As no doubt many of you know, my home is in England, and I am anxious for my people to know the vast difference between our church and the Brighamite Church, as they seem to have an idea that I am a believer in polygamy, which I am not.

My prayers are ever for God's people, and for the furtherance of this pure gospel.

BERT COOPER.

DETROIT, MICHIGAN, 504 Continental Avenue.

Northern California

The Northern California conference was held at Stockton and a splendid spirit was manifest through it all. A program was rendered on Friday evening, February 27 by the Religios and Sunday schools of the district, and was enjoyed by all. On Sunday the basement was welcome shelter from the rain, and was turned into a picnic ground; those who came a long ways brought their lunches and ate there. A great load seems to have been lifted from our minds, as everything went as smoothly as could be, and this being the first time Stockton has been hostess at a conference, we of course desired to have it one of the best. We now have the three smaller classes in Sunday school installed in the basement and have a sand table, small chairs and a

blackboard for the little ones. Sister Mina Davison has been appointed superintendent. Our church has not been closed as yet on account of the influenza. It is much lighter this year than last. One or two of our members' families have suffered slightly because of it, but no deaths have occurred, for which we are very thankful.

Sending Supplies to Palestine

Just returning from Fall River, where I occupied in their pulpit last Sunday. Also saw to the packing and sending of their collected clothing for our people in Palestine. I have made it my business to see to the packing and mailing of the materials at Providence, New Bedford and Fall River. I contemplate going to Boston next week, and if they have not seen to their shipment I shall urge them to let me handle the job. Fall River certainly should be commended for their generosity in supplying materials. We packed nine eleven pound bags, and some of the shoes and clothing they gave were practically new, and if the members in Jerusalem had to buy them they could not get some of the articles for forty dollars a garment. Providence packed four burlap bags—the number they were asked to give—and most of their clothing was exceptionally good. New Bedford was the first to pack their "boxes." One brother contributed a pair of shoes that would cost at least twenty-five dollars in Syria.

I think that some statement should be sent to our people in other parts who contemplate sending clothing to our members in Palestine, in reference to the fact that there has been sufficient collected in the New England States for their disposition for the present time.

(From a letter to the Presidency H. A. Koehler, New Bedford Massachusetts.)

Eastern Iowa

The Eastern Iowa District conference convened at Muscatine on February 7 and 8. Owing to so much sickness the attendance was small. We had a good spiritual conference, and sorry that so many were kept away on account of sickness. The selecting of delegates and alternates was left with the district president. Those present of the delegates were instructed in case of division to cast a majority and minority vote.

CORA B. HART, *Secretary*.

The Spirit of Cooperation Increasing

Your visit to our recent conference has certainly borne fruit. The Saints over the district are awaking and taking hold as never before. The spirit of cooperation and loyalty is rapidly increasing, as well as the desire to gather to Zion and be of service to the church.

Brother Roy Chevillie just closed a successful series of meetings at Perry, baptized five and building up the work in general.

Your program of lectures to General Conference appointees looks mighty good. Are you going to have them printed so we who are engaged in local work, and are not permitted to attend can be benefited thereby? I am sure they would be very valuable to us.

(Excerpt from letter by H. H. Hand, president Des Moines District to President Smith.)

In the East

Another blizzard in this section [Attleboro, Massachusetts] last week, and it "is the straw that broke the camel's back." All the volunteer work of shovelers has gone to naught. Now the mayor is calling for men to turn out and shovel the railway tracks out again. Most all the roads are tied up completely now. I hope this storm is the last for the winter, as people are suffering for food and coal. There is a lot of sickness around, and the Saints have not escaped, but they have received blessings through prayer and administration.

We finished up a course of seven lectures Sunday night on the "Signs of the times and the second coming of Christ." A number of outsiders were interested in the subject, and attended each lecture, (when the weather would permit).

Now we have a brother who is lecturing in the Religio every Sunday night on church history. He is a young brother, a high school graduate and well qualified for this kind of work. Though frail in body, he has a fine mind, and seems to have a great influence with the young men. He is also a teacher in the branch.

I can say this branch is progressing nicely, although the evil force is trying its best to get in. You certainly need more than one watchman on the "towers" these days. I have tried to impress on the Saints that if they would only watch their own "Temple," it would not be necessary for the officers to spend so much time rocking the "church cradle," and trying to pacify the worrisome spiritual children. Their time should be used in preaching the gospel to those that know it not. We are not much different from the children of Israel.

(Letter from Elder E. B. Hull to the Presidency.)

Developing Local Workers

A district president writes: A short time ago I sent out a special blank to all branch presidents of this district asking for a complete list of all members of the priesthood. Up to the present time the returns are quite encouraging. I expect to be able to get every member of the priesthood of this district located and connected with the different quorums recently organized. Before very many days we expect to formulate plans which if carried out will increase the efficiency of our district force. However, before doing anything definite along this line, I wish to wait for developments during this General Conference. I am hopeful that your office will offer some encouragement along this line.

A majority of the local men we meet in our work, are woefully deficient in knowledge as well as in experience. Blunders are frequently made in the administration of local affairs which hinder the work. The most of these brethren are well meaning and seem anxious to learn. The president of the church certainly has the right idea. I see a new day of bright prospects dawning for "Latter-day Israel" if they will listen to the counsel of our present leader.

Like Bishop Bullard, I have felt encouraged in the thought that our heavenly Father is going to make the coming conference an important one for the advancement of his work, and I am looking for a high degree of unity and power in handling the problems we have to meet. We do not forget to pray for our brethren upon whom rests the burden and care of the work, that they may be under the inspiration of the Holy Spirit and his guidance in all their work. Brother Fred M.'s article in *HERALD* and *Ensign* of last week, reflects the weight of the responsibility he feels about the redemption of Zion, and should elicit a hearty response from the membership in doing its part to make Zion a blessed reality now. It is needed, very much."

(W. H. Garrett, Long Beach, California, March 8, 1920.)

THE PRAYER OF ANOINTING

(Continued from page 267)

"If I remember correctly I have always believed in a brief prayer in anointing, and especially since I saw your father decline to offer the concluding prayer after an elder had covered the whole ground in making his anointing prayer. Joseph said that was enough to answer the purpose.

"Of course if the sick one is in great danger and it is desired that every effort be made, also the Holy Spirit so leads, then each elder may offer a long prayer, but be sure that it is wise to do so. When the one anointing makes too long a prayer weariness results, and faith and hope are liable to become less instead of increasing by the service. I have wit-

nessed such cases in my experience. Others have spoken the same."

C. E. Butterworth: "In anointing with oil in administering to the sick, as in solemnizing of any other gospel ordinance, the most important thing is that the administrator be in possession of the Holy Spirit, for if it directs there will be no mistakes made. However, it seems but proper that the prayer of anointing should be brief, very brief; in my opinion. The one who confirms the anointing should be left free to offer the burden of the prayer, if I may be permitted that form of speech. When the elder who anoints offers a long prayer the elder who is to confirm the anointing is apt to feel that his rights have been encroached upon, and that there is nothing left for him to do but to say, Amen.

"More than this, I very distinctly remember that your honored father while giving instruction to the ministers at one of our General Conferences said: 'In anointing the sick the prayer should be brief, the burden of the prayer being left for the one who offers the prayer of confirmation,' or words to that effect.

"The oil should be used in sufficient quantity that some of it may reach the parts anointed, and, indeed, a free use of the oil is best, in my judgment. The habit some elders have contracted of pouring a limited quantity of oil in one hand and with the fingers of the other hand, after they have been touched to the oil in the other hand, merely stroking the hair of the patient in such a way that it is not possible for any of the oil to even reach the scalp is not sufficient to fill the demands of the law, if I understand correctly. At such times I feel as though the anointing had not been properly done, and I feel embarrassed."

Heman C. Smith: "I will say that as a rule I think short prayers are preferable because just as effectual and less tiresome to the afflicted; but would not be in favor of establishing any set rules in regard to these things. A man must be left at liberty to use his own judgment in each case without being restricted as to time or language used or else his liberty will be affected. I think the elders should study to be as brief as possible, in harmony with the leadings of the Spirit."

J. A. Gillen: "I am of the opinion that a short prayer should accompany the anointing; in fact am not in favor of long prayers, in many instances, in confirmation.

"Many of the lengthy prayers are due no doubt to an intense desire upon the part of the officer to get en rapport with the mind of our heavenly Father and thereby represent him. My further opinion: That where occasion permits this should be done through silent pleading prior to the ceremonial ordinance and thereby obviating the necessity for long prayers, either in anointing or confirmation, and especially the latter."

Frederick A. Smith: "After several years experience along this line, I am prepared to say that we should discourage long prayers, either in administering the oil or the laying on hands in confirmation.

"The prayer should be short, to the point, and encouraging. I think we should take into consideration in administering to the sick, that this administration is for a special purpose—a special blessing—and confine ourselves to these special features, that of healing the individual at the present time.

"I cannot be too earnest in urging that long prayers be discouraged at this time, and that our prayers be confined to the special purpose to which we have been called to the bedside."

Representatives of thirty-four reservations of Indians in California recently adopted resolutions opposing the present agency control and desiring the same rights of citizenship as others.

Lecture Course at Independence to the General Ministry

The general ministry of the church assembled in Independence, Missouri, March 21, at the call of the First Presidency to attend a series of lectures bearing on the work of the ministry.

Independence has taken on the air of General Conference time, with its hundreds of visitors present and what with two lectures and a sermon at the church every day it is a busy course that the men are participants in.

In conjunction with the lecture series the Independence and Kansas City Stakes are conducting a big two weeks series of evangelistic services, and there will be speaking every night until Easter in all the local churches. An extensive advertising campaign is going on, and in addition to daily news advertisements, and posters in every available spot, a specially prepared tract is placed in every home in Independence every day. It is hoped to thoroughly acquaint the people of Independence and vicinity with the purposes, aims and ideals of our church.

Every preparation is going forward for the caring of the conference visitors. Extensive improvements are being made in the church in anticipation of a large attendance.

Conference comes on apace and on Sunday, April 4, a centennial program will be given. The centennial of the first vision of Joseph Smith will be an idea dominating all the programs of this General Conference. Just one hundred years ago the vision was given, out of which developed the restoration in this age.

Journal of History for April

The autobiography of Henry A. Stebbins will be found in the April *Journal of History*. His memoirs have long been expected by the Saints who have learned to love him and the demand for the April *Journal* will no doubt be great upon this account.

The April issue will also contain a biographical index of all material affecting Latter Day Saints which has appeared in the *Times and Seasons*, *SAINTS' HERALD*, *Autumn Leaves*, *Journal of History* and the *Church History*. We believe this index as a reference will at times be invaluable.

Besides these articles there is a continuation of the "Official Statements of Joseph Smith." This issue contains his views on the much-discussed subjects of "Common consent" and "Use and abuse of authority," also "Just and unjust criticism."

The "Memoirs of John Shields" which has interested so many and the article on "Mormon Troubles in Missouri" by Rollin J. Britten will help round out this quarter's issue of the *Journal*.

Send in your subscription now. One-fifty by the year.

MISCELLANEOUS

Reunion Notices

Clinton, at Rich Hill, Missouri, August 20-29, 1920. H. E. Moler, for committee.

Church Secretary

Railroad Rates to General Conference

The Southern Passenger Traffic Committee have granted our application for reduced rates to the General Conference on the certificate plan and under the same rules as those published concerning western territory.

The southern territory includes the following states: Alabama, Florida, Georgia, Kentucky, Louisiana (east of the Mississippi River), Mississippi, North Carolina, South Carolina, Tennessee, Virginia.

Dates for sale of going tickets, April 2 to 8 inclusive, certificates to be validated April 8 or 12 and honored for return tickets until April 23.

Certificates must correspond to going tickets purchased at full fare reading to Kansas City or Independence, Missouri.

Secure certificate and receipt with every ticket purchased.

On these conditions, purchaser will be entitled to return fare, same route as going trip, subject to train regulations and rules governing stop over privileges, at one-third regular fare. Read particulars stated in notice affecting Western territory.

Lines included in Eastern Territory—East of Chicago and Saint Louis and north of the Ohio and Potomac Rivers, including the States of Connecticut, Delaware, District of Columbia, Indiana, Maine, Maryland, Massachusetts, Michigan (Southern Peninsula), New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Vermont, West Virginia, have granted reduced rate to General Conference, on same general plan as heretofore announced for Western Territory—see that notice.

Buy tickets at regular full fare April 2-8, on going trip, reading to Independence or Kansas City, Missouri, and secure certificate with every ticket purchased, which when signed by the undersigned, also by special agent who will be present April 8 and 12, will entitle holder to return ticket over same route as going trip, at one third regular fare. Tickets good for members of the church attending the conference or members of their families. Reduction applies if two hundred and fifty are present on certificate plan who pay going fares at seventy-five cents each or over.

R. S. SALLYARDS, *Church Secretary*,

SAINT JOSEPH, MISSOURI, March 19, 1920.

Conference Party

To all Saints who are contemplating attending the General Conference and who will pass through Chicago we wish to give notice that the Chicago and Alton Railroad will furnish special car to parties of twenty-five or more with first-class tickets or clergy fares from Chicago to Independence. If the Saints who are going will send your names, arrangements can be made here after four-day's notice for the securing of such private accommodations, we would like to have the names of all Saints who are intending to leave here, on April 5 for the conference. The train leaves at 6 p. m. and arrives at Independence in time for the opening session of the conference. Send all names and requests to H. P. W. Keir, 6639 South Lincoln Street, Chicago, Illinois, who will as soon as sufficient names have been presented make definite arrangements for a special car. The car can be secured for any date by two or three days' notice and the securing of the requisite number. Nothing can be done to secure party rates, and the only advantage will be the possessing of a private car from Chicago to Independence.—Ward L. Christy.

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Conference Minutes

CLINTON.—At Nevada, Missouri, February 20 to 22, in charge of H. E. Moler, R. T. Walters, and Lee Quick. Delegates chosen to General Conference: Carrie Nafus, H. Ross Higdon, J. A. Marsteller, A. C. Dempsey, Sister A. C. Dempsey, Lizzie Quick, R. T. Walters, A. C. Silvers, Sister F. C. Keck. Alternates: Velma Duzan, Ralph Murdock, T. E. Belkham, Sister T. W. Belkham, A. Lloyd, Sister A. C. Silvers Bertha Johannes; J. W. Higgins, L. A. Lyon, Emma Cheezam, Mable Braden, F. A. Hawley. On account of prevailing epidemic at time of conference, it was not largely attended, but all present seemed to appreciate privileges of association and harmony. Mrs. A. C. Silvers, secretary.

EASTERN OKLAHOMA.—With the Fanshawe Branch, March 5 and 6, 1920. Branches reporting: Wilburton, Fanshawe, Haileyville, Manchester, Winthrop, and Jacksonville. Eight of the priesthood reported. Unanimously voted to have a reunion this summer, and that conference be held in connection with the reunion, time and place left to district presidency. If no reunion is held the conference will be held at Wilburton. Unanimously voted that a resolution be sent to General Conference requesting that more missionaries be sent into our district. J. E. Kelsey, president.

Addresses

C. E. Jones, 148 East Seventy-sixth Street North, Portland, Oregon.

Address Elder T. W. Williams at Independence, Missouri, Box 255, until further notice.

NOTICE TO CUSTOMERS IN CANADA, ENGLAND, AND AUSTRALIA.

Arrangements have been made to cash at par LOCAL BANK DRAFTS (NOT PERSONAL "CHECKS," unless "CERTIFIED") made payable to the Herald Publishing House and sent to us with orders in payment of goods purchased from us.

This is done to relieve customers of the heavy exchange rates now charged.

HERALD PUBLISHING HOUSE
Lamoni, Iowa

WOMAN'S AUXILIARY PROGRAM—GENERAL CONFERENCE

Thursday, April 8, 10.30 to 12 o'clock
Address by Bishop Benjamin R. McGuire. Subject: "Thrift."

"Housekeeping and the budget system" by Mrs. Audentia Anderson.

"The value of the social survey," by Hale W. Smith.

Saturday, April 10, 10.30 to 12 o'clock
"The rural woman a factor in Zion building," by Mrs. Minnie Harring.

"The new child study course," by Mrs. Lydia Wight.

"Our girls," by Mrs. Alice Mae Burgess.

"Leaders and mothers of girls," by Mrs. Vida E. Smith.

Monday, April 12, 7.30 p. m.
Address, President Frederick M. Smith.
"Teachers for the times," by Lucie H. Sears.
"Women and Community Life," by Dora Young.

Problem Meetings

The Woman's Auxiliary in—
City branches, by Mrs. D. A. Emslie.
Branches of small towns, by Mrs. Pearl Jackson.
Rural branches, by Mrs. Oliver Hayer.
Districts and district conferences, by Mrs. J. R. Lentell.

Reunion work by Mrs. J. A. Gardner in charge of conference.

"Our publication interests and your contribution." Led by Mrs. Louise Sheldon

Problems of locals:
Attendance—Mrs. Lola Johnson.
Interest—Mrs. Fred Koehler.
Leaders—Mrs. R. S. Salyards.
Records—Mrs. Madge Siegfried.
Reporting—Mrs. A. Morgan.

Talks and Discussion

Study and Application of Relief and Service Course—Mrs. D. J. Krahl.
Woman in Politics—Mrs. Frederick M. Smith.
First Aid and Home Nursing—Mrs. Rosa Tier.
How to Study the Food and Body Course—Mrs. William Madison.
Sex Education—Charlotte Dryden.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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NEWS AND COMMENT

THE WORLD AT LARGE

The allies have occupied Constantinople with the avowed purpose of defending Turkish rights and maintain the Sultan's authority. But one of the items in the proclamation issued contains this: "But if, God forbid, troubles develop and massacres occur, that decision probably will be modified." In the meantime conditions in Cilicia where Christians are being massacred by the hundreds and thousands are growing worse.

The Department of Agriculture announces that because of wide distribution of seed from an area in Louisiana affected with pink boll worm, there is danger of the cotton industry in the South being ruined. It is a serious situation and demanding urgent action, with a considerable appropriation on the part of Congress. The newly discovered infestations are in Cameron and Calcasieu Parishes, Louisiana, and Orange County, Texas, along the lower course of the Sabine River, near the Gulf of Mexico.

CHURCH NEWS

The community at Lamoni, Iowa, is rejoicing over the safe return of Brother Thomas T. Forbes who was reported in last week's issue as missing. The facts drawn from his statement and from his recent experiences are as follows: Some few weeks ago this man, during the epidemic of influenza, experienced a very severe cold, which from later consideration seems likely to have been an attack of the epidemic, though he did not take to his bed as he was advised by his wife to do. This illness left him quite weak in body, which condition, aggravated by considerable worry as to his wife's condition of health, and his work wrought heavily upon his mind. The anxiety and worry, the physical weakness, his weakened mentality resulting from the epidemic, which is by no means unusual, together brought about a temporary lapse of memory, or moral and intellectual comprehension. Starting out on foot to catch the southbound train at Togo with the expectation of meeting his wife at Albany, Missouri, who was returning from the Sanitarium, he missed the train at the junction. This disappointment was too much for his weakened condition, and he proceeded to Davis City, took the train and went to Des Moines and found work with a firm for whom he had formerly worked a number of years. Seeing the notice in the papers of his disappearance he recovered himself, determined to return to his family and his work, telegraphed from Des Moines on Thursday the 18th and returned the following day. Whatever conjectures may have been formed as to this strange incident, those nearest to this man and most intimate with his sterling character and worth do not impute to him the slightest conscious departure from that which is honorable and upright in the highest degree.

Any Saints in Mills, Fremont, Page or Montgomery counties, in Iowa, not connected with a Religio local, should write Mrs. Jessie Vance, Red Oak, Iowa, superintendent home department.

FROM THE BRANCHES

Lamoni, Iowa. The rendition by the choir of a hundred voices of Randel's wonderful oratorio, "Messiah," on the evening of the 21st, was a most excellent musical effort and well received. The church was packed, many standing. It was directed by Paul N. Craig. The soloists were Mrs. Bertha Burgess, soprano; Mrs. Frances Norris, contralto; L. Eugene Christy (of Independence); tenor; George Anway, tenor. They will give Haydn's "Creation" on the evening of the 23d, as a part of the community lyceum course. The services of the day were all record-breaking in attendance and interest, the Religio being a strong drawing card with its large classes teeming with animation. A number of the elders have already left for Independence, to attend the lectures to the priesthood.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, MARCH 31, 1920

NUMBER 13

EDITORIAL

Lectures to the Ministry

As elsewhere indicated, the attendance is good, including several of the Quorum of Twelve, as members of that quorum had asked that this series of lectures be given prior to General Conference.

The interest is intense, as was shown in the opening session when the speaker said religion was an evolution, not that God changes, but he adapts his teachings to man's development.

Of course, there is a spiritual evolution in the case of the individual, as "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3: 2.)

Also the Master told his disciples, he had much to say unto them but they could not bear it then.

Evolution is an unfolding of the divine character in man. We may grow in knowledge of the truth.

It is also clear God adapts his teaching methods to our capacity, as witness Israel at Sinai, and after.

But there appeared a strong objection to the idea that religion has evolved in the race from minor beginnings, as the gospel was taught to Adam, Abraham, and others.

The second lecture, on the existence of God, was very well received. Though the outline based an argument on the extreme idealistic philosophy that nothing exists out of thought, still he qualified this by Doctrine and Covenants 90, that matter and spirit are coeternal.

As the third and fourth lectures followed, on the nature of God and the trinity, favorable comments grew greatly in number. Elder Walter W. Smith, president of the Independence Stake, and Church Historian had given the course of lectures the advantage of a favorable beginning.

This continued through the fifth lecture, on the attributes of God.

Wednesday afternoon, J. A. Koehler, formerly of Independence Stake Presidency, and now manager of the Herald Publishing House, continued by discussing the free agency of man, and free will as a characteristic of man, not of the animal creation. Thursday morning he spoke on free agency and its relation to human conduct.

Free discussion follow each lecture. It is not yet the school of the prophets, but it certainly is a school of the elders, and a big step in advance.

A heavy rain fell all day Wednesday and Thursday, March 24 and 25, but attendance at the lecture continued good.

The comments on the opening lectures by Elder Walter W. Smith were decidedly favorable. The subject was a difficult one, hence some objections. He met objections clearly and in a good spirit. The attention was of the closest. As one man expressed it, "Walter quite outdid himself. His lectures were fine from beginning to end."

The eighth and ninth lectures, beginning Thursday afternoon, should have been given by Elder John F. Garver on the Atonement. But in the absence of Elder Garver, President Elbert A. Smith delivered his lectures on the Gifts and Fruits of the Spirit and Elder Garver is to be present later. Despite

the bad weather, the attendance was large, and the spirit of the meeting very good.

He presented the historical setting of the gifts in the church as Christ left it, in Book of Mormon times, in the restored church, and in the future church.

The gifts are:

1. Qualities of mind and soul, as wisdom, knowledge, and faith.
2. Miraculous gifts, as healing and working miracles.
3. In the realm of revelation, as prophecy, discerning spirits, tongues, and interpretation of tongues.

These gifts are subject to law, and the spirit of prophecy is subject to the prophet.

These gifts are given of God, not gained by excessive striving after. There are dangers as well as benefits in these gifts, and also danger of spurious manifestations of man or devil.

A gift is given, fruit must be worked for and developed. We have several lists, as Paul's (Galatians 5:22, 23), Peter's (2 Peter 1:5-7), Doctrine and Covenants 11:4. The life of Christ is the best exegesis.

The fruits are:

1. Christian humility, the quality that binds us to humanity.
2. Faith, the trait that binds us to God.
3. Hope—the simile of courage and optimism.
4. Charity—the pure love of God, the crowning virtue, the necessary accompaniment of all true sacrifice.

T. W. Williams from Toronto, G. H. Wixom, Myron McConley, who has been located in Hilo, Hawaii, George W. Robley, Sister and E. B. Hull from Massachusetts District, Philip Cook and others of the Indians are noted among those present. In fact men who have labored in every part of the world are in attendance, and the number steadily increases. The basement was well filled for President E. A. Smith's lectures.

Friday, the 26th, proved a fine day. President Elbert A. Smith is in charge of the lectures. All the office force from the Presidency's office are in attendance.

Some of E. A. Smith's Sayings

Hell is full of pessimists. If you are not planning to go there, why qualify for membership?

There is nothing that will separate a man from his flock quicker than the "big head."

If to your faith and virtue you add knowledge, it is a good thing; but an education without these is dangerous.

When a man becomes a living negative, he is of no further use to the church of God.

We are going to be judged by our doings, and not by our professings.

A crab apple tree has all the potential qualities of a Jonathan, but it doesn't produce the fruit.

If you are a pastor and don't love your congregation, you do not have to tell them. They know it. S. A. B.

Farm wages in New Jersey averaged in 1910 \$19.50 per month, with board. In 1919 they were \$46, an average increase of 150 per cent.

An Indian Paper

Wassaja, an Indian paper, published by Indians, makes it plain that the Indians want citizenship, rather than wardship. And why not? They certainly did their part in the recent war, yet had not the rights of citizenship, nor even of an alien, as they were wards of the nation.

Again, being raised as wards, or as infants would tend to make any man incompetent. In the 50's they were competent to attend to their own affairs, and make treaties. If those treaties are kept the Indian is satisfied.

The Indian has long had his own traditions and civilization. Naturally he wants to preserve the best of his own, and accept the best that the nation can give him.

Of course there are exceptions, as there are with every race and people—a few who choose the wrong course, and evil rather than good. But a race is not to be judged by such.

The Indian Bureau is a great advance over the previous persecution and warfare in the theory that the only good Indian was a dead Indian. But citizenship, capable men and women, should be our ideal. The recent years have fully disproved that old slander, as the Indian has proven himself again and again capable and ready to uphold the right.

Of course the purpose has been to protect the Indians from abuse and exploitation. But it seems strange when one cannot buy even a liberty loan bond without permission of Congress or the agent.

This is the special theme of this little paper under the motto: "Let my people go." S. A. B.

The Series of Evangelistic Services

The subjects used simultaneously by the preachers at the various churches in Independence the past week are as follows:

Sunday, March 21, "The necessity for a church."

Monday, March 22, "Continued revelation."

Tuesday, March 23, "Necessity for a restoration."

Wednesday, March 24, "The restoration of the gospel."

Thursday, March 25, "Worship God."

Friday, March 26, "Obedience."

Sunday, March 28, "The Church of Jesus Christ—its organization."

Monday, March 29, "The Church of Jesus Christ—its doctrine."

Tuesday, March 30, "The Church of Jesus Christ—its practice."

Wednesday, March 31, "The Church of Jesus Christ—its blessings."

Thursday, April 1, "The Gathering and Zion."

Friday, April 2, "The Invitation."

Each day a new-four page leaflet is circulated, announcing the list of subjects and giving some information concerning the church and its policies.

At the Stone Church the speakers advertised were J. F. Curtis and U. W. Greene; At the Second Church, E. E. Long and J. W. Davis; at Walnut Park, Lee Quick and D. T. Williams; Enoch Hill, J. R. Grice and J. E. Yates; at Liberty Street Mission L. G. Holloway and E. J. Gleazer; at Central Church, Daniel Macgregor.

School Mortality

Iowa ranks very high in educational matters, in the number of colleges, and the large number who attend high schools and colleges. Iowa is a little inclined to boast, yet the fact remains that fifty per cent drop out by the time they reach the sixth grade. Seventy per cent of the boys and girls who enter the primary grade never graduate from the eighth grade. Sixty per cent of those entering high school will never graduate. Ninety per cent of the country children who enter the primary grade never reach high school. This would seem to indicate that about four per cent pass through high school. The average for the country is probably not over two and one half per cent.

W. L. Kuser, superintendent of the Iowa Training School for Boys adds: "Our job is to teach people different habits, to keep the boys in school longer. I hope to see the time come when every boy and girl capable of taking a high school education will be required to take one."

We may urge rightly that many gain their training in the world of work outside of the school room. That is quite true. Yet of the young men twenty-one to thirty-one years of age, it was found that ten per cent were not fit to fill any position in the United States Army in France. Another fifteen per cent were a bit higher and measured up to about eleven or twelve years of mental age. Seventy per cent of a million and a half of men examined were below high school intelligence.

This seems to check with the Iowa figures that seventy per cent do not graduate from the eighth grade. But when one considers that Iowa is much above the average, it still allows a small percentage who in the ten or fifteen years out of school gains the equivalent of the eighth grade and some of high school, for the simple reason that taking the country at large more than seventy per cent of the children do not finish the eighth grade.

These Government figures show that sixteen and one half

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A Daily Ensign

Before another week rolls round, the General Conference will be in session.

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per cent were of high school intelligence. Then there were nine per cent of college intelligence, and four and one half of very unusually intelligent men. From this very small percentage, eighty-five per cent of the officers were chosen.

These figures would clearly indicate that a much larger percentage could take high school and college work with profit, because the general average has been estimated at two and one half per cent who finish high school, and about one fifth to one quarter of one per cent finish college. Even if the highest percentage stated are used, five per cent for high school and one half of one per cent for college, it is apparent that a great many have advanced into these classes without having the school advantages. On the other hand, it is undoubtedly true that seventy per cent are not defectives, but only lack an opportunity to develop.

Doctor Witte of the state hospital for the insane, Clarinda, Iowa, states that he can thoroughly believe that ten to fifteen per cent have defective organizations, whereby they cannot raise themselves, no matter what their opportunity may be, above the level of their tribe. He continues: "But I do believe all others are capable of development."

They should have that opportunity.

S. A. B.

Olive Oil

It is an old story to our readers that olive oil has more important uses than as a salad dressing. In fact, probably very few use it in that way. It is true that it possesses marked food value, and is excellent in the case of wasting diseases or anemia. In such cases patients have been urged to take a tablespoon three times a day, if not oftener. It is equal if not superior to cod liver oil for use after lung diseases and other wasting diseases.

It has been used with excellent results as a dressing in case of wounds, especially after the use of a good antiseptic. Those who find it difficult to take directly may find it palatable mixed with fruit juice. It is also used advantageously as a massage after a hot bath. It should be kept in a cool, dark place and kept scrupulously clean.

Anointing with oil means rather more than moistening a small place on the top of the head. We have known the sick to be saved for further service, when it seemed their case was hopeless, by being given, first an alcohol bath, and then a thorough rubbing with olive oil several times a day. It is rather surprising how much is absorbed in this way, when it is needed.

Its use is also advised by beauty specialists for use on the hands after dishwashing, and in the hair when it is too dry. But its medical use is that which now appeals to us. It may be used both internally and externally in the case of a sore throat, and may be used as a liniment in case of stiff joints.

In many forms of disease it may be used with marked advantage in anointing with oil more than just the head, and this anointing is usually best done by those of the family, and is best done with gentle rubbing.

The Kansas Agricultural College has announced that beginning April 1 it will furnish the weather forecasts to every Kansas farmer by wireless telegraph. The farmer will be required to install an amateur wireless set with which to receive the forecast. These sets cost about \$35 each and can be operated by any person. They cannot be used for sending messages for any considerable distances but they will receive the powerful messages of the big plants. The forecasts are to be sent out at 9.55 each morning under a standard code and on the wave length of 375 meters, short enough for any amateur set to take. This wave length is also long enough and the college plant is powerful enough so that the message

will reach every point in the State. The forecast will be sent at the rate of 18 words a minute and then repeated at 10 words a minute. The service is to be given free to every farmer, high school, or to any other person or institution having a wireless set. The high schools in the small communities are to distribute the forecast to the banks and stores and to the telephone companies. The knowledge of the probable weather is of considerable importance to farmers during the harvest and haying season, and to stockmen during the winter, for they can make preparations for feeding and sheltering stock upon knowing of an approaching storm.—*Christian Science Monitor.*

The American Express Company is planning an airplane express service between several large cities, especially New York and Chicago. It is expected that a nine-hour schedule between these places will be maintained, cutting in two the present time required to carry express between the places on the fastest trains. It is hoped to get it into operation within the year.

We Know a Thousand People

who would consider it a privilege to hand us a dollar and a half for a year's subscription to *The Journal of History* if they could but see one such number as the April issue, just out.

As we have explained in recent announcements, some of the features of this number are simply *invaluable* to a studious Saint. The biographical index of all our church periodicals itself is worth more than the price of a year's subscription, but the statements of Joseph Smith on common consent and similar topics are included, as well as the autobiography of Henry A. Stebbins and a biographical sketch by John Shields, with other valuable material.

Single copies are only 50 cents—try one and you'll want more. Send stamps at our risk, but hurry or they will all be sold.

Herald Publishing House
Lamoni, Iowa.

Annual Financial Report of Presiding Bishop

In submitting this report it is assumed that bare figures as to the financial condition of the church are not all that is desired. Besides the making of certain deductions from the receipts and disbursements so as to show the present trend, the work performed during the past year is set forth at some length, and an outline of method to be employed in the future to discharge the various obligations imposed is given:

The subjoined summarized report covers only the period from January 1, 1919, to June 30, 1919, inclusive. This was occasioned by the action of the 1919 General Conference changing the last day of the fiscal year from December 31, to June 30.

The following is a statement of receipts and expenditures for the calendar year 1919 compared with the years—1918 and 1914:

RECEIPTS			
	1914	1918	1919
Tithes and offerings	\$170,048.58	\$425,941.33	\$464,266.11
Special offerings	22,023.42	41,885.53	32,811.71
S. S. Christmas offerings	9,947.73	71,564.29	78,639.94
EXPENDITURES FROM GENERAL FUND			
	1914	1918	1919
Elders' families	\$111,705.50	\$168,679.11	\$206,383.61
Elders' expenses	23,017.43	43,163.74	44,600.20
General administration (including Presidency, Bishops, and other Office expense, etc.)	9,166.71	16,997.99	28,508.82
General expense	1,711.33	3,204.73	4,850.05
Graceland College	4,128.66	20,214.67	23,864.75
Homes for the Aged	7,181.14	13,222.20	20,967.19
Children's Home	5.00	5,260.00	8,415.50
Sanitarium	2,504.69	607.00	8,735.80
Aid to poor and needy	29,098.84	26,025.51	25,402.43

These figures reveal an increase of tithes and offerings in 1919 of eight and nine tenths (8.9) per cent over 1918, and one hundred and seventy three (173.0) per cent over 1914.

An increase of Christmas Offering in 1919 of nine and nine tenths (9.9) per cent over 1918, and six hundred and ninety and five tenths (690.5) per cent over 1914.

During the six-year period, 1914 to 1919, there has been only slight changes in the number of missionaries and general church officers. A comparison of the total amount expended in 1919 and 1914 shows, however, an average increase, viz:

For elders' families in 1919 of 84.7 per cent over 1914.

For elders' expenses in 1919 of 93.7 per cent over 1914.

For general administration in 1919 of 211.0 per cent over 1914.

For general expense in 1919 of 183.4 per cent over 1914.

For Graceland College in 1919 of 478.0 per cent over 1914.

For Homes for the Aged in 1919 of 191.9 per cent over 1914.

For the Sanitarium in 1919 of 248.7 per cent over 1914.

On the other hand, the amount paid for aid to the poor and needy in 1919 shows a decrease of 12.7 per cent over 1914.

These figures would seem to indicate that while the members have responded very generously to the call to observe the temporal law, thus making possible the payment of the general church debt of \$270,000 in less than three years, the increased operating cost incident to all business enterprises, (and the church is no exception in this regard) has prevented a large increase of the present worth.

The working out of the new bookkeeping system installed a year ago—complicated to some extent by change of fiscal year—the new elders' monthly financial reports, adaptation to overcome high foreign exchange rates, have increased the work of the office, and required the services of additional office help unacquainted with this class of work, and made necessary an extra effort to bring our books up to date. These difficulties were not lessened by the influenza epidemic. Office assistants and representatives in several districts upon whom we are dependent for the success of the work, and whose hearty cooperation we cheerfully acknowledge, were not free from attack.

The experiences of the year have shown wherein system may be improved by making it more simple in operation and comprehensive in report; and toward this end we are working.

In organizing the work of the office to meet the increasing demands for service, we are constantly confronted with the lack of adequate office quarters. We have not felt warranted, however, in proceeding with the erection of an office building as authorized by action of former General Conferences owing

to what we considered were more pressing demands. Need of the space in the general office building was one of the reasons for placing several hundred volumes from the Presidency's, and Bishop's library in the Library Building adjoining the Stone Church. This question of a new office building must, nevertheless, have early consideration if the work of the several departments of the church work is to be efficiently performed.

During the year, under the able supervision of Brother R. T. Cooper, the compilation of the church real estate records have been practically completed. To be of value this must be kept up to date—and this is being done.

REPORT ON CHURCH BUILDINGS AND REAL ESTATE AS OF JUNE 30, 1919.

There has been no material change in the church property valuation since the report to the Conference in April, 1919.

A large amount of work is under way, checking up the old disorganized and abandoned churches throughout the country. A number of buildings are projected and in prospect which will enter into the report for 1921, and by that time the church register will be completed and an accurate statement of the value of all the church property throughout the world can be rendered.

A large amount of work is still needed and in course of completion to properly vest the titles to the church properties. The work is steadily progressing, and when finished the existing defects will be cured and the titles so vested that the title to all the churches will automatically pass from one Presiding Bishop to his successor in a perpetual trusteeship; excepting, of course, the titles which are vested in the corporate name of the church.

The following has been compiled from data in hand:

		Land	Buildings	Equip-ment	Debts
Australia	34 9	\$ 4,610.	\$ 12,260.	\$	\$ 3,790.
British Isles	39 11 (Reported)	2,805.	6,025.	1,459.	4,980.
Canada	100 57	61,510.	114,220.	895.	7,649.
New Zealand	1 0	No reports	in.		
United States	770 442	287,528.17	\$16,239.75	15,207.	49,022.71
Sandwich Islands	2 2	1,150.	11,849.50		3,455.
Society Islands	21 2 (reported)	620.95			
	967 523	\$358,224.12	\$960,594.25	\$17,561.	\$68,936.71
		Buildings, total value....	\$ 960,594.25		
		Lands, total value.....	358,224.12		
No property	268				
Not reporting	176				
	967	Total assets reported.....	\$1,336,379.37		
		Total incumbrances re-ported.....	68,896.71		
			\$1,267,482.66		

Note: First column, number of branches; second, owning property.

The matter of the church carrying insurance on its buildings referred to the Bishopric by the General Conference has been given consideration, but the details have not been fully worked out.

The needs of the Homes for the aged, and Children's Homes, have been looked after by Bishop M. H. Siegfried as general superintendent of these institutions. His report, and the report of the Children's Home Trustees, included herewith set forth not only the cost of carrying on this part of the work; but calls attention to future needs, and should receive the thoughtful examination of all.

GRACELAND.

The report of the Graceland College trustees mentions new college buildings now in course of construction. This work was approved by the Presiding Bishopric pursuant to resolution of the 1919 General Conference. The funds to complete this work are available.

The other building needs of the college are apparent, and if the funds can be raised for the purpose without injury to other equally important demands, they should be authorized.

SANITARIUM

The Sanitarium report shows a deficit in operation. This has been supplied from general church funds. While an annual deficit is to be expected, the measure of service furnished by this worthy institution will continue to be limited until additional buildings and equipment are secured. These should be furnished as soon as the funds can be spared for this purpose. Many times during the past year we have been unable to help the physically and mentally afflicted for want of proper facilities. The Sanitarium needs, as set forth in the report of the Board of Trustees, are urgent.

The Sunday School Christmas Offering reached the sum of approximately \$98,000. As recommended by the Order of Bishops, in addition to the 583 acres of land purchased last year, the Christmas Offering has been invested in 649 acres of as good land as there is in Jackson County. In one plot are 848 acres, and 384 acres are in another. The total cost has been \$215,550, averaging \$175 per acre.

Deducting the mortgages on the land amounting to \$85,400, leaves a cash investment of \$130,150. \$98,000 has been supplied by the Christmas Offering, \$29,828.50 by special consecrations for the land fund, and \$2,321.50 from general funds.

All of this land at the present time, except a few acres of woodland, is under cultivation.

Leases of tracts of various sizes have been executed for one year, pending the determination of a definite policy of operation, having in view the creation of stewardships and inheritances.

The Independence and Lamoni Storehouses report a very satisfactory year's business. Uncertain business conditions have suggested caution in expansion. However, plans are under consideration at the present time looking to the supplying of a wider field of service.

The Lamoni Laundry, now conducted on a stewardship basis by Brother R. J. Wildey, (Brother Stoff having entered the general ministry) has had to overcome many obstacles. However, it seems to be upon a solid basis and an assured success.

During the year the members of the Presiding Bishopric have visited a number of branches, and attended conferences and reunions as occasion required and opportunity afforded; the detail of the office in our absence being cared for by Brother Vernon A. Reese, and other competent office assistants.

The increasing volume of work of the bishopric, "to do the business of the church," in administering all temporal things, is reflected to some extent by the total amount of receipts for 1919 of \$582,846.46 as compared with 1915, of \$244,953.58.

Another index is the number of letters received and answered: During the first two months of 1920, or in fifty business days, there were received exclusive of regular financial reports of elders, bishop's agents, and bishops, circulars, papers, packages, etc. 3,404 letters requiring answer.

During the same period there were mailed 4,437 first-class letters, and 304 second class and parcel post packages.

Increase of present worth and increase of membership of the church, particularly in the stakes, require additional service from this department. In order to discharge these obligations imposed, it is essential that the work of the office of the Presiding Bishopric be departmentized so that:

First. The membership of the church may be made more fully acquainted with the law regarding temporalities. The missionary force may be furnished information upon this subject for the seeker after the truth; and

That the general public may be correctly informed relative to the economic program of the church.

Second. Contributions may be received and properly credited.

Third. Funds and properties be carefully invested and used.

Fourth. Expenditures be wisely made.

Fifth. The "gathering," be not in haste . . . that all things be prepared.

The First means not only preaching by the bishop and elders, but the preparation of necessary literature for distribution.

The Second means not only a book-keeping system, but an accounting department, under the supervision of an expert accountant and efficiency engineer—one who is looking after leaks and breaks and weakness in the system, and devising ways and means to simplify the work, oversee issuance of letters of instruction to bishops and bishop's agents regarding bookkeeping, and to carry into effect the detail of financial measures adopted. The services of a brother qualified for this work have already been engaged.

The third and fourth mean:

(a) A department to manage church property—to buy, sell, rent and improve real estate—collect rents, interest secured by real estate—and furnish appraisals for application for loans, etc. This department is now fairly well developed under the management of Brother R. T. Cooper.

(b) A department where application for relief may be referred, properly investigated, assigned to the agency to supply the need, followed up, and a record of each case kept so it may be determined whether or not the applicant is, or is not, an idler.

This would mean, in a given case, one or more of the following conclusions:

- Financial assistance to be temporarily supplied.
- A regular periodical stipend allowed.
- A loan made, (secured or unsecured).
- Employment provided.
- Stewardship assigned.
- Educational advantages furnished.
- Admittance to Children's or Old Folks Homes.
- Admittance to Sanitarium.
- Help of medical attendant or social worker; or possibly—
- A sermonet.
- A denial of request.
- Reference to church or civil authorities.

This work is peculiarly the duty of the Bishopric, and has, and is being provided for; but in order that each case receive continued proper attention it must be systematized and such agencies used as are essential to gain the desired results. We have spoken to, and are hopeful of enlisting the services of, a brother who is specially qualified to assist us in this work.

Under this heading we might properly mention the fact that improper form and execution of last wills and testaments, wherein the church has been made a beneficiary, have in a number of instances during the past year given rise to the claims of the church being contested by disappointed relatives.

Wherever an appeal to the courts of the land could be honorably avoided, claims have been settled out of court; but where such settlement would seem to be manifestly contrary to the testator's will, or would compromise the church, legal counsel has been employed. A question of this kind means an expenditure of thought, time and money; and can by anticipation in the majority of cases be avoided.

Members desiring to make a bequest to the church can be more certain of having their wishes carried out if they would consult a member of the Bishopric prior to making their will.

While we sense the importance of the gathering, past history, as well as present experiences constrain us to emphasize the statement: "Let your gathering not be in haste. . . . Have all things prepared."

No strange occult force will operate in a twinkling of an eye to transform present human hearts and minds, and social and industrial organizations into a condition where the Saints will be of one heart and one mind and dwell in righteousness with no poor among them. It can only be accomplished by operation of the principles of the law of the celestial kingdom. It is hoped that the Saints will not become impatient by seeming delays. The Bishopric are not unmindful of the situation. The problem is not only daily; but hourly, constantly, before them. Precipitate action only brings confusion. "God will hasten his work in its time."

Then let the forces of God in his way do the hastening and let us not try to resort to human power and human methods to secure divine results.

We feel encouraged by the spirit of consecration manifested throughout the church, and press forward with you to the mark for the prize of the high calling in Christ Jesus our Lord.

Respectfully submitted,
 BENJAMIN R. MCGUIRE,
 INDEPENDENCE, MISSOURI, Box 256. *Presiding Bishop.*

Summary of Assets and Liabilities of the Reorganized Church of Jesus Christ of Latter Day Saints
 On June 30, 1919

Presiding Bishop's Office

Assets	
Cash in hands of bishops and agents	\$38,061.14
Cash on hand June 30, 1919	10,801.18
Cash—time deposits	40,300.00
Accounts receivable	69,208.85
Bills receivable	142,176.49
Furniture and fixtures, general office	8,168.45
Furniture and fixtures, Kirtland Hotel	725.21
Furniture and fixtures, district autos	323.53
Furniture and fixtures, Kirtland District	99.00
Library, Presiding's office	1,382.49
Library, Presiding Bishop's office	1,970.00
Library, General, (Lamoni)	1,693.14
Library, Historian's office	827.05

Homes	
Children's Home, real estate and fixtures	17,226.32
Holden Home real estate and fixtures	19,429.34
Saints' and Liberty Homes, real estate and fixtures	59,650.00
Stake Assets	
Kansas City	2,264.99
Holden	1,081.25
Far West	927.30
Lamoni	12,723.92
Independence	4,126.51
Real estate being sold on contract	26,401.95
Real estate	266,930.93
Sanitarium, due church open account	8,310.50
Bonds, etc.	21,765.57

Independence Sanitarium	
Real estate, buildings and fixtures	67,076.31
Accounts and bills receivable	9,131.83
Miscellaneous	5,272.01

Graceland College	
Cash on hand June 30, 1919	231.96
Accounts and bills receivable	8,562.02
Real estate, farm, buildings and equipment	78,217.24
Miscellaneous	4,455.18

Herald and Ensign	
Cash June 30, 1919	4,354.63
Real estate and fixtures	83,416.62
Merchandise and supplies	42,963.48
Bonds	600.00
Accounts and bills receivable	44,326.99

Houses of Worship	1,267,482.66
Total	\$2,372,666.04

Contra	
Presiding Bishop's Office; Funds for Special Purposes.	
Land fund	8,296.01
Temple fund	6,432.53
General Assembly Hall fund	50.00
Book of Mormon Translation fund	5.51
Herald Office depreciation fund	21,084.37
Total contra	35,868.42

Liabilities	
Presiding Bishop's Office, funds of members (voluntarily placed with this office subject to call)	67,715.45
Graceland College, bills and accounts payable	1,839.44
Herald and Ensign Publishing Houses, bills and accounts payable	25,685.83
Sanitarium, bills and accounts payable	11,140.81
Total liabilities	\$ 106,381.53
Present worth, June 30, 1919	2,230,416.09
Total	\$2,372,666.04

Liabilities last report	\$ 159,686.19
Liabilities present report	106,381.53
Reduction in liabilities	\$ 53,304.66
Present worth this report	\$2,230,416.09
Present worth last report	2,140,132.46

Increase for 6 months in present worth	\$ 90,283.63
Receipts by Presiding Bishop January 1, 1919 to June 30, 1919	
Cash on hand January 1, 1919	\$ 25,950.56
Aid returned	549.38
Armenian Relief Fund	176.15
Bishop and Agents, Received from	102,872.12
Bishop's office expense returned	193.85
Check exchange	2,388.28
Children's Home	490.54
Christmas offering	69,216.31
Church buildings	915.50
Consecrations	7,798.37
Elder's expense returned	322.60
Graceland College	161.00
Holden Home running account	165.69
Holden Stake—auto sale	185.00
Interest	2,454.35

Land Fund	8,006.01
Liberty Bonds	2,301.09
Loss and Gain	350.40
Offerings	3,188.18
Real estate	11,949.23
Real estate Contracts	5,389.28
Saints' and Liberty Homes	132.98
Sanitarium	158.00
Miscellaneous	168.17
Tithing	33,452.02
Temple Fund	785.38
Accounts	25,648.03
Bills Payable	2,472.83
Bills Receivable	27,954.65
Total	\$335,801.95

Expenditures by Presiding Bishop January 1, 1919 to June 30, 1919

Aid	\$ 4,288.74
Armenian Relief	34.76
Architect Office Expense	385.86
Auditor Office Expense	600.66
Bishops and Agents paid by this office	9,035.73
Bishop's office expense	5,588.44
Check exchange	2,388.28
Children's Home	5,007.88
Church buildings	1,838.13
Consecrations	163.92
Elders' expense	60,458.77
Furniture and fixtures	1,191.81
President's office expense	3,211.64
Graceland College	14,564.75
General office expense	507.43
General expense	3,777.00
Holden Home running account	2,394.31
Historian Office expense	653.60
Interest	2,329.92
Jerusalem Mission	377.00
Kirtland Temple	605.46
Liberty Bond account	15,262.11
Library President's office	352.50
Patriarch office	119.23
Miscellaneous	1,084.32
Real estate	19,018.33
Real estate contracts	7,538.93
Recorder's office expense	1,045.81
Saints' and Liberty Homes	8,631.93
Sanitarium	5,590.36
Surplus tithing	8,000.00
Time deposit account	40,300.00
Tracts account	181.10
Woman's Auxiliary	238.07
Accounts	23,838.96
Bills payable	35,376.57
Bills receivable	39,048.46
Cash on hand	10,771.18
Total	\$335,801.95

Accounts with Local Bishops and Agents for 6 months ending June 30, 1919

Balance due church last report	\$ 53,471.97
Received from Presiding Bishop	9,035.73
Received from other agents	
Received from tithes, offerings, conc., etc.	159,348.84
Received from miscellaneous	18,239.54
Total	\$240,096.08

Expenditures

Due agent January 1, 1919	\$ 2.29
Paid to Presiding Bishop	102,872.12
Paid to elders, families	47,028.85
Paid to elders' expenses	9,136.73
Paid to aid of poor and needy	9,198.64
Paid to other agents	
Paid to miscellaneous	33,796.31
In hands of local bishops and agents June 30, 1919	38,061.14
Total	\$240,096.08

Holden Home

January 1 to June 30, 1919

Receipts

Balance on hand—received from matron	\$ 66.69
Board paid by inmates	256.40
Produce, milk and eggs sold	205.71
Miscellaneous	3.51
Accounts payable	81.85
From general fund by Presiding Bishop	2,228.62
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	\$2,842.78

Disbursements

Labor	\$ 402.73
Groceries, meat, etc.	1,491.31
Miscellaneous supplies	74.93
Hardware and repairs	225.47
Light, water and telephone	47.70
Paid inmates	7.00
Medical services and drugs	97.40
Miscellaneous expense	43.01
Hay and feed	43.95
Coal	336.63
Balance on hand (stake bishop's office)	50.45
Account payable	22.15
	<hr/>
	\$2,842.78

Report of Saints' and Liberty Homes
Lamoni, Iowa.

Receipts and Disbursements by Local Treasurer and Presiding Bishop From January 1, 1919 to July 1, 1919

Receipts

Cash on hand January 1, 1919	\$ 87.23
Bills receivable	15.00
Board	824.89
Farm Products	526.39
Freight and express, rebate	30.11
Fuel	34.00
Funeral expense	5.00
Improvements and farm furnishings	74.99
Interest	7.00
Labor	35.98
Live stock	2,929.55
Miscellaneous	11.27
Offerings made direct to home	33.75
Offerings made through Presiding Bishop	144.93
Presiding Bishop, from general fund	5,163.92
	<hr/>
Total	\$9,924.06

Disbursements

Bills payable	\$1,110.00
Electricity and Telephone	184.71
Expense, auto	50.56
Expense, personal and traveling	57.45
Farm products	1,468.95
Freight and express	129.62
Fuel	723.06
Funeral expense	146.22
Groceries and provisions	972.58
Improvements and farm furnishings	1,698.29
Interest	24.10
Labor	2,008.05
Live stock	352.85
Miscellaneous	150.76
Office supplies	2.97
Personal accounts	19.20
Cash on hand June 30, 1919, local treasure	824.69
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Total	\$9,924.06

Report of Children's Home

Receipts and Expenditures by Local Treasurer and Presiding Bishop from January 1, 1919 to June 30, 1919

Receipts

Cash on hand January 1, 1919	\$ 524.80
Bills payable	400.00
Board	404.75
Donations	550.33
Farm products	51.30
Groceries and provisions	24.00
Live stock	54.45
Miscellaneous	8.81

THE STAFF

Edited by Arthur H. Mills, 1514 West Short St., Independence, Mo.

The Professional

In the last issue of The Staff we wrote at some length about "The amateur," believing that much misconception was prevalent concerning him. We trust that the article was fruitful in disabusing many minds of the misunderstandings that exist, and that the place and value of the amateur in art is better understood.

In this issue we will take up for serious consideration his companion in art, the professional; fully aware that he, too, is misunderstood, both for good and ill.

The professional is he who, whether from imperative necessity or productive desire, follows as a chief calling and for a remunerative income the pursuit of an art. He may give to it, as may the amateur, the deepest love of his heart and he may be as deeply conscientious and devoted, and yet be driven to the pursuit of his art that he may obtain his daily bread. It is the application of an art to the business of it that constitutes a profession. The professional regards his knowledge and experience as so much merchandise which he can market for money.

There are so very many standards erected by art practitioners and tacitly accepted by the nonthinking public that it is difficult to describe what may properly constitute the well prepared professional as compared with the tyro. No public requirements have been enacted into legal statutes; no definitely prescribed attainments have been formulated and made the basis of a standard. The uneducated public demands so little in the way of academic, scholastic, or vocational training in art that the musician who has given a large share of his life, the painstaking labor of years and the vast outlay of means necessary finds that he must stand on the same footing with the public at the start of his career as the vain, conceited tyro, who has essayed to trade in art before he has any art to trade with. In every state in the union one who would teach in the public schools must have finished some certain prescribed course of study and have attained to some definite standard of proficiency in classified knowledge before he will be permitted to accept a place in the schools; but any superficial, ambitious youngster may take a limited amount of instruction in music, "put up

Presiding Bishop from general church funds	4,431.70
Donations paid through Presiding Bishop's office.....	576.18
School supplies	14.73
Traveling expense	13.19
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Total

Disbursements

Bills payable	1,600.00
Electricity and water	130.00
Farm products	350.33
Freight and express	11.21
Fuel	250.53
Groceries and provisions	2,014.17
Improvements and farm furnishings	675.95
Labor	1,005.37
Live stock	3.00
Medical service and drugs	27.45
Miscellaneous	90.80
Office supplies	23.53
Repairs	37.65
School tuition and supplies	485.43
Traveling expense	18.01
Cash on hand June 30, 1919	330.77
	<hr/>

Total

his shingle" as a teacher and go after pupils and patronage. Our lawyers must graduate from a recognized school and submit to a rigid examination before being "admitted to the bar" and allowed to practice; nurses, apothecaries, dentists, physicians, all must go through a rigorous, prescribed course of training and discipline, involving years of hard unremitting study and work, and then submit to a rigorous examination as to their fitness before being admitted to practice; yet our aspiring music student may "take a few terms" under almost any instructor his fancy may dictate and then boldly launch his frail bark upon the sea of professional life with nothing to stand between him and a clientele but his own prowess in winning favor and pupils. Many times the one successful in getting a goodly patronage by means of his engaging ways has but a mere smattering of attainments; and it is an unvarying truth that a smattering in anything can have no real merit. Pope, in his *Essays on Criticism*, was superlatively right when he said,

"A little learning is a dangerous thing;
 Drink deep, or taste not the Pierian spring;
 Their shallow drafts intoxicate the brain,
 And drinking largely sobers us again."

It is astonishing in how many ways may the professional life of art be attempted by those aspiring to enter and dwell in its domains. This list ranges from the devoted intelligent student who has given serious thought, conscientious labor and long periods of study to his preparation, down to the brazenly inefficient scavenger of the public taste, who prospers because of the ignorance of the people among whom he preys, and who is thankful indeed for such lack of intelligence, that his failures may not seem so glaring in the mists of their ignorance. Some instances will serve to illustrate how, in the midst of such ignorance on the part of the public who employ them, such incompetents are permitted to thrive.

There is to be found in practically every community several of which the following is an exact illustration, and it will serve to show how the irresponsible, illy prepared, inefficient but superlatively self-confident tyro may thrive upon the credulity of the ignorant and uninformed. Miss Brown (we call her that for the reason that it is not her name) was a comely maiden of some nineteen gay rollicking summers and she felt to the utmost the delicious zest of life and her important place in it. She had passed through all the successive stages of an adolescent girlhood career of tomboy, flapper and coquette without anything serious enough happening to prevent her from following the bent of her inclinations. The grades of the public school and two years of the high school course had been "passed," but not in such a way as to proclaim her a pupil of unusual gifts or exceptionally studious habits. She had always been considered as being "musical," such quality consisting of an especial dexterity in playing in a showy, dashing style, the popular stuff of the piano, although somehow, when in a certain emergency she was asked to supply the place of the missing pianist at the church, and accompany the choir and congregation in the hymns (a task that frequently tests many a pretender's ability), her powers seemed to miserably fail her. But when it came to playing at fashionable evening parties, or accompanying kindred spirits in the tintinnabulation of "rag time," sentimental songs, or the sinuous measures of "fox trot," "hesitation," or "tango," she was "right there" with a verve such as would amaze all spectators and tend to convince the credulous that surely the gods had graced the earth with another wizard of the keyboard and that another genius was resident among mankind. "My! can't she make her fingers fly?" said one, unmindful of the fact that mere dexterity is the cheapest and most often employed imitation

of real art. "Don't she just make that piano talk!" said another, equally unmindful of what the piano might be "saying" or of the fact that "talk" is the cheapest of all commodities.

What more natural than that, when the years of decision as to an avocation arrived, our showy, superficial *dilettante* should seemingly find her calling ready to her hand and take up seriously the profession of teaching the art of music.

But how well was she fitted for so sacred a vocation? A few "terms" under local teachers, themselves scarcely more scrupulous, were all that she had had in the way of schooling. These, united with an abundance of assurance, a smooth "front," a skillful play upon the credulity of others, the adroit use of flattery, were her "stock in trade" with which she started out to make merchandise of an art in whose debt she was already bankrupt and at whose shrine she had never given sincere worship. Did she succeed? In terms of pupils secured and money gained she succeeded, for her "class" was always full and she always collected all bills due her. But in terms of honest instruction given and intelligent musical scholarship imparted she was a culpable failure. Her pupils would soon acquire her showy dexterity; scarcely had they time to become acquainted with the ordinary rudiments before they essayed the dashy, spectacular things of the popular class. But the simplest Sunday school song would have been beyond their ability in the emergency of the Sunday school pianist's absence.

Reader, the above illustration is drawn from life and is not in any sense an exaggeration. The "woods are full" of "Miss Brown"; her name is legion. Every community has its ample supply of her in the way of incompetents, traffickers in that in which they have no legitimate investment; common despoilers of art and mankind. The safety of the people and the dignity of a profession are in the hands of those who practice that profession; but such as Miss Brown not only fatten on their victims but degrade their calling as well.

Another illustration will serve to complete our exhibit; and we will state in preface that it also is taken "from life" and that the individual pictured is even now "practicing his profession" among the credulous. This individual's attainments, if we may judge from his claims, are something extraordinary, and his abilities, if the same claims are accepted, place him in a class far above what ordinary geniuses of the past have been. He understands and teaches, so he says, all branches of music, the piano, violin and all the band and orchestral instruments, as well as singing and voice culture. In fine, according to the rapt exclamation of one of his infatuated followers, "he can just do anything in music!" Some genius, that! History does not record that any of the world's masters in music were able to do nearly as much, but it has remained for the twentieth century to produce such a remarkable assemblage of erudition and genius in one being! But what can be said of his pupils? Can it be that fickle Fortune has perversely determined to thwart such a gifted person by allowing him as pupils only the dullards and the untalented? For not one of them evidences having come in contact with genius. But getting down to a cold blooded analysis of this man and his claims, what have we? Time is fleeting but art is broad as eternity. It is an acknowledged fact that any one of the principal branches of music, or any one of the principal instruments, such as the piano or the violin or the mastery of the voice and its culture, requires years (not months) of absorbing study and the absolute conquest of two of them is the attainment of but few men in a life time. It therefore "goes without saying" that he who pretends to have mastered so many branches and so many instruments does not know any of them more than superficially. The old adage is a true one and has a most excellent

application here, "A Jack of all trades and master of none."

The ease with which people are deceived by show and glittering pretense is a matter of both wonder and concern. "All is not gold that glitters" is an axiom so true that it is worthy of the belief of all; yet how often it is forgotten. The showy, pretentious teacher, who fascinates and flatters and whose chief asset is in his ability to make people believe he is the *summum bonum* of the profession will so often forge ahead of the conscientious, painstaking teacher, whose chief aim is rendering the honest product and who scorns subterfuge and pretense. But fate has ordained its compensation, for it is the honest minded one whose days are longest in the land and whose work will demonstrate his fitness to survive. He survives, not because he flatters and is popular, but because the fruits of his labors entitle him to survive. The popular teacher is not always the worthy one, for popularity and true worth are not synonyms.

What constitutes the true professional of worth? Many things; as well might we try to answer, what constitutes the true man worth, or the true disciple of Christ. But our readers should have concrete examples as well as abstract principles; and although we despair of trying to enumerate all the qualities that constitute the true disciple of music, we will at least try to give some of the things that go to his spiritual make-up. Bear in mind that we are dealing not with the amateur, who worships at the shrine of his art from pure devotion only, but with him who practices that art that he may live. This is the man that takes your dollars in exchange for the musical warmth and food you have a right to expect. He, of all men, should give value received.

1. *Moral Equipment.* The musical instructor should be morally inferior to none and his ideals should be of the highest. Low associations and high ideals are not compatible and do not exist in the same heart. He should scorn to receive payment for that which he cannot conscientiously give.

2. *Mental Equipment.* The time is past when the world believes that mental inferiority is no bar to true musical attainments. It is now recognized that the musical art is so comprehensive and so absorbing in its character as to demand man's highest powers, of mind, body and soul.

Musical Equipment. That he be talented is indispensable and that that talent be of a high order is imperative. He who does not have the true flame of musical genius alive within him should not essay to serve as its apostle of culture.

4. *Scholastic Equipment.* Here we cannot speak too plainly. He who essays to instruct others must himself be a master at what he teaches. Should singing and voice culture be the branch of art selected, or one of the principal instruments, as the piano or violin, the course of study and time involved should be extensive. From four to six years are usually little enough to accomplish the modicum required and then it should be but the beginning or a period of progressive application. This course of study should be had in either some well established school of music or conservatory, or under some masters of known worth and standing. This study should be both exacting and exhaustive. The student should bend his every energy and his entire soul to the work (for he will find it work) of acquiring an education in his chosen art. He should not only assiduously study the instrument of his selection but he should study many things that contribute to it. Thus, the piano student should not only perfect himself in piano playing but should study the theoretical branches of music, together with the history and analytical treatises of his art. The great aim of this is to make the man bigger than the instrument he plays and teaches. For this same reason we require our doctors to pursue exhaustive studies in all branches of medical science, that the

practitioner may be a bigger man than the dose he administers. Why should not our professional musician be a man of broad training and culture?

5. *Pedagogical Ability.* The really good instructor is none too common; most good teachers being like poets; born, not made. The talent for teaching is innate within them; they teach because they have the gift of teaching, and they love to teach. Such instruction is invaluable; money cannot recompense it when it is given from the heart. Realizing the great need for the development of the teaching ability, all our prominent music schools give courses in musical pedagogy, with the intent that our future teachers may be trained to teach. We should look well to the teaching ability of those we employ.

6. *Progressiveness.* A true disciple of art is always progressive for he realizes that his safety lies in growth. The musician who rests content upon laurels gained is deceiving himself, for he who fails to go forward will inevitably go backward. The unprogressive teacher should be shunned.

There are many other things that define the character of the professional musician, and we feel that we have but touched upon a few of them. But if we have succeeded in inducing thought within the minds of parents and students, leading some to a proper consideration of the qualifications of those who essay to follow the profession of instructor in music, we shall rest content with our accomplishment.

Let us judge well character and qualifications of those to whom we intrust the musical training of ourselves and children.

ARTHUR H. MILLS.

Choir Presents Celebrated Oratorios

In presenting the oratorios, The "Messiah" by Handel and The "Creation" by Haydn, the local Latter Day Saint choir gave the music-loving public of Lamoni a genuine treat. The packed house Sunday evening, [March 21] when The "Messiah" was rendered, manifested clearly the interest of the public in music of the better class, and though the weather was somewhat threatening Tuesday evening when The "Creation" was rendered, the attendance was almost equal to that of Sunday.

The choir, numbering one hundred voices, was in fine form and under the baton of their efficient and enthusiastic conductor, Paul N. Craig, they rendered the difficult choruses in a manner which reflected well-earned credit to the individuals composing the choir as well as to the work of Director Craig.

An outstanding feature of these entertainments was the excellent work of the soloists, upon whom fell the task of providing the desired variety of a much appreciated program. Mrs. Harold Burgess, soprano, delighted her listeners both evenings with her interpretation of the beautiful soprano solos from these oratorios and Mr. George Anway, our local baritone, handled the heavy parts assigned him with a spirit that would have done credit to singers of more extensive experience. Mrs. Francis Norris, of Hartford, Iowa, contralto, has ever been a favorite before Lamoni audiences and the general comment on her work in the "Messiah" evidences that she has lost none of her prestige. Much was expected in the renditions of Mr. L. Eugene Christy of Independence, Missouri, and he left no room for disappointment. He is undoubtedly an artist of ability with a voice far above the average in quality.

The accompaniments were effectively played by Miss Belle Patterson and Miss Florence Thompson. Lamoni and the choir are to be congratulated on their ability to so successfully produce entertainment of so high an order.—*Lamoni Chronicle.*

WOMAN'S AUXILIARY

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Latter-Day Motherhood

VI. THE ENGAGEMENT

"It is the ideal which we seek; and when, in the course of events, the divine laws have attracted to you your own, it is still the ideal man or woman to whom you must cleave. In your inmost heart hold fast to that, for the embodiment will ever fall away, . . . while the spiritual man alone stands firm!"—Stanton Kirkham.

I wish I might convey to you, my daughter, the spiritual truth which illuminates the above passage. It would be one which would elevate the relations you have assumed with your chosen one, to a plane far above the petty quarrels and disagreements which so often mark an engagement. These days are days of adjustment—indeed, possibly, of mere trial and probation. In the first glamor of this new adventure in love, your eyes may have been somewhat blinded. Perhaps you have been hardly conscious of this glamor, and have wondered why all things have seemed so rosy and beautiful, why people have been so kind and adorable, experiences so interesting, and life in general so well worth living! You have been looking through the magic glass of love, my dear, and all objects on this mundane sphere have been glorified through that age-old witchery!

Now follow the weeks and months of planning, of getting used to the idea of having decided your future, of having chosen your fate. These are days of trial and test, when without doubt some things will arise which will make you wonder if you have been altogether wise—if, after all, your idol is but clay! My dear, do not be unduly disturbed at these qualms; they are for your guidance, only. As the rosy glamor fades, and you are able to weigh with unbiased judgment, you will find, if your mating has the approval of God, that your love is unharmed by the discovery that its object is, after all, merely human! Would you have it otherwise? Would you undertake to be wife to a god? Nay; you bring but humanity attended by humanity's common frailties, and would not be justified in demanding more than you bring! Thus it is for you to cling to your ideals, remembering that all human creatures are but in the days of their unfoldment, and none have, as yet, reached the stage of infallibility or perfection.

However, it will do no harm to warn you that if you find your love is weakening through a lack of respect, if you find the object of your affection is less worthy in principle, less kindly of heart, less noble in thought, less reverent, or less loyal and true—then it is well to remember that these are days of probation, and it is not too late to save your life from wreck or ruin, or from a step which will destroy its earthly usefulness. "It is never too late to mend" may be true of some experiences; but a patched-up, too-often mended marital confidence or regard is a sorry affair indeed! It is better to have faith utterly shattered before marriage than afterwards. No happiness can come from a union based upon a foundation so frail as mutual distrust or disrespect. Differences of opinion may be adjusted, and present but small barriers to mutual peace, if both parties are generous and charitable in attitude, and these need not destroy the foundations upon which domestic felicity is built.

I am happy to believe, dear girl, that you will pass through no bitter ordeal of disillusionment in regard to this man you have accepted, and with whom you are planning to walk the pathway of life. While it brings a twinge of pain to my fond heart to contemplate our beautiful flower being transplanted from the home garden to another all untried and unknown, still I am trying to be patient and reasonable, remembering that life would not be complete for you were it to be otherwise. I have committed you and your future to the care of our dear Father in heaven, to whom you are even more precious, and I believe my faith in him has been justi-

fied in events, as so far made manifest. We honor and respect the man of your choice, and we feel that this engagement will be but a prelude to a happy song of life which shall echo down the years.

Do not demand or expect too much. Keep maidenly reserve intact. Remember that a noble man ever reverences the instincts of true womanliness. It is soul-harrowing to see how lightly some girls enter into engagements to marry, apparently for the sole purposes of kisses, embraces, gifts, and attentions. As butterflies flit from flower to flower, so such a girl dissipates here and there her charms and graces, until it is but a poor, wasted, futile, and sorry thing she has to offer the man who meets her at the altar!

For the girl who has taken the church covenants, undertaking to follow as closely as possible in the footsteps of the Master, an engagement to marry takes on the sanctity of any other soul sacrament. It is regarded as a promise only, and in no way implies any earnest of marital privileges or obligations. At the same time, it is invested with all the gravity and seriousness with which any honorable and sacred agreement is attended. A broken promise to marry is a pitiful thing, evidencing either a promise too hastily given without time for proper consideration or prayer, or else one given too lightly, without due recognition of its sacredness and its governing principles. At that, the pain and suffering caused by a broken engagement is, at times, preferable to a life time of unhappiness and unprofitable existence. Girls with true conceptions of life and its highest purposes will enter into a betrothal thoughtfully and with a careful searching of their own hearts and desires, and those of their suitors as well, followed by an accurate analysis of what they there find. After the promises are exchanged they will go happily forward, seeking to build wisely upon the foundation laid, to plan and work with the chosen one for a future life together of usefulness, worth, and beauty.

I do not favor extremely long engagements. Too brief a one is as bad. A year is perhaps long enough, if the couple can see each other often enough to discover their adaptability and congeniality. Sometimes separation is good, too, for a heart that cannot remain faithful under those circumstances is not well anchored. During the time of engagement a frank and full interchange of thought and conviction upon the essential things of life is preeminently desirable. Things of real value should be discussed, high purposes, soul-perspectives, and definite objectives considered freely, for in no other way can a wife or a husband be assured of perfect understanding and confidence.

That this discussion and understanding should include a frank consideration of the material aspects of life, is unquestionable. Many a union has been a failure because the wife did not clearly understand the business and financial standing of her husband. In foreign countries this question is given preeminence over the impulses of the heart, and the first thing that is ascertained about a suitor is his attitude towards the material responsibilities to be assumed. Usually a bride is given a dowry, a portion of money set aside for her personal use through the years to come. In this country, perhaps unfortunately, it has been considered mercenary to consider these things before marriage. Many a disappointment and disruption might have been avoided by a fair, frank, and mutual agreement during the days of planning. Some girls who have had money of their own before marriage have fretted themselves into unhappiness over the apparently thoughtless, or deliberately negligent, attitude of their husbands in money matters. As it is to be a partnership, involving all the most essential elements of human happiness and attainment, surely it is only good business to have all titles made "clear" before waves of strife and distrust wreck the matrimonial bark.

With two pure souls contemplating wedlock, out of which relation nature designs to perpetuate the race, a frank understanding in regard to offspring is also desirable. This does not need to be indelicate or immodest, for the most beautiful and chaste thoughts of a womanly girl will center in

and around children, and this fact is understood and appreciated by every noble man. The man or the woman who "hates children" is to be shunned, for very abnormal and inhuman is such a being. The woman who "does not intend to have any kids around" is a travesty upon her sex, and should be left to spend her life alone, with the cats and dogs she prefers! The man who is unwilling to take upon himself the responsibility of the care and nurture of children is not a safe man with whom to trust the life happiness of a good woman. For the sake of the future, the peace and harmony which should dwell in the home-to-be, these vital matters should be talked over and understood before entering into the most important contract of life.

Do not keep late hours, little girl. There is vitality taken from you when you sit up late. Keep yourself fresh and wholesome, that life may be full of zest and interest at every point. Your lover will respect you more highly, delight in you more completely, when you do not see him too often, nor for too long periods. The modern habit of "spooning" for long hours every evening is to be deplored, for physical and moral reasons. The young man is not fit for his best work next day when he has gotten only a modicum of rest and sleep. Neither are you. I want you too keep the roses in your cheeks, the sprightliness of manner which has endeared you to all, and, above all, your fine poise and clear judgment on all matters that affect you.

Be full of joy and gladness, for these are wonderful days, and their radiance will extend far down the years ahead. The influence of their truth and beauty will soften many a burden, smooth away many a care, enlighten many a corridor of pain, and illuminate the way to perfect understanding and perfect trust and joy. Memory is storing away her lovely and priceless jewels for you these days, and I know my own girlie is having a jealous care that not one shall be dimmed by any cloud, by any thought, word, deed, or desire, that is not holy, sweet, and fair!

"The little hand I hold in mine, holds all I have of life
To mold its better destiny, and soothe its strife;
'Tis said that angels watch o'er men, commissioned from above;
My angel walks with me on earth, and gives to me her love!"—Don Piatt.

AUDENTIA ANDERSON.

Questions

- Is true love inspired by the spirit, or the body?
- Which is the real self—the outward or the inward man?
- Why should we always strive to hold to our ideals of those we love?
- Can true love exist without respect? Why not?
- Can love live in spite of faults? How?
- When is a broken engagement justifiable?
- What traits of character are evidenced by those who enter into frequent and transitory engagements?
- What is an ideal length for an engagement?
- Frank consideration and understanding upon *what* matters are essential to happy marriage? How may girls obtain this understanding with modesty and truthfulness?
- What influence upon after life do the days of engagement exert?
- How do you regard "spooning"? Where does a mother's responsibility come in here?

A Radiant Memory

Some characters which have been developed here upon earth have been so sweet and pure, have looked upon life with such clear eyes of faith and gladness, that the radiance of their memory, as they pass on, still shines brightly, illuminating, for those who follow, the sometimes difficult path towards divinity.

Such a one was our Sister C. B. Hartshorn, of Chicago, who but a short time before her call home prepared a paper concerning the mother's relations to the Sunday school and

other organizations for good. This paper her devoted and appreciative husband has sent to our columns, in the loving wish that her influence may live on, accomplishing good which may not be measured in words. We present it to our readers, feeling sure that every one who peruses the article will be touched by the spirit of love and consecration which breathes throughout, and will, through knowing that the writer has passed from the vestibule of life into the wider reaches of the eternal temple, appreciate the beautiful thought of her sorrowing companion in giving it to us through these columns.

AUDENTIA ANDERSON.

The Possibilities of a Mothers' Association

To a greater extent throughout the world is growing the realization that "the hand that rocks the cradle rules the world." Mothers of to-day are beginning to realize the real importance of the first years of a child's life and that his physical, moral, and spiritual strength of maturity depends on his early training. Mothers of to-day may make a study of the proper training of the infant's natural instincts. Froebel, the founder of the kindergarten, calls this study, "The science of motherhood."

To fully understand this, it demands of every woman her highest endeavor. If a mother fully understands her boy or girl as a child, and has learned the art of training the instincts pertaining to or of the mind, the body, and soul, she has accomplished what Froebel refers to as "the science of motherhood." Mothers in Israel! Who of us could ask more recompense than this, that we were masters of the science of motherhood!

No doubt there burns within each honest-hearted mother the desire to fully understand the requisites of being a mother,—who knows her resources and environments and also understands the mind and character of her children, thereby gaining their complete confidence and respect.

No doubt the first question which confronts most mothers is, "How can I find time to devote to the study which is required of me?" In order to become an accomplished mother I would necessarily have to be a physician, kindergarten teacher, a poet, or even a philosopher. Remember, heaven is not reached by a single bound, but we mount the ladder round by round. Surely every mother could devote at least three hours each month to the accomplishment of this design—"the science of motherhood."

The mothers' association composed of earnest-hearted mothers whose hearts burn with that love which is next to heavenly, and who are willing to sacrifice anything for the good of the little buds of promise entrusted to their care, holds out a splendid opportunity to help the mothers in the home, and also help the Sunday school and the church and Nation.

We all realize that no home is complete without the influence of a true Christian mother, who has been educated in the proper training and development of her children. From this home circle may come honorable characters who will be an honor to the home, the State, or the Nation which they represent.

We may ask, "How could a mother's association be of help to the Sunday school?" The Sunday school is the only school which teaches the principles and doctrines of Christ, occupies only one hour out of the week, and should be brought up to the highest standard possible. Who should be more interested in the progress of the Sunday school than the mothers of the children in the cradle roll and Sunday school. A united effort on the part of the mothers might help to lighten the burdens resting on the shoulders of the Superintendent. For instance, a well-equipped cradle roll and beginners' room, consisting of sand table, table and chairs, blocks, scissors, and a variety of kindergarten supplies, with a few pictures pinned on a screen and folded when not in use. Would not these be a great help to the teachers and pupils of the primary and cradle roll departments and Sunday school as well?

A covering for the floor, a comfortable crib, a rocking chair, and a box of toys might be added at the close of the

LETTERS

The Great Jerusalem Blizzard

Sister M. J. Floyd writes from the Holy Land, with news of a record-breaking rain and snowstorm.

I must send a few more lines to tell you we are not frozen, though had a job to keep ourselves comfortable, as Jerusalem has had a real snowstorm and blizzard, such as the oldest inhabitants never heard of before. The snow was so heavy on the housetops that many roofs fell in. I feared very much for ours, but thankful to say it still stands. We were not without loss, for the stable, or what the church turned to a workshop, fell in, and the zinc awning over the back door, and zinc covering of one of the balconies; and it looked as if the olive grove had turned a somersault, for the stumps were sticking up, and the branches on the ground. Had a man bringing up the branches all day, and did not get through—will take him another day. But I am thankful the stumps remain standing and will branch out again. Of course it is a big loss, and we will miss the shade they gave. Such is life; when you think you have something, a puff comes and away it vanishes, quick enough to make us think treasures on earth are most temporary. So let us be after treasuring some in heaven.

Sister Jenkins and I had a little coal oil stove to huddle around, which would not work before the storm, but took a good fit and helped us over the tide; and I have a little old phonograph with a few Turkish records—two are Turkish

Sunday school session, thus converting this room into a nursery.

For no time in life does a mother need spiritual help more than when the habits of her little ones are being formed and foundations for character building laid. Yet how often, when a mother is surely in need of spiritual food obtainable through the prayer services, sermons, etc., is she deprived of these life-giving forces. She leaves the services feeling that her child has been the means of disturbing the others of the congregation, as all experienced mothers can testify, as a result of trying to force unoccupied minds to sit still and look wise while their elders are being entertained. Would we not be restless if placed under similar conditions?

Could we not overcome these obstacles? Just a little united effort on our part again and we could have all the necessary equipment to make the kitchen or perhaps only a corner in the basement fitted for a comfortable nursery and beginners' room. What an incentive it would be for cradle roll-mothers to attend the services, if they could leave the service fitted with the bread of life and renewed strength of mind and soul to face the responsibilities of a dutiful mother the remainder of the week. Often we hear children say, "Mamma, I like the Sunday school, but I can't like church." Is this not a golden opportunity to make the church services as profitable and full of pleasant recollections for the child as the Sunday school?

Was it not Lincoln who said, "What I am I owe to my mother"? Your child may become an elder in the church, a general in the army, or a Red Cross nurse; above all he or she has a character that will stand the test of the fiery dart of the adversary and be worthy of the commendation "Well done, thou good and faithful servant. Thy mother helping thee, thou hast been faithful over a few things; I will make thee ruler over many."

There will be greater opportunities and possibilities for the coming generation than ever before. Let us as mothers do our part right now in educating ourselves to train and prepare our children for usefulness in the work of readjustment after the war and the establishing of Zion here on earth.

MRS. C. B. HARTSHORN.

marches—which I turn on, and we get up and march around the table to get our feet warm.

It is clearing off and so in time the snow will all melt, and all will look normal but the trees.

I will inclose what the *Jerusalem News* of February 13 says about it:

The Great Jerusalem Blizzard

February 11 was the coldest day Jerusalem has known for twenty years, the mercury dropping to 26 degrees. On the same day there fell no less than 3.386 inches of rain and 20 inches of melted snow. Records of rainfall have been carefully kept by the American Colony ever since 1860, and therefore the fact is indisputable that this blizzard is the worst within modern memory. There is no record of greater snowfall or worse weather at any time.

At the end of the storm there were 29 inches of level snow on the place selected for accurate measurement, where there could have been no accretion from drift; measurements were taken in about a dozen places for greater accuracy, and the figure can be accepted without reserve. The only other storms on record that approached this even remotely in duration and severity were one in December, 1879, in which 17 inches of snow fell, another in January, 1884 in which there was a total fall of 15 inches, and a more recent one in January, 1887 that covered Jerusalem to an average depth of 12½ inches. Compared to the 29 inches that had fallen on February 12 the earlier figures seem inconsiderable, although at the time, no doubt, Jerusalem imagined herself the victim of a cataclysm.

The blizzard began on February 10, the mercury dropping to 30 degrees, with a maximum of 32, and a cold wind out of the West bringing down 1.488 inches of rain. That was uncomfortable enough, at a time when one normally expects the fine February weather that should precede the latter rains. Seven inches of snow that followed the rain turned discomfort into misery, and drove away the homeless beggars from the chilly precincts of the Jaffa Gate. What followed almost beggars description, for Jerusalem was not built with a view to snowstorms, nor are its inhabitants so familiar with them that they can take the right course in such sudden emergency.

The first people to be on foot to succor the poor were the American Colony, and their first efforts were directed toward Siloam, where the Gadite colony of Jews, whose protectors the Americans have been from the first, might be expected to be in difficulty. The journey of three miles took three hours, though the rescuers were mounted on skis, and made better time than would have been possible otherwise. Always forehanded, they had made those skis seven years ago, but had had no opportunity to use them until Wednesday last. They found the Gadite Colony with three roofs crushed in under a weight of snow, but no one injured, and the supplies of bread they had carried out were ample to tide over the immediate need. Meanwhile the American Colony bakery turned out another hundred two-pound loaves of bread, which they distributed from house to house.

By Friday there will be three soup kitchens in operation, one provided by the Christians at the Jerusalem Relief Laundry, the Strauss soup kitchen in the Jewish quarter, and that of the Mohammedans will be at Tekiyeh. But the distress meanwhile has been terrible, and ill-clad, bare-footed women and children have been wandering the streets, made as miserable by their fear of the unaccustomed snowdrifts as by the pinch of cold and hunger. It was not possible to do much rescue work at once, for the roads were blocked frequently by drifts of ten and more feet deep, through which animals could not force a path, and there were dozens of houses in the poorer parts of the city in which women and children lay beneath a merciless sky, or shrunk shivering in their rags under the splintered remnants of a broken roof. The Yorkshires set a fine example by setting to work on the snow with a will, and digging great trenches along the streets, most of which were shoulder high; but it would have needed an army to cope with the whole situation.

All the telegraph and telephone wires are down, and will take a long time to repair. In the postoffice is a conspicuous notice to the effect that "until further notice all in and out going service is entirely suspended," and the boldest estimate regarding resumption of railway service is "five days," on whose authority does not transpire. Jerusalem is at present cut off from the outer world, although four Americans connected with the A. C. R. N. E. on their way from Jaffa arrived on foot this evening, having taken the whole day to accomplish fifteen miles from the half way place.

No injuries to man or beast had been reported up to the time of going to press, an unexpected and appreciated blessing, but the hospitals were besieged by destitute sufferers, and the damage to property has been immense. Almost the first buildings to succumb were the Y. M. C. A. huts, followed at short intervals by the Zion Cinema theater, which looks like a total ruin, and the Jerusalem Cinema theater, which seems in hardly any better plight. Other roofs to collapse under the unprepared for weight of 29 inches of wet snow, were that of the Nurses' Home of the Zionist Medical Unit and of the saw-mill opposite Notre Dame. The new gymnasium belonging to the Italian school is completely flattened out.

Terrible havoc has been done among the trees, of which Jerusalem has far too few in any case. Many of the fine specimens in the garden of the American Consulate have broken off short under the weight of snow and ice, and so have the majority of those that were "requisitioned" by Jamal Pasha from the Dominicans, and from any other owners within reach, and planted as a sort of memorial to himself. One solitary tree that no one seems very sorry to part with is the Butmi (Terebinth) tree opposite the building of the East Company, that in the days before the war used to be a Turkish gallows. To its ancient branches they hanged whoever fell foul of their extraordinary sense of justice. There is a legend attaching to that tree. Men said that when it fell at last, then the Turkish dominion would fall, too, and if the accident has come a little late to be in time with the desirable event, the loss of the Butmi seems to be the only bright incident of the blizzard, if one excepts the efforts at relief.

The Clock Is Striking the Hour of Zion

Men and money are available right now to build Zion, says this brother at the Tri-Cities.

Just a few lines to give you an angle on things up our way. We are still moving along with a constant faith in the work and feeling that things are in the making for greater things for our Zion to be. If we are able to interpret the impulse of the hour and the conditions existing, then we are sure that the Saints are getting in that necessary spiritual condition and state of anxiousness for Zion that will make possible its speedy development and we feel that the hour for the opportunity for Zion is striking.

Further, we feel that these conditions are being sensed by the general authorities of the church, which, combined with the growing state of uncertainty of things in the world and the instability of the old order of things and the radicalism that is striving for mastery, makes all the more apparent the absolute necessity of Zion and the fact that the time is here to begin establishing it. And I believe that as a whole we are all together on this proposition and are ready to back up the efforts of the men who must take the lead in this matter. I think that among the Saints individualism of that sort that deters the work is giving way to that of fusing methods and systems and subordinating wills to that which may be deemed by the majority to be proper, and so it becomes the will and system of all. I think the church can be counted on. I find in my discourses to the Saints that there is a ready response to the thought of Zion.

Last Sunday morn at the close of my discourse in East Moline one old brother arose and said that he had a thousand dollars ready to give to the church when it began Zion.

These are tokens of the state of mind the Saints and their readiness to respond when they are sure that something is going to be done.

At night I preached here in Davenport. I impressed them with the fact that Zion will be brought about through righteousness and practical work under the direction of God. They also are much in sympathy with the thought.

One brother here is holding back several thousand dollars that he could invest in a business of big promise. He is ready to help in the purchasing of Zion with it as the church may direct.

I have talked with the Saints that are attending the chiro-practic school here and they assert that they are ready or will be ready to engage in their professional work as chiro-practors on the stewardship-inheritance basis when Zion begins if the church calls for them. They are all without exception zealous and intelligent Saints. There are about twelve here in school.

(A letter to the Presidency from Elder G. R. Kuykendall, Davenport, Iowa.)

A Confirmatory Dream

This letter came to the office of the Presidency and was sent in for publication without President Smith's knowledge, as it was the request of the author that the letter should be published.

Dear Brother Smith: I feel impressed to tell you of a dream I had nearly one year ago. It was not long after the General Conference. I had no doubt but that you were the right man in the right place, yet had not received any particular spiritual evidence concerning it. The dream was that I saw you standing in a pulpit preaching to a large audience. I did not seem to be interested in the people about me as my whole thought centered on you. As I looked at you I noticed the peculiarity that you were wearing a pair of white gloves, and a white handkerchief lay in front of you on the stand. Immediately the Spirit rested upon me in the dream, more powerfully than it usually does in my waking hours, and I was given to know that the gloves being on your hands represented your authority and that they were the same ones worn by your grandfather, then by your father, and now by yourself. They were pure and white without a blemish of any kind, as was also the handkerchief, which represented your daily life. I discerned also that while you had faults and could make mistakes in common with the rest of humanity, yet the thoughts and intentions of your heart were pure and good and that you were the one ordained by the Lord to lead us on to victory. I felt to say Amen, Lord. Then I awoke filled with gladness. Yours in Christ,

SAINT THOMAS, ONTARIO.

JAMES SKELDING.

The Passing of Patriarch James Baty

Many HERALD readers will learn with regret of the passing of our patriarch, Elder James Baty, on February 25. It occurred very suddenly in the midst of the busy life of our city. He was crossing Oldham Street, a thoroughfare well known to visiting missionary brethren, at the lunch hour (1.20 p. m.), when he fell on the pavement, put up his hands, and passed away without a word or a groan. The cause was heart failure. "He was not, for God took him."

He was laid to rest in the Philips Park Cemetery. Elder S. F. Mather conducted the service, assisted by Elders Joseph Dewsnup and W. R. Armstrong. Elder G. W. Leggott and other ministers were also present.

The service was first read at the above named address, and afterwards at the grave side. A large number of people witnessed the interment, for our departed brother was loved and respected by many people. Those who worked alongside our brother in the tramways offices testified to his honorable life, extending over many years, and in the Lord's work even the

children think of him kindly. He will be greatly missed by his sorrowing wife and children.

W. R. ARMSTRONG.

PLYMOUTH GROVE, MANCHESTER, 12 Daisy Avenue.

Conditions Good at Minneapolis

I will drop you a note this morning. We are in the midst of a very interesting meeting here, the church well filled every night, many outsiders coming. Brother William Sparling has done a very fine work here and aroused big interest, he has visited and hunted up everybody he could find and is a fine fireside talker as well as a very enthusiastic speaker, and has the happy faculty of making friends and gaining the confidence of the people. I have never known this branch to be in better condition than now.

Brother Lundeen is the president and is a very fine character and enjoys the confidence of all the Saints and with rare tact has got them all to working together, which is quite a feat when you consider that there are some things here that have troubled the branch for years. I am very much pleased with the condition here now.

I was at the bed of Sister Lucy Gunsolley Glick last Saturday night when she passed from this life. They took her to Lamoni for burial Sunday night. Her husband is Doctor George Glick, in charge of public speaking at the university here, a fine young American-Hebrew.

(From Patriarch Frederick A. Smith to the Presidency.)

Enlargement of Stewardships

BY THE LAMONI STAKE BISHOPRIC

Seventh of the series of letters being mailed to the Saints of the Lamoni Stake.

The program of stewardships includes as its finality the fullest development and proper use of every man's "ability."

It provides for a maximum stewardship as well as a minimum stewardship.

It recognizes the vital fact that every man, not disqualified mentally or physically, should have at least minimum stewardship, or in other words a stewardship which will produce his "needs and just wants."

Every person, eventually, should have a stewardship according to his "ability." (Matthew 25: 14-31, I. T.) The economic program of God must and does provide for the fullest utilization of a man's "ability."

This "ability" is a gift from God, and as such it is a liability of the person so blessed and as a liability it must be accounted for both in time and eternity. (Doctrine and Covenants 72: 1.)

God is just and he will not condemn a person whom he has endowed with ability and the said person through no fault of his own had not the capital to use his endowment.

Consequently we find that the gospel makes proper provision for the providing of the means with which these various "abilities" may be used. The use being service to humanity.

The first thing then in the development of the stewardship plan is to provide every worthy and capable man with a stewardship which will supply him with his "needs and just wants." These "needs and just wants" to be provided for out of the surplus. This surplus to be received by the church from members who have more than their "needs and just wants," thus bringing equality, having no rich nor poor.

The second step is to enlarge his stewardship so as to enable him fully to use his "ability" in the service of his fellow man and thus be truly serving God. This brings us to the questions under consideration:

A. The Enlargement of Stewardship

It must be conceded that a steward must have a stewardship which will enable him to make more than his bare needs or his actual just wants, otherwise there would be no increase or surplus—a poor business proposition to say the least.

The field of stewardships has definite boundaries. A minimum stewardship or that which will give the steward at the very least his needs and just wants—and in the production of which his business ability may be taxed to its fullest or it may not. If not, then a maximum stewardship or that which will enable the steward to use to the fullest capacity his "ability" as soon as possible. Out of the proceeds obtained from this maximum stewardship the steward should receive only his "needs and just wants." The maximum stewardship should ever be the goal, as that is what God designs and it shall finally prevail.

B. Aid for When Needed

"If there be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer unto those who have not from time to time, that every man who has need may be amply supplied and receive according to his wants. Therefore the residue shall be kept in my storehouse, to administer to the poor and the needy."—Doctrine and Covenants 42: 10.

"And this shall be the voice and common consent of the order: that any man among you, say unto the treasurer, I have need of this to help me in my stewardship; if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifest before the council of the order plainly that he is an unfaithful and an unwise steward; but so long as he is in full fellowship, and is faithful and wise in his stewardship, this shall be his token unto the treasurer that the treasurer shall not withhold."—Doctrine and Covenants 101: 12.

The first quotation clearly outlines just how the steward is to be aided in receiving his needs and just wants or his minimum stewardship. He is to get it from the surplus which has been consecrated (set apart for a sacred purpose) unto the legal representative of the church—the bishop.

The second quotation (Doctrine and Covenants 101: 12) tells us the way the maximum stewardship is obtained. This amount is also taken out of the surplus which is held in common. This common surplus is the true explanation of such passages as Acts 2: 44, 45 and Acts 4: 32-35. The only thing held "in common" by God's people is the surplus, including the tithes and offerings.

Our next letter will continue to discuss stewardships.

In bonds, LAMONI STAKE BISHOPRIC.

Highest Academic Recognition Accorded Graceland College

President George N. Briggs has just returned from a conference in Chicago with the Commission on Higher Institution of Colleges and Secondary schools where he perfected application for the accrediting of Graceland College by that association.

Previous to the conference the college had been thoroughly examined by representatives of the State Department of Education, the State University of Iowa, and the Iowa State Teachers' College acting as official inspectors of the commission of the North Central Association.

As a result of the official report of these inspectors and the application for recognition, full accrediting was accorded Graceland College. This is the very highest recognition that can be accorded by any accrediting association in the United States and places Graceland in the very front rank as an accredited institution of higher learning.

When it is known that accrediting is only granted after the most exacting conditions as to academic standards are met and a thorough inspection on the part of official inspectors appointed by the commission shows that those standards are maintained over a period of years, and that at the recent meeting more institutions were denied recognition and

accrediting than were granted it, Graceland and her friends are to be congratulated on this very high recognition.

Graceland has been fully standardized and officially accredited for several years by the State of Iowa, but her field is so much larger than the single State, students being in attendance this year from twenty-five States, that it was deemed essential to have this further recognition. In this connection it may be of interest to know that the accredited list of the North Central Association is accepted by every institution of higher learning in the United States, so that the recognition which has now come to Graceland as a Junior College is nation wide.

The Christmas Offering Approved

The Presiding Bishop tells why there should be no objection to the Christmas offering.

Occasionally we receive word from some Sunday school worker that objections are raised to the Christmas Offering because the objectors believe that it is out of harmony with the law. Were we convinced that this is true, we would not lend our support, but we most earnestly feel that it is entirely in keeping with the law of the Lord, and opens a most splendid opportunity for all to assist in a most worthy undertaking.

Those who have increase from year to year are required by the gospel law to impart one tenth of their increase, while those who have a surplus may consecrate of their surplus. In addition to the law of tithing the increase, and tithing the surplus, there is the avenue of freewill offerings through which the Saints may assist in various ways by contributing to local branch expenses, by donations to the missionaries; that their traveling expenses and clothing needs may be supplied, by gifts to the various church institutions; such as the Children's Home, Saints' Home, Sanitarium, etc.

Our opportunities find their parallel in the experiences of the children of Israel while under the Mosaic dispensation. In addition to the tithing of the increase they had their sin offering, their meat offering, and various other offerings; a part of which went to care for the temple service and the sons of Aaron.

We are also reminded that when the Lord spoke through Malachi and accused the people of having robbed him, he pointed out the fact that the withholding of the Lord's portion was represented not only by the withholding of the tithe, but of offerings as well. In addition to this, in latter-day revelation, the Lord has recognized the principle of freewill offerings, and in counseling the church to practice economy and the repression of unnecessary wants, he mentioned as one of the reasons why we should do so was that the tithes and offerings might accumulate in the general church treasury for the accomplishment of certain purposes.

The Sunday school has designated this freewill offering as the "Christmas Offering," because it is turned into the Lord's storehouse at the Christmas season. It is, nevertheless, a freewill offering and we believe is acceptable to God and pleasing in his sight. The fact that we may contribute to the Christmas Offering, or any other fund, does not excuse those who have an increase from paying their tithing. Many letters have reached our desk breathing forth feelings of thankfulness for the benefits that the Christmas Offerings has brought, not only to the local school, but to the individual contributors and to the church in general. The time is at hand when, as expressed in the admonition of the President of the Church which accompanied the last revelation to the church, that all should give of their "talents, abilities, and substance for the prosecution of the great work."

May the spirit of the Master unite our hearts that we may be able to establish the high ideals of Zion whereby righteousness and equality may rule in the affairs of men.

Sincerely yours,

BENJAMIN R. MCGUIRE.

Every right action and true thought sets the seal of its beauty on person and face.—Ruskin.

How to Redeem Zion

BY M. F. GOWELL

An appeal to all members to put forth every effort to reach the spiritual and temporal ideals of the church.

INDEPENDENCE, MISSOURI, March 18, 1920.

Editors Herald: I have been at home four months on account of affliction, but the tide has seemed to turn in my favor, and I am able to go where I want to go, at least in Independence. Much of the time walking ability was limited to two or three blocks. It's "all in a lifetime," as the saying is. Clouds are as necessary as sunshine; affliction may be as necessary as health at times. Not that weakness is my choice, but our choice cannot always be had. I think I have not been weakened spiritually. My faith is not weaker. My hope is not less. Charity and patience may have been increased somewhat. There is room for development with most, if not all of us. Some think the church is tottering but as I gauge the spiritual barometer, the feeling averages better than I have ever seen it, and I have come in close touch with the situation through the "group" meetings, in the homes, etc.

I have heard some splendid sermons and could see apostasy in none of them. I believe the chasm of deference, if it really exists, will be bridged, and the ship Zion will sail majestically on. The integral strength of the work is such that it must.

I do not think the rank and file here in Independence are very much depressed or discouraged. Those remote from the center need not be. "Fear not little flock; it is your Father's pleasure to give you the kingdom," the Master said. I think these words are applicable to-day.

Forward steps must be taken as has been said. Do we not know it? The past year's publicity campaign on the part of the Bishopric should have brought every one up square with the law, as to tithing, and the Lord who gave it. What a privilege we should esteem it, to be able to invest in a work sure to triumph; to be able to come to the help of the Lord with such as we have to give! His commandment has "the promise of the life that now is, and of that which is to come." It is the only real life insurance. Death insurance; that which goes to another at the death of the insured, may be had of men. We have nothing to say against it, but life insurance (that which may be had of the Lord), is more important.

From a true gospel standpoint, living interests occupies our thought more than dying does. How secure and safe one may feel and actually be, who keeps every commandment. Why should we not be anxious to pay tithing, or what we owe to the Lord and his work? If we have a surplus, why should we not be anxious to use it in forwarding the work, in the Lord's way. The Lord has said, "It must be done in mine own way." Our way might be to retain and control the surplus earnings or profits ourselves, fearing lest they might be squandered or misused. If we are in doubt as to whether we have a surplus or not, the Bishop is a judge in such matters. Our own individual judgment may be good, but it is not official judgment such as the Lord has provided for in the process of redeeming Zion.

God said of old: "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." And after administering rebuke because these things were not done, he said: "I will ease me of mine adversaries, and avenge me of mine enemies. And I will turn my hand upon thee and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, the city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." (Isaiah 1:17, 24-27.)

We are living in the days of restoration, but do we appreciate our opportunities and sense our responsibilities? There is a growing feeling that the time is here for the appointment

of stewardships, or the management of every business and every industry on the stewardship plan. This plan will return to the common fund, for the general good, all over the needs and just wants of the steward who is made accountable in this life to men, as well as to God.

In this plan, individual agency and responsibility is not destroyed, but encouraged and increased. Properties instead of being held and controlled by a few who are worried and harrassed by reason of their cares; or by the group or community to the blotting out of individualism or agency—are held by many, "every man a steward over his own property, or that which he has received by consecration." Individual effort and initiative along both spiritual and temporal lines needs to be increased and encouraged, to bring prosperity to the people of God. No few men holding all the power, and all the wealth can do it for all the rest.

We must have faith in men, as well as faith in God. God purposes to exalt the poor and to abase the rich. Who can or who should hinder his purpose? Why should not all fall in with it? We are hoping that the coming General Conference will take action supportive of the law of consecration and stewardships, so that every business, every industry, every farm, every bank will be recognized as accountable on the stewardship basis. It matters little who holds the properties, so that the profits over and above the expenses return to the people through their officers. There will be no encouragement to any one near to overtax himself in managing. He will be willing to share the burden. The many will take up and carry the burdens of the few, and carry them better. Cooperation will take the place of destruction, and every one will be happy.

Men with means have power to make men happy or miserable; happy in the extension of God's plan: miserable in hindering its operation. They have the power to lead that the comparatively poor do not. But the poor and those of moderate means have responsibilities resting upon them of industry, economy, saving, and giving such as they can, that God would not relieve them of. The honor and the virtue lies in every man doing what he can to bring in a new and better order of things. "To whom much is given, much is required." I cannot require less of myself than God and his law requires of me. I cannot require less of the church in my preaching or writing than the law requires. I know what the law is. Every man should know. It is not left to a few men to know or to do. The problem or problems that are as yet unsolved require the thought of many, the decision of many—all who are involved.

Shall we not attack the problem and settle it just as far as we can possibly settle it in the use of our individual judgment and agency, leaving as little for the Bishop to do as is necessary? We must think out our own individual problems to a great extent before we can be in readiness to submit them to the Bishop for judgment. As to moneys or properties, the Bishop can do nothing more than he is helped to do. Should not the question be with us how much can I help, rather than how much can I retain? No one should cripple himself as a steward by giving. No one should be crippled, oppressed, or hindered from doing the good he has in his heart, and is willing and able to do, because of the withholding of more than is meet. The critical and severe judgment of the individual by the individual is one of the first prerequisites for the successful operation of God's plan of happiness and salvation. Shall we not be active and energetic in self judgment, that the work of judgment and righteousness may be forwarded?

Forward seems to be the watchword given out recently in sermons of those in authority. There is an awakening, but there needs to be a greater awakening to individual and collective righteousness; or more steam in the boilers to take the load over the hill of difficulty. I am not exempt. Are you? Have you gone as far as you can or are able, to make the law operative and effective that will bring Zion, or do you wait for another? Do you make demands upon others; little or none upon yourself?

Don't wait for the church. You are the church; I am the

church. Give the church a push. Someway you can help. If you are a Saint, you will find a way to help. Let us all be helpers, "workers together with God." Think toward the mark, the goal that is set, or you cannot reach it. Each day should mark an advance for the individual and the body. It cannot be without thought, or if we slumber and sleep to righteousness, even comparatively.

We need a revolution within ourselves more than any other revolution, and every man must do it for himself. The church cannot do it for you. You must rather do it for the church. Get away from the idea that the church is going to do something. Get the idea that you are going to do something to help the church, be it little or much, just so its all you can do. And let it be an every day thought. You will move the church forward. You will see yourself helping it. Don't wait for the help to come from north, from south, from east, or from west. You will find it in you or about you, if you seek earnestly to help bring the thing that you are waiting, wishing, or looking for—from some quarter or source outside of yourself or your efforts. The whole problem that is up to the church must be attacked by you until you gain a clear understanding of the whole matter and of your individual rights, privileges and responsibilities.

You will never come to the measure of the stature of the fullness of Christ unless you move toward his stature of intelligent comprehension of law and righteousness. His revelations are for your help.

I sense that individual initiative, self judgment and effort must be increased. We do need to "speed up," as President Smith says. Don't you think so? As my experience and reflection teaches me, there is room for every quorum to speed up to where the law is, and to what the law requires. I would not in the least excuse myself for part or present indifference. I would let the law judge me. The law must be paramount, regardless of where it finds or places any man. It will at the last day; why not now? The law is perfect.

Let us pray and work as never before, for its present, perfect, and complete operation; and let us not forget to pray for and sustain all the authorities in their offices and callings, duties and responsibilities.

Far West Stake

The annual conference of the Far West Stake was held with the First Saint Joseph Branch, March 12-14. There was a good attendance and a splendid spirit among the people. Disturbance, contention, unfriendliness and everything of like ilk is unfashionable in this part of the country and out of date, if it ever had a place. There was a spirit of unity, good fellowship—indeed a fine feeling throughout.

We were favored in having Brethren Peter Anderson and J. A. Gillen of the Twelve, Brother James F. Keir of the Presiding Bishopric, and Brother C. H. Rich and Bishop Richard Bullard of the Eastern Mission, together with the forces of the stake, which gave us quite a missionary representation. Brother F. M. McDowell, of Graceland faculty, stopped off Friday evening en route to Independence and gave an able and acceptable address on the subject of young people's activities. He has been engaged to attend the reunion of Far West Stake where we expect him to present the interests of the young people's work fully than this limited effort permitted.

The several departments of work were represented in the conference. The preaching and the social features were uplifting. A message to the saints through Bishop Bullard indicated the good will of the Lord and his purpose to remember Zion, both in this region and in general throughout the church.

A committee of brethren and sisters of the First Branch with the assistance of other branches in the city made ample provision for the needs of both visitors and those residing in the city. Excellent meals were served in the church building.

The choir of the First Saint Joseph Branch on Saturday evening provided a very enjoyable musical, literary, and social program. It brought both the musical and other peo-

ple into closer touch, which is necessary to increase the bond of union among the people by closer acquaintance.

Word from Brother L. F. Ferguson indicates that Brother R. D. Weaver and wife have done some excellent work in the vicinity of Richmond, Hardin, and Lexington Junction. Brother Weaver and wife have made many friends during their sojourn in the stake.

We are glad to see representatives from the branches throughout the stake.

These are times of uprising, Mr. Editor. When we read of the spirit of disturbance in the world we are reminded of a late definition published in the Literary Digest: "A Bolshevist is a brain storm surrounded by whiskers!"

Motto for long-winded General Conference debaters: There are two sides to every story; my side and the wrong side!

Brother John L. Bear, of the Second Saint Joseph Branch, who has been quite ill at a local sanitarium in the city has returned to his home, much improved.

Brother E. F. Robertson of the stake presidency was called to his home at Franklin, Nebraska, by the serious illness of his sister and his father. They are some better but their condition is such that his presence is needed there. He should be remembered in bearing the heavy burdens which have come to him of late. We regret that we have been denied the assistance of his labors in the stake.

Some people who think they are strong for the constitution live by the shattered remnants of a few antiquated by-laws!

This is enough for the present; more anon.

A BROTHER.

A Case of Healing

The last week was very busy; I was called to go to Terribonne, up the Deshutes River, and close to Bed Oregon, an all day's journey, to administer to some sick folks, and found a very worthy family of Saints, placing their trust in the Lord. While they have been isolated for a number of years Brother A. E. Dyer and family have lived very close to the Lord and are taking the *HERALD* and *Leaves*, and also observe their family altar and do not deny the faith. Also he is known as a trustworthy neighbor and an honest merchant, so is highly esteemed by all who know them.

Well, their two youngest, Lena, aged thirteen, and Nina, aged fifteen, took the influenza, and Lena developed pneumonia in both lungs and her life was despaired of by the physicians of the town where they live. So after the girl had several hemorrhages the father told the physician that if he could not do anything more to save the girl he would send appeal to a higher Power than man. The doctor said he had done all that he could do, and the girl was steadily growing worse; he hoped that there was a higher Power. So the father telegraphed me to come at once.

I left Sunday morning and arrived there at 6 p. m. the same day, and hurried to the house and administered to them both and they steadily improved all night. We watched at the bedside all night, and prayed often. When morning broke there was a decided improvement, and when the doctor called that afternoon he found a decided turn for the better.

On the next day when he called he said that he was not needed any more as there was a power or something which had accomplished for the girl that which he could not, for on Sunday night both lungs were closed up tight and breathing was very difficult, but on Tuesday her lungs were almost entirely clear. He told the parents to throw his medicine out of the window and to feed the patient all she could eat and care for her, as a higher Power had accomplished what he could not do so he would not be needed any more. Turning to me he said that he hoped to see more of me and if the time came that we would ever have to work together again he would welcome me. So after some explanations we parted and the girl continued to improve.

(From letter to Presidency from C. E. Jones, Portland, Oregon.)

JAY, FLORIDA, March 4, 1920.

Editors Herald: There are still a few Saints in the Florida District who are holding on to the rod of iron, and although there are a great many that have become indifferent, I think we are holding our own.

We have been blessed a part of this conference year with the wise and safe counsel of High Priest M. M. Turpen, who has tried by his counsel, both from the pulpit and the fireside, to impress upon both priesthood and members the necessity of living up to our privileges, and I am sure that all who had the privilege of his presence in their homes are stronger in the faith and better prepared to meet and overcome the evil conditions that confront us as a people.

The conference of the Santa Rosa Branch convened last Saturday, February 28, under very trying circumstances. The influenza has again broken out, and a good many of the members were sick, and a good many were kept away nursing those that were stricken. Neither of our branch officers were present, both being at the bedside of the afflicted. Brother R. C. Russell was present, and acted as president. It was truly wonderful the way he got through with the business. Brother E. N. McCall was ordained an elder, having previously held the office of priest.

Brother Russell preached three times in his forceful way, but Sunday at eleven o'clock he outdid himself and preached one of the most inspiring sermons it has ever been the writer's privilege to hear. He is a good mixer and takes well with all classes, and if he should return to this mission, we feel sure he will wake up some of the sleepy places. All who heard him are hoping the presidency will see fit to return him. He is an able and fearless defender of the gospel.

All our missionaries have left for the north, and General Conference. I hope and pray the coming conference will be one of great good, and trust all who are fortunate enough to attend may be made to rejoice. Brother T. C. Kelley was the first to bid us good-by, and it surely gave us a very sad feeling to have him leave us. He carries a good influence wherever he goes, and Saints of this district love him as a father. We all hope for his return; also that of Brother Turpen and Brother Russell, and as many more such men as the conference can send, for Satan is getting bolder and we need all the help we can get.

Ever praying for Zion's redemption, your sister,

L. D. MCARTHUR.

ASHLAND, WISCONSIN, March 4, 1920.

Editors Herald: Our Sunday school was organized sixteen years ago, and we have tried to keep it in existence, but it looks very much now as if the Lord wills otherwise. There are still three families of Saints who are interested and living here, but we are so far apart and with small children we cannot get together in bad weather.

Last spring we purchased so we might have public services when missionaries came, but nothing was accomplished last summer. We want to keep it the coming summer, and then if we do not receive help we will have to sell it.

Brother and Sister Pitt promised to come next summer, but we do not know how long they can stay, or if we can get anyone out to hear. We do know though that there are fifteen thousand people here who have never heard the gospel preached in its fullness, and believe if proper missionary effort were made we could get many new members. The trouble here is the same as in all cities of its size—the many other churches do not think we are needed, and they succeed in keeping the people from coming to hear.

Brother A. L. Whiteaker who came here for a few days, (called to administer to the sick) a short time ago, says the only way we could do anything here would be to have some missionary come and stay right here and canvass the city thoroughly—a man suited to city missionary work. He says that is the way they got started in other large cities, and it is our only chance. But then if there is no one to come we cannot help it. We can only pray for the Lord to send reapers into the vineyard as he taught us to pray, or else make a way for us who are here to go to Zion, for we are

lonely and hungry for spiritual food, and often need an elder in case of sickness, or accident, or trouble. Our children are growing up among the weeds which overcome them. We are not strong enough to save them, only partly perhaps. Pray for us.

Your sister in the one church,

MABLE M. DENNIS.

ASHLAND, WISCONSIN, 1711 Fifth Street East.

FLINT, MICHIGAN, March 10, 1920.

Editors Herald: The Saints here are progressing very nicely, trying hard to attain to higher planes. The priesthood are sensing as never before the responsibilities that rest upon them and are fitting and preparing themselves for better and more efficient service in the Master's cause.

The long hard winter and deep snows have interfered somewhat with the work being done in the country round about, but we expect to resume in the course of a week or two. The messages that our speakers bring to us are of a high character. Our Pastor, Elder R. A. Harder is held in high esteem and has firmly intrenched himself in the hearts of the Saints by his kindly thoughtful ways.

The times plainly bespeak the necessity of our people shaping their lives after the pattern of him who said, "If ye are not one ye are not mine." If we are not the most enlightened of peoples pertaining to our eternal welfare then it is our fault. We have the mind and will of the Lord given in former and latter-day revelations and the promise of as much more light as we render ourselves capable of receiving. We do not as a whole appreciate sufficiently the light we have received. We call upon God for more revelations when we do not live up to those we have received and place ourselves under the condemnation contained in Doctrine and Covenants 81:1. Let us break away from the snares and enticements of the world and "live by every word that proceedeth out of the mouth of God."

ARTHUR H. DU ROSE.

TOLEDO, OHIO, March 12, 1920.

Editors Herald: Please convey the message to the many readers of the SAINTS' HERALD that I live in the enjoyment of the hope of the gospel, and with the realizing sense that we are in the hastening time.

During February the district conference was held here, and this was followed by a week of excellent sermons by Patriarch F. G. Pitt, who was assisted in all his ministrations by his helpmate, Sister Pitt. Much sickness and extreme cold weather prevented them doing the good that they otherwise would have done. Since their labors the district president, Elder Jesse M. Harden, has been with us, and he leaves such results that the branch is in an advanced condition of unity and activity.

This wicked and adulterous generation has had some influence on those who have borne the name of Saint, the love of some getting colder, and a few yielding to the downward tendencies. The united effort on the part of district and branch officials has been to purge out iniquity, and to perfect the Saints in accord with the law of God.

We are pleased to note the efforts of the Publicity Department in the way of advertisement, but find that every place will have to adopt methods suited to their conditions, and under the direction of the Spirit be guided in the use of just such methods as are suited. We have been painfully aware of the fact that the greatest advertisement is in the lives of God's professed children, and we have been making the development of the Saints our prime work, and we are pleased to testify that in many instances improvement is made.

We have made some advancement in working out the coordinating plan, and have a committee appointed to formulate a plan to carry out the general principles governing so far as we can educate the Saints to see that its application will be of benefit. At present some are much in favor of working in harmony with the actions of General Conference, but there are a few who still hold to the idea that it will be to the disadvantage. The Religion is trying to assume its work

more in harmony with its responsibility, but it is a trouble to some to know where the other departments fit into the social and recreational work. There are some who like to have the departments act independently of other departments, and of the branch itself, but as fast as the principles of coordination are understood they are winning their way.

The church is now freed from debt on the sewer and water put in last fall, and the prospects are at present that we will have electricity for lighting purposes. I had the promise of the one in charge a few days ago that the line would be put in right away, and they have already left poles for the erection of the line.

We hold priesthood meetings twice a month, and greater interest is taken in them than in the past. The branch officials are busy in the interest of telling the gospel story when their special work will permit. We inclose a short article which will do us good. It is about as fair as any historical matter that I have seen for some time. Mr. C. C. Lyon of Columbus, Ohio, is the author. He has been fair in that when he saw his mistake which occurred in former articles he has corrected it. God bless such fair-minded men.

1012 Waverly Avenue.

J. F. MINTUN.

ERICKSON, BRITISH COLUMBIA, March 16, 1920.

Editors Herald: We have recently had a visit to our district, the Creston Valley, by Elder J. A. Bronson, who held a series of meetings here, and seven precious souls were baptized into the kingdom. We expect many more, as about fifty people attended every meeting, coming for miles through mud, snow, and rain. Elder Bronson has made many friends here, and everyone is delighted to see him come back.

There are about thirty-five Saints here, Elder Broadway being the first to come here to live, from Saskatchewan, about ten years ago. About five years ago, through his efforts, Elder Johnson of Spokane spent a few weeks preaching the gospel. He did not gain any converts, although he helped to prepare the way for Elders Newby, Yates, Reid, and Bronson. As each of these men came they received a heartier welcome than the one before. It seems as the people grew to know that they were not part or parcel of the Utah people, they gradually began to take an interest in their teachings. Some day we hope to be able to establish a branch here. Elders Leach and Broadway are the leaders. Sunday school and gospel services are held each Sunday p. m. in Elder Leache's home; also midweek prayer meetings.

The epidemic of influenza took one of our beloved Saints away only a week ago, when Sister Broadway passed away. Elder Bronson coming one hundred and fifty miles to conduct the last sacred rites.

We ask the prayers of the Saints for our welfare, as a small isolated band of Saints who believe the true gospel.

HILTON YOUNG.

Salmon packers do not expect to can a full pack this year because of low prices and slow sales of their products. Some expect to cut their production to a third, others to one half, and some will not pack at all. About 125 canneries were operated last year by nearly 90 companies, requiring five thousand men and scores of ships, working up the Alaskan coast.

In Chicago a proposal to build portable houses in large numbers to cut down the cost of living received the disapprobation of the carpenters' union, which declared it was a move detrimental to their business.

The attitude of the American housewife toward anything not according to her standard is shown in the recent announcement by the United States Grain Corporation that in spite of many efforts to dispose of it, the corporation could not sell in this country a large surplus of flour made from soft wheat. It is good flour but not so white as the standards of America demand, hence on the request of the corporation Congress allowed the sale of 5,000,000 barrels to Europe. As soon as ships are available, this flour will be sent to the needy peoples of Europe.

MISCELLANEOUS

Conference Minutes

SOUTHERN OHIO.—At Columbus, Ohio, First Branch, March 6 and 7, in charge of F. J. Ebeling, assisted by Brethren Burt and Davis. Reports from following branches: First Columbus, Second Columbus, Shawnee, Limerick, Wellston, Dayton, Vales Mill, Middletown. Bishop's report showed an increase in tithing in district. Officers elected: G. E. Burt, president; C. W. Clark, vice president; Sarah E. Batchelder, secretary; J. B. Williams, treasurer; A. E. Anderton, chorister; Sister Davis, member library board; A. E. Anderton, auditor. Delegates to General Conference: E. D. Finken, G. E. Burt, D. J. Hannah, Sister Griffiths, U. B. Chambers, Marjorie Williams, Bernice Chambers, F. J. Ebeling, Harriet Griffiths, G. T. Griffiths, Sister Finken, Brother Dounard, Sister Dounard. Alternates: Sister Stephens, Brother Davis, Alice Bierley, H. E. French, E. E. Long, A. Allen, Elmer Moler, J. A. Becker, J. M. Hardin, Catherine Griffiths, Ora Lewis. Time and place of next conference left in hands of presidency. A goodly portion of God's Spirit was present and an enjoyable time was had by all present. Sarah E. Batchelder, secretary, The Plains, Ohio.

NORTHEASTERN KANSAS.—At Topeka, March 5 to 7, District President Frank G. Hedrick and Richard S. Salyards presiding. Met coordinating, with all departments of church work represented; R. J. Tilden, district superintendent in charge of Religio work, Cecil E. Schmid, district president, in charge of Religio work; Mrs. Emma Hedrick, district president, in charge of Woman's Auxiliary; A. P. Crooker in charge of boy movement, and they rendered a nice program, too; James A. Thomas and R. L. Tilden in charge of musical conference. Nineteen members of the priesthood reported 154 sermons, 1,250 services attended. Bishop's agent reported receipts of \$2,109.87. Report audited and found correct. Blue Rapids Branch declared disorganized and all records ordered placed in care of district officers. Seven delegates were elected to General Conference. Fanning chosen as place of next conference, September 3, 4 and 5. Officers elected: Frank G. Hedrick, president; vice president to be selected by the president; R. L. Tilden, secretary; superintendent of Sunday school, R. L. Tilden; secretary, Emma Hedrick; president of Religio, Ira Whipple; secretary, Eva Deller; president of Woman's Auxiliary, Emma Hedrick; secretary, Pearl Schmid. Mayor Corwine, of Topeka delivered a very cordial address of welcome to the conference, and both daily papers gave the conference favorable mention, making a distinction between our people and the Utah faction. Nineteen sessions held. A great degree of the Spirit was manifest in all the work of the conference, making it one of the best held for some time. President Richard S. Salyards of the Far West Stake and missionary James A. Thomas assisted in the work of the conference. R. L. Tilden, secretary.

LITTLE SIOUX.—At Woodbine, Iowa, February 8 and 9, in charge of J. W. Lane and Fred A. Fry. Bishop's agent's report for the year 1919 showed total receipts \$18,772.67, a gain over any preceding year. The matter of permitting the Lamoni Stake the use of the Little Sioux District reunion tent for the reunion of 1920 was referred to the reunion committee. Delegates to the General Conference appointed. The days of the week on which quarterly conferences are to be held in the future, was changed from Sunday and Monday to Saturday and Sunday. A recommendation from Sioux City regarding the ordination of E. L. Edwards, P. J. Zimmermann and Clement Streeter to the office of priest was approved and the matter referred back to that branch for their ordination. James F. Keir of Independence and Albert Carmichael of Lamoni, were present on Sunday and addressed the conference on matters pertaining to Zion conditions. Adjourned to meet at Pisgah, Iowa, in June, 1920. Ada S. Putnam, secretary.

SOUTHEASTERN ILLINOIS.—At Centralia, Illinois, February 28, 1920. District president, R. H. Henson, in chair, assisted by Henry Sparling. Statistical reports from the following branches: Joppa, Brush Creek, Parrish, and Dry Fork. Those not reporting: Springertown, Bungay, Tunnel Hill, Bellair, Skillet Fork, Poplar Creek, Centralia, and Mount Vernon. By recommendation of district president the Bungalow Branch was disorganized. A motion prevailed that the Southeastern Illinois District ask General Conference to send a high priest to preside over this district. Officers elected: President, R. H. Henson; associates W. B. Henderson and S. D. Goostree; secretary, W. E. Presnell; treasurer, W. W. Brown; chorister, Ruth Holman; librarian, Cora Henson; member gospel literature board, Mary Morriss. Delegates to General Conference: Henry Sparling and wife, W. B. Henderson, W. H. Helley, F. L. Sawley, W. W. Brown and wife, L. Brown, Charles Wesner, Hattie Savage, Ruth Holman, and they given power to cast majority and minority vote. Adjourned to meet with the Joppa Branch in June. W. E. Presnell, secretary.

NEW YORK AND PHILADELPHIA.—At Philadelphia, February 21, 22, and 23. Between 90 and 100 visitors present, including Bishops E. L. Kelley and Richard Bullard. Membership of district 1,152; gain 5. Bishop's report showed receipts of \$2,089.32; \$177.16 expended in district, and \$2,012.16 forwarded to Bishop. Tent committee reported receipts of \$113.20, and promises of \$64.80. Committee continued. Committee elected last conference to locate grounds for holding reunion, reported they had found suitable grounds at Stroudsburg, Pennsylvania, and provision was made for holding a reunion the first two weeks in August. It has been learned, however, that the grounds are taken for the entire month of August. An announcement will be made as soon as possible by the district presidency as to the time and place of the reunion, and personnel of reunion committee. Officers elected: President, Ephraim Squire; counselors, Henry Carr and Herbert A. Cunningham; secretary-treasurer, Elizabeth Teal; member library board, Lee A. Hartshorn; member auditing committee, E. Leroy Squire. Delegates to General Conference: Calvin H. Rich, Sister Calvin H. Rich, William Nichols, Sister William Nichols, William Osler, Albert N. Hoxie, John R. Lentell, Lillian Zimmermann, Edmund J. Gleazer, Sister Ephraim Squire, Sister John R. Lentell. Alternates: John R. Lentell, Lillian Zimmermann, Edmund J. Gleazer, Eva Stadler. Woman's Auxiliary held business session, and an entertainment was given by the Temple Builders of the First Philadelphia Branch. At sacrament service admonitions were given to the Saints to put behind them the things of the world and consecrate their lives more fully to the service of the Lord; to be diligent in the payment of their tithes that the proclamation of the gospel to the nations of the world might be hastened. In the afternoon the following ordinations took place: Ernest Davies, elder; Ralph Jackson, Thomas Carr, and H. M. Valentine to the office of priest; William Henry Carter and Alson B. Croop, deacons. Recommendations approved by elders of conference for ordinations of William Evans, priest, Edward Mahoney, deacon, and Stanley Jackson, teacher. E. L. Kelley preached Sunday evening. Next conference to be held during reunion. Sunday school and Religio held business sessions on the 23d. Elizabeth Teal, secretary.

Notice to Eastern Colorado Saints

The Saints at Sterling, Colorado, have arranged to hold services every Sunday as follows: Sunday school, 10 a. m.; preaching, 11 a. m., except on first Sunday of the month, when sacrament and social services will be held. Services at home of Elder George E. McConley, sr., 129 Taylor Street. A public place for meeting will be secured as soon as possible. All Saints in vicinity of Sterling are cordially invited. Traveling missionaries are requested to stop and meet with us.

GEORGE E. MCCONLEY, SR.

Our Departed Ones

TRASK.—Burtrum Trask was born December 11, 1895, in Lincoln County, Kansas. Removed with his parents when a child to Oklahoma, near Seiling. Baptized November 26, 1911, by Hubert Case. Died near Seiling, March 7, 1920. Leaves father, mother, 2 sisters, and 3 brothers. Funeral at the Hope Cemetery, in charge of H. F. Durfey, assisted by some others of the Seiling Saints and friends.

GLICK.—Lucy, daughter of J. A. and May C. Fisher-Gunsolley, was born September 15, 1891. Died March 14, 1920, her mother having preceded her in death some 16 years. In 1906 her father married Mattie Brown Wight who became to her a real mother. In 1910 she graduated from the Lamoni high school, later attending Graceland and the University of Iowa, receiving from the last named institution the degree of B. A. in 1916. It was at this institution where she met and later married Professor George G. Glick, and to this union 2 children were born. Baptized in 1900, remaining faithful to the end. Funeral from the church in Lamoni, J. W. Wight preaching, J. F. Garver in charge. She leaves husband, 2 children, father, stepmother, 2 brothers, 2 sisters, a stepbrother, as immediate relatives.

STONER.—Frank Roland Stoner was born April 18, 1892, at Crowland, Ontario. Died January 9, 1920 at Niagara Falls, New York, from toxemia caused by burns received from an accident in his garage. Funeral from the Niagara Falls, Ontario Saints' church. Sermon by William J. Landes. The I. O. O. F. attended in a body and officiated at the cemetery. The wide acquaintance of the brother was evident by the crowded church. He leaves a mother and several brothers and sisters to mourn.

MOLER.—Anna Frances Moler, daughter of Elder James Moler (deceased) and Abigail Moler, was born November 21, 1892, at Limerick, Jackson County, Ohio. When 8 years of age removed with her parents to Holden, Missouri, which was her home continuously with the exception of one year in Creola, Ohio, in 1916-17. Baptized at Holden when 10 years of age. Graduated from Holden high school when seventeen years of age. Up to the time of her death and for some years previous had served as stenographer in the office of the Holden Stake. Died of influenza and pneumonia, February 6, 1920, at her home in Holden, Missouri. Funeral services at the church in charge of Holden Stake officers; sermon by I. M. Smith. Interment in Saints' Cemetery.

ERWIN.—Richard Erwin was born at Clarksville, Texas, December 17, 1858. Died at Wilburton, Oklahoma, March 11, 1920, with influenza. Baptized September 1, 1891, by A. J. Moore, at Manchester, Texas. Leaves 3 brothers and many relatives and friends. Though afflicted for many years he bore his affliction with great patience, and lived a good, Christian life. Funeral at the Saints' church in charge of H. R. Harder and Ed Kelsey. Interment in city cemetery.

BEATY.—Sister Zipporah was born in Rock County, Kentucky, July 27, 1849. Married in Adair County, Kentucky, to John Beaty, in the fall of 1866. Baptized about 1904. Died at Barry, Pike County, Illinois, February 27, 1920. The body was brought to West Plains, Missouri, for burial, and interred in the Union Hill Cemetery. Deceased leaves 4 daughters and 2 sons to mourn. Sermon by A. M. Baker.

CLIFTON.—Emma Orilla Slygh was born in Ohio, March 27, 1860. Married Andrew Johnson, August 2, 1877. To this union one child was born. September 30, 1887, married John T. Clifton, and to this union 7 children were born. Came to Kansas in the early 80's, settling on a homestead in Graham County, and resided there until death. Baptized March 25, 1918, by T. W. Curtis. A firm believer, and devoted mother. Died March 16, 1920. Leaves husband, 8 children, 8 grandchildren, and a host of friends. Sermon by M. L. Shoemaker at the home. Interment in Lucerne Cemetery.

BOOKER.—Olive Edna, daughter of Mr. and Mrs. Charley Ruhle, of Vanleave, Mississippi, was born January 24, 1889. Married Grover C. Booker, October 1906. To them were born

3 children. United with the church when quite young. Died March 4, 1920. Leaves to mourn husband, 3 children, father, mother, and many relatives and friends. Funeral at parents' home. Sermon by A. G. Miller, assisted by N. L. Booker. Interment in Mount Pleasant Cemetery.

FARR.—William Henry Farr, born in Elgin, Illinois, November 1, 1846, died in Cameron, Missouri, March 5, 1920. Married Hattie Hurd, February 14, 1871. Two children blessed this union, Fred B. and Lulu M. both remaining to mourn. The mother preceded the father in death. Married Julia Carpenter September 6, 1917. Baptized in 1903, ordained a deacon the following year and later a teacher. His life was an honor to the church. Services at church, J. W. Roberts in charge, sermon by R. S. Budd. Interred at Green, Iowa.

DELONG.—James Madison, infant son of I. N. DeLong and Dola Fletcher DeLong, died February 19, at Wiley, Colorado. Sermon by M. F. Ralston at the Saints' church. Little Jamie, with his bright ways and sunny face, is missed by more than his immediate family.

SNETHEN.—Harriet Tolbert Seymour was born May 29, 1868, in Harrison County, Missouri. Married Joseph Snethen March 21, 1886. To this union were born 10 children, 3 of whom preceded her in death. Those who with her husband survive are: John W., Ananias, Theora, Ruth, Edith, Maud, and Mary. Also a little boy four years old whom they had taken to raise. Leaves 3 sisters and a great many friends. Was a member of the church and faithful unto death. Had resided in the neighborhood where she was born except one year. Sermon by Hubert Case, at the residence.

KELSO.—Margaret Ann Kelso was born in Ireland, July 29, 1844. Died in Chicago at the home of her daughter, Sister H. P. W. Kier, January 8, 1920, of pneumonia. A devout saint for over forty years. Was the mother of the late William Kelso, who passed this life a few days before his mother. She leaves 5 daughters, Mrs. John Lilley, Mrs. William Chapman, Mrs. Cora Keir, Mrs. Daisy Bradbrook, and Mrs. Maud Frantz; also 50 grand and great-grandchildren. Funeral at Central Chicago Church. Sermon by Ward L. Christy.

HOKE.—Eustace Guy Hoke was born August 12, 1872, at Monticello, Arkansas. Died February 3, 1920, at Canon City, Colorado. Death resulted from pneumonia. On November 29, 1919, married Mary E. Weise, formerly connected with the Sanitarium at Independence, Missouri. Short funeral service in charge of E. J. Williams was held at Canon City, February 4. Interment at Monticello, Arkansas.

STONE.—Sarah Emily was born June 15, 1872, at Philadelphia, Pennsylvania. On June 24, 1896, married John Wallwork Stone. To this union were born 3 sons and one daughter. The husband and father passed to the beyond several years ago. Baptized at Philadelphia, January 31, 1892, by H. Robinson. March 11 she became seriously ill with chronic endo-corditis, and died March 15. Besides her own family, she leaves widowed mother, 3 brothers and 2 sisters to mourn. Loved and honored by all who knew her. Services conducted at the First Philadelphia Church by William Osler, assisted by Bishop J. Zimmerman. Interment in Cedar Hill Cemetery.

FARNHAM.—Mrs. Sarah Smith Farnham was born in England, July 29, 1842. Died in Woodland, California, February 18, 1920. Baptized when a young girl, and lived up to its teachings all her life. She was the widow of the late Elder Richard M. Smith, who died in 1886, in San Juan. In 1906 she married Daniel Farnham, who died five years ago.

SCOTT.—Addie I. Scott passed away suddenly of heart failure at her home in Seattle, Washington, on Saturday, March 13, 1920, at the age of 53 years, 6 months, 12 days. The remains were taken to Snohomish, Washington for burial. Sister Scott was firmly fixed in the gospel faith. Sermon by J. M. Terry. She leaves as chief mourners 3 children, 2 of whom were with her at her death.

NEWS AND COMMENT

DICK.—Alice May Dick, after a long struggle against disease, passed peacefully away at her home in Seattle, Washington, at the age of 31 years, 7 months, and 29 days. She leaves to mourn, father, mother, grandmother, one brother, and 3 sisters. She was kind and gentle, and begot to herself many friends. Sermon at undertaking chapel, by J. M. Terry.

FAULK.—James S. Faulk was born December 30, 1835. Baptized August 14, 1868, by T. W. Wadel, at Goldwater Branch, Florida. Died March 9, 1920. Leaves 2 sons, 23 grandchildren, 29 great-grandchildren, and a host of friends to mourn. Services held at the grave. Sermon by R. M. King at the Grand Bay Cemetery.

An Exposure of Utah Mormonism

The following is taken from the *Akron, (Ohio,) Sunday Times*, of November 16, 1919, having been sent in by Brother J. J. Dildine, who furnishes the names of the librarians who published the notice and adds that in addition to the books mentioned the librarians have placed about two hundred tracts with the public, such as the *Corner Stones of Utah Mormonism* and *All Brighamite Roads Lead to Polygamy*. The *HERALD* and *Ensign* are received regularly at the library.

The statement was formulated and published while Mrs. Sheppard, the notorious anti-Mormon lecturer was making her usual indiscriminate attacks on what she calls Mormonism.

We all appreciate what such fairness and courage means to our work and wish there were many more as insistent for the promulgation of the truth.

AKRON, OHIO, November 1, 1919.

To Whom It May Concern: The writer, librarian of the Akron, Ohio, Public Library, does hereby recommend, after careful consideration and personal investigation, of the Reorganized Church of Jesus Christ of Latter Day Saints, all books and tracts published by them at their Publishing House, known as the Herald Publishing House, Lamoni, Iowa, as reading material for all readers and students of the Scriptures desiring light upon the same.

As there are many who do not know the difference between the Reorganized Church of Jesus Christ of Latter Day Saints, and the "Church of Jesus Christ of Latter Day Saints," the latter being so often mentioned as the "Mormon Church," for one, I will say, that I do not believe there is any relation existing between the two organizations at the present time, and from what I have been able to learn never did exist.

I therefore recommend to all public librarians, any books or tracts, published by the Reorganized Church of Jesus Christ of Latter Day Saints; most of all the following, as they give the most complete set of facts and arguments against "Utah Mormonism," that can be obtained and further they are educational and give the true status of the menace we all desire to eradicate from this nation, namely, "MORMONISM," and that the members will gladly furnish to all librarians these books which I have added to the Akron, Ohio, Library and which I consider an asset to the community as well as to the library. The books which deal most directly upon the subject above mentioned are as follows:

The Church History (four volumes).

The Book of Mormon (not the Utah Church Edition, but the book as printed by the Reorganized Church from the original manuscripts.)

Doctrines and Dogmas of Utah Mormonism Exposed.

Trusting all public librarians will avail themselves of the opportunity of getting these books, which fill a long felt need, I hereby sincerely recommend the same to you.

Convention Minutes

CLINTON.—Religio, at Nevada, Missouri, district officers in charge. Met coordinately with the conference. Delegates to

THE WORLD AT LARGE

The State of New York is to have in operation this summer a daylight saving statute, which will take effect soon and continue till fall. A number of the larger cities of the East have in the past done this, and will no doubt continue.

The second plebescite in Denmark to decide the statue of the Schleswig zone resulted in a large vote in favor of German control. The important city of Flensburg is affected by the decision.

William L. Ettinger, superintendent of schools in New York, is authority for the statement that more than 223,000 children were turned out of schools between January 28 and February 17, and 115,000 sent home in a week later because of teacher shortage. Doctor John H. Finley, state commissioner of education in New York, urges a forty per cent raise in teachers' salaries of the lower rank, 30 per cent of those higher, and 20 per cent for those of the best paid positions.

A church alliance representing seventy per cent of the existing Protestant churches has been formed with the indorsement of government officials and extensive funds appropriated to fight the red propaganda in America.

Doctor Ernest Martin Hopkins, president of Dartmouth University, believes education of the worker will solve many of our present industrial difficulties. He attributes a great deal of the distrust on the part of the worker to the fact that he does not know the use to which his product is put. Doctor Hopkins says that seventy-five per cent of his graduates enter the business world, as compared with twenty-five per cent ten years ago.

In the vote taken in New Zealand in December on the prohibition question, the prohibition vote was the largest, but by the injection into the campaign of the issue of state purchase of the liquor industry, an absolute majority was not obtained, being lost by a comparatively small number. There seems no doubt that if the vote had been confined to a direct yes or no on the subject there would have been no question about it. Another vote will be taken in 1922.

Representative Ernest R. Ackerman has introduced a reso-

general convention elected. Velma Duzan was selected as member gospel literature board to finish unexpired term of Ada Hughes, resigned. Conference adjourned to meet with the Taberville Saints, May 28, 29, 30. Helen Hawley, secretary.

Conference Minutes

NORTHERN CALIFORNIA.—With Stockton Branch, February 28 and 29. District Presidency, C. W. Hawkins, H. J. Davison and A. J. Damron in charge. There was a good representation of delegates from all the branches in the district, with one exception. Reports were received from all district officers showing that the work in the different departments of church activities is in good, competent hands. There was a full report from all of the branches, indicating that the work is in a healthy condition throughout the district. At the election of district officers, the incumbent presidency and nearly all other officers were continued for the ensuing year. All of the branch presidents submitted spiritual reports of their respective branches. Also a full report was received from the ministry, both local and general. A full delegation was elected to General Conference. It was voted to pay the expenses of District President C. W. Hawkins as one of the delegates to and from General Conference. Preaching by M. A. McConley, A. C. Barmore, John Ely and W. A. Brooner. Conference and conventions adjourned to meet on reunion grounds at Irvington in August. John A. Lawn, secretary, Hollister, California.

lution in Congress which proposes to tax all matches one cent each hundred, to be paid by the person procuring same from the retail dealer. It is said that such a tax would raise \$12,000,000 annually, and may be applied to compensating the men who served in the World War.

The "moonlight schools," which have done so much good for the mountaineers of Kentucky have been denied the State aid they so much deserve. The rules committee of the Kentucky legislature voted against consideration of a bill designed to continue the work. The women of the State sought an appropriation of \$75,000 to provide better facilities for the stamping out of illiteracy among adults.

Three bills have been introduced in the Senate, which will provide for repeal of the federal fuel control, for the appointment of a federal coal commissioner at \$10,000 a year, and a freight rate on coal thirty per cent lower in summer than in winter. It is estimated that the saving by this latter provision would total \$1,000,000,000 a year for the American people.

The housing problem is evidently world wide. On every side one learns of serious shortage in places in which families may live. Not only is the situation bad, but there is nothing in sight to imply that it will be better. The prices of building material and of labor are so universally high that only the most courageous care to risk so prodigious an investment as compared with the result to be attained.

CHURCH NEWS

AN INTERESTING LETTER

[The following letter by one of the brethren closely in touch with the situation in Independence was sent us Saturday evening, and though some of the items are covered in other departments, we are giving it for the general news it conveys.—EDITORS.]

So far Walter W. Smith has given five lectures, J. A. Koehler two, Elbert A. Smith two, J. A. Gillen two and Bishop B. R. McGuire one. The latter gave his and left immediately for New York, as his mother-in-law, Mrs. George Potts, died to-day. He will give one more after he returns.

Word from President F. M. Smith was that he would be here the first. He is scheduled for five lectures. J. A. Gillen has two yet, S. A. Burgess one, and J. F. Garver one.

The attendance is wonderful and the interest is at a high pitch. Every man is taking notes and they have no hesitancy in asking questions. However, there has been a tendency to carry the questioning too far and a seeming effort on the part of some to discredit the meeting. There are two lectures a day, one in the forenoon and one in the afternoon, and they run from one and a half to two hours. It is the most remarkable stimulus that our men have received in years.

They gather around in groups and talk for hours on the subjects under discussion at the lecture hour.

The evangelistic services are proving a wonderful success. In spite of heavy rains all the meeting houses have been filled every night and large numbers of nonmembers are present and interested.

The missionaries are doing fine work preaching, and the entire community of Saints is back of this fine church enterprise. The city is being tracted every day, and no house missed. More than this, display space is taken in the daily papers, and publicity given in every way.

Elder Charles Derry, known to many of his friends as "Father Derry," is now so ill that he is hovering between life and death at his home in Wodbine, Iowa.

Bishop McGuire returned to Independence, March 22.

The Board of Publication met March 23.

At the opening of the preconference lectures men were to be seen from the extreme East, as George Robley, jr., of Atleboro, C. H. Rich, of Boston—but located the past year in

Brooklyn, New York, and C. Ed Miller, from Providence, Rhode Island. And also men from the extreme West, as A. C. Barmore, from Santa Rosa, California, and David E. Dower, from Los Angeles. The attendance from the stakes is not so good as might have been expected. Local elections at this time of year doubtless affected attendance of many who would otherwise have been present, and necessary work before conference holds many.

On March 20 Joseph R. Lambert and wife both entered the Independence Sanitarium with the influenza.

Doctor G. L. Harrington and Doctor W. E. Messenger, who have been seriously ill the past month, have now recovered sufficiently to return to work in the Sanitarium.

Each day a new announcement is distributed over Independence of the series of sermons being given in the various churches. The title of the evening discourse is inserted on the first page, with an appropriate illustration. The second and third pages discuss the evening theme. The fourth page gives meeting places, speakers, and list of subjects yet to be discussed.

There is considerable interest in the local town election at Lamoni on the 29th. Two tickets are in the field and a heavy vote is being registered at this writing. The mayor, and five town councilmen are among those to be elected, and though there are no platforms enunciated, there is the usual amount of local agitation on the part of those interested.

We are pleased to note that the Ensign Office is to have a new press. They have been needing such equipment for some time, and we are glad they are in a position to make this much-needed improvement.

A letter from Bishop May reports the death of Patriarch James Baty, of the British Mission. The funeral was held March 3.

Elder Burgess has been recovering remarkably following his unusually severe operation. He left the Sanitarium not long afterward and took private rooms where he and wife and baby are conveniently near the Sanitarium for his regular treatment till all traces of the wound are perfectly healed. He will no doubt be returning to Lamoni following the General Conference.

The priesthood of the Wheeling District send us resolutions of condolence concerning the recent demise of Elder O. L. Martin, who has been a zealous and appreciated worker in the district, in church and Sunday school. We can ill afford to lose such good men from the ranks of our church workers.

We are pleased to note that the author of "High Spots in Ohio History," a series of short articles appearing in Ohio papers, has made a correction of some misstatements of his when they were brought to his attention by some of our brethren. This emphasizes the need of being more aggressive in our informational propaganda work, that such men may have at their disposal reliable material rather than only a few misleading works. We must do our part in these things if we expect justice.

Elder J. C. Chrestensen has been appointed by B. F. Brown as general solicitor for Eastern Oklahoma District.

A letter from Elder R. L. Fulk, from Malad, Idaho, reports the baptism on the 7th of fourteen at that place, seven adults and seven younger people. Three of the most substantial men of the town were among them. Many are interested and will no doubt come into the church. There have also been some baptisms previous to this time, and the work in Utah looks good. Brother Fulk is so busy he wonders if he will have time to attend General Conference.

Elder A. C. Barmore is holding a series of meetings in Santa Rosa, California, in which are a number of illustrated lectures which should prove a drawing card. His announced subjects are all timely and applicable to present-day needs.

FROM THE BRANCHES

Toronto, Ontario. Brother Williams closed his series of eighteen lectures at the Allen Theater March 14, with, "If Christ came to Toronto as his finale." The season's work as a whole was a decided improvement on that of last year, due in a measure to Brother Williams's untiring effort to break down the barriers of prejudice erected as the result of the Torontonians apostasy. He leaves immediately for General Conference. Is he coming back? We hope so. At a banquet given in his honor three hundred people partook of the good things of life. "God send you back to me" was the closing "Him." At our recent quarterly business meeting the envelope system was adopted for branch finances.

Seattle, Washington. The late conference was small but choice. The sacramental services are excellent in attendance and spirit. The work in Everett is determinedly moving along, Pastor J. M. Terry going there soon to perform a baptism. The Brenerton mission is moving on. F. W. Holman held a sacramental service there on the 14th. Saints are looking in wonderment toward conference. Robert J. Holman will be in attendance, and also Richard Hartnell and wife. S. S. Smith, our missionary, is already on the ground.

First Chicago. An interesting sketch was presented at the institute on the South Side in the form of a historical drama, in which various members of the priesthood took part, representing several court scenes in which Joseph Smith the Seer was tried and found innocent of the charges preferred. It was an excellent feature for Saints as well as nonmembers. The Woman's Auxiliary here has been reorganized with Sister Striblin as president, and they are beginning the study of "food and the body." Leaflets covering the course have been distributed. The better school contest is progressing nicely. Two sisters who were delayed by poor car service took a taxi and arrived in time but breathless. The girls of the church presented recently a one-act comedy: "How a woman keeps a secret," together with a short program for the benefit of the reunion ground fund. It was a success, and indications are that a goodly sum was taken in. The attendance was practically two thirds nonmembers.

First Branch, Chicago. The institute was well attended from the district and thoroughly enjoyed. Sermon subjects recently have been: "The fulfilling of the times of the Gentiles," and "The work of the plow." The priesthood have discussed "Some phases of Zion development."

Grand Rapids, Michigan. Two ordinations on the 14th: Ernest Shoemaker to office of teacher, and Roy McCaig as deacon.

Pontiac, Michigan. The presidency of the district, consisting of Elders James Gault, Ray Bennett and Matthew Liston spent Sunday, February 29 with Pontiac Saints. Some fine sermons were delivered on tithing and faith. The woman's department are announced to hold an apple pie social, with a prize for best poem composed from the name of an apple. The Religio is steadily increasing under the presidency of Carlile Whitehead. A picture of the members of the glee

club, with their musical instruments will be sent to the Religio Exhibition to be held at Independence during General Conference.

Fall River, Massachusetts. During early March Elder C. Ed. Miller visited the branch and gave several illustrated lectures, using the stereopticon. His subjects were confirmatory of the Book of Mormon. A fair number of nonmembers attended and the lectures were appreciated by all. The Saints packed nine eleven-pound bags of clothing for Palestine Saints, it costing \$2.20 each to mail them. The Temple Builders are preparing towels and pillow cases for the Children's Home in Lamoni. The place has been visited lately by Elders H. A. Koehler and J. F. Sheehy, the latter then on his way to General Conference.

Plano, Illinois. Brother and Sister Ward L. Christy were visitors from February 26 to 29, giving good instruction along the line of the different auxiliaries. Elder G. T. Griffiths called on Elder Eli M. Wildermuth, one of our old-time missionaries last week. Our members attending the institute meetings in Chicago report fine and instructive meetings. Elder Jerome E. Wildermuth, of Fargo, North Dakota, stopped here on his way to General Conference to visit his father, and preached an instructive sermon. Several of our members will attend General Conference.

Lamoni, Iowa. The usual activities are characterizing the community. The district or group divisions are being visited, encouraged and instructed by the various members of the priesthood assigned in charge, with good results. The college students are beginning to vision the end of the year, and one cannot but see many changes in the attitude and demeanor of those who entered in the fall. College closes for a spring vacation on the 5th and a large number of the students are expecting to attend the sessions of General Conference. The class in religious education will likely attend in a body. Three of those assigned to speak at the Independence churches on the afternoon of the 4th are members of this class. The choir gives a half-hour concert on the evening of the first Sunday of each month, and the junior chorus, composed of over a hundred children, give a similar contribution on the evening of the last Sunday of each month, assisted by the local orchestra. On the evening of the 28th, Elder J. F. Garver, occupied, with a presentation easily comprehended by the children and the large audience in attendance. The junior meetings held each second and fourth Sundays for the children and young people averaged an attendance of about 135 the past year and the results are gratifying. The Religio reports having reached over 600 people the past week, with its regular Sunday evening session, the motion pictures on Friday evening and Saturday afternoon, and the weekly meeting of the boy scouts, with a membership of over 50. The Sunday school attendance recently ran over 600, with an average of perhaps 550.

A goodly number of our news items in all departments were crowded out at the last minute last week by the late arrival of conference announcements.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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THE HERALD PUBLISHING HOUSE

Printer's Ink Has Been a Loyal Ally to Our Cause!

Almost as soon as our Church was established in 1830, a printing press was set up and the good news of salvation was published broadcast to the world.

Mobs came and the press shared like fate with its owners and all were cast into the street together, but truth could not be downed by violence and as soon as a refuge was established again, again was a press set up to give printed wings to the message.

Thus it has been through the troubled early years of the Church and through the more prosperous times since, the press has always been a loyal ally to our cause.

The power of publicity is recognized to-day as never before and our mission in the world is to carry by printed word the Gospel of Christ to all who will be glad for the tidings.

We are not missionaries in the field, but back at the base of operations our presses are busy long hours of the day grinding out essential weapons for the Christian warfare and our books and tracts support the missionaries in the field as well as stimulate the Saints at home.

Even as Graceland College teaches the use of books to its students, we would provide the books themselves. That is our ideal; whatever your book requirements may be, let us help you to obtain them. Write for free catalog.

Books and More Books for Christ. That's Our Ideal

HERALD PUBLISHING HOUSE

LAMONI, IOWA

The Saints' Herald

CENTENNIAL NUMBER--APRIL 7, 1920



SCENE OF THE FIRST VISION

THE GROVE—THE YOUTH—THE VISION

By Vida E. Smith—Granddaughter of Joseph the Martyr.

He stood in the grove—now called sacred,
And over him bent the blue sky!
And the sun of a glorious April
Stood burning and splendid on high,
The green trees, their strong hands out-
spreading,
Invoked Nature's blessing and gift;
And the herbs, and the low, gentle grasses
Felt the call of the springtime uplift.

He heard as a sound strange and broken
His voice in first audible prayer;
For to ask of our Father in heaven,
The lad of Palmyra knelt there.
Long ago in a land called Judea,
An angel had stood by a tomb,
And answered the friends who came seeking
Their Lord in Death's shadow-filled room.

Your Lord is not here—"He is risen."
Go tell the disciples their friend
Will meet them where sunshine is falling,
For the power of the grave hath an end.
He met them—he left them, but ever
It is upward their eyes lift to greet
This Lord who will speak to his loved ones
And minister what shall be meet.

So the lad with his grove for a temple
Looked up to the vault of far blue,
And away from the gloom of men's priest-
craft,
When he sought for the way that was
true.
What though Aaron's rod had stood bud-
ding?
And a bush that was burned not con-
sumed?
What though from the tombs of the an-
cients

Were the records of great things ex-
humed?

For back of the law lived the giver,
And back of king death and the tomb
Moved the power with its love all incarnate
That wakened the first Easter bloom.
That power in the sun in yon heaven,
In the tide of the deep restless sea;
In the earth, and beneath and above it;
The power that was and shall be.

In that voice that could comfort or counsel,
Or soften the sin-hardened heart,
Could come to the meek and believing,
And wisdom for ages impart.
When with sensitized soul tingling, eager,
And the white flame of youthful desire
Burning out other hopes and ambitions
In the heat of its prayer-fed fire

Came this lad, all untutored, untraveled,
To the grove where the spring breezes
blew,
He heard from the heavens a message
That changed all the world that he knew.
A messenger stood 'neath the branches,
In a conduit made of pure light,
And spoke to the suppliant gently,
Explaining the way that was right.

And his voice filled the world with its music,
And his face was Divinity's mold,
Growing fair and all clear as earth faded,
Shut out by the curtains of gold.
Incarnated power sent its voltings,
To the innermost depths of the lad;
And forever thereafter it marked him—
This great testimony he had.

Could he tell Christ's disciples, where were
they

To meet him, as in the old time;
The creeds of all men were as stubble;
'Tis the touch of the Spirit Divine
That shall bring forth the great restoration,
And plant in the heart of mankind
The brotherhood Christ hath endowed
With laws that eternally bind.

So it was from that sun-blessed Maytime,
From that hour, and that youth in the
grove,
Came a message like that in Judea—
Go tell his disciples who love
The lessons he taught and the order
That Jesus the Master set forth,
Take up the old way of communing,
And heaven will bend to the earth.

In like manner—glory encircled,
And sweet and serene with God's love,
The gospel in fullness he planted
From the earth never more to remove.
Ninety and ten—have been garnered
The years, since that morning in May
When the lad from Palmyra came fearless,
And trusting to learn of the way.

And the message, still bright as the May-
time—
And as warm as the heart of a youth,
Has encircled the earth with its promise
Of law and of Zion in truth.
Also, the world shall be lifted and leavened,
By grace be enriched with much power,
When the Infinite giveth his vision
To each youth—in his grove—in his hour.

The Restoration, A la Milton

By Audentia Anderson—Granddaughter of Joseph the Martyr

"Hail, Holy Light! whose beams first shone
And didst illumine man's initial state
With glory radiate! Come to my aid,
Who, 'mid darkness Stygian, and 'fusion dire,
Dost 'voke thy powers' help to afford
In my dilemma sore! About me thick,
Mental clouds obscure the sun
Of Heaven's proud effulgence! Dismay
And soul's distress oppress me fell
Not knowing paths more safe, or laws
In harmony with thy will or kind decree,
That I might justify mine own heart's wish!"

Thus on his knees did one pure youth
The Maker and Diffuser of strength implore
What sense of new joy, of 'bedience rare
Accepted up on high, midst rejoicings sweet,
Might in some goodly measure to him vouchsafe,
Since long his soul

had traveled in
its search

For truth and
right—so long
bedimmed

That man had lost
what erst had
been most
dear—

The favor and ap-
proval of his
God.

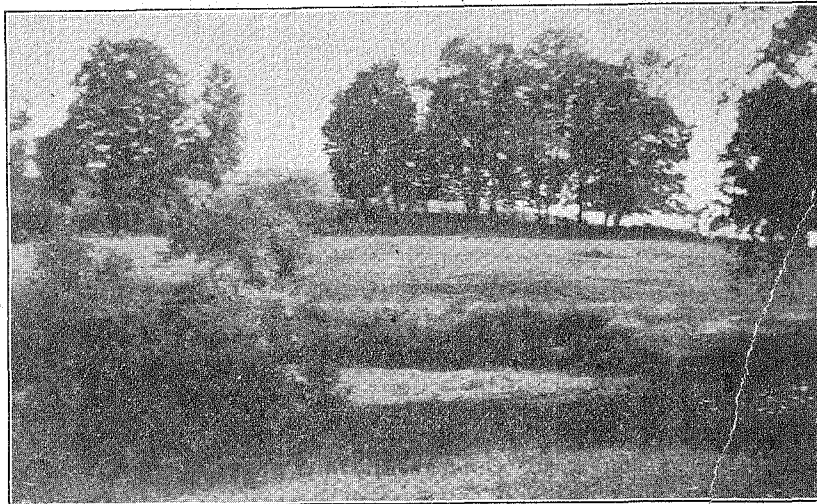
So plead; and
while thus he
poured

At mercy's throne
his 'plaining
off'ring up,

There came about
him, shining
from above,

A radiance, clothing him with starry beams
And confidence supreme. Upward he yearned,
To see, a-near, and standing in the air,
Two radiant persons, of aspect calm
And lordly, as of them who, in circles high,
Their regal course are wont to move,
All-glorious, confident and wise!

To them thus the youth addressed:
"O, ethereal visitants from other realm!
To me thy coming joy doth bring, and shame as well;
For all too clear I feel mine own remiss
And know my life is far from censure free,
Strive how I will to perfect it! On me, now
Thy pitying glances turn, and give
My heart new favor and new recompense!
Guide me, what way I now am lost
Amid all chaos and confusion grypt;
For incomplete I find my falt'ring mind
True values out of false to mould
And wisely choose my path!"



JOSEPH SMITH'S BIRTHPLACE, LOOKING SOUTH, WINDSOR COUNTY, VERMONT

To which, fair speaking, one did thus:
"God ever gives to man the food divine
When humbly he such food implore
With intent it to use aright. Know thou
O, blessed youth! that ever is the Father
More ready to bestow than sinful men
Are ready to receive. Wrongly have they
Construed His good to them, and by their creeds
Have sought to justify their dark designs,
And thus have far removed from Him!

"Join none of them; they all are wrong;
Forms they have, of worship and of praise,
Fair semblance of the power divine, but oh,
How have they all His love ignored,
And all His counsels brought to naught!
His Spirit dwells not there; their sophistries
Still serve to injure mine elect

And darken all the
minds of men
Unto their great
undoing, divid-
ing all
From that sweet
Comforter of
Peace!

"But keep your-
self from
them, fair
youth,
And, seeking first
God's great
empiric throne
With clean hands
and heart con-
trite,
Joy, mixed oft with
grief tho' over
all supreme
Shall come to thee,

for that Celestial One
His great commission shall entrust to thee,
Even to restore that long-lost light
Unto a darkened and dissembling world,
Groping in blindness gross, and proud conceit!"

Thus spake the seraph bright, and
Softly gath'ring up the radiant light
About the shining forms serene,
They faded gently from his sight,
Returning straight to those choice realms
Where, eternal, unchanging and sublime,
In regal beauty and omniscience,
The gracious Ruler of the Universe
Most sovereign reigns, His glories sung
By choirs irradiate, their hymns of joy
And sacred bliss, filling all Heaven
With high extol, and praises adequate!

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, APRIL 7, 1920

NUMBER 14

Centennial Number

BY S. A. BURGESS

One hundred years ago this spring Joseph Smith went out into the woods to pray and received his "first vision."

It is of great interest now to review the account of that vision, and realize how many have been the changes in creeds and doctrines during the past one hundred years.

Again it is light come into the world driving the darkness of ignorance away—light shining forth in darkness. The past century has shown the most remarkable progress in human thought and understanding of the world, and moreover of any within the realms of history.

In every field of human endeavor the progress has been remarkable, and the development of the United States also noteworthy.

Part of these developments are discussed in this number. It would not be possible to cover the field in one issue. But through the year the theme will be continued in other articles from time to time.

In commemoration of the same event, special sermons have been provided for the Conference, and a two weeks, missionary effort has been conducted in all the churches of Independence.

The First Vision of Joseph Smith

The account of this event as told by Joseph Smith himself.

"I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother, Lucy, my brothers Hyrum and Samuel Harrison, and my sister Sophronia.

The Religious Conflict

"During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep, and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit. But in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among the different denominations, that it was impossible for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong. My mind at different times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their error, or at least to make the people think they were in error. On the other hand, the Baptists and Methodists, in their turn, were equally zealous to establish their own tenets and disprove all others.

"In the midst of this war of words, and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right? or, are they all wrong together? If any one of them be right, which is it? and how shall I know it?"

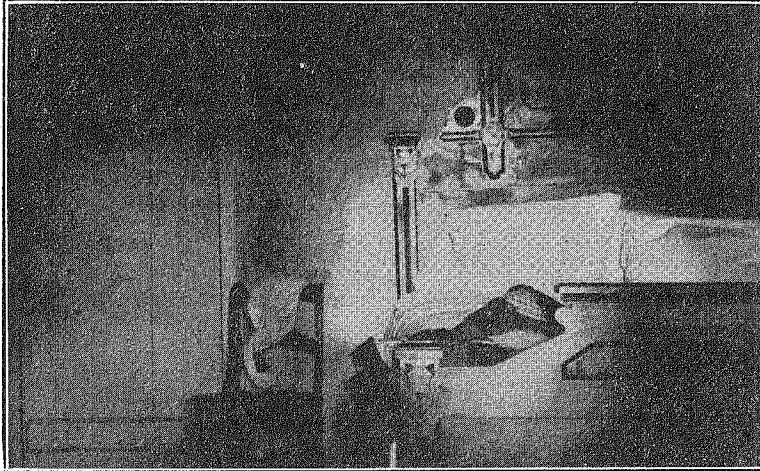
"If Any of You Lack Wisdom"

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads, 'If any of you lack wisdom, let him ask of God, that giveth unto all men liberally, and upbraideth not, and it shall be given unto him.' Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did, for how to act I did not know, and unless I could get more wisdom than I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently, as to destroy all confidence in settling the question by an appeal to the Bible. At length I come to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to ask of God, concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture. So, in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of 1820. It was the first time in my life that I had made such an attempt; for amidst all my anxieties I had never as yet made the attempt to pray vocally. After I had retired into the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue, so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God; to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair, and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvelous power as I had never before felt in any being; just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, 'This is my beloved Son; hear him!'"

Which Church to Join?

"My object in going to inquire of the Lord, was to know which of all these sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all

the sects was right—for at this time it had never entered into my heart that all were wrong—and which I should join. I was answered that I should join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt. 'They draw near me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.' He again forbade



ROOM WHERE JOSEPH SMITH HAD A LATER VISION AT PALMYRA, N. Y.

me to join any of them; and many other things did he say unto me which I cannot write at this time. When I came to myself again, I found myself lying on my back looking up into heaven. Some few days after I had this vision, I happened to be in company with one of the Methodist preachers who was very active in the before-mentioned religious excitement, and conversing with him upon the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the Devil; that there was no such thing as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them. I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me and create a hot persecution; and this was common among all the sects—all united to persecute me. It has often caused me serious reflection, both then and since, how very strange it was that an obscure boy, of a little over fourteen years of age—and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often a cause of great sorrow to myself. However, it was, nevertheless, a fact that I had had a vision. I have thought since, that I felt much like Paul when he made his defense before King Agrippa, and related the account of the vision he had when he 'saw a light, and heard a voice'; but still there were but few who believed him. Some said he was dishonest,

others said he was mad, and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision—he knew he had—and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know unto his latest breath, that he had both seen a light and heard a voice speaking to him, and all the world could not make him think or believe otherwise. So it was with me. I had actually seen a light and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, and speaking all manner of evil against me falsely, for so saying, I was led to say in my heart, why persecute for telling the truth? I have actually seen a vision; and who am I that I can withstand God? or why does the world think to make me deny what I've actually seen? For I had seen a vision. I knew it, and I knew that God knew it; and I could not deny it, neither dare I do it—at least, I knew that by so doing I would offend God, and come under condemnation."—*Times and Seasons*, volume 3, page 727. Supplement to *Millennial Star*, volume 14, page 2. Joseph Smith and His Progenitors, pages 77-83.

Eight Great Religious Ideas Advocated By Joseph Smith

BY ELBERT A. SMITH

They were ideas that we have appreciated more and more as time has marched steadily on, and there has been no occasion to recede from our faith in any of them.

It will be remembered that Joseph Smith was in his fifteenth year when his first vision was received, early in the spring of 1820. His second vision came three years later. Contrast the importance, magnitude, and startling originality of the ideas contained in these visions, or growing out of them, with the youth, inexperience, and alleged ignorance of the boy who received them.

The first of these to which we naturally refer was that of renewed revelation. The religious world was almost a unit in teaching the idea that revelation had ended long centuries before, when John saw the closing scenes of his wonderful vision on Patmos. No other idea was dreamed of or suggested.

Yet like a flash out of the sky came to this boy the unique, dramatic, startling idea, of renewed revelation—God speaking again to men, angels coming to earth again, just as in all past ages when God had prophets on earth.

How many boys fifteen years of age are thinking such thoughts? How many would grasp an idea of such magnitude, and so adverse to the settled convictions of the world?

And how well this idea was unfolded! Had his revelations when presented been of such character as one would expect from an unlettered, backwoods boy, they need not have caused anyone a moment's anxiety. But this boy was able to bring forth revelation that agitated the whole religious world; that set every existing denomination of the old order against him; revelations that were in fact far beyond his power to conceive of himself.

Here was one, who, as Walter Rausehenbusch says of the ancient prophets, "went to school with a living God who

was then at work in his world, and not with a God who had acted long ago and put it down in a book."

Idea Number Two

The next great idea was that of the Book of Mormon. Robert G. Ingersoll said that the Christian God was ignorant of the existence of America until Columbus told him of it. The Book of Mormon challenges that idea. Here was a boy who conceived the idea of producing a book that would give a history of the peoples and races that inhabited the continents of North and South America during the dim ages of the past. This book was to set forth the remarkable fact that God knew of these people, and that Jesus visited them and told them the story of the cross. It was to be revealed by the hands of an angel, and to be translated by the power of God. What a unique conception! (For convenience of expression we say that Joseph Smith conceived these ideas. Our position on that point will appear later.)

How well this idea was executed! When his book appeared had it been an ephemeral thing, as we might expect it to be, coming from the hand of an uneducated, backwoods boy, nearly one hundred years ago, no one need have given it a second thought. It would have died of its own futility. It would have fallen of its own weakness.

The fact that the brightest and brainiest men of nearly all denominations have given their brains and their time and their money in a crusade against it, and societies have been formed to combat it, and learned men of no religious persuasion have attacked it, is evidence that it contained a surprising force and virility. Otherwise these men pay themselves a poor compliment, if they are to allege that they have found it necessary to unite their genius and money in a war against a weak and empty sham. Men do not go out with a cannon to hunt a mouse.

Strangely enough, archæology has come to the aid of the book, and the ruined cities of those people of whom the book tells have been discovered in the regions where the Book of Mormon story placed them. And early Spanish explorers, to their surprise, found in South America the cross as a sacred emblem, mute testimony of the truth of the statement that Jesus came to the Western World and told those people the story of the cross.

Idea Number Three

The twelfth chapter of the first Corinthian letter, and the fourth chapter of Ephesians state as plainly as anything can be stated that God set in his church, apostles, prophets, evangelists, pastors, and teachers. Other officers, such as a part of the New Testament church. There were churches, at the beginning of the nineteenth century, with elders, and some with pastors, and some with deacons, and others with evangelists. But nowhere was one with all of the officers that God set in his church.

But this young man conceived the daring idea of organizing a church that should contain all of the God-appointed officers. Among the many church builders, he alone proposed to build after the original pattern.

How well his plan was carried out! When they met to organize the church, on the sixth day of April, 1830, there were only six members present—only half enough to fill the quorum of twelve apostles, which was to be a part of the proposed church structure.

It did not seem probable that one with the limited influence and resources that Joseph Smith then had would ever convert enough men to fill his proposed offices.

But Jesus said that he would "draw" men unto him. Jesus was in this movement, and presently his power demonstrated itself. Men came, one from here, another from

yonder, by ones and twos, by scores and hundreds, and as God designated them they were ordained and set in order, until the organization was complete, with its prophets, apostles, seventies, bishops, evangelists, elders, priests, teachers, and deacons, "all as at the first." Every officer mentioned in the New Testament as a part of the church, was in his place and at work. The great idea had taken concrete shape, as foreshadowed in the vision where it was said God was about to do a wonderful work.

A Scriptural System of Belief

Many efforts have been made to formulate a satisfactory creed or confession of faith. Resultant creeds have always been inadequate, and time has shown the need of revision; so that when the Lord told Joseph Smith that all the creeds were wrong, he stated a fact that time has demonstrated.

All of this labored creed-drafting is superfluous. In the sixth chapter of Hebrews there is a divinely stated system of belief. Paul, a special, chosen ambassador of Christ, states the principles of the doctrine of Christ as he learned them from Jesus Christ himself. He says that the principles of the doctrine are faith in God, repentance from dead works, baptisms, the laying on of hands, the resurrection of the dead, and the eternal judgment.

Here we have six cardinal principles, based on the existence of God and the Messiahship of Jesus Christ, that are simple, yet all-inclusive. They take a man from the very dawn of faith, up through the ashes of repentance, baptism in water, the baptism of the Holy Ghost through the laying on of hands of God's ministry, and on through the resurrection, into the presence of God in the great judgement. They cover the whole Christian experience.

There it was as clear as crystal, waiting through all the Dark Ages for some church builder to adopt it as a confession of faith, yet all had overlooked it.

Joseph Smith, with an idea bigger and better than any that had come to any creed-maker, cut the Gordian knot of all creed-making perplexities, and adopted this God-given statement of faith as his system of belief.

The Blessings of Primitive Christianity

Associated with these teachings he conceived the idea that the church of to-day should enjoy the blessings of old, healings, miracles, prophecies, tongues, and all the great manifestations mentioned in Mark 16, 1 Corinthians 12 and many other places, as a part of the divine system.

This was a startling innovation in an age in which nearly all religious teachers of every cult were agreed that such things were to be enjoyed no more.

Yet how well the idea succeeded. Scarcely was the church organized before men and women began to prophesy, and speak in tongues; and the sick were healed. And that has continued. Probably seventy-five per cent (perhaps more) of the members of the Reorganized Church of Jesus Christ of Latter Day Saints to-day can testify that at some time they have been healed or have seen others healed. And some of these testimonies are of a very remarkable nature.

Since that day great cults have sprung into existence, teaching divine healing. It was a big and brilliant idea that came into the mind of this youth, anticipating them all, and including divine healing in his program, thus squaring himself with scriptural teaching on another important point.

The Priesthood Restored

Priesthood was a clearly defined institution in both the Mosaic Church and the Christian Church. Men did not act without authority in heavenly things. They were duly called of God and regularly ordained by those having the

priesthood. Thus authority went down from man to man until lost by reason of sin or apostasy.

How is it with the popular churches of to-day? The protestant churches unite in condemning the Catholic Church as an apostate organization, yet if the ministers of any of the Protestant churches attempt to trace their priesthood back, it will lead them, sooner or later, to the Catholic clergy.

So, to avoid this issue, if such clergyman is asked concerning his authority, the chances are that he will quote the injunction: "Go ye into all the world, and preach the gospel to every creature."

But men do not get authority, they do not get priesthood, by reading a passage of Scripture. As well claim a seat in the United States Senate by reason of having read the Constitution. Priesthood presupposes a call from God, and also a *valid ordination*.

"Ye have not chosen me," says Jesus, "but I have chosen you, and ordained you." (John 15:16.) And when certain men who had not been so called and ordained attempted to perform priestly functions, the devils themselves mocked them, saying: "Jesus I know, and Paul I know; but who are ye?" (Acts 19:15.) The Devil still laughs at a self-appointed ministry.

If priesthood can not be traced back by succession to the apostles, it can be had only by restoration. This is inexorable logic. There is no escape.

The great idea came to Joseph Smith to present a divine restored priesthood. On the fifteenth day of May, 1829, a heavenly messenger by commandment of God visited Joseph Smith and Oliver Cowdery and conferred upon them the Aaronic priesthood. By his commandment they then baptized each other, and also ordained each other, thus respecting the two elements that figure in every ordination—the divine and the human. At a later date, in a somewhat similar manner, they received the Melchisedec priesthood.

So to-day any elder of this church who cares to do so may trace his priesthood back to a satisfactory source. One may say: "I received my ordination under the hands of Alexander H. Smith, who received his under the hands of President Joseph Smith, who was ordained by William Marks and others, who received their priesthood under the administration of Joseph the Martyr, who received his priesthood by angelic ministration from God himself. This line of succession is presented as an illustration, and not as an exact line of succession in any individual case."

But if any clergyman in any other denomination of which we have knowledge endeavors to trace his priesthood back in a similar way, he will run it to earth sooner or later in the Catholic Church. It can not be traced back to a satisfactory source. John Wesley frankly admitted that fact, and when his authority was challenged, referred to his ordination under the hands of the Archbishop of Canterbury, who of course traced his priesthood right back into the Catholic hierarchy.

The only logical alternative is restored priesthood, and that is not claimed by any other people, so far as we are aware. This idea of restored priesthood is profound and startling. Compare it with the youth and theological inexperience of the one who announced it.

The Inspired Version of the Bible

Two other ideas we desire to mention, that appeared early in the ministry of Joseph Smith, though possibly not directly announced in the visions to which we have referred. The first of these was a divinely corrected Bible.

The King James Version of the Bible comes to us as the result of many translations. It comes to us from sources originally in the custody of the Romish clergy, through dark

ages of corruption. No original manuscript is in existence. It is not surprising then that there are mistranslations and evident omission, interpolations, and contradictions. Vast research has been undertaken in the effort to secure correct renditions of the text.

King James in his time authorized the translation that has been so widely accepted. Later came the "Revised Version." The Catholics have a translation. Alexander Campbell tried his hand at correcting the Scriptures. We have been informed of late that the Baptists have gotten out a new version. Many others have translated the Scriptures in an effort to correct some obvious errors.

To Joseph Smith came the idea that it would be possible for the God who gave the Scriptures to correct some of the evident errors that have crept in. The Inspired Version resulted. It rests on its own merits.

The Eighth Big Idea

The last great idea that we mention is that of Zion as a gathering place. The Scriptures are replete with predictions of a time of destruction, war, and pestilence that shall precede the second coming of Christ. Jesus himself says that when we shall see these things we shall pray that we may be accounted worthy to escape them (Luke 21:36). Escape! How? Where? Modern theology is silent.

Into the brain of Joseph Smith came the idea of a gathering place, a Zion, where the people of God should be preserved from these calamities. Moreover, this was to be a place of equality and social justice, thus foreseeing in a way the present almost universal unrest due to social and economic injustice and the unjust division and distribution of wealth, with resulting class hatred and warfare.

That idea is still in progress of development. It was a great big idea for the brain of an obscure, inexperienced young man to grasp and hold.

The Ideas and the Following

When we consider the station of Joseph Smith, as a boy and young man, and then reflect upon the magnitude, dignity, and far-reaching importance of these ideas, and others that he projected into the religious arena, we perceive that every attempt to account for Joseph Smith and his work from the usual standpoint must fail. He is a conundrum. He is a riddle. A superhuman element enters in here somewhere. The world cannot explain Joseph Smith.

Men have tried to account for him on the theory that these ideas were suggested to him by some very able men among his followers. Unfortunately for this theory, these ideas were either announced in his visions and revelations, or were foreshadowed, before he had followers. He did not get his ideas from his followers; he secured followers because of the character of his ideas. Sidney Rigdon, in particular, has been pointed out as a power behind the throne. But it is a fact that Sidney Rigdon never heard of Joseph Smith until after these visions were given, the Book of Mormon in print, and the church organized.

Other churches have been built up on a single one of these ideas. Christian Science came into existence later, based almost entirely on the idea of divine healing; the same is true of "The Emmanuel Movement." Dowie started first with the healing idea, and later adopted the Zion idea. The gift of unknown tongues alone has furnished pretext for considerable religious movements. The second coming of Christ has been the main feature of others. But this lonely, unlettered lad in a then undeveloped country, without theological training, without a body of religious associates and advisors at the beginning of his work, grasped all of these ideas in advance of other men and women, and

developed them to a fruition, so far as they could be developed in his time.

The truth is that in this work we see the "moving hand of God." For convenience of expression we have said that Joseph Smith conceived these ideas. The truth is that they were given him by divine revelation. They took form in his brain first among men; but the inspiration came from God. The world can not explain the remarkable man, Joseph Smith, but when we accept his own account of how he obtained these great ideas, and read and believe his story of the heavenly visions granted to him, all becomes clear as the white light of heaven.

Here was one who communed with God. Here was one who restored the present tense to religious terminology. Here was one who taught his followers to sing:

"The Spirit of God like a fire is burning;
The latter day glory begins to come forth;
The visions and blessings of old are returning;
The angels are coming to visit the earth."

The Vision of 1920—Zion's Outlook from the Viewpoint of the Young Man

BY EDWARD D. MOORE

One of the sermons on the above subject delivered in Independence and Kansas City on the afternoon of April 4, 1920.

"Before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation; and all the people among which thou art shall see the work of the Lord; for it is a terrible thing I will do with thee."—Exodus 34: 10.

And inasmuch as my people build an house unto me, in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it, shall see God: but if it be defiled I will not come into it, and my glory shall not be there, for I will not come into unholy temples. And now, behold, if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, Surely Zion is the city of our God; and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation, and her high tower; therefore verily thus saith the Lord, Let Zion rejoice, for this is Zion, THE PURE IN HEART; therefore let Zion rejoice, while all the wicked shall mourn; for, behold, and lo, vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it; the Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet, it shall not be stayed until the Lord comes; for the indignation of the Lord is kindled against their abominations, and all their wicked works; nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire; nevertheless, let it be read this once in their ears, that I, the Lord, have accepted of their offering; and if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations, for ever and ever, saith the Lord your God. Amen."—Doctrine and Covenants 94: 4; 5.

To our way of thinking, the above passages largely typify the feelings of the young men of the church to-day who strain their eyes toward the culmination of our hopes.

The typical young man of our day likes the same sort

of thing the typical young man liked in the days of Moses. Whatever interests him deeply must be moving, alive, vibrant with power. If there is a fair amount of the spectacular, so much the better. Strong adjectives, mighty developments, appeal to him, whether they be of one sort or another. His own being pulsates with newly-acquired power, often untried and not as yet evaluated, but constantly demanding recognition.

Therefore he reads with wondering appreciation passages like those quoted above. He may put the emphasis in the wrong place at times, but be assured there will be emphasis.

It was a new generation to whom the Lord spoke through Moses—all except two—and the young men must have thrilled at the words: "Marvels," "terrible."

To a band of young men almost a hundred years ago the Lord revealed his will toward his people of the latter days, and inspired by that revelation they marched forth in their virile, God-directed strength and did a work of evangelization such as this dispensation has not known. And it was but the beginning of "a marvelous work and a wonder."

The revelation quoted from is typical of many others we might suggest, and teems with strong action: "Build an house," (God's temple in Zion) "Not suffer any unclean thing," "my presence shall be there," "I will come into it," "if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible."

So the picture moves. We read here of vengeance, of the whirlwind, scourge, sore affliction, pestilence, plague, sword, devouring fire, blessings, multiplicity of blessings, it is surely a soul-moving panorama.

Recognizing, then, this natural affinity on the part of the young of the spectacular, we come to understand better some of his feelings toward the present situation in the world and in the church.

The Setting for Zion

When we wear jewels we put them into settings, that their natural beauty may be enhanced. Yet the setting is secondary to the stone.

When we hang a beautiful picture, we think of the frame and the wall and the light, else its beauty is not fully appreciated.

The Saint of God who thinks definitely about Zion must needs think of its setting as well as the natural beauty of Zion herself. To more fully comprehend the vision of the young man of to-day, let us throw our picture upon the dark background of a world in turmoil.

Every day it is borne in upon us that we are in the midst of times bursting with tenseness.

There is latent within the average heart an appreciation of the situation as it really is, but our environment, our natural selfishness, our ingrained indifference as to the welfare of our neighbor, dampen our natural ardor and we stand dumbly by, not knowing which way to turn.

From President Wilson with his admirable international ideals, to the man next door, there is a feeling as to what might constitute social justice between nation and nation, state and other states, community with other communities, neighbor with fellow neighbor.

Yet like the excitable person who when the house is afire siezes the wash bowl and dashes up the street, in our frenzy we often as fanatically attack the first thing at hand, and the chances are it is the wrong thing.

Our hearts are sore over the misfortunes of Europe and the Near East, yet their cries fall on comparatively deaf ears. We stand utterly helpless over the inormity of the problem. We stand aghast at the crime of Turkey in despoiling the Armenian race, but are doing little about it.

Truly, the seeds of world democracy have been implanted in our hearts, and are trying to germinate, but there is a pitiable lack somewhere. Individually we feel we can suggest many things to cure the ills of the times but collectively we are utter failures and voiceless.

As a nation we are not unified and lack the necessary cohesion to act. We cannot count on this thing called social consciousness to bring order out of our present world chaos, for there are too many qualities lacking.

A Washington contractor reports that he called on thrifty bricklayers and offered them a dollar an hour, but they refused to work. They can make in half a week as much as they can spend easily in a week, so they prefer to remain idle a good share of the time. And this is typical of conditions in little places as well as in big ones. We find it at home as well as across the continent.

And since the war the average daily production of coal by the miners of France has dropped from 2,136 pounds to 1,760. English newspapers teem with similar situations. Half of Europe is in idleness and suffering starvation, some with good cause, some because of the great world unrest.

Yet the world is threatened with famine in the near future because of shortage of production. Profiteering persists, and the lives of thousands of poor people and little children are actually in peril because of the greatly perverted economic conditions existing. In Chicago a milk dealer cut down his retail price six cents a quart. As a result his dairy was destroyed with a bomb!

The general public is disregarding previous standards of living, and buying as they have never bought before. When material prosperity comes, it is diverted to gratifying selfish pleasures.

We are depicting just a few of the general characteristics of the impending storm. Under these prevailing conditions, which are bound to grow worse, we must crystalize and establish our Zionie ideals and put into operation a practical demonstration.

So while we recognize some aroused public concept, we assert that it must be expressed in terms of Christian cooperation. The brotherhood of man to-day is but a relative idea, and to be understood fully must be associated with the fatherhood of God—God as he is, and not in the general ideals prevailing of him to-day. We must present God to the masses as a Being definitely behind a program for the salvation of mankind—a program that moves men to glorious impulses and deeds.

Individualism Versus Cooperation

It is conceded by all that the youth of the church must play an important part in the building up of Zion. Upon their shoulders will be laid a load which they will carry forward triumphantly. They may not all be ready now, but when the bugle calls sound they will come forward as an army.

The times have had a great deal to do with shaping the habits of our young people. From the day they wander out into the street to associate with children from nearby homes, they learn the necessity for group activity.

In their games, in their social activities, everywhere, they come to appreciate the fact that to succeed there must be leadership and cooperation. We often worry over how dependent they are upon their environment and social conditions, but it is a situation we cannot alter in a day, for it is the result of modern conditions, and did not come about in a day. Nowadays our young people outgrow their childish individualism by the time they have matured, or at least they have learned that there are many times when it must be fused into composite expression for the good of the whole.

To us this seems the proper utilization of the divine expression of the individual trait. It is but a sane recognition of our interdependence as well as of our independence.

We are not surprised that our fathers and grandfathers are individualists. They came by it naturally. They came up through a school where each man was largely a law unto himself. They went out into the frontiers, and by sheer force of individuality wrought out success. There was little dependence on others, for what they lacked they likely made or went without, and as a consequence they developed that wonderful pioneer independence which we so much admire but so seldom have.

Then we are not worried because they retain those sentiments to-day in the interpretation of God's law and prefer that which most nearly accords with the conditions of other days.

To a large extent the seemingly irreconcilable differences over interpretation have their genesis in this situation.

Are the young men of the church to-day discouraged over this conservatism by men more experienced and to whom we look as leaders? They are not. But they continue to insist that something be done. They want a glorious crusade to inspire glorious valor, but are willing to begin on simpler things. They demand a chance to do something worth while in the general plan. They are not even patient with those who have no faith in the ideal. But if one has a program, he will get a hearing. They insist that Zion *can* be redeemed, that it *must* be, and that in our day.

What if some minor mistakes are made? they ask. Life is mostly ahead of them, and they can start over. It is easier to respond to the call of God for volunteers than to answer the call of the Government in the recent war. Yet literal thousands went with triumphant step to victory.

Stewardships and Inheritances

It has been our good fortune to come into close personal touch with the Saints in a large number of average communities in the church. We always make it a point to discuss these features of our immediate church program, and discover that there is an almost universal readiness among the younger element especially, to cast in their all, do anything, for the sake of their ideal of Zion.

We know it is contended that this is not sufficient, and admit it. But we may not wait for *all* of the former generation who have acquired a competence and have the ability to contribute a financial nucleus upon which to build. If they will not rally, why should they be waited for. Of course we may have to wait, but we want to hustle while we wait and have the time shortened.

We must admit there is a strong tendency on the part of some of the older folk to propose reservations. Local ties are more numerous and harder to break, interests are more permanent and consequently more difficult to sever, and as it is often said, "I had to work very hard for what I have and I'm not going to let go of it too easily." We realize it is a greater struggle for them to decide affirmatively than for the younger element. Yet we are not convinced that the sacrifice is any greater, for the youth of the church are offering their very lives: the productive years of their earthly existence, which mean much to them as it has to those who have gone through the heat of the day.

And these young people are not asking something for nothing. Though they may not be able to bring great accumulations of actual wealth they are now—and will be glad to do it to a greater extent—putting the equivalent of great sums each year into the work through a consecration of their talents and time—and they have only begun.

Their demand is only that they be able better to cooperate

in their efforts and eliminate a great deal of the present unnecessary competition. They want to give their best to the church instead of to the world, and the church needs it. It cannot afford to refuse the offer.

Inheritances are secondary in the minds of the young of the church. To "have something to leave to the children" is not so dominant a note in their lives as it is with our veterans.

But stewardships personifying unified action for the good of the whole, are an immediate necessity. And because of the training to which we have alluded above, they are strongly socialistic (but with a little s, as one brother puts it). Since they have little material wealth to divide, they generally believe in a community ownership of productive industries, and an equitable scheme of distribution. We are convinced that the majority of our young students of economics who arrive at their conclusions independently, are of that opinion. And they are convinced that a demonstration of group ownership will develop funds they do not now have, just as it is doing in numerous instances in the industrial world to-day.

Industrial democracy is a term they live, when interpreted in the light of real Christian brotherhood. It must come, though, from the group that organizes to carry on the industry, rather than as in the world to-day; a concession from those who dictate merely because they happen to have capital or facilities for securing it, accumulated in the course of years, even though the holders be members of the church.

Zion a Beehive of Activity

Our vision of Zion naturally is not as a place of repose, as a large number seem to have, who write to the Bishopric and even to us: "We want to go to a place where we can have peace and rest."

As a new generation conquered Canaan and its difficulties, so we count on the new generation conquering many of the difficulties in establishing Zion. They must do the pioneering, and they are willing and glad to do it.

The young man imbued with the ideals of the church is thinking of Zion as a place and a condition. A place from which shall emanate a world evangelization beyond the dreams of those not inspired with the prophecies abounding in our church literature. Those who are really prepared for such work will have a wholesome store of knowledge and a desirable set of ideas which God can inspire and use. And we must remember that we are but instruments in his hands.

We can vision them going out under the spirit of the endowment in tens and hundreds and thousands, with the gospel message teeming with appeal to a sin-sick and starving world; a solution for the religious, social, and economic ills that so blight the prospects of the world to-day.

Yet all are not called to this special work, so other thousands and tens of thousands will need to help develop our internal conditions toward which converts will be drawn as a magnet draws steel. Both desire and necessity will furnish the men and women to swell the number and make Zion "very terrible" because of her righteousness.

We see in our vision of Zion in process of perfection, flourishing villages, towns, and cities, in which will be found a happy people, happy and prosperous because of the universal observance of the principles which shall bring about equality. There can be no poor because the causes of poverty are removed. There will be no rich, for the occasion for accumulation of wealth in the hands of individuals will be obviated.

Because of the elimination of competition and the establishment of intelligent cooperation, production will be at its highest point. The same sort of organization in distribution will

prevent waste and provide necessities and comforts of life without the usual contribution to a long list of parasites who have no real place in our economic existence.

As we look more closely into the communities, we see they are connected by the best of modern transportation facilities. Radio stations everywhere contribute to instant communication between distant as well as adjacent places.

Every essential profession and trade will have its devotees and they have opportunity to serve to the full extent of their capacity. The skill one develops that makes him more valuable will not be counted in terms of dollars and cents, but in service to others: "He that is greatest among you shall be your servant."

Schools will function on the best modern lines, with the present serious teacher shortage overcome. When all are on the basis of needs and just wants being supplied, why should there be a paucity of workers in any good profession? The textbooks in the schools will be written by our own skilled educators—something which we were commanded to do years ago—which will eliminate many of our present inconsistencies, where our children are constantly taught ideas at variance with our belief in God and in his creation of man.

Our ideals of Zion's future includes a full development of such things as are typified in our church architect's department, in the ideals of the Woman's Auxiliary, in the educational work of the church, and in the Sanitarium and its wider import.

Where we now have one trained and consecrated architect for our public buildings, why not a school of trained, constructive engineers with the highest ideals of art and utility? Then we might hope to escape many of the usual ugly creations we now call houses, and instead have designs that combine beauty and convenience with economy and utility.

In every way there will be coordination of religion and industry and art. For instance, our clothing should be beautiful and artistic in lines, yet totally unlike many of the unholy creations foisted upon us to-day by degenerate Dame Fashion. Why should we not have a real development of this art by the sisters of the church who are willing to carry out a great ideal? It will require much skill and perception, it is true, but we believe there will be as much inspiration possible under such circumstances as in any other line of work. Where else shall we look for these things?

We might go over the whole range of legitimate activities and find them all developed in our Zion picture to the highest point.

The very dishes we use in our homes could express for us something after the meaning they have in the lives of the American Indian. We have the men and women with skill, the desire, and the initiative to carry on the whole process, from the clay to the table.

In fact we have the skilled workers in numerous lines so we might hope to be successful even without present available talent.

We mention specifically some of these minor items in our general development, for we think nothing should be overlooked. We must largely reorganize our whole scheme of living, yet retain and greatly enhance the functions of the home. From God-fearing homes we may expect results that will astound the world. We must have happiness and cheer, and opportunities and responsibilities for our children that will remove many of the handicaps under which they are working to-day. We should establish a standard of living so far ahead of Moore's famous Utopia with its slaves that it will be as a nightmare compared with a heavenly vision.

To be sure, we are aware that the land is the backbone of all our industries, but we also insist that we use it as it should be used and then it will require far less for our needs

than with our present methods. When we can displace the present land-robbing system with really intensive and intelligent agriculture and horticulture, with the promises of God as to his blessing upon it, we shall look back to these days of amateurism with shame.

In this connection we hope the day will come when the farms, so far as possible, will be operated from the villages and towns. This will largely overcome the things that make people move to town now. They will have the same social and school advantages as urban dwellers, and have less of the usual isolation and loneliness that drives the boys and girls to other vocations.

We think of our industries on a scale commensurate with our needs, owned and managed in such a way that strikes and lockouts will be unthought of. Though individuals will have full scope for the development of their skill, there will be a general recognition of the need of definite management and superintendence. We cannot each be a law unto ourselves and succeed, so there must be a willingness to accept leadership and sustain it so long as it proves itself worthy of our support.

We would not forget the special needs of the aged among us, for there are many who must because of declining years and failing faculties step aside from life's vocations and watch with interest the progress of the work.

In this regard we think of the *koustari* of Russia, the system whereby whole villages in winter unite in the production of some one article or part of an article, developing special skill and taking great pride in the quality of their output. Sometimes they find they need a factory in which to work, and they build it. The total annual value of their product a few years ago was nine hundred million dollars, and includes the manufacture of lace, embroidery, wooden spoons, pottery, bird cages, dolls, ikons (for public worship), agricultural implements, barges, etc. These are marketed cooperatively and bring a maximum of returns. There is no taint of the sweatshop method.

We can well imagine the hundreds of aged people among us who would be glad to put all their remaining strength into the making of simple articles. They are not able to go out and work for others, but we know of hundreds who would take delight in doing some simple, useful thing for their beloved church.

We know of a certain aged sister who is poor and struggling, yet of that typical independence that will not allow her to accept something for nothing, so long as she can prevent it. There is little she can do, yet the fact that she was in debt to the Lord fifty dollars in tithing would not allow her to rest in peace. There was just one thing she found she could do, and that was to bake cakes in her little oven, and sell them to the public. She sent out word among her friends that she would bake angel food cakes for special occasions, and told the Lord she would turn the profits into her tithing account. She had hopes of paying a part of it in that way. But the Lord blessed her in her good resolution, and she actually saved the profits faithfully for a year, and by great sacrifice paid off that fifty-dollar debt. And she considered it a great privilege that she could do it. Whether the poor should be tithed is not a question to be discussed here. The point is, she wanted to do her part, and she did it, to the shame of many of us.

Suppose her needs were guaranteed by those able to produce more than they need for themselves. You need not try to tell me she would lack incentive and be willing to do nothing. She would work even harder if possible, that she might contribute something toward, say the temple.

There must be definite work properly assigned for all who are able to help.

Our vision of Zion includes the very best there is in community cooperation, the highest attainments of individualism, with a definite place constantly for the inspiration of the Almighty, for without that it would not be Zion.

Indeed the miraculous and the spectacular are taken for granted. Woven through it all is the manifestation of God in great power. We are conscious of the fact that we must do all we can for ourselves, but to suppose that human wisdom and ability is sufficient for the great program before us is to deny the divinity of the numerous prophecies concerning our times, many of which are being fulfilled now, and many more of which will as surely come to pass.

Our latent talents will be brought out; our dormant idealism will be revived, we shall have the highest possible incentive: a religion as comprehensive as the human needs are complex, and no power on earth can stay us. The Zion look is good; we shall succeed, and that in our day, with the help of God.

Joseph Smith, a Prophet of God

BY DANIEL MACGREGOR

"The words and work of Joseph Smith will forever stand unique and unexcelled amongst the men of earth."

In 1820 Joseph Smith announced to a stolid and startled world that the creeds were wrong, the churches were corrupt, and as such were incapable of bringing salvation unto man.

Needless to say his pronouncement as repudiated, and the churches intensified their opposition in a war of personal hate against the simple seer of Palmyra.

A Confession of Defeat

But a hundred years have passed away, and in that self-same region where his famous denunciation was first heard, in a country where full of churches working their very hardest, a veritable nursery of American religious institutions, we, now in turn, are startled by a cringing confession of defeat, that what Mr. Smith said was correct, both historically and prophetically, and this confession, too, comes from the representation of the biggest church movement in the world.

The following from the *Literary Digest*, February 7, 1920 speaks for itself:

"If it be 'that the roots of the religious and moral life of the nation are chiefly in the country church,' rural communities are in a fair way to degeneracy, and instead of being props for the Nation, are becoming means to its downfall. At least this is the conclusion naturally drawn from a three years' survey of Ohio by the Commission on Church and Country Life of the Federal Council of the Churches of Christ in America, which reveals that the country side is overstocked with churches, too sparsely provided with ministers, and that many of these too-few pastors have been selected without regard to qualification. The result is demoralization of churches and people alike. But where the evil has been recognized and the remedy of inter-church comity and cooperation applied, spiritual awakening has resulted. Having effected cures in particular instances, the commission suggests general application of the remedy.

"The results of the survey are summarized in a volume called *Six Thousand Country Churches* (Macmillan), by Charles Otis Gill and Gifford Pinchot. In Ohio more than 4,500, or 66 per cent, of the rural churches have a membership of one hundred or less; more than 3,600, or 55 per cent, have a membership of seventy-five or less; more than 2,400, or 37 per cent, a membership of fifty or less.

"... A most striking illustration of the churches' inefficiency may be found in southern and southeastern Ohio. Here, www.LatterDayTruth.org

in a region covering at least eighteen counties, the failure of the churches may fairly be called pathetic. These counties are: Adams, Athens, Brown, Clermont, Gallia, Highland, Hocking, Jackson, Lawrence, Meigs, Monroe, Morgan, Noble, Pike, Ross, Scioto, Vinton, and Washington. "In this area, after more than a hundred years of the work of the churches, the religious, social, and economic welfare of the people are going down. Altho the churches have been here for more than a century, no normal type of organized religion is really flourishing, while the only kind which, during the past fifteen years, has been gaining ground, the cult of the Holy Rollers, is scarcely better than that of a Dervish. The churches have failed, and are failing, to dispel ignorance and superstition, to prevent the increase of vice, the spread of disease, and the spiritual decadence of the people.' . . .

"These statistical data 'do not overstate the urgency of the appeal from the unfortunate overchurched and underministered communities of this section,' for 'her gross superstition exercises strong control over the thought and action of a large proportion of the people.' Immorality, intemperance, and crime are declared to be rife; politics corrupt, and schools badly managed and poorly attended.

"As in the eighteen counties some of the older and stronger denominations are well represented—no fewer than 526, or more than one third of the total number of churches being Methodist Episcopal—it is evident that the failure of the churches in this area cannot be laid to the weakness or poverty of the denominations represented, for they are for the most part neither weak nor poor.' On the other hand, 'in rural Ohio the worst moral and religious conditions are found where there are the largest number of churches in proportion to the number of inhabitants.'

"Having thus diagnosed the ailment from which the rural church is suffering, the commission then proceeds to its program for cure. The ministry must be better educated, and more care should be used in selecting pastors for this particular kind of work."

The Monument to the Memory of Joseph Smith

There is another and more emphatic way in which we may determine the calling of Joseph Smith. It is not chiseled upon marble, nor engraved upon granite. Rather is it to be read in the monumental works which he wrought, which with the passing of years becomes the more apparent to an astonished but learning world.

The wisdom of a Washington or an Alfred the Great is not revealed so much in what they said as in what they did, demonstrated in those splendid institutions of democracy, the United States of America, and the British Empire.

Behold then, the Church of Jesus Christ of Latter Day Saints.

Consider her indestructible foundation of apostles and prophets, planted upon that ever-prevailing rock of continuous revelation.

Examine her equipment of quorums and councils, New Testamental in character and God-appointed in origin. Draw near to the genial warmth of her alters whose fires are replenished with an unceasing flow of the Holy Spirit, attested in those imperishable gifts of wisdom, knowledge, faith, prophecy, healings, miracles, tongues and interpretations. And all this is the monument of works wrought through the instrumentality of Joseph Smith.

The prophetic mission of Joseph Smith was never more strikingly attested than in the task he accomplished.

The callings of some are emphasized by a rule of force, or an era of conquest; others by political achievements scientific discoveries, excellent inventions, or some public benefaction.

But the career of a prophet of God must be marked by a message from God, by some rare prodigy of divine doings. And herein lies the difficulty of convincing an unbelieving

generation, traditioned to reject everything that savors of revelation.

He Stands the Test of Inquiry

Two things are apparently necessary, therefore, in order to convince the world that Joseph Smith was a prophet of God. The one is, that it is quite within the bounds of scriptural propriety that a prophet should be. And the other, that the work as accomplished by Joseph Smith was heaven ordered and inspired.

As to the first, we think it quite consistent, in view of the fact that not only does Bible history furnish us with unceasing instances of the ministration of prophets, but it also uncompromisingly decrees their continuance, inasmuch as the work of the Lord was to be carried on. "Behold, I send unto you prophets, and wise men, and scribes. (Matthew 23: 34.)

Never did the Church exist only as it was led and directed by a prophet. He served as God's mouthpiece, and if in anywise the promise of our Savior was to be realized, that he would be with the church even unto the end of the world, it could only be as he communicated unto that church. And that communication was invariably expressed through the mediumship of a prophet.

The message, therefore, that came through Joseph Smith will answer as to his prophetic calling.

The Feat of Organizing So Large a Following

Or, if we consider the calling of Joseph Smith from the viewpoint of an unbelieving world; we are forced to concede that to organize a body of believers gathered from long-established institutions whose deep-seated sentiments of centuries were diametrically opposed to the visions of Joseph the Seer, was an achievement of no ordinary kind.

Five hundred thousand living humans, if we include those outside of the Reorganization, acclaim their faith in the prophetic mission of Joseph Smith, certainly a phenomenal acclamation in view of the traditional prejudice against modern revelation and modern prophets.

Joseph Smith possessed no worldly honors to confer upon his associates, and he offered no inducements, political or financial, for he had none. And yet within fourteen years from the commencement of his work as a Restorer, in 1830, above 150,000 flocked to his standard. They came from the councils of the learned, as well as from the cabins of the poor. They came as free born Americans, and they came as the oppressed of foreign lands, enticed only by the glorious liberty of a glorious gospel.

The Movement Born Under Best Circumstances

False prophets are the natural product of communities unaccustomed to freedom. They are bred amid serfdom and slavery. It was the dominancy of the few and the servility of the many that made it possible for Arabia to give birth to her Mahomet. But in a democratic country of the nineteenth century, a country whose keynote is tolerance and liberty, it is a matter of absolute impracticability for any man of vagarious pretensions to do business with any hope of permanent success. Dowie, Schwinforth, and Prince Michael of the Flying Rollers tried it, and came to grief.

And yet, here in the very bosom of American democracy, in the enlightened States of New York and Ohio, was born and brought up the whole institution of Latter Day Saintism.

How was it possible only and unless the extraordinary claims of Joseph Smith were found to be the very elemental principles of truth? In no other way could the movement as inaugurated by him have withstood the withering criticism of modern scrutiny and investigation.

Joseph Smith challenged his critics when he placed in their

possession the Book or Mormon, a record at that time antagonistic to the prevailing religious and scientific opinions.

There was nothing in this record calculated to infatuate with flattery, nor yet to fetter with fear. There was nothing therein, concurring with the then popular opinions. The whole thing from beginning to end, from the story of its discovery to its recommittal unto the hands of the angel, was a bold, defiant, startling statement, standing upon its merits and its merits alone.

The Book of Mormon Cannot Be Impeached

And what has a hundred years done to solve the mystery of this mighty message? Answer: Every discovery, whether from the ethnologic traditions of the American red man, or the archæologic discoveries of intrepid explorers, or better still, the prophetic researches of Biblical students, has tended to confirm the singular story of this singular man.

And when it is remembered that Joseph Smith was but an unlearned youth, living on the frontiers of rural life, when he brought forth Mormon and Moroni's record, the marvel of the matter becomes the more remarkable.

Was there ever a prophet who so fearlessly and unreservedly submitted his case into the hands of his opponents as did Joseph Smith? What other than an unqualified assurance must have attended the man and his message.

The world is now passing upon the calling of this man of God. And while happy thousands are annually converted to a favorable decision, we have the assurance that like the prophets of the past, ostracized and assassinated in his day, yet when the world moving upon its axis of everchanging religious thought shall have had time to digest the indubitable evidences irresistibly forcing themselves to the front, determining his heavenly calling, that it will, as in olden days, garnish his sepulcher as a martyred prophet.

No shining shaft of speechless stone may tell the story of his immortal deeds, but better still, uncounted thousands affirm with an assurance heaven-born, their unshaken faith in that rare message of ponderous importance that fell from his inspired lips.

"Never man spake like this man," said they of the Nazarene two thousand years ago, and the words and work of Joseph Smith will forever stand unique and unexcelled amongst the men of earth, whether expressed in council conclave, or creed.

Continued Revelation

BY HUBERT CASE

Without revelation the churches are not able to enjoy the definite guidance of God and hence cannot really demonstrate the Christian religion.

One hundred years has made the great change. In 1820 when Joseph Smith told the world he had talked with God, they cast him out as a false prophet. To-day the great demand is a new revelation, *we must hear from our dead.*

As a people we have moved forward in the belief that God would speak to man now the same as in former times. This belief has brought us into disrepute with our religious friends and neighbors, because they had concluded that as God had not spoken to man for so many centuries that he never would speak again.

Our Claims Are Scriptural

We have based our claims upon the scripture for said belief such as the following:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5.

"Howbeit when he, the spirit of truth, is come, he shall guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."—John 16:13.

Mr. Smith's claims that the avenue of communion with God and the angels was according to the divine plan from the beginning, and the only reason they were not now enjoying this blessing was because they had strayed from the pathway; seem fully vindicated by their own testimony, at least by the testimony of many.

"It seems impossible to believe in man and in a personal God, without believing in revelation. The aspirations of the soul demand it. Man himself as a reflection of the divine Image warrants it."—New International Encyclopedia, vol. 17, article, "Revelation."

New Revelation In Demand

Sir Oliver Lodge, who is now visiting America, and Mr. Arthur Conan Doyle, two great scientists, who have turned the tide of world thought into the channels of present-day revelation, are themselves to-day the greatest advocates of communing with the dead. Spiritualism has been the popular outlet for the burst of feelings caused by the many of our boys who were killed in the great World War. Church people and nonchurch people the world over are believing in new revelation, because this is the popular wave sweeping all lands. Ouija boards by tens of thousands have sold, even faster than they can be made. Simple trusting souls have gone crazy over them, believing they were talking with their dead. Both Sir Oliver Lodge and Mr. Doyle admit with others that they have received false messages; they have proven them untrue, and the mediums tell them that the spirits of dead people are all mingling together in the next world the same as here. If a man dies who is a liar he stays with the others and we are as likely to get messages from him as from the other ones.

This theory is far from the truth, because the Bible story tells a different tale. The righteous are to go to a paradise of rest, and the wicked are turned into hell or the prison house the abode of the wicked dead. The rich man and Lazarus is a fair example. Ezekiel 32 and many other references help us to determine. Galatians 1:6-9 shows that if man or angel "preach any other gospel, let him be accursed."

John in his Revelation on the isle of Patmos, tells us that Satan rebelled against God, and drew one third part of the host of heaven with him and was cast down to the earth.

That those fallen angels have taken possession of the bodies of men and of beasts the Bible clearly shows, and that they have ever been ready to speak and have spoken to men in all ages.

The apostle of the Lord tells us we should try the spirits, for he says many false spirits have gone out into the world, and further admonishes that we should not believe every spirit.

Read the following from Mr. Doyle:

"For two hundred years the church of Christianity has been fighting a losing battle against materialism. First Hume and Voltaire, then Gibbon, and afterwards the great agnostics of the Victorian era, had bitten into it. The church had no defence against them save reference to authority, which was denied by their opponents, and which was therefore useless to debate. Now this psychic movement came forward with absolute proof of life beyond the grave, of the effect of one life upon the next, and of all the basic propositions of Christianity."

Mr. Smith told the world one hundred years ago that he had heard from God and that their creeds were wrong. They have been revising and changing them ever since.

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Something Wrong

Mr. Rogers in his book *The House Divided*, page 16, says:

"We must admit an appalling deficiency in deep real godliness. This we find in all classes, from worldly spirited members, of the church to the denominational leaders. . . There must be something wrong with the kind and character of our modern Christianity."

Again on page 17: "It is evident that there is something wrong in the church." What do you suppose it could be? On page 20: "The authority of the old church was all gone. The reformed church, unable to unify herself, had failed to attain a place of authority."

The Reverend G. Vale Owen of England, has recently had published a series of articles in *The Weekly Dispatch* under the caption, "Messages from Beyond the Vale." This paper was sent to the editors of the HERALD by Brother Joseph Dewsnup and is filled with a startling message purporting to be from the dead. It is attracting and will attract much attention; thousands will believe in it.

The Worlds to Which We Pass at Death

He claims to be talking with his mother. This messenger claims that she has been shown that the houses are not built there in the next world but are just raised at will. They travel at will. Some have strong will power and travel much faster than others.

They make instruments of brass, etc., there. She describes the transit from the earth. Here is a paragraph which I wish to quote: "For it is more difficult, because the influences around those in darkness here are more evil than the influences on earth, where good is ever mingling with the bad. The work of those in my circle is mainly to help the fallen, and also the children when they come over, and to carry them to the place where they have been assigned for training."

Fail Because of Limiting God

Then we have a statement from Brother C. E. Wight, published in the HERALD for March 17, telling of his visit to the pastors' conference of the Interchurch World Movement held at Des Moines, Iowa. This movement is attempting to unify the church movements of all the great churches of the world. He mentions one speaker as saying: "The churches have failed because they have limited God. That if God could inspire the prophets of olden days, and could place upon Peter and Paul the inspiration necessary for the writing of the New Testament epistles, he could inspire men with a divine message to-day. He also urged that if one of the churches should be blessed with a pentecostal shower, it could accomplish single-handed the entire program of the Interchurch Movement."

This is exactly what Mr. Smith told the world in the far distant days of a century ago. Now they are coming to see that that wonderful vision he had is to come literally true.

Mr. Smith told the world he was visited with a heavenly messenger and that he and Mr. O. Cowdery were ordained by the hands of that heavenly messenger. He was told that the time had come for the restoration of the ancient gospel with the authority to minister for God in all the ordinances of his house as in former times, and that God would manifest himself to men on earth as in former times.

The revelations which have come to the church since that time came with the same authority as in former days and convey messages of intelligent information regarding the governing and setting in order the house of God as the apostles of old were instructed to do.

The Way to Test Revelation

God has given the standard by which every revelation can be tested: "If they speak not according to this word it is

because there is no light in them." Again to the law and to the testimony many are the references which might be sighted as proof positive to safeguard the interests of the people of God.

Every move now in the religious world is bringing them closer to the light as revealed through Mr. Smith, that the church cannot even exist intact, and in fact without revelation to perpetuate the officers. Paul says no man taketh this honor unto himself but he that is called of God as was Aaron. The authority, the gifts of the Spirit, the practical working out of the problems now confronting the religious world to demonstrate the Christian religion, never has been done without the revealment of God and outpouring of his Spirit to fill man with the love he should have for his fellow man that he might love his neighbor as himself.

Spiritualism nor any other move that the writer has ever found, aside from the coming of the angel in the restoration of the former gospel and ancient order of things has conveyed to the mind of man any messages of importance. What has spiritualism told us about the other world? Very little that agrees with the standard. What has Christian science told us? That there is no pain, no sickness, that material things do not exist, only in the mind. Is it true?

The Result of Revelation

What has the century brought to the Saints through revelation? The church restored, the information of the coming events such as the Civil War, foretold twenty-nine years before it occurred; the cholera scourge before it came, the plain facts regarding the great World War before it came, the restoration of the practices of the ordinances of the gospel which brings the membership of the church into possession of the communion of the Holy Spirit as in former times, and last but not least the chance to demonstrate the Christian religion in the Zionite sense, in a practical brotherhood as the Christ's teachings demands.

The Persecutions of Joseph Smith

BY L. G. HOLLOWAY

Any people making the claims we do would be persecuted. To claim divine recognition of itself is sufficient to raise a storm of abuse.

It was in the early spring of 1820 that Joseph Smith, then a youth in his fourteenth year, made the strange announcement to the religious world that God had again spoken from the courts above and gave divine direction concerning the plan of redemption. Considering the fact that for many hundreds of years the religious bodies claiming to be the church of Christ had not received any manifestation of Divine Providence in the revealing of his will to men, the above announcement was truly a strange thing.

It was not strange in the sense as compared to the history of God's dealing with his people in the ages of the past, but in perfect harmony with that which has been revealed on the pages of history as contained in the scriptures.

Many of the prophets of old brought forth messages of cheer and comfort or of rebuke as occasion required, all for the benefit of mankind. Isaiah clearly predicted the condition that would come upon the earth wherein he declared that "Darkness shall cover the earth, and gross darkness the people." (Isaiah 60:2.) After a condition of this character it would seem a strange thing to hear a youth go boldly before the world and tell the people that he had heard from God. Such a course would likely be renounced by the leaders in religious thought, and bring on the individual who would

dare follow his religious convictions the persecutions of those who were not in sympathy with his experiences. Such was true of Joseph Smith.

Immediately on his telling mankind that he had sought the Lord and received an answer to his prayer, he was denounced by pulpit and press as an imposter, knave, fanatic and every evil thing that could be hurled against an individual. The world did not object to his asking for light, but it was because of his claiming he has received that which was in answer to his prayer. The attitude that was assumed by the ministers of his day and that which is still the opinion of many of the ministers of our coreligionist to-day it, "Pray for it is a good habit to pray, but when you pray do not expect to receive anything for you will not." The writer of these lines has heard declarations coming from ministers like the above.

The True Cause of His Persecutions

Was it because of immoral conduct as claimed by some that led to the awful persecutions that followed, not only this man but those who believe in his message? We answer no. Nothing could be said against him in the early hours of his youth when he had not come into contact with the evil forces that contaminate the souls of men, neither the later years of his life if the truth were known. It is true all the stories that it was possible for men to invent were hurled against him, but this was only for the purpose, as we believe, to discredit his testimony that God had given to him.

It will be necessary here to present some brief matters of history which will allow the reader to understand the true motive that prompted the persecution. It will be remembered that at the time of Joseph seeking the Lord on the important matter of his own salvation, that there had been in progress a revival meeting in which a number had been converted. At the close of the meeting there was a bitter strife between some of the ministers as to the dividing of the converts between the churches that were represented in the meeting. The contention grew so warm that it seemed these ministers were more concerned in the dividing of the spoils, than they were in the salvation of the souls of those converted. Under these conditions Joseph sought the Lord as to which church he should join, and the answer to him was not to join any, and further stated that those professors were corrupt and their creeds an abomination in his sight. Immediately this aroused the indignation of those who were contending among themselves in regard to the converts. They realized that if the statement were true, and believed by the people, it meant the death knell not only of their own institutions, but branded them as being unworthy of the confidence of the people. Something must be done; not a stone must be left unturned to prevent the people indorsing the statement of the boy. From that hour marks the beginning of the persecution that continued until death in Carthage jail ended his earthly career.

It will not be the purpose of this article to deal with some of the harrowing scenes incident to the persecution that became his common lot to endure, but to call attention to some features that we think would be for the enlightenment of those who love truth and righteousness. It is true that he was hunted by mobs, tarred and feathered, arrested many times on false acquisitions, driven from place to place with those who found comfort in the gospel he preached, sentenced to death for no other reason only that he claimed to have received divine recognition from God.

Not long since while standing by the unmarked spot where the mortal remains of this prophet of God now sleeps in silent repose, my thoughts were of his connection with the church he was instrumental in founding, and the many things

he endured for its sake. I thought of him as a boy when men were assailing him and speaking all manner of evil against him, and yet under these trying conditions he never wavered but true to his convictions for right he went fearlessly to his death for the testimony he bore. No more striking example could be found of his steadfastness than his statement concerning his first vision. For the benefit of the reader we will here present it: [Omitted here for lack of space; see page 315 where it appears in full.—EDITORS.]

Certainly no stronger testimony could be given as to the sincerity and steadfastness of the man, than his account. Without any hope of earthly reward, with nothing as an incentive except the favor of God he continued to affirm this testimony to the end of his earthly pilgrimage.

Persecution Has Continued to Follow the Church

The church of to-day still believes in the same principle of God revealing himself unto man. As a result some of our ministers have been expelled from some of the ministerial alliances for no other reason than we believe God ever true to humanity will continue to speak when and where he pleases, without consulting some of those who pose as ministers for Christ. Persecution has followed and will continue to follow until He comes whose right it is to reign. Latter Day Saints prefer to receive the favor of God in divine guidance, rather than the favor of men. They verily believe the statement of the New Testament is true wherein we find it declared, "Seek and you shall find, knock and it shall be opened unto you." They also believe the inspired words of James wherein he declares. "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him." The Latter Day Saints have proven to their own satisfaction that the words of the inspired apostle are true. All men have the right to test the matter and find out for themselves whether these words can be depended on as the word of God.

The question may be asked, Is revelation to-day contrary to the will of God? While the world has decided it is, we may ask where is the evidence to be found that denies to man the right to come into association with his Maker? There is but one correct answer and that is, in all the revelations given of God nowhere do we find it hinted that God will cease giving revelations, but we do find that he has promised to give "line upon line, precept upon precept, here a little and there a little."

A religion that does not connect man with his Maker is unworthy to be called the religion of Jesus Christ. Since 1820 the chasm between heaven and earth has been bridged over by the operation of the Spirit of God in what is termed revelation. The church or individual that has is so far alienated from God that divine communication is not received is to be pitied. Persecution will never solve the problem, neither will it prevent men from receiving that which will be for the good of man. The same cause will produce the same effect, and we can expect to find men who are so determined in their course in opposition to truth that they will resort to any known means to prevent men receiving divine communication even to-day. Even now we find men associating themselves together in leagues with the avowed object in view of causing trouble to those who have faith sufficiently to receive direction from God. These men are determined in their course, but will they succeed in preventing men from testifying to the goodness of God to the man or woman who desire light and counsel? There can be but conclusion, and that is man will continue to receive, regardless of the opposition waged against them.

Persecution has been one of the most prolific weapons ever used by Satan and his emissaries. It has caused sorrow

and distress whenever the gospel of Christ has been preached. Defenseless women and children have been made to suffer for no other reason than the world despised them because of their association with God. Religious bigots will continue to oppose, because if men and women testify that they have received, it brands their religion as being unworthy of the confidence of men.

Let us close this article in the language given of the Lord as contained in one of the revelations of modern times. "He that keepeth his commandments, receiveth truth and light, until he is glorified in truth, and knoweth all things."—Doctrine and Covenants 90: 4.

The Religious Denominations in the Beginning of the Nineteenth Century

BY RALPH W. FARRELL

"One by one the great principles of the restoration have been heralded by sectarianism, but without giving credit . . . one hundred years of vindication."

We confine our research to an investigation of religious denominations which existed in the United States at the time the heavenly messengers appeared before Joseph Smith, jr., in the year 1820, and told him that he should unite with none of the sects, for they were wrong and their creeds were an abomination in God's sight. (Church History, vol. 1, p. 9) We do not intend to argue the point; let the facts speak for themselves. The reader is referred to the following books for a fuller discussion of the subject. They are before the writer of this sketch, and he believes them to be authentic: A View of Religions, Hannah Adams, 1801. Theological Dictionary, Buck, 1830. Confession of Faith, Presbyterian, 1762. Sketch of the Denominations, John Ewanis, 1807. Christ's Second Appearing, Shakers, 1823. Ratio Discipline, Congregational, 1829. History of All Religions, Benedict, 1824. Gazetteer of the United States, 1830. American Almanac, 1830. Baptist History, Bennedict, 1813. History of New England Baptists, Backus, 1777.

The following statement, taken from the Gazetteer, may help as a brief introductory. "Religious Denominations in the United States," 1830.

RELIGIOUS DENOMINATIONS IN THE UNITED STATES.				
Denominations	Popula- tion	Communi- cants	Church- es or Congre- gations	Minis- ters
Calvinistic Baptist	2,743,453	304,827	4384	2914
Methodist Episcopal Church	2,600,000	476,000		1777
Presbyterian, General Assembly	1,800,000	182,017	2253	1801
Congregationalist, Orthodox	1,260,000	140,000	1270	1000
Protestant Episcopal Church	600,000		700	558
Universalists	500,000		300	150
Roman Catholics	500,000			
Lutherans	400,000	44,000	1200	205
Christians	275,000	25,000	800	200
German Reformed	200,000	17,000	400	84
Friends or Quakers	200,000		400	
Unitarians, Congregational	176,000		193	160
Associate and other Methodists	175,000	35,000		350
Free-will Baptists	150,000	16,000	400	300
Dutch Reformed	125,000	17,888	194	159
Mennonites	120,000	30,000		200
Associate Presbyterians	100,000	15,000	144	74
Cumberland Presbyterians	100,000	8,000	75	50
Tunkers	30,000	3,000	40	40
Free Communion Baptists	30,000	3,500		30
Seventh-Day Baptists	20,000	2,000	40	30
Six Principle Baptists	20,000	1,800	30	25
United Brethren, or Moravians	7,000	2,000	23	23
Millennial Church or Shakers	6,000		15	45
New Jerusalem Church	5,000		28	30
Emancipators, Baptists	4,500	600		15
Jews and others	50,000		150	

At this time we are not especially interested in the origin of these sects, but we do believe that as sects they are wrong and that an investigation of their creeds will

reveal the abomination spoken of by the Lord. And I do not see how an investigation conducted in the proper manner can be construed as an attack on the various churches thus placed in the witness stand. Surely no cult should be afraid of having the light turned on its belief; such a thing ought to be welcomed. If there be error let it be detected and given up, for only truth will save the souls of men. If the churches have long ago abandoned these false teachings, as some claim to have done, let them so confess and acknowledge that the statement made to Joseph Smith was true.

At the time of the revival services conducted in 1820 in different parts of the United States, the three sects operating in the vicinity of Joseph Smith's home were Methodists, Baptists, and Presbyterians. Of this incident, Mr. Smith writes in his history:

"Sometime in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of the country. . . . Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptists. For, notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody 'converted,' as they were pleased to call it, let them join what sect they pleased; yet, when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued, priest contending against priest, and convert against convert, so that all the good feelings, one for another, if they ever had any, were entirely lost in the strife of words, and a contest about opinions. . . . So great was the confusion and strife among the different denominations that it was impossible for a person young as I was and so unacquainted with men and things to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or at least to make the people think they were in error; on the other hand the Baptists and Methodists in their turn were equally zealous to establish their own tenets, and disprove all others."—Church History, vol. 1, pp. 7, 8.

"War of Words"

It was in the midst of this war of words that young Joseph read the promise given in James 1: 5, and decided to ask God for wisdom. He retired to pray and received, in answer to his prayer, the instruction given at the beginning of this sketch.

"In the midst of this war of words," was well said; for every year brought forth its division among the churches. They fell out over the most trifling things, until to-day we have, seventeen different Methodist bodies, thirteen Baptist bodies, sixteen Lutheran organizations, differing in belief, six Adventists, twelve Presbyterian creeds, and so on. Even the Roman Catholic institution is divided in thought on many points of its doctrine.

There were a few over twenty-five in the United States in the year 1820. Not one of these churches had independent origin in America, and they all came indirectly or directly out of the papal organization. And that about the same sentiment actuated all of these reformed church, one can learn by a careful study of their respective creeds. Take the following for example, gleaned from "The Original Constitution, Order and Faith of the New-England Churches, comprising the Platform of Church Discipline adopted in

1648." "A Confession of Faith, owned and consented unto by the Elders and Messengers of the Churches assembled at Boston in New-England, May 12, 1680."

"Of the Holy Scriptures . . . the whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture; unto which nothing at any time is to be added, whether by new revelations of the spirit, or traditions of men."

They adopted the language verbatim as contained in the Westminster Confession of Faith. And this view of the Bible and God's revelation of his will were adopted by comparatively every sect which existed at the time God spoke to Joseph Smith and told him that their creeds were an abomination in his sight. Can we justly question the veracity of this statement?

No New Revelation Desired

"Nothing at any time is to be added, whether by new revelation of the spirit, or traditions of men." This limits God. This locks the windows of heaven. It says that not only traditions of man but God himself can no longer speak to the children of men. We do not wonder that the claim of the Palmyra Seer meet with such a rebuff from the sectarian ministers of his day. Not only their crafts but their creeds were in danger. From the days of the Westminster fathers, and before, to the year 1820, it had evidently never entered the mind of creed defenders that the very first article of their faith contained a teaching which was abominable in God's sight. Man, with the audacity of an archangel telling the Almighty that not even a "new revelation of the spirit" could be received from him.

Next came that unsolvable riddle of the creeds, that statement about God: "There is but one only living and true God; who is infinite in being and perfection, a most pure spirit, invisible without body, parts, or passions." This, too, was the voice of every church of consequence which existed in 1820. And do we wonder that, in the light of the "riddle," an anathema was hurled at Joseph Smith when he testified of seeing "two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake to me, calling me by name, and said, (pointing to the other,) 'This is my beloved son, hear him'?"

Surely his message came from the Devil, thought they, because, forsooth, it did not agree with the creeds! But it agreed with the Scriptures, and had it been received by the world, the introduction of pantheistic cults, such as Mary Baker Eddy's would never have found place.

The Baptismal Dispute

In this was had divisions. The common belief of the people called Baptists was that except a man was baptized by immersion (and he could be baptized no other way, for the only way you could literally sprinkle a man would be to reduce him to many pieces and sprinkle him out) he was not entitled to receive the communion of the Lord's Supper. This indeed was a marked difference of belief, and we wonder that the fires of dispute had not broken out before the revival ended. Joseph Smith was only a young boy, but his unprejudiced eye detected the inconsistency at once. If the Baptists were right the Methodist and the Presbyterian, who taught sprinkling and open communion, were wrong. Likewise the Congregationalist and other pedobaptists. Then came the question of infant baptism. And in the voice of the creed, "The baptism of young children is to be retained in the church," man shouted his insult at Christ who had said, "Of such is the kingdom of heaven." Baptist

being "for the remission of sins," it was, and is, a mockery to baptize infants who know no sin. This was indeed an abominable teaching which denied the mercy of Christ being extended to the innocent. In truth infants were not the subjects of his mercy, for through his atonement the Adamic curse had been removed from them; they needed no mercy. All the arguments advanced in support of this teaching of the creeds, fell impotent before the great command of Jesus Christ: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." (Matthew 28: 19, 20.)

It was this flagrant "reading into the law" that brought so much puzzlement and confusion to the mind of the boy seeking for light. He passed over, with some degree of wonderment, the statement: "It pleased God . . . to create or make of nothing the world and all things therein."

Creed Reading General

I say he passed over certain things in the creeds. I mean to say that he doubtless would have done so had he read them. It suffices me to state that many persons in the days of 1820 seemed more fully to know the wording of the creed than of the Bible. And to one who was studying the Word of God, as Joseph Smith was doing, the great contrast between it and the creeds was apparent.

It matters not how sincere those ministers were, their understanding of God's dealings with men was terrible. We have only to quote from the Westminster Confession of faith, its teachings on predestination, which was the belief of Presbyterians, Calvinist Baptists, Congregationalists, and some other bodies, to show that God could call such teachings nothing but abomination. Reformers to-day cry out against the hideousness of that blasphemous insult to God. Dwight Hillis shouted that he would rather shake his fist in the face of Jehovah than to hold up the doctrine of unconditional election. But in the thirties the same church of which Mr. Hillis is a champion, laid hands of violence on Joseph Smith for claiming that God had spoken against the creeds.

I copy from the Westminster confession in a work printed in Scotland, 1762:

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished."

And to this may be added a line from the Thirty-Nine Articles of the Church of England:

"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor."

And to reveal the darkness of mind, which obsessed these men, the following sentiment was expressed: "As the godly consideration of predestination, and our election in Christ is full of sweet, pleasant and unspeakable comfort to godly persons . . ." And I suppose the same darkness inspired Watts to write his immortal verse, which was sung to the tune of Auld Lang Syne: "For hell is crammed with infants damned, without a day of grace."

If this doctrine is so pleasing and full of unspeakable comfort, why is it not preached to-day? The very silence of Joseph Smith's opponents is an eloquent proof of the truthfulness of the angel's message. In the creeds we find not

only the "sin of commission but the sin of omission." For not only were things taught that challenged the goodness of God, but many points of Christ's unchangeable gospel were either frowned on or passed over in silence.

Creed-calls to the Ministry

Having denied present-day revelation, the churches must look to the people alone for calls to the ministry; notwithstanding the great apostle had commanded that no man was to take the honor "but he that was called of God as was Aaron." (Hebrews 5:4.) Hence we read of the "creed-call," in article XXIII of the Church of England creed:

"It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard."

This little innocent statement, to the unobserving, may account for the confusion and multiplicity of beliefs; for men-made preachers would write creeds reflecting little but human judgment, and such is the case before us. The attempt to describe Deity is at variance with the Word of God. Baptism is perverted from its original mode and meaning. The blessed gifts of the Holy Spirit are passed over with a silence that borders on to the insolent. The changeability of God is taught in nearly every article of the creed.

The Real Call Unheeded

The tragedy of it all is that this trumpet call to repentance was spurned by the very men who of all others ought to have recognized it. For had not those "professors" read about Elijah coming "before the great and dreadful day of the Lord?" (Malachi 4:5.)

Did not the Spirit testify of a "restitution of all things?" (Acts 3:21.)

The sermonic literature of 1820 is filled with texts from the Old Testament. Did not any of those divines ever attempt to explain the plain teaching of Joel the prophet: "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, and your old men shall dream dreams, your young men shall see visions . . . before the great and the terrible day of the Lord shall come." (Joel 2:28, 31.)

Joseph Smith was a young man and he had a vision, but it was branded devilish because it vindicated God and exposed the creeds. In the midst of it all, this young man could only say:

"I had had a vision. . . . I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was lead to say in my heart, 'Why persecute for telling the truth?' I have actually seen a vision, and 'Who am I that I can withstand God?' or why does the world think to make me deny what I have actually seen; for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation." —Church History, vol. 1, pp. 10, 11.

A Babel of Confusion

Confusion? No end of it. Not far from Palmyra worshipped the Society of Friends. They branded the doctrine of baptism in water as anti-Christian. Likewise the observance of the Lord's Supper was condemned. Ann Lee had

come to America and introduced the doctrine of the Shakers. Marriage was condemned by them, as sinful; Mother Lee claimed to be Christ's second coming, in the form of a woman. Then the Seventh-day Baptists came with their doctrine of Saturday-sabbath. Was there a middle-ground between the teaching of the Unitarians that Christ Jesus was a mere man and the claim of the Catholics that the literal flesh and blood of God was present in the sacrament? Was the New Jerusalem Church right in teaching that there would be no literal resurrection of the body? Or should young Joseph and other seekers after the right way believe the claim of the annihilationist that only the wicked dead would never come forth?

The Fullness of the Gospel to Come Forth

Do we wonder that in the midst of this confusion, Joseph Smith took the matter to God in prayer? and do we wonder that God answered him in the following manner: That "All the religious denominations were believing in incorrect doctrine, his church and kingdom." "and," continues Mr. Smith, in his letter published in Daniel Rupp's History (1844), "I trine, and that none of them was acknowledged of God as was expressly commanded to 'go after them,' at the same time receiving a promise that the fullness of the gospel should at some future time be made known unto me." In the year 1823, an angel appeared to Joseph Smith and told him that he was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation; and that the gospel was to be preached in all its fullness to all nations, that a people might be prepared for the millennial reign.

One Hundred Years of Vindication

One hundred years have passed since that Divine Voice thrilled the soul of a simple-hearted boy. One hundred years have seen the churches tinkering at their creeds, and by words and deeds testifying to the truthfulness of the angel's message. One by one the great principles of the restoration have been heralded by sectarianism, but without giving credit. We may mention the gifts of the Spirit, healing, temple building, tithe paying including stewardships, visions, dreams, revelation, and so on; and the prophecies of the Seer of Palmyra are receiving literal and startling fulfillment.

One hundred years of vindication!

The Creeds Then and Now—1820-1920

BY ELMER E. LONG

Some wonderful changes in conception as to creeds have taken place in a hundred years.

One hundred years ago, society was in a state of expectancy. The nations were recovering from the disturbed equilibrium occasioned by the Napoleonic wars, and the feeling was shared by many that a new era had dawned, that the nations would learn war no more. The world was growing better. Religion had assumed a new aspect. Men of recognized piety and unquestioned integrity were breaking with the time-honored creeds, and many were running to and fro in search of the more excellent way. "Back to Jerusalem" was a popular slogan with certain reformers who endeavored to lead the van in quest of truth.

A few intrepid souls more daring than their fellows had braved the dangers of the hitherto unexplored depths of apocalyptic secrecy, and the study of prophecy was becoming a favorite pastime. The conviction was growing that some-

thing unusual was about to happen, as indicated by the multiplying "signs of the times." Churches with conflicting creeds were fostering a spirit of amity and good will, and concerted efforts at soul-saving were the order of the day. Patriarchal dreams, prophetic forecasts, and Messianic promise of a golden age on earth were soon to be realized. The western sky, still lurid with dying fires of the retreating Dark Ages, was becoming illuminated by the rising sun of gospel glory already appearing above the eastern horizon. Surely, the millennium was at hand!

In keeping with the growing spirit of the times, the Methodists, Presbyterians, and Baptists of western New York united their efforts to save souls in the early spring of 1820. Unity of purpose and concert of action characterized the meeting until a campaign of proselytizing was started, when "Lo, here, and Lo, there," was urged with sectarian vehemence, and the controversy became bitter embroiling the neighborhood. Among those affected by the unseemly discord was a family of Smiths, some of whom had united with the Presbyterians. Up to this time, as reliable history seems to show, nothing detrimental to the good character and reputation of this particular family had ever been heard. They were the descendants of worthy ancestors who had acquitted themselves with honor in both public and private life. The worst that could be urged against them at the time was their indigent circumstances, they having suffered financial reverses through an unfortunate business transaction.

A Boy Steps Forth

It was during this religious excitement that Joseph Smith, then a boy in his teens, stepped into the limelight. He was not a member of any church. In his own account of the affair, he says he was partial to the Methodists. But he was in doubt as to who was right. In his dilemma, he decided to go direct to the fountain head of the truth where prophets and seers in the ages ago had found surcease from vexation and doubt.

While reading the Bible, he says the following verse from the epistle of James made a profound impression on his mind: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

Wisdom, the very thing he was in quest of, was there promised as freely as the waters of the Susquehanna, if he asked in faith and did not waver.

But what did it mean to read the Bible and pray? Was he to study the sacred pages through the murky spectacles of sectarianism? And must his prayer be prompted by the sentiment of the Westminster Confession of Faith? Was he to believe what he read and govern his actions accordingly? Or was he to accept only such portions of divine truth that happened to coincide with the creeds? Should he pray with the understanding that his intercession would be heard and answered? Or should his supplication be simply a formal importunity in keeping with the popular notion that God did not answer as in days of old? In a word, why pray unless a definite answer was expected?

The Vision He Saw

With the calm assurance that the holy of holies was open to him, he betook himself to a near-by forest, and there in nature's stately tabernacle, he laid his case before the God of all the earth. Would Jehovah hear the humble petition of this daring youth? Could his feeble cry penetrate the portals that have been closed for seventeen hundred years?

As he knelt on the leafy carpet and begun to offer up the desires of his heart, he says he was suddenly enveloped in midnight darkness, and in the grasp of some enemy from

the unseen world. As he struggled to free himself from his enemy, two personages appeared descending in a halo of light! Angels appeared to that illiterate, obscure country boy! Incredible, 'tis said! Wait a moment. Stranger things than that have happened. Wait until the message is delivered.

Frightened at first, he was unable to speak until his fears were allayed by one of the personages addressing him by name, saying: "This is my beloved Son; hear him." Regaining his composure, he made known the object of his visit by asking which church he should join. On the answer, to this vital interrogatory, hung the fate of all the churches, and the destiny of the nations! Listen, ye ends of the earth, as the heavenly courier utters the fateful words!

You join none of them for they are all wrong; and their creeds are an abomination in the sight of God.

The Advantage of Youth

The churches all wrong! The cherished creeds embodying the wisdom of the ages an abomination in the sight of God! Who but an angel from the presence of Jehovah, clothed with the authority of Gabriel, would dare pronounce such a verdict? And will this stripling youth have the courage to bear such message to the world? And why should the Almighty intrust the sacred responsibility of a message fraught with such dire consequences to the custody of a mere boy? Was there no man in all the world trustworthy enough to receive it—none among all the nobility of earth worthy of divine recognition?

Perhaps it was well that he was a boy. Unacquainted with the fickleness of the human heart, as yet, he would more likely obey than a man who would hesitate to jeopardize himself by running counter to an inflamed popular prejudice, sure to be met in the delivery of such a message. Indeed, it was no new thing for God so to act. Did he not speak to a mere child and pronounce a similar judgment on the house of Eli? (1 Samuel 3:11-14.) David, the shepherd boy, was chosen when but a lad to displace the haughty Saul. (Samuel 16:12, 13.) Jeremiah was ordained before he was born to "root out, and to pull down, and to destroy, and to throw down, to build, and to plant." (Jeremiah 1:5-10.) John the Baptist knew his mission from childhood, and the boy Jesus confounded the learned doctors at twelve years of age because he understood his father's business. Why, then, should it be thought strange that God should speak to a boy in the nineteenth century when it is written, "I am the Lord, I change not"? (Malachi 3:6.)

His Message Rejected

At a favorable opportunity, the boy reported his experience to the Methodist minister who, after listening to the condemnatory message, replied: "It was all of the Devil." How familiar the sound! It was shouted with hurricane accents at Capernaum, Chorazin, and Bethsaida. It was hurled with titanic force at the Master in the synagogue at Nazareth, and reiterated in thunder tones on the mount of Olives, and on Golgotha. It was heard amidst the clashing of swords and the roar of flames at Wittenburg, Geneva, and Oxford, whence it crossed the deep and raised its dragon voice at Salem. Judging by the bloody history of this popular phrase, this last denunciation was but an echo of the past. The spirit that led the Pharisees to reject the Christ incited the sectarians to oppose the youthful Seer. Inspired by a sense of fear for the safety of his crown, Herod slew all the children of Bethlehem in a frantic endeavor to destroy him who was born king of the Jews.

In like manner, the sectarians sought to destroy the reputation of the Smith family to kill the force of the message

delivered by the boy whom they hated without a cause. Rumor, with her thousand lying tongues, made haste to raise the alarm and warn the people against the coming delusion.

Suppose the boy did see a "vision of devils," as the sectarians asserted, by which he was deceived? Was that a legitimate excuse for the professors of religion to persecute the whole Smith family? If it was the Devil, or a clumsy hoax, would it not soon come to naught of itself? At all events, it was no part of Christianity to persecute whether the story was true or false. To persecute the boy and his family, though they believed the story implicitly, would not prove nor disprove that Joseph had seen a vision of angels. It would prove, however, that their persecutors were not moved by the proper spirit, for the Spirit of Christ does not so act. The spirit of persecution has always been a distinguishing characteristic of those in error.

But what would the Methodist minister and his fellows have said had the boy been told to join the Methodist Church? What a mighty shout would have ascended from Methodist alters all over the world had the stamp of divine approval been placed on that institution? But, alas! it was not so. The ax was laid at the root of the Methodist tree, and together with all other trees which the Lord did not plant, it was threatened with destruction.

From the sectarian point of view, the boy was a close rival of Ananias. But to the casual observer at this distance, the sectarians appeared to have formed an alliance with the Pharisees. At any rate, Satan was on the ground busily engaged at his usual occupation. The fact of his presence was agreed to by all concerned. It was only a matter of locating the field of his activity.

The Changes Time has Wrought

Time has wrought many changes during the century that lies between us and the first proclamation of this unpopular message: changes which no human sagacity could foresee. At the time of its delivery, communication with the world beyond was said to have been "done away," because "no longer needed." As a result of that popular belief, the churches were being directed by the wisdom of men, education having taken the place of inspiration. The practical results of such departure from primitive ways and means was confusion, for men of learning, then as now, could not agree on what a church was, organically, doctrinally, or practically. About the only point of agreement between them was that certain vital features of apostolic Christianity were unnecessary now. But to-day popular sentiment is rapidly undergoing a change, and communication with the world beyond is becoming a daily pastime. Modern Christianity is permeated through and through with the new-found hope, and the ouija board is more often consulted than the Bible. One of the latest and most profuse writers, John Huntly Skrine, D. D., says:

"I am so bold as to expect that this new science—for all this psychological research, telepathy and the rest, is a science, you know, a quite natural, sound, straightforward, wholesome one—is going to do great things in religion, very great things. Yes, if it is not becoming in me to say it, when I know so little about these researches, I am hoping this new knowledge will make all things new in theology, as when Copernicus widened out the skies for us. Why, just think! If it made such a difference when we learned that the earth goes round the sun, how will it be if we learn that a man can go round the earth without crossing his doorstep? But that is what he does, if by thinking a thought in England he makes a friend think the same in Japan. It will make earth a new place. And will it stop there? If an Englishman can be in Japan as well as at home, why not in Mars,

provided the Martians have organs of consciousness like our own? New earth and new heavens too! . . . Shall we not have to rewrite all our schoolbooks on theology?"—The Survival of Jesus, page 64.

The writer of the foregoing is one of a rapidly multiplying school of doctors of divinity who are reversing popular opinion as regards revelation. If their deductions are correct, the principle involved was just as true one hundred years ago as it is now. No matter what they may call this new thing, it is a revelation, and Christianity is reaching out after it, inadvertently conceding the contention of Joseph Smith that divine communication is not only possible but necessary.

Doctor Skrine says further:

"I take a short road to express my meaning. I believe we have here the phenomenon which in other and higher aspects we call revelation, inspiration, prophecy. All these are communions of divine and human. For what is it when God reveals a truth or inspires a prophet? Prophet and poet, as we know, 'by the framework and the chord' of their personal make; the saint under inspiration must himself breathe in the truth which the Spirit inbreathes; and revelation, which some dogmatists still try to contrast with discovery, is only able to reveal so much as the recipient is able to discover. The revealing, the unveiling, is a drawing of a curtain by a human hand guided by a divine."—The Survival of Jesus, page 136.

So in this matter of divine revelation, Joseph Smith was only in advance of his fellows to be vindicated at a later date, and we who live a century afterward are furnished with a bountiful supply of material ready to hand by which the defense of the angel's message of a century ago is made easy.

(To be concluded in an early number.)

Healing of the Sick—From 1820 to 1920

BY FRANK E. ALMOND

Divine healing as practiced by the other churches, has been developed almost entirely since the gospel was restored in 1820.

Nineteen centuries ago the Savior showed humanity that the healing of the body was possible. Further than this, he gave to the world the assurance that those who believed on him should "lay hands on the sick, and they shall recover." This promise was as a glimmer of sunshine in the troubled skies of the early church, and was a reassurance to them of the presence of Jesus Christ. Amidst persecution and trouble, the church relied upon the words of their Master, and through the ministration of God bore witness to the world of the power of faith.

This simplicity and purity did not last long. Tempted and harassed by the forces of materialism, the church lost her clear vision. She compromised with the imperial power and splendor, and became a gilded, materialistic church. The gifts of the Spirit were then taken away from her, and the "dark ages" of ignorance and vice were ushered in. Century after century passed away, reformers came and went—engrossed in removing doctrinal errors, yet all overlooking the promise of Christ that the "signs following" should be the hall-mark of the true church of God.

It is true that here and there was a soul whose faith in the promises of God was rewarded by the healing of the body, yet as a healing ordinance of the church the laying on of hands was no longer practiced. In its stead extreme unction, a last rite for the dying, was given—a parody which all the Protestant churches shrank from copying.

Such were conditions in 1820, when Joseph Smith was told

by the Lord that his true gospel was to be restored, in which the power of God would be made manifest, and one of the first claims of the restored church was that through the laying on of hands of authorized ministers of Christ, the sick were healed, and that through faith in the promises of Jesus Christ pain and disease fled away. Such a claim was not passed unheeded, and it brought opprobrium and ridicule from the various sects, and we read of some going so far as to expel from their organization those who were logically forced to believe in "the Mormon doctrine" of the laying on of hands.

Yet the leaven had begun to work, and to-day there is scarcely a church in the world which does not have among its honored members those who believe in spiritual or mental healing. We find even the conservative Episcopal Church utilizing the services of a layman to lay hands on thousands, many of whom are reputed to have been healed or relieved. Doctor E. L. House gives expression to this awakening of the churches to the doctrine of healing, as follows:

"Spiritual healing is not new. It is as old as the records of man in his relations to God. *But it has been overlooked for centuries by the church of God*, and at its best has been considered as an 'extra' on the Lord's table instead of a 'regular.' To-day 'healing' has become a great word on the lips of men, and in the thoughts of men, and in the practice of men. . . . To-day there is a cry for the man who has the gift of healing, and the church need no longer, stand dumb and helpless. She may claim her Lord's promise, and take the gift of healing through her ministry, to the souls bound fast in the fetters of vicious habit, or sunken in neurasthenic misery, or overburdened with griefs, and the weaknesses of the flesh."

So widespread had become this belief in the power of healing without medicine that in 1910 a committee of the representatives of the clerical and medical professions of England investigated many cases, and reported that "spiritual ministrations should be recognized equally with medical ministrations as carrying God's blessings to the sick."

Science Paves the Way

What has made these religious organizations change their attitude? Why is it that they no longer scoff at the claims of divine healing, but instead utilize the very therapeutic power which they refused to recognize for so many years?

If we examine the development of the great religious movement of healing, we shall discover that it was science that awakened a popular study of the healing principle, and thus brought the church to the recollection of the power which had once been hers. It was scientific research that forced the churches to adopt a program of social reform as well as an ecclesiastical ritual; it was science that gave to the church a broader understanding of the creative work of God; it made her recognize the supremacy of law; to erect hospitals and send medical help to the heathen; in short, science has taught the churches to utilize every legitimate means outside of the field of religion in order that they might hope to attain to the ideal of the Master when he said: "Ye are to be the light of the world."

Tracing the development of the modern movement of psychotherapy, we discover that prior to 1838 there had been a somewhat hazy idea of the subconscious powers of man. In mesmerism we notice that the belief was in a "magnetic fluid" supposed to surround a person, which was subject to the will of a stronger mind. But after 1830 the modern idea of the subconscious mind began to be understood, and with it developed the ideas of suggestion and auto-suggestion as the means of healing nervous diseases.

The Beginning of the "Healing" Sects

Doctor E. E. Weaver, in his thesis on "mind and health," claims the origin of the modern study of mental healing by religious sects to be about 1838, when Phineas Parkhurst Quimby began investigations. Quimby, as his experiments went on, became more and more convinced that disease was an error of the mind and not a real thing. He practiced mental healing, and intended putting his "science" on a religious basis, but he did not live long enough to do so.

"Christian Science"

Quoting Doctor Weaver, we find that among Quimby's patients were some who took up his work and made it a cult. From the work of this early investigator may be traced Christian Science and the New Thought.

"Mrs. Mary Baker Eddy, the founder of Christian Science, had been cured by Quimby of a malady of years' standing. Profoundly grateful, she recognized him as a prophet of a new dispensation and began to study the 'truth' as Quimby had propounded it. . . . She was led from this to deny the reality of suffering, sin, evil, and all things material and laid as the foundation of her system an ultraidealistic philosophy. . . . While it guards its teaching very strictly, it has been the means indirectly of launching many other schemes of healing either by way of imitation or rivalry."

New Thought

Again quoting Doctor Weaver, we discover that—

"Another offshoot of the Quimby principles is the New Thought movement, first represented by Julius A. Dresser, another patient of Quimby's, who visited him first in 1860 and who began to practice mental healing in Boston the same year that Mrs. Eddy removed to that city from Lynn (1882). . . . The doctrines are expounded differently by different leaders, some laying more emphasis on the religious aspects of the movements, some on the philosophical."

"Dowieism"

Far removed from science, and basing its claim solely on the Bible, we find that Dowieism (founded 1882) in its incipency approached more nearly the method and teaching of the restored church, but as it developed it is too true that its leader became wise in his own conceits, lost himself in credulity, occultism, and fanaticism, and "his career is shadowed by falsehood and deceit, clever trickery and misrepresentation."

The "Emmanuel Movement"

Another attempt to combine religion and science was the "Emmanuel Movement," which started in 1906; in the Episcopal Church. It is a combination of suggestion and medical attendance. It has been a great success, but limits its sphere only to those cases which are nervous or functional, claiming no power whatever in organic troubles. In Religion and Medicine it is stated: "An authoritative case of recovery from organic disease through psychical means is what we are waiting for."

Recognizing the value of this movement the Episcopal Church is now trying to arrange its creed so as to allow the laying on of hands for the sick, and the using of consecrated oil.

Roman Catholic Claims

Spurred by the successes of its Protestant adversaries, the representatives of the Roman Catholic Church claim that for centuries their church has been teaching and practicing the doctrine of healing through the sacrament of extreme unction. To say the least, this is a far-fetched assumption, for this practice is only used when all faith and hope is gone, and the patient is to be prepared for the other world. On the

battlefield it was administered to dying soldiers, as a last service of the church, and not as a healing ordinance.

The Basis of Healing

The many claims to healing among the various religious organizations are based on very different ideas. For instance, the theosophists (New Thought) claimed that the healing was through the spirit of man, and that it was a dangerous exercise of powers since while the body might be cleansed, the soul was injured. The Church of Christ, Scientist, bases its methods on the idea that there is no such thing as matter, but only mind. The Emmanuel Movement and other psychotherapeutic agencies base their successes on the power of subconscious suggestion. Indeed, it is evident that most of the modern movements towards divine healing or mental healing are postulated on the idea of the power of the mind over matter, or even further, of the power of the mind over other minds. There is much to this idea, and there are no doubt laws of mental science which account for many so-called faith cures.

Yet it is also to be recognized that there is a Mind which has power over all minds. If it be true that mental healing rests on laws discovered by man, relating to his connection with other men, it is not too much to say that we believe there is yet another step to be taken—the discovery of the higher law between the Divine Healer and the human soul. In the divine plan, under the restored gospel, there is no claim that the resultant healing is the exerting of human power. There may have been such instances among the cases healed, yet the only right way is for the administrator to place himself in communion with his heavenly Father, to pray that God, through his Spirit, may bestow the gift of health upon the sick. "Not our will, but thy will be done."

There is no imaginative unreality to such a procedure. Instead of the supposed evil aftermath, there is a revivifying of the spirit. It is not only a healing of the body, but a cleansing of the soul. By this ordinance, and through the administration of elders having the proper authority, God is willing to give the greatest blessing to the patient—that of forgiveness of sins. Hence we read in James the significant statement: "And if he has committed sins they shall be forgiven him." (Also John 20: 23.)

Magna Est Veritas Et Prevalebit

Having thus traced the development of the belief in divine healing, we feel to give thanks to God for the spread of his truth. Every restored principle which the early church advocated in the beginning of the nineteenth century has been vindicated in the light of the science of to-day, and there is scarcely a fundamental doctrine of the church which has not become popularized during the last half century, although in the first half the church was stigmatized and villified for those very opinions which are now held to be true. Truly, it is remarkable to notice so clearly that the principles of the gospel have taken root in the heart of humanity, and that it seems but a step before the world will comprehend the fullness of the truth as it is in Christ Jesus.

In the light of historic facts we are constrained to believe that the nations have indeed come up to "the mountain of the Lord," although it may be unconsciously, and now are learning of "his ways," and discovering the "paths of the Lord."

What may be done to replace the usual champagne use in christening ships is suggested in the announcement that the ship *Evergreen City*, named in honor of Bloomington, Illinois, to be launched soon will be christened with a bottle of water from a well at which Abraham Lincoln many times slaked his thirst.

Social Conditions in 1820

BY HEMAN HALE SMITH

A pen picture of life on the Western frontier about the time Joseph Smith received his first vision.

The manner of daily living of the people in this country has changed more in the last one hundred and fifty years than it did in all of the previous years of history combined. Most of these changes also have occurred since 1820. The world in which Joseph Smith lived as a boy was quite different from the world in which we meet and make our living.

In 1820 the line of frontier stretched along the Mohawk Valley in central New York to Lake Ontario, three fourths the way to Niagara, along the southern shore of the lake, thence back in a southeastern direction; so that all of northern New York and southwestern New York was in the wilds of the West. This line of frontier curving about the north-west of New Jersey, again stretching to the westward across central Pennsylvania about one half distance of the State, advancing south down the Allegheny Mountains to South Carolina and Georgia. West of this line there were settled areas around Pittsburgh and in southeastern Ohio, in the blue grass region of Kentucky, southwestern corner of Ohio, in central Tennessee, at Saint Louis, at the mouth of the Missouri, and about New Orleans in Louisiana. Indiana still held the lands of Michigan Territory, two thirds of Indiana, three fourths of Illinois and all of Missouri Territory, which then included Iowa except a narrow strip along the banks of the Missouri and south of the Mississippi. By reconstructing these lines on any map the reader can see that western New York frontier territory. As late as 1830 there were only six hundred thousand people in the whole western half of the State.

How the West Was Settled

A picture of the manner in which the western country was settled in the decade from 1820 to 1830 is given by Turner in his *Rise of the New West* (pages 84-87) as follows:

"Arrived at the nearest point to his destination on the Ohio, the emigrant either cut out a road to his new home or pushed up some tributary of that river in a keel boat. If he was one of the poorer classes, he became a squatter on the public lands, trusting to find in the profits of his farming the means of paying for his land. Not uncommonly, after clearing the land, he sold his improvements to the actual purchaser, under the customary usage or by preemption laws. With the money thus secured he would purchase new land in a remoter area, and thus establish himself as an independent landowner. Under the credit system which existed at the opening of the period, the settler purchased his land in quantities of not less than one hundred and sixty acres at two dollars per acre, by a cash payment of fifty cents per acre and the rest in installments running over a period of four years; but by the new law of 1820 the settler was permitted to buy as small a tract as eighty acres from the Government at a minimum price of a dollar and a quarter per acre, without credit. The price of labor in the towns along the Ohio, coupled with the low cost of provisions, made it possible for even a poor day laborer from the East to accumulate the necessary amount to make his land purchase.

"Having in this way settled down either as a squatter or as a landowner, the pioneer proceeded to hew out a clearing in the midst of the forest. Commonly he had selected his lands with reference to the value of the soil, as indicated by the character of the hardwoods, but this meant that the labor of clearing was the more severe in good soil. Under the sturdy strokes of his axe the light of day was let into the little circle of cleared ground. With the aid of his neighbors, called together under the social attractions of a 'raising,' with its inevitable accompaniment of whiskey and a 'frolic,' he

erected his log cabin. 'America,' wrote Birkbeck, 'was bred in a cabin.'

"Having secured a foothold, the settler next proceeded to 'girdle' or 'deaden' an additional forest area, preparatory to his farming operations. This consisted in cutting a ring through the bark around the lower portion of the trunk, to prevent the sap from rising. In a short time the withered branches were ready for burning, and in the midst of the stumps the first crop of corn and vegetables was planted. Often the settler did not even burn the girdled trees, but planted his crop under the dead foliage.

"In regions nearer to the east, as in western New York, it was sometimes possible to repay a large portion of the cost of clearing by the sale of pot and pearl ashes extracted from the logs, which were brought together into huge piles for burning. This was accomplished by a 'logrolling,' under the united efforts of the neighbors, as in the case of the 'raising.' More commonly in the west the logs were wasted by burning, except such as were split into rails, which, laid one above another, made the zigzag 'worm fences' for the protection of the fields of the pioneer.

"When a clearing was sold to a later comer, fifty or sixty dollars, in addition to the Government price of land, was commonly charged for forty acres, inclosed and partly cleared. It was estimated that the cost of a farm of three hundred and twenty acres at the edge of the prairie in Illinois, at this time, would be divided as follows: for one hundred and sixty acres of prairie, two hundred dollars; for fencing it into four forty-acre fields with rail fences, one hundred and sixty dollars; for breaking it up with a plow, two dollars per acre, or three hundred and twenty dollars; eighty acres of timber land and eighty acres of pasture prairie, two hundred dollars. Thus, with cabins, stables, etc., it cost a little over a thousand dollars to secure an improved farm of three hundred and twenty acres. But the mass of the early settlers were too poor to afford such an outlay, and were either squatters within a little clearing, or owners of eighthy acres, which they hoped to increase by subsequent purchase. Since they worked with the labor of their own hands and that of their sons, the cash outlay was practically limited to the original cost of the lands and articles of husbandry. The cost of an Indiana farm of eighty acres of land, with two horses, two or three cows, a few hogs and sheep, and farming utensils, was estimated at about four hundred dollars."

The Birthplace of the Church.

The history of the settlement of western New York, particularly the district comprising Palmyra and Fayette is a very interesting one. This land was originally claimed by the colony of Massachusetts; the Indians also claimed it as well as the State of New York. The legal dispute between New York and Massachusetts as to preemption rights and jurisdiction occurred immediately after the Revolutionary War and the difficulty was submitted to commissioners who met at Hartford in 1786. These commissioners gave to Massachusetts the right to preempt from the Indians all land west of the line running through Seneca from Pennsylvania to Lake Ontario, except one mile adjacent to the Niagara River.

All of this vast territory west of Seneca, containing about six million acres, was in 1787 sold by the State of Massachusetts to Oliver Phelps and Nathaniel Gorham who agreed to pay for it one hundred thousand dollars, payable in three installments. These men next had to satisfy the Indians; Oliver Phelps called them in a council on the banks of the Canandaigua Lake. The subject was debated in a council for two or three days during which time some artistic specimens of Indian eloquence were related, particularly in the speeches of Red Jacket and Farmers Brother. Red Jacket opposed selling to the white men, Farmers Brother favored it. On the third day of the council, in July, 1788, the Indians sold their right to the two million acres of land lying

directly west of Seneca Lake. The other four million acres were relinquished to the State of Massachusetts which gave back to Phelps and Gorham sixty-seven thousand dollars of the purchase price paid for it. These men immediately began a survey of the land left to them, beginning the policy since obtaining in all of the West, of having sections six miles square denominating ranges north and south and townships east and west. They then opened a land office and sold the land in one hundred and sixty acre lots to actual settlers.

Two thirds of a tract was sold in 1790 to Robert Morris of Revolutionary fame who in turn sold his tract to Charles Williamson who again conveyed it to Sir William Pulteney of England. In this strip lay the towns of Fayette, Palmyra, and Hill Cumorah. It is interesting to note that the agent of this English gentleman who handled this American property was Benjamin Franklin's son. From the year 1800 to 1820 the north half of this tract was settled very rapidly and by this year the State of New York was busy digging the famous Erie Canal which ran through Wayne County, New York.

Yearning for Education Insatiable

While family wants and needs were few in those days, the thirst for knowledge of the western pioneer was insatiable, and spelling matches, frontier academies, and debates were numerous. Professor West, in his History of the American People, characterizes the frontier as follows:

"The westerners of 1830 had developed a new American type—to remain the dominant one for two generations: tall, gaunt men, adventurous and resolute, of masterful temper, daunted by no emergency, impatient of authority but, with a leaven of high idealism. The West believe in the worth of the common man. Already it had become 'the most American part of America.' Here the new nation showed best its raw youth, unpolished, but sound at heart; crude, ungainly, lacking the poise and repose and dignity of older societies; but buoyantly self-confident, throbbing with rude vigor, grappling unconcernedly with impossible tasks, getting them done somehow, and dreaming overnight of vaster ones for the morrow. Some small embarrassment is felt for its temporary ignorance of books and art; but it exulted boastfully in its mastery of nature and its daring social experiments, and it appealed, with sure faith, to the future to add the refinements and graces of life.

This 'American propensity to look forward to the future' for whatever it lacked in the present, particularly amused the many supercilious and superficial English travelers of the day. These prejudice-blinded gentlemen delighted in portraying with microscopic detail, skin-deep blemishes of American society. Even Charles Dickens, whom America loved, saw little but the spittoons and the hurry at the lunch counters. No one of these critics saw at all the most amazing spectacle of all history spread before their eyes: a nation in the making, occupying and subduing a rebellious continent; felling forests, plowing prairies, clearing the rivers, hewing out roads; founding farms and towns and commonwealths; solving offhand grave economic problems, wastefully sometimes, but effectively; and inventing and working out, on a gigantic scale, new, progressive principles of society and government. 'You can't write books,' carped the visitor. 'We're busy just now,' shouted the West carelessly over its shoulder, 'but just wait till we get this bridge built, these prairies farmed, that new constitution framed.'"

No "Modern Conveniences"

There were in those days of course no trains, very few steamboats, no electrical devices, no harvesters or reapers, no anæsthetics to be used in operations, no fruit except that raised in the neighborhood, no modern roads. Yet in spite of these handicaps questions of the day were discussed with eagerness. Again quoting Mr. West:

"Ambitious boys, barefoot and in threadworn coats, thronged the little colleges, not for four years of a good

time, but with genuine passion to break into the fairy realm of knowledge; and their hard-earned dimes that did not have to go for plain food went for books. English authors of a new sort of genius—Carlyle, Browning, William Morris—as well as English scientists with new teachings, like Darwin and Huxley, reached appreciative audiences in America sooner than at home. Many an English book, afterward recognized as epoch-making, found its way into far Western villages, and into the hands of eager young men and women there who had never worn evening dress or eaten a course dinner, long before it penetrated to even the 'reading set' at Oxford University. The *North American Review* and, a little later, the *Atlantic Monthly*, periodicals of fine literary tone, could be seen in isolated farmhouses on Western prairies.

"A caricature picturing a gaunt New England housewife on hands and knees to scrub, but pushing before her a stand holding an open copy of Emerson to which her eyes were glued, might have been applied, with no more exaggeration, to show the strenuous struggle for culture in many a modest home in Kansas or Minnesota. The village sewing society eschewed gossip to listen to one of their number reading aloud while the others plied the needle. Each village had its lyceum, for the winter evenings, with literary programs—readings, declamations, and debates—crude and quaint enough, sometimes, but better than 'refined vaudeville.' Such villages, too, aspired to frequent courses of lectures—with such eastern celebrities as Holmes and Everett on the program; and often the proceeds of the lectures were used to start a village library. Twice, on such lecture tours, Emerson penetrated beyond the Mississippi, greeted in barn-like 'halls' by hard-handed men and women, seated on wooden benches, with eager faces agleam with keen intellectual delight."

No Eight-Hour Days, With Saturday Holiday

Carpenters and masons worked from sunrise to sunset. Factory workers worked the same or longer if necessary. Children and women were worked with no restriction, often from four-thirty to nine at night. People who were feeble minded or insane were regarded as a curse put upon their families by the hand of the Almighty to be borne and often housed together with criminals in penitentiaries.

In the homes clean sand was often a substitute for carpets; pewter or wooden dishes provides the tableware. There was no linen on the tables or prints on the walls. No woman until the beginning of the nineteenth century had cooked by a stove. Household lights were candles molded in the home, or smoked wicks in whale oil lamps. It was a great hardship to let the fire go out for unless you were supplied with flint and steel you must go several miles to borrow live coals from a neighbor. Shoes and hats were sold in the village shop; the rest of the clothing was made in the home. Breakfast, dinner, and supper were often of the same combinations of salt pork, fish potatoes, turnips, rye bread, and dried apples. If the frontiersman had the time however, the table was often supplied with fresh game. Such vegetables as cauliflower, sweet corn, lettuce, cantaloupe, rhubarb, and tomatoes were unknown or else feared as poisonous. Bananas and oranges were luxuries of the rich as was also ice in the summer time.

This will be sufficient to show that those who would like to go back a hundred years and live in the good old past are either unappreciative of the benefits of the day or have not stopped to think of all of the inconveniences our fathers then suffered.

"I do not know exactly when she (America) began to call herself 'God's own country,' but her national anthem, 'My country, 'tis of thee,' dating from 1832, fixes the date when America, soon after the second war with England, which ended in 1814, consciously felt herself as a Holy land."—Chosen Peoples, by Israel Zangwill.

Educational and Mechanical Progress Since 1820

BY FLOYD McDOWELL

It is remarkable how the period of our advancement as a nation centers around 1820.

Of all the centuries of world history the nineteenth is perhaps the most remarkable. This seems particularly true when applied to America, for it is in this century that this nation has what we may call the second birth of adolescence, when she for the first time seems to come into full realization of all her powers.

It is during this period that those things for which America particularly stands in the world to-day first became prominent. It was then that the real meaning of democracy came to be realized. It was then that the literature which may be characterized as distinctly American was produced, and it was likewise during this period that there occurred the most remarkable development of industrial life that is known in all history. So remarkable indeed is it all that we are led to wonder if it was not all planned by the Divine Hand.

That this marked development should take place very soon after the vision of 1820 may be only a coincidence and yet all must admit that it is so striking a coincidence as to deserve special mention. One is surprised to find that in politics, in education, literature, and in business, there seems to have come from some source in the decades immediately following 1820 a most remarkable surge of human energy.

Says McLaughlin:

"These were years [1828-40] of great development and progress, as well as times of heated political controversy. The spirit of the Nation was fully awake; if we have thought that we could see before this time the real America, the land of opportunity and of active energy, the land where man unrepressed by class systems and social prejudices could move onward and upward and where each could find the place his own energy and merit entitled him to—if we have thought in our study that we have seen the real America before, we must realize when we came to Jackson's terms, that the past had been only a preparation. All the ruthless energy, the determination and the eager self-confidence of a young and buoyant nation now showed themselves in politics, in literature, in business activity, in the daily life of the people."

The Development of Literature

West in his American History, says,

"The real flowering in American literature came just after 1830. America's only earlier distinction in letters had been in political oratory. In this field, from 1812 to 1830, Webster, Clay, and Calhoun sustained the best traditions of the Revolutionary days; and those same years saw also the early work of Irving, Cooper, and Bryant. All these six, long continued to grow in fame and power. And now between 1830 and 1845, began the public career of Edward Everett in oratory, of Emerson, Hawthorne, Holmes, Longfellow, Lowell, Poe, and Whittier in the literature of creative imagination and spiritual power; of Bancroft, Prescott, Palfrey, and Sparks in historical composition; of Kent and Story in legal commentary; of Audubon, Agassiz, Dana, and Asa Gray in science. Noah Webster's Dictionary was published in 1828; ten years later, the Smithsonian Institute was founded; and midway between appeared the first penny daily, the *New York Sun*."

The Development in Education

Again quoting from West:

"The intellectual ferment of the thirties and forties transformed society. Exact and profound scholarship was still lacking; but an aspiration for knowledge, a hunger for culture, a splendid ideal, became characteristics of American life—until 'flattened out,' for a time after 1875, by a gross

material prosperity. During that long era, to welcome 'high thinking' at the price of 'plain living' was instinctive in an almost unbelievable large portion of the people."

The educational development of this period is shown in a surprising way when we study the growth of Iowa schools and colleges. Of the 567 colleges and universities which were in operation in the United States in 1914, 519 have been established since 1825. Of this number 257 were established in the period of forty five years beginning with 1825. If we arrange these statistics in the form of a table we have the following:

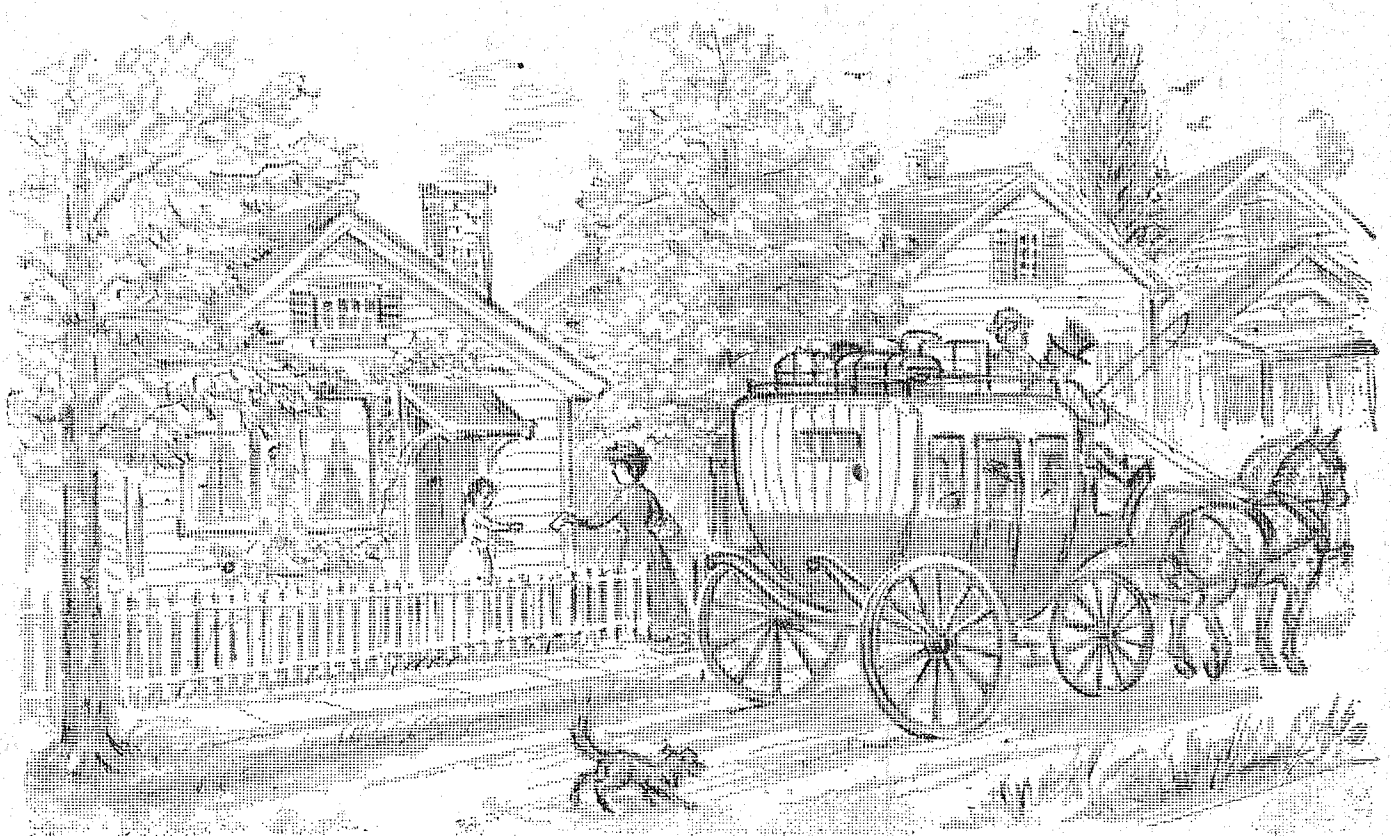
Colleges Established

Before 1825	48
1825 and 1850	100
1850 and 1860	91
1870 and 1880	66

"Mechanical invention began now to revolutionize industry and life. From the inauguration of Washington to the War of 1812, patents for new inventions averaged less than eighty a year. From 1812 to 1820, they rose to nearly two hundred a year, and in 1830 the number was 544. Twenty years later, the thousand mark was passed, and in 1860, the number was nearly 5,000."

A partial list of these inventions follows:

Fulton's steamboat	1807
McCormick reaper	1831
Telegraph	1835
Steam navigation	1838
Steam hammer	1838
Photography	1838
Sewing machine	1846
Rotary printing press	1847



The Way They Traveled mostly in 1820

1880 and 1890	87
1890 and 1900	57

Perhaps a better indication of the growing public interest in education is shown in the following table showing the number of public high schools established by decades in the United States since 1820.

1820-1829	7
1830-1839	14
1840-1849	43
1850-1859	108
1860-1869	177
1870-1879	479
1880-1899	1320
1900-1902	202

Mechanical Inventions

Again quoting from West:

Electric fire alarm	1852
Steam fire engine	1853
Electric cable	1860
Breech-loading rifle	1860
Harvester	1860

Such has been the progress in this the land of Joseph, in this land of human liberty, in this land of God's own planting, since the angel's visit to the boy prophet in 1820. Such will always be the progress wherever and whenever truth supplants error, knowledge supplants ignorance, justice supplants intolerance, and light supplants darkness. The lesson for us to learn is that these advantages which have come to us in this "promised land" shall be used not for mere selfish aggrandizement, but rather to the end that these virtues of truth, liberty, and justice, be disseminated throughout the world. Such a thought indeed gives new meaning to the oft-repeated passage, "Let your light so shine." If it is

only through the grace of God that we have been enabled to partake of these privileges then most certainly we are obligated to him to see to it that the mission of his son to this world finds its fulfillment in this the "latter day."

Palestine Then and Now

BY T. W. WILLIAMS

"Zion and Jerusalem will see demonstrations of what can be done when people work together in loving service, each concerned with the interest of his neighbor."

The angel which appeared to Joseph Smith announced:

The restoration of the gospel with all of its power, purpose and attainment.

A world-wide revolution—religious, political and social.

End of Jewish oppression.

Rehabilitation of Palestine.

Reestablishment of the commonwealth of Israel.

A new Zion in the western hemisphere.

History has confirmed prophecy. One short century has witnessed almost complete fulfillment of the angel's message.

The gospel has been restored—its divine power made manifest—its purpose visualized—its attainment expressed in loving service of regenerated men and women—its blessings and privileges enjoyed—all of which react as a blessing to the world.

Every creed in Christendom has been revamped. Dogmas have become obsolete. The fear and fetish of ages have lost their power and are being displaced with love and service.

Religion has a new meaning—old things have passed. The champions of cult and creed, of ceremony and form, have appealed to passion and prejudice all too long and to-day are making desperate effort at readjustment lest all be lost. The arena of religion has been transferred from a mythical and far-off heaven to a material and tangible earth.

The revolution has been marked—rapid—thorough—startling. Dynasties have crumbled—thrones have tottered. Political purposes have been revamped—antiquated governmental forms have disappeared. Readjustment has extended to the uttermost parts of the earth.

A new vision has come to the people. The shibboleth of past ages will not suffice. Ignorance and superstition is giving way to intelligence and reason. Nations no longer exist for themselves alone. Autocracy becomes the fertilizer for Democracy.

A new social concept grips the people—selfishness is yielding to selflessness—greed is giving way to altruism. We begin to sense that humanity is one. God is now "Our Father." "We all are brethren."

Palestine Reclaimed

From that eventful day when Jesus issued the pronouncement, "Your house is left unto you desolate" until the coming forth of the latter-day work Palestine was a barren waste—a retreat for bats and vampires. As a result of the return of the former and latter rains the land now "blossoms as the rose," needing only the lifting of political and social restrictions to restore it to its virgin productiveness.

From the time Titus invested Jerusalem in A. D. 70 when the city was sacked, burned, and destroyed until General Allenby's triumphal entry into the Holy City in December, 1918, the Jews were a "hiss and a byword" among the nations and their home land a prey to the "heathen round about."

Ever since Hadrian took Jerusalem in A. D. 134 and forbade the Jews to again settle in Judea until the publication of the now famous pronouncement of the British Government

through its Foreign Secretary, the Honorable Mr. Balfour, the Jews have "hung their harp on the willows and wept" for the destruction of their native lands and in sackcloth and ashes have deplored their enforced exile from their homeland.

From the time of the Mongol and Tartar invasions of the thirteenth and fourteenth centuries, when Palestine was laid waste with such barbaric thoroughness, until the close of this war, no one but a prophet of God or a gibbering fanatic would venture to predict the rehabilitation of Palestine, the revival of the commonwealth of Israel, or the centralization of Jewry. But the mills of God grind slowly though exceedingly fine. His word faileth not. His designs are not frustrated. His ways are one eternal round.

Zion and Jerusalem

Latter Day Saints have affirmed that God would establish a spiritual and material Zion the capital of which would be centrally located in the northern half of the Western Hemisphere. We have affirmed that God would direct in this work and that the inhabitants in all particulars would conform to the divine plan and would lead pure and holy lives. This now is in process with promise of eventual fulfillment.

We have affirmed that the Jews would return to Jerusalem, rebuild the waste places, and revive their religious and national life. An erroneous idea has obtained that the Jews would do this without the divine leading, that they would be imbued with their oldtime tribal vision and racial ignorance. It has also been pretty generally believed that the Jews in bulk would be gathered from all the nations of the earth to Jerusalem—the old kingdom reestablished as in the days of David and Solomon and that Christ would appear to them while they would be wholly unprepared for his coming.

There is no scriptural warrant for this last position nor is it true to fact. God will have a hand in the rebuilding of Jerusalem. He will lead the people back. All of the Jews will not necessarily return. God will make a practical demonstration of his plans for Israel which will react upon the whole earth. Zion and Jerusalem are to be two great strategic centers from which God will operate to the conversion and reclamation of the world. He will have as much to do in the return of the Jews and the establishment of the commonwealth of Israel on the Eastern Hemisphere as he will in the establishment of Zion on the Western Hemisphere.

Social Reconstruction

This dispensation, which is known as the dispensation of the fullness of times involves social reconstruction as well as individual regeneration. With the Gentile individual regeneration precedes reconstruction. With the Jew social reconstruction will precede individual regeneration. And, as God took the seed of Abraham from the servitude of Egypt regardless of individual morality and placed them in the land of promise whereby they could work out their destiny, so this race, upon which the blight of national ostracism has precluded individual privilege and vision, will be brought back to the land of their fathers and, under the social emancipation which God will work for them, the scales will drop from their eyes and they will come to a knowledge of Jesus their Christ. In no other way can this be brought about.

The ideals of Zion are clear and specific. They are:
God is sovereign and sole owner of all his handiwork.

Man is but a steward under God.

Stewardship versus the profit system.

Inheritance versus ownership in fee simple.

Cooperation versus competition.

Consecration versus selfish individualism.

Equality of opportunity versus special privilege.

Pittsburgh Convention

It follows that if Jerusalem is to be built up according to the leadings of the divine mind that the same general purpose must be indicated. In this connection we have but to recite the program for reconstruction which was adopted at the recent Pittsburgh convention comprising representative and influential Jews from all parts of the world, in order to show the parallel.

First, To insure in the Jewish national home in Palestine equality of opportunity, we favor a policy which with due regard to existing rights, shall tend to establish the ownership and control by the whole people of the land of all natural resources and of all public utilities.

Second. All land owned or controlled by the whole people should be leased on such conditions as will insure the fullest opportunity for development and continuity of possession.

Third. The cooperative principle should be applied, as far as possible, in the organization of all agricultural, industrial, commercial, and financial undertakings.

Fourth. The fiscal policy should be so framed as to prevent land speculation and prevent financial oppression.

Fifth. There shall be the widest measure of individual liberty, equality and religious freedom for all the inhabitants of the land without reference to sex, origin, or religious faith.

Sixth. The system of free public instruction which is to be established should embrace grades and departments of education.

Seventh. Hebrew, the national language of the Jewish people, shall be the medium of public instruction.

General Allenby's Achievement

The British Expeditionary Force in the Far East was a failure until Sir Edmund Allenby was placed in command in the fall of 1917. It took several months to prepare his plan of campaign and develop discipline in his army but it only required seven weeks from the time he made his first real offensive until his capture of the Holy City without the firing of a gun.

After months of comparative silence and much apprehension it was with, what seemed, startling and drastic suddenness that the news reached the public through the newspapers that on November 2, 1918, General Allenby had captured Beersheba. Seven weeks later he marched into Jerusalem. Scarcely had the world "caught its breath" over this achievement when Germany made overtures for an armistice and within one month the war was at an end.

Mr. Balfour's Letter

Of equal importance with this great achievement of General Allenby was Mr. Balfour's letter to Baron Rothschild on behalf of the British Government. It read as follows:

"His majesty's Government views with favor the establishment of a national home for the Jewish people and will use its best endeavors to facilitate the achievement of this object; it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in other countries."

Mr. Balfour's letter, with General Allenby's entry into the Holy City was electrifying. It was epoch making and attracted universal attention. This, indeed, was a most significant turn in the wheel of history that after nearly two thousand years of dispersion and exile there should suddenly develop a condition which was to put at an end the ostracism, persecution, and exile of this people and thereby restore them to their place among the peoples of the world which they enjoyed in the days of hoary antiquity.

In speaking of these people and their wonderful career

Doctor Hegel, the greatest philosopher Germany ever produced, remarked:

"It is a dark and troublesome enigma to me. I am not able to understand it. It does not fit in with any of our categories. It is a riddle. It is a mysterious nation—as mysterious as Jesus Christ is mysterious."

Effect on Jewry

The effect on the Jewish people was instantaneous. From every land and from all classes of Jews came congratulations. The *Jewish Chronicle* of British Jewry said that "amid all that was dark and tragic in the times there had risen for the Jews a great light." It also said: "The statement of British policy with respect to the future of Palestine was the perceptible lifting of the clouds of centuries, the palpable sign that the Jew, condemned for two thousand years to unparalleled wrong, was at last coming to his own." He "was to be accorded the opportunity and the means whereby, in place of being a 'hyphenation,' he would become a nation; instead of being a wanderer in every clime there was to be a home for him in his native land. The day of his exile is at an end."

The chief rabbi of London said:

"The good news that Jerusalem, which for ages has been the magnetic pole of the love and reverence of the world, was in the possession of the British had reached the Jews on the very day when, two thousand and seventy years before the Maccabees had freed the Holy City from the heathen oppressor, thereby changing the spiritual future of humanity. Who knows but that to-day's victory may form a glorious landmark in the history of mankind."

The Zionist Movement

Doctor Theodor Herzl had launched the Zionist movement in 1907 but it met with scant support. A few idealists and an occasional far-seeing Jew were attracted—nothing more. Leading Jews in all lands looked askance at the attempt to establish a Jewish state in Palestine. The conditions were adverse. It was wellnigh impossible. But with the British army capturing Jerusalem and the British Government supported by all the other allied nations committed to securing a "national home" for Jewry a nation was born over night.

At the first Zionist congress there were only one hundred and seventeen Jewish communities represented while at the last congress over five thousand Jewish communities were represented from every country in the habitable globe.

General Allenby's campaign and successes was in keeping with the onward march of civilization and in striking contrast with that of Germany. In 1898 the German Emperor entered Jerusalem arrayed in helmet and robes like a crusader amid the blare of trumpets and in the beflagged streets he posed as the envoy of Allah and the protector of Islam. General Allenby's entrance was in striking contrast. He described it as "a purely military act with a minimum of military display."

General Allenby's Proclamation

On entering the city General Allenby issued the following proclamation. It, too, is quite significant and in keeping with all the other events:

"Since your city is regarded with affection by the adherents of three of the great religions of mankind, and its soil has been consecrated by the prayers and pilgrimages of multitudes of devout people of these three religions therefore do I make known to you that every sacred building, monument, holy spot, shrine, traditional site, endowment, pious bequest or customary place of prayer of whatever form of the three religions, will be maintained and protected according to the existing customs and beliefs of those to whose faith they are sacred."

The London *Times* commenting on this matter said:

"The truth is the Jewish question cannot exhaustively be defined either in terms of religion or race. It has important social and political sides. The importance of the Zionist movement apart from its territorial aspect is that it has fired with a new ideal millions of poverty-stricken Jews cooped in the ghetto of the old world and the new. It has tended to make Jews proud of their race and claim as Jews recognition for the eminent service rendered by Jewry to the religious development and civilization of mankind."

Doctor John Shayne (Rabbi) has said:

"The destiny of the Jewish nation is in Palestine. In that land after nearly two thousand years of wandering over the face of the earth we will establish a great and powerful nation. To preserve the ancient traditions of our race and to leave an inheritance to our children, the time has now come in the history of the Jewish people that we must get back to Palestine, the home of our forefathers. That is our destiny, and to its early fulfillment we must bend every effort of which we are capable. There must be no faltering. In that ancient land as the home of the Jews after their delivery from slavery in Egypt we will build a nation, a great nation in a great land. There we can, without fear of persecution, prove to the world at large our true worth."

Position of Zionism

Baron Rothschild commenting on the Zionist movement said:

"We Zionists cannot see how the establishment of an autonomous Jewish state under the aid and protection of one of our allied powers can be considered for a moment in any way adverse to the position of loyalty of a very large part of the Jewish people who have identified themselves thoroughly with the citizenship of the countries where they live."

In the view of Doctor Herzl, Zionism is not a war cry. It is a message of peace and love. The Zionists are not going out to conquer. They are going into a land that is not thickly populated and there they are going to establish a culture that is natural and native to the country but has not existed there for centuries.

Palestine is a derelict country. It has an area of ten thousand square miles parts of which is sparsely populated, other parts already congested. Of the Arab population of 600,000 only 250,000 live outside the cities. About eight per cent of the land is under cultivation and eighty per cent of the residue is either unowned or held by titles which no legal land court would accept.

The population of Palestine at the present time consists of some 600,000 Arabs, 75,000 Christians, most of them natives, and 75,000 Jews, a third of whom use the Arab tongue, a third a jargon of Yiddish, Spanish and German and the other languages from the countries from which they came, and a third Hebrew.

Agriculturally, Palestine possesses far greater possibilities than is generally considered. It has three distinct climates. The sub-tropical of the coast region, the continental climate of the Jordan valley. It has a dry, hot, summer and a rainy, but comparatively warm, winter. Its spring and autumn seasons pass quickly. Its first rains usually fall in October and it is then that the ground softens sufficiently after the heat of summer to permit plowing. From December to February there are heavy rains and crops grow luxuriantly.

No Ambition for Independent State

The Jews have no ambition for the establishment of a new and independent state which will enter into political competition with other nations—a legally assured home is all they demand. M. J. Landa writing in *Hibbert Journal*, vol. 16, pp. 229, puts it aptly thus:

"The Jews ask for nothing more than to be permitted to live in peace to develop their own culture and worship in their own fashion. They seek no conquests, commercial or spiritual. They have never denied heaven to others. It is the first principle of their faith that the Almighty is the possession of all the people. They seek no converts. It is no part of their doctrine that only through Judaism can salvation be found. 'The righteous of all peoples shall share in the Kingdom of Heaven,' declare the Talmud."

Jews Not All Going Back

It is not essential to prophecy nor compatible with divine purpose or the relative facts that even a majority of the Jews return to Jerusalem. In fact reason and revelation lead us to the conclusion that the return is more in principle and purpose rather than in numbers.

The whole of Syria from the Taurus Mountains to the gulf of Akaba and from the Mediterranean to the deserts of Arabia is only four hundred miles in length and less than one hundred miles in width and much of this consists of rugged mountains and burning desert. In time there will be room for several million emigrants but this will only follow intensive development requiring time and much expenditure of money and energy. Some things God does by miracle, others through human effort.

The present habitable part of Palestine is twice as densely populated as is the United States. To make room for an influx of settlers means the reclaiming of the desert and the forestation of the land. It is estimated that there are from fifteen to eighteen million Jews in the whole world. If half of these people went to Palestine it would have a much greater population than in the palmy days of King Solomon. During the Roman period the total population of Palestine was less than 6,000,000.

All of the Gentiles are not going to be gathered to Zion before the second coming of Jesus nor are all the Jews going to be gathered back to their home land prior to that event. The whole earth is the possession and heritage of Jesus Christ and it is with this objective in view that the Almighty will gather together a select number in Zion as well as in Jerusalem and there make a complete demonstration of his will and purpose to the reclamation of the honest in heart among Jew and Gentile for the establishment of his kingdom and his millennial reign upon the whole earth.

Attitude of Arabs Favorable

The Arabs, blood cousin of the Jew, are not averse to the return of the Jew to Palestine. *Al-Makattain*, the Arabic daily of Cairo, commenting on this point said:

"By granting the Jews of all lands the assurance that their long-cherished hope will be realized, Great Britain has conferred upon them a right that nobody can dispute, so long as the British flag is hoisted in the east and the west, on land and on sea."

What Is Being Done

It would be utterly impossible in this short article to outline what is being done towards the reclamation of the land. Since the entry of General Allenby the following has been established:

An orphanage for both sexes where skilled directors devote themselves to schooling, mentally and industrially, these derelicts to bring them to normal conditions.

A day nursery where mothers of young children can leave their babies whilst they go out to work to earn and maintain a living for themselves and children.

Industrial school where instruction is imparted in all lines of industrial departments such as printing, blacksmith-

ing, carpentry, tailoring, making of pottery and tiles, shoe-making, cement work, etc.

The intellectual training of the inhabitants of Jerusalem is not overlooked. There are food stations for the sick and clothing dispensaries for those in need. Help is denied all who are able to work, as the British Government is setting every able-bodied adult to doing something useful for the reclamation of the land.

The health and sanitation department has been turned over to the Red Cross. The city of Alexandria, Egypt, has allowed the celebrated engineer, Mr. Macklin, to go to Jerusalem at the request of the authorities there to inaugurate needed reforms. The English army of occupation is setting out forests in the wastes, planting trees in the towns of Palestine, in her streets, on her hills, in her valleys and high-ways, in order that the moisture might be conserved and the land become again "a garden not of the gods but God's garden." It is proposed to plant eucalyptus trees in the streets of Jerusalem in order to purify the air. Reservoirs are being built in the heights above the Holy City from which the surrounding country may be watered in the dry season.

There are now forty-six Jewish colonies in Palestine. The people are engaged principally in agriculture. A railway now extends from the valley of the Nile to Palestine, over which daily are brought fresh vegetables and fruit to the Egyptian cities which find a ready market and are a source of income to the people who have been living under the shadow of death.

The corner stone for a Jewish university has already been laid, and Jacob H. Schiff has personally donated \$25,000 towards its erection. Five million dollars were pledged by American Jews for the reclamation of the land in 1918.

Thus God is moving to the realization of his promises. Jerusalem is nearer the fulfillment of its dream than is modern Zion. Shall we, to whom has been committed the greater light, falter and fail in our trust while God is working so many mighty and unprecedented miracles in this the "hastening time"? Shall we? Let every member of the church give answer!

Neither Zion nor yet Jerusalem will be mere political states. They will represent peoples not governments. They will stand for great social, industrial, and moral ideals. They will be practical demonstrations of what can be done when people work together in loving service each concerned with the interest of his neighbor. And as the Jews can never attain to the place and position destined of God while they are out in the world and following the ways of the world, neither can we, as the builders of modern Zion, succeed with the tools and materials which have wrought the undoing of the nations of the world. We cannot build up Zion only on the principles of the celestial kingdom. God hasten the day when we will have faith enough in God to cut loose from the heathen customs of the peoples round about and, without reservation or modification, set ourselves to the execution of the trust which was committed to us one hundred years ago.

Iowa was admitted to the Union December 28, 1846. At that time the population was 98,088. It did not have a mile of railroad, and very limited internal improvements. To-day an average quarter section sells for from \$40,000 to \$50,000; last year's crop approaches one billion dollars in value. It has made rapid progress in the growth of its cities, schools, colleges, and internal improvements. The settlement was largely of New England Puritans. It must be remembered that this was nearly 27 years from the spring of 1820.

Opinions of Early Writers as to the Origin of the Ancient Americans

BY F. M. SHEEHY

"1. Gregoria Garcia, a missionary in South America, published a work in Spanish in 1607, favors a Tartar and Chinese origin.

"2. E. Breveewood in 1832 claimed a Tartar origin.

"3. Morton says they were from the Trojans.

"4. Hugo Grotius published a work in Paris and Amsterdam in 1642 (there was an English translation 1883 by Edmund Goldsmith). 'He argued that all North America except Yucatan (which had an Ethiopian stock) was peopled from Scandinavian north; that the Peruvians were from China.'

"5. Johannan de Laet wrote an answer to Grotius, combating his views and contending that the Scythian race furnished the predominant part of American population. He supports his theory by a comparison of the Gallic, Irish, Icelandic, Huron, Iroquois, and Mexican tongues.

"6. This controversy brought out a work by George Horn, published in 1652, and also in 1669, who latterly took the view that the Carthaginians and Phœnicians settled the Atlantic side and Chinese the Pacific. Various writers of lesser note kept up the controversy.

"In 1762 a work appeared claiming for them a descent from 'Meshek the son of Jepheth.'

"In 1767 the question was brought into a learned disputation reviewing the arguments of Grotius de Laet, and Horn, claiming an antediluvian origin.

"Then followed the work of C. de Pauws, who maintained that 'all American products, including man, animal, and vegetation are degraded and inferior to nature in the Old World.'

"Count Carli in 1774 claiming a descent from Atlantis.

"President Styles, of Yale College, delivered an address before the General Assembly of Connecticut in 1783 arguing for a unity of American tribes and for their affinity with the Tartars. He also held to their being in the main descendants from the Canaanites expelled by Joshua.

"The earliest American with anything like a scientific training was Benjamin S. Barton, a professor in the University of Pennsylvania, printed as the transactions of the American Philo Association. (He was associated with President Jefferson who also made a study of the subject.) Claimed for them a descent from Asiatics now living.

"Humboldt in 1806 published his work favoring an Asiatic origin.

"Williamson in his History of North Carolina in 1812: 'In the first volume published found traces as he supposed of Hindu descent among the higher order of Mexicans but the North Americans to be of ruder Asiatics.'

"The American Antiquarian Society was founded in 1812. 'In the first volume published by the society, Caleb Atwater in a treatise on American antiquities gave the earliest sustained study of the subject, and believed in a general rather than a particular Asiatic source.'

"McCullach in his Researches on Americans, published in Baltimore in 1816, claimed they came across by land from the eastern hemisphere before the days of Peleg, when the earth was divided.

"He uses this as an argument against the renounced [renowned] Doctor Robertson who said they crossed Behring Strait.

"For a more extensive view of the subject see volume 1, Narrative and Critical History of America, by Justin Winsor and Notes on the Bibliography of Yucatan and Central America by Ad. F. Bandelier."—Report of the Committee on American Archæology, pp. 112-114.

Dates of American Antiquities—When Published

As to whether or not it was possible for Joseph Smith to have read works of antiquity, and then have written the Book of Mormon in conformity with the findings of the explorers, the following is very interesting: Bancroft writes,

"Since 1830 the veil has been lifted from the principal ruins of ancient Maya works, by the researches of Zalva, Waldec, Stephens, Cartherwood, Norman, Fredderickstahl and Charney. A general account of the antiquarian writings and explorations of these gentlemen is given in the appended note. . . . It will be noticed that all the authors mentioned who write from actual observation, have confined their observations to from one to four of the principal ruins, whose existence was known previous to their visits, excepting Messrs, Stephens and Cartherwood. These gentlemen boldly left the beaten track and brought to the knowledge of the world about forty ruined cities, whose very existence had been previously *unknown* even to the residents of the larger cities of the very state in whose territory they lie. . . . The visit of these explorers was the first, and thus far proved in most cases, the last."—Native Races, vol. 4, pp. 144-46.

Baldwin says of Central America: "Palacios, who described Copan in 1576, may properly be called the first explorer."—Ancient America, p. 102.

The discovery by Palacios was not published, however, until 1843, and not in English until 1860. (See Native Races, vol. 4, page 79, also American Encyclopedia, Article "Squier.")

In his Origin American Antiquities, published in 1839, Delafield says: "The antiquities of America are an immense field hardly entered, abounding in promise of reward for the most devoted investigations."

Priest says in his book of 1833: "It yet remains for America to awake her story from its oblivious sleep, and tell the tale of her antiquities, the traits of nations, coeval perhaps, with the oldest works of man this side of the flood."

Bancroft writes: "The only author who has attempted to treat of the subject of Central American civilization, and antiquity comprehensively as a whole, is the Abbe Brasseur de Bourbourg."—Native Races, vol. 2, p. 116. The work cited was first published in 1857-9. (See American Encyclopedia, vol. 3, p. 214.)

He further writes: "Of all American peoples, the Quichees of Gautemala have left us the richest mythological legacy. Their description of the creation as given in the Popol Vuh, which may be called the national book of the Quichees, in its rude, strange eloquence and poetic originality, one of the rarest relics of aboriginal thought. In Vienna in 1857, the book, now best known as the Popol Vuh, was *first* brought to the notice of European Scholars."—Native Races, vol. 3, p. 42.

The Book of Mormon was published in 1830, and so gave the facts twenty-seven years *before* this last-mentioned publication.

Bancroft writes: "For what is known of Copan the world is indebted almost entirely to the works of the American traveler Mr. John L. Stephens, and of his most skillful artist companion, Mr. F. Cartherwood."—Native Races, vol. 4, p. 81.

These gentlemen were sent out in 1839 by the United States Government. Mr. Stephens wrote: "I shall make one remark in regard to the work of Mr. Waldec, which was published in folio in Paris in 1845, and except my own hurried notice, is the *only account* that has ever been published of the ruins of Uxmal."—Incidents of Travel, vol. 1, p. 297; The Book Unsealed, pp. 54-56.

It may be observed that the above list of writers have all missed the mark so far as identifying the Book of Mormon having a basis in anything written previously. The Book of Mormon is very bold in distinct claims that are paralleled nowhere. The claim of the Book of Mormon is giving a clear statement of who the ancient Americans were and that they were principally Hebrews, where they settled, and what class

LETTERS

Why I Went to the Sanitarium

When I was taken ill with the influenza the latter part of January and with an abscess in my ear it was still with every expectation of an early recovery. The influenza, however, kept me confined to the bed for over two weeks, while the trouble in the ear prevented sleep and so delayed recovery.

About the middle of February a consultation with a specialist in Saint Louis fully confirmed the previous view that the ear trouble was only a cold gathering and presented no complications, so we fully expected to be able to return to the office by the first of March.

The last week in February matters took a decided change for the worse and by the end of the week four physicians agreed that an operation was necessary, if life were to continue.

I never expected to enter the Independence Sanitarium, though had recognized its service to the sick and especially to the sick of our church, but when the physician in Saint Louis ordered the operation the unanimous opinion of the family and our own inclination was to our Sanitarium. We had no doubt but that in Saint Louis we could have secured equally good medical service and equally good mechanical nursing, but we wanted something more than mechanical efficiency, and having observed several times before the manner of treatment, our desire was to secure treatment with personal consideration as a human being.

In the operation at Independence everything was done that medical science could suggest, even when the issue became desperate, for the operation proved much more serious than expected at first, and we are informed the physicians were very doubtful of the possibility of recovery. Still everything

of Hebrews they were, namely: descendants of Joseph the son of Jacob, and that they were a cultivated people. Nephi, in the first chapter of the book says: "I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father and having seen many afflictions in the course of my days nevertheless, having been highly favored of the Lord in my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days: yea, I made a record in the language of my father, which consists of the learning of the Jews of the language of the Egyptians."

Nadaillac, in Prehistoric Americans, p. 406, speaking of a part of America settled by these Hebrews says: "One thing we think certain: Such monuments cannot be the remains of a civilization of local growth, nor can a race, unaided, have developed from its own genius such architectural knowledge. We share the conclusion of Angrand that the civilization of which the remaining ruins bear the impress could not have taken their rise on these frozen tablelands. Man must have arrived upon them sufficiently armed for the struggle, by previous experience of social life."

Notwithstanding these external evidences used to sustain the claims of the Book of Mormon it is its own principal witness as recorded in the book of Moroni, chapter 10, verses 4, 5, 6: "And when ye shall receive these things, I would ask you that ye would ask God, the Eternal Father, in the name of Christ, if these are not true: and if you shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost, and by the power of the Holy Ghost ye may know the truth of all things. And whatsoever thing is good, is just and true; wherefore, nothing that is good denieth Christ but acknowledgeth that he is."

MISCELLANEOUS

Conference Minutes

FLORIDA.—With the Santa Rosa Branch, February 28, 1920. R. C. Russell and M. M. Turpen presided. E. N. McCall, secretary. Six elders and 2 priests reported. Bishop's agent's report showed receipts of \$682.85; on hand \$52.50. Delegates to General Conference: R. C. Russell, T. C. Kelley, M. M. Turpen, B. L. Jernigan, D. M. Rudd. Alternates: A. G. Miller, and E. D. Shelley. Those present to cast full vote of the conference, and in case of division to cast majority and minority vote. E. N. McCall was ordained to the office of elder by R. C. Russell and M. M. Turpen. Next conference to be held at Cold Water, time left with district president. E. N. McCall, secretary, Brewton, Alabama.

Book Reviews

Chosen Peoples.—By Israel Zangwill; the Macmillan Co., New York; \$1. This book considers the claim that has been put forward in some quarters that Judaism resembles Germanism, and shows its utter fallacy. While this is Mr. Zangwill's main purpose, the chapters constitute, in effect, an ex-

was done that could be done; and in the nursing every consideration was given for which we had hoped. On account of the seriousness of the case a special nurse, Miss I. I. Neff, was assigned and she answered our questions both wise and otherwise, and attended to our want and needs without regard whether they were just or not.

During the time of greatest anxiety, Miss Rodgers, the chief nurse and Miss Paxton, the assistant chief nurse came in once or twice a day to see how we were doing. So long as there was need the closest personal attention was given.

But there was another reason for preferring our Sanitarium. While I was sick at Lamoni I was administered to repeatedly, probably twenty times, and prayed most earnestly and yet seemed to receive, so far as my ear was concerned, hardly even temporary relief. Practically the same was the situation in Saint Louis. I tried to exercise all the faith possible, yet prayed for greater faith that I might have all that was necessary, but this fact was presented very forcibly to mind. Is it not easy for one sick to exercise sufficient faith to send for the elders and the Lord to heal them and for them thus to get well? Is not such faith and such a demand or request an easy way out? Have you faith enough to say, "I will follow thy way and leave the issue in thy hands"?

I told my mother that I felt that way about it, and that I felt to pray that the Lord would direct in his own way; and it was then very shortly the change came apparently for the worse.

During the first week at Lamoni I had received, what was to me, the assurance that I should recover. I had felt downcast, but this assurance was confirmed in a remarkable way in Saint Louis. It seems strange, and yet the more I prayed and was administered to and the prayers apparently not answered, the greater grew my faith, so that when the time for the operation came I had not one doubt that while the case was very serious, the Lord would raise me up and that I should be healed. There in our own Sanitarium we felt that the Spirit of God was near. In fact from the moment of the operation the recovery has been surprisingly rapid, not only to our friends, but also to the physicians and nurses. The minimum time required for each stage of recovery has been nearly cut in half.

The experience has been a peculiar one, so much so that we have thought of writing of it under the heading "Was this a lesson in faith?" We have felt there was a reason, and that it was in a way a test of faith.

Although not completely recovered, I feel as though arising with a new life, which I hope to be able to devote to better service than has been the case in the past.

S. A. BURGESS.

position of the ideals of the Jewish people to-day. It will do much to make clear the teachings and thought of a race which has often been misrepresented and about which there is at best a confusion of ideas. The volume is in keeping with the tendency of the hour which is for a better understanding between different sects.

Correction in *Journal of History*

In *The Journal of History* for April to next of last paragraph on page 269 add the name of Richard S. Salyards, church secretary.

Addresses

Address Elder H. J. Davison, 736 East Clay Street, Stockton, California.

Requests for prayers

Sister Josie Helms, of Lake Charles, Louisiana, asks the prayers of the Saints in her behalf. She is in bad condition from a number of ailments.

Mrs. C. D. Peterman, Smead, Arkansas, desires prayers for healing.

Our Departed Ones

VAN DINE.—Flora Ella, daughter of Frederick and Josephine Salisbury, died at her home in Burnside, Illinois, March 24, 1920, at the age of 42 years, 11 months, and 26 days. Baptized in childhood and lived a noble and consistent life. Married Bert Van Dine, to which union 2 children were born, one son, Warren, and one daughter, Marjorie. Besides husband and children she leaves aged father, 4 brothers, and one sister. Funeral service in Methodist church, and their members furnished music. Service in charge of George P. Lambert. Sermon by Arthur Allen. She was held in high esteem.

SCHALLER.—August, infant son of Mr. and Mrs. A. Schaller of Battle Creek, Michigan, died at the home of his parents March 26, 1920, at the age of 8 months and 29 days, death being caused by spinal trouble. His mother, Mrs. Eve Schaller was baptized by Elder Pendleton and is a member of the Prestcott Branch. Services conducted by R. M. Young, and interment in Oak Hill Cemetery, at Battle Creek.

ROBERTS.—Harriette E. Roberts, of Battle Creek, Michigan, died February 17, 1920, at the home of her daughter, Mrs. Margaret Fisher, at 41 Kelley Avenue. A faithful member of the church for many years. Suffered many years from paralysis, but was patient and cheerful. Too much cannot be said of her as to her love for the gospel, and her endurance in her peculiar trial and affliction. She leaves to mourn her husband, 2 daughters, one son, and many friends. Those who knew her well loved and honored her. Funeral service conducted by R. M. Young. Interment in Battle Creek Cemetery.

MCDONALD.—At Rochester, Minnesota, March 4, 1920, James L. McDonald, aged 61 years, one month, and 11 days. Born in Glasgow, Scotland in 1859. Came to America in 1867. Worked in mines and at farming in Wyoming and at Lamoni, Iowa. In 1885 married Minnie Simpson at Lucas, Iowa. The 2 sons and a daughter born to them are living, and mourn with their mother the loss of the kind husband and father. His body was brought back to Missouri for burial at Clarence. The family live near Anabel, Macon County, Missouri.

KETTLEWELL.—At his home, 198 Gladstone Avenue, Windsor, Ontario, December 25, 1919, George Kettlewell died. Born at Metcalfe, Middlesex, Ontario, April 21, 1850. Baptized October 16, 1887, at Metcalfe, by Arthur Leverton. Ordained teacher November 5, 1899, at Longwood. Survived by wife, Sister Fannie Kettlewell, and 2 daughters, Mrs. Joseph

Blackmore, Mrs. Annie Saylor, and 4 sons, Richard, Benjamin, Floyd, and Willard. Funeral service was held at the Saints' Church, Windsor, in charge of Samuel Brown and Minnis Mifflin. Interment in Windsor Grove Cemetery.

DILDINE.—Harold Lionel Dildine was born May 18, 1904, at Akron, Ohio. Baptized September 6, 1917. Died February 12, 1920, after an illness lasting two weeks. He was one of the promising young men of the Akron Branch, and we all feel the loss of our young brother. Father, mother, one sister, and one brother are left to mourn. Funeral at the home. Sermon by Floyd H. Kelsey, assisted by William O. Kelsey.

BASS.—Sarah Caroline Jennings was born at Belfast, Alleghany County, New York, May 7, 1849. Married Seth M. Bass at Lawrence, Michigan, November 1, 1869. To this union were born 3 sons: George S., William H., and Harry J. George and Harry are residents of Lamoni, and were present. William H. died at the age of 5 years. Baptized June 14, 1873 at Lawrence, Michigan, by Henry C. Smith. Died at Lamoni, Iowa, March 23, 1920. She also leaves to mourn 3 brothers and one sister. Came with her family to Lamoni in 1882, where she resided until her death. Sermon by Frederick A. Smith.

NEWS AND COMMENT

CHURCH NEWS

INDIAN MEETING

Sunday morning, March 21, at 11 a. m. the junior meeting in the basement was in charge of Elder Gomer T. Griffiths and was held for and with the Indians. Elder Phillip Cook spoke and then interpreted for John Bull, Sister Bull and Sister Cook, but first they sang an Indian song. All spoke of the joy of the gospel and of their hope of the mission work among their own people, that they had come to learn and not to talk. They hope to be blessed in their work among their own people. As one of them expressed it, "I thank the Lord who has brought us to this church. I believe this is the Lord's church." "We want to work together for the good of the work of others." At home they live in houses that are equipped with modern facilities, they also wear the ordinary clothing as worn by the white race. But here they have brought two teepees and some Indian robes and blankets, thinking they would be of interest to the conference visitors, as doubtless they are to many. But we should not lose sight of the actual conditions under which they live today and that the Indian is preparing to take his place by the side of his white brother in the work of humanity.

Elder Daniel Macgregor is meeting with his usual success in his meetings at Central Church, Kansas City, in the series of preconference services.

The cafeteria in the dining hall back of the church at Independence is serving good meals for a reasonable price. One makes his own selection and pays for what he gets. As arranged they will hardly be able to take care of all the conference visitors, but will do well by those for whom it is able to provide.

One man remarked that Paul was outdone during one of the lectures to the ministry. Paul had to preach all night to put one man to sleep, but during one of the lectures eleven were counted asleep at one time. Yet some of these engaged in a lively discussion after the lecture was completed.

A. N. Hoxie arrived Thursday morning and at once that evening began practice on the "Creation" choruses.

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Lamoni, Iowa

THE SAINTS' HERALD

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The missionary services in the Independence Stake have proven a great success so far as attendance is concerned. We have reports from several of the branches that the smaller churches were crowded and some standing through the services, and the Stone Church are having some evenings at least the largest attendances for a week day night. This will mean a revival of interest at least among our own members as some hundreds of nonmembers should be better informed with regard to the teachings of our church. The process of advertising both in the *Independence Examiner* and in the distribution of leaflets each with two pages of discussion on the subject of the evening, should give information to many more.

LECTURES TO THE MINISTRY

After the first seven lectures the order of arrangement has been changed of necessity. Elder Arthur Gillen delivered one lecture on Friday, one on Saturday and one Monday morning and then was taken ill, but completed his series Wednesday morning. He discussed the principles and ordinances of the gospel and the source of authority to the priesthood.

Bishop B. R. McGuire spoke once on Saturday, but he has been called east by the death of Sister Potts, of Brooklyn, Sister B. R. McGuire's mother, and left Saturday night, March 27. At this writing he is expected to return by April 5. Those who have labored in the East will remember the hospitality of Sister Potts and of all of her family to the visiting ministry and will share in the sorrow of the family and of the church in Brooklyn at her loss.

The remaining two lectures on Zion and its work were given by Bishop J. F. Keir on Monday and Tuesday afternoons. They provoked a great deal of discussion, as is natural with this subject matter, but we trust they left the meeting better informed as to what is being attempted.

In the absence of other speakers. Brother S. A. Burgess spoke on Tuesday morning instead of Saturday afternoon on the theories and the origin of government, the different kinds and the purpose of government; on liberty and free will, which must be in accordance with law and a knowledge of the truth.

Elder John F. Garver had arrived by the morning of the 31st and spoke that afternoon on the atonement of Christ. This is a disputed question and one which is before the quorums. We trust that the public discussion has cleared up at least some points of doubt.

The last of the week President F. M. Smith spoke, since he returned Thursday morning, April 1.

Thursday morning J. F. Garger completed discussion of Atonement. In the afternoon the committee with the Church of Christ (Hedrickites) answered questions and presented the agreement with them.

President F. M. Smith returned Thursday and spoke Friday and Saturday.

There will be a short program given at Independence, Missouri, on the night of April 10, in the interest of the L. D. S. Sales Association. Everybody come.

THE WORLD AT LARGE

The Iowa Weather Bureau is contemplating the issuance of bulletins during the summer, based on telegraphic reports, concerning the condition of the various highways across Iowa. Each morning a large number of local weather observers telegraph the condition of the weather and the rainfall for the past twenty-four hours, and this feature will be included, and should be of special value to tourists who wish to travel over the roads for any distance.

The *Christian Science Monitor* reports that the central department of education organized by the All American Cooperative Congress expects to train members of the society for positions in that work as managers, accountants, bookkeepers, and cooperative employees of all kinds. This will

be done through suitable literature, social centers, and discussions and lectures. The general public will be furnished with information on cooperative activities, accomplishments, and aims.

According to Paul S. Reinsch, former minister to China, the people of that country are aroused to resistance of further inroads by foreign powers. "There has been a national movement in China for some time, but only within the last year," Doctor Reinsch is quoted as saying, "has it become a strong, well-organized, popular movement, due to the impetus given by the Shantung decision, which profoundly affected the Chinese people."

The newspapers of Spain are having considerable trouble over an attempt to enforce the "descanso dominical" or Sunday rest law. The difficulties in securing proper rest hours for employees of the newspapers has caused some unusual situations and there is a general feeling that the decree will not endure. An edict was issued, setting forth a number of restrictions for the newspapers but in the evasion of the terms of many problems were raised that there seems little doubt that some change will be made.

An investigation before the House Agricultural committee regarding the campaign by the Department of Justice to increase the use of cheaper cuts of meats has developed the fact that the packers were behind the movement, with the intention of increasing the demand which would allow higher prices to be charged.

FROM THE BRANCHES

Windsor, Ontario. A series of sermons are being preached by Elder James Pycock and the attendance good. If he stays long a larger building will have to be secured to hold all who attend, a large percentage of whom are strangers. The branch has been exceedingly blessed of late with sermons by Elder Joseph Luff, J. J. Cornish, John Shields, and a number of others of prominence.

Toronto, Ontario. At the Allen Theater on Sunday, March 21, Elder J. J. Cornish blossomed forth as a lecturer, his subject being "probation after death." An average crowd attended. Tuesday evening he took his hearers on a trip to hades, proving to us that Paraoah and his host were being comforted and are prisoners of hope. A goodly number of nonmembers are noticeable at the midweek services. Some have expressed their readiness for baptism.

Soldiers Grove, Wisconsin. The branch is about three miles from the village and has a membership of about 130, with about 50 attendance. The church is small but it is expected to build a larger one this summer. Some money is already raised and about a thousand blocks hauled. The Sunday school is large and progressing nicely under superintendency of Wesley Davenport. The women are having a contest against the men. The ones who attend the most services and are on time are served with supper by the losers. It lasts three months. There is an aid society and they are doing good work and expect to help build the new church. The Religio is progressing now; it had almost gone out of business when Brother Hield came and woke us up. There is a fine program each Sunday evening and preaching after Religio.

Grand Rapids, Michigan. Apostle J. A. Gillen preached four grand sermons about the first of February, and Elder J. J. Cornish also gave a few good sermons and lectures, using a chart to prove his statements. Elder F. F. Wipper, our district president, was with us nearly a week, and gave some good lectures, telling the Saints what they must do to get into Zion and feel at home. The orchestra and choir have been limping along with about half their number missing on account of illness but prospects are better now. There has been considerable sickness. The branch has a considerable problem with property advancing in price, lumber very high, and the church building which we intended to buy being remodeled into a flat.

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

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OF LATTER DAY SAINTS

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

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THE GENERAL CONFERENCE

Democratic Ideals

It is well to remind ourselves once in awhile how clear are some of the fundamentals of democracy in the government of the church. It contains, it is true, the best of every kind of government.

Fisher Ames is quoted to the effect that "Humanity is like a merchantman. It sails well but occasionally strikes a rock and goes to the bottom with all on board. Democracy is like a raft; it never sinks, but your feet are always in the water."

A raft drifts. It may at last drift ashore, but where and when? We need purpose and the sailing power of the merchantman. We want to get somewhere, not simply drift. So the law of the church provides for a strong central government, though not of one man. It provides for calling the fit men as a priesthood of service—a royal priesthood—an aristocracy, but not one to lord it over others, but to serve and help.

The true ruler is the Lord's anointed priest—serving the people.

But with this there is the fundamental democracy of branch and conference. Nothing can be imposed on the people without their consent, or before they are ready. Not even, a revelation is binding without the vote of the Conference.

The humblest delegate can introduce a motion at the Conference—the *initiative*. Much of General Conference action is in fact, based on matters initiated in branch meeting or district conference.

Serious matters are very often deferred, so that further consideration may be given, the matter discussed, orally or in writing, and delegates may be instructed—the referendum in fact.

And every officer of the church is subject to vote at least once a year—the general officers, including the members of the First Presidency, at General Conference; stake or district officers at their conference; branch or local officers at the branch business meeting. Any officer can be removed by a majority of one vote—the recall.

Joseph Smith and Oliver Cowdery were told they should not be ordained elders till there was a church to pass upon their call. Thus there has been for ninety years in the church these fundamental principles of a democracy, the initiative, referendum, and recall.

S. A. B.

Loyalty

Loyalty may be considered due a king or prince. It may be due the government, and is. It may be from what is considered an inferior to a superior.

The word is based on the root for law—that which is legally due.

But its meaning to-day is not so limited. When loyalty is asked for, it does not mean a demand to be recognized as a dominant power.

Loyalty may and should exist between friends, and between lovers. It is due from husband to wife. It is due from a

father to his family of children, as well as due from wife and child to husband and father.

It may, therefore, properly exist and be asked for between brethren.

The Master commanded his disciples when he was about to leave them: "Love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 34, 35.)

John goes even farther and says a man who says he loves God, but loves not the brethren, is a liar; for how can a man love God whom he has not seen, if he love not his brother whom he has seen?

Where there is love there is no fear, no jealousy of the advancement of the loved one. "Charity envieth not," "rejoiceth not in iniquity." (1 Corinthians 13: 4, 6.)

All of these imply that loyalty to God, Christ, and the church, which is required of us, and that loyalty between brethren which is meet. That is, loyalty of the priesthood to the presiding elder in branch or church, and loyalty of the presiding elder to other members of the priesthood.

Such loyalty is indeed according to the law—a fulfillment of law.

S. A. B.

Changes in Personnel

The release of men of long and faithful services always produces a feeling of sadness. We would those men might continue always. But it cannot be, age and ill health will prevent, and younger men must prepare to take up their work, not as they have laid it down, but with more energy.

Particularly is this true of the missionary quorums, the Twelve and Seventy, their's is the great work of lifting the warning voice. Doctrine and Covenants 16: 5; 104: 12, 13, 16; 122: 3, 7, 8, and 9; 120: 3.) Since their work is and has always been under the law to labor under the Presidency in building up the churches and even pushing on into new fields, that the world may be warned we note that in the past young, active men have been called.

This was the case when the three witnesses chose the first Twelve in the restored church of Christ in 1835. It was true in 1873 when the quorum was reorganized and seven men called. It has been true at other times. The average age of all heretofore called to this quorum will be found to be surprisingly low. And there is a reason in the nature of their work. This allows time for preparation and for service.

Often has the anxiety of the people for changes in personnel been noted whether in branch, district, or stake, or in General Conference, yet changes of personnel cannot answer all our difficulties nor even a large part of them. It is not enough to vote for their acceptance, we must also sustain by our prayers and words and acts these men on whom is laid the burden of the work; whether locally or in all the world.

More than that we are approaching closely a time when not personnel, nor yea nor nay can answer, but a people who keep the commandments of God. It is not enough to say,

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but we must be ready and willing to do his will, then do it.

For our part, for those released there is personal sadness and an appreciation of past services long continued and well rendered; for those called, is hearty god-speed and prayer and a hope that we shall not be found wanting in doing our part. If we keep the commandments our right support will follow as a matter of course.

The work is onward let us move onward with it.

S. A. B.

Ministerial Meetings

A prayer meeting was held Friday morning in charge of Gomer T. Griffiths and U. W. Greene. President F. M. Smith spoke in the afternoon and twice on Saturday, April 3, on the church, its origin, and organization.

He urged that all should be acquainted with such views as are expressed in Brinton's Religions of Primitive Man, as well as in the Biblical History. We need trained men, experts, as missionaries; men whom others will try to get from us.

The church is a business organization. "I must be about my Father's business." The missionaries are the sales force; the presidency, the executive; the bishopric, the credit department.

We should labor for service, not for wages, but if we do not get one hundred cents worth of service for each dollar expended, we will go bankrupt. In the laws of government we have executive, legislative, and judicial. There is no danger of one man power so long as legislative and executive authority are not vested in the one man. In the church it is not so; the presidency as a whole has not legislative power, not even when they present a "Thus saith the Lord," is it accepted without vote of the quorums at our conference. But the Presidency has the last word in executive department of work.

As we grow we find it necessary to divide some departments.

Prayer services for the priesthood were announced for each Sunday morning at 8 a. m.

Quorum meetings were arranged by quorums, but no meetings of the ministry as a whole were held Monday or Tuesday. Beginning Wednesday morning, April 7, at 8 a. m., these meetings were again held, as has been the case at the last several General Conferences. The pre-Conference lectures were the new factor.

A Wonderful Prayer Meeting

A veritable Pentecostal shower at the priesthood communion service at conference.

On the morning of Sunday, April 4, at eight o'clock, communion services were held in the various churches of Independence and Kansas City, according to the previously printed program. In the upper auditorium of the Stone Church a number of the bishopric presided over the general meeting.

In the lower auditorium the meeting was presided over by President Elbert A. Smith and Apostle Gomer T. Griffiths, assisted by Walter W. Smith and Cyril E. Wight.

The room was comfortably full, in spite of the raging snow-storm outside, which had been continuing fitfully since Saturday noon, impeding traffic and causing great discomfort.

Following the administration of the emblems of the Lord's supper and the singing of songs which to some in the upper auditorium "sounded heavenly," President Elbert A. Smith arose and delivered, under the power of the Spirit, a lengthy communication which cannot adequately be summarized, but contained some of the following sentiments:

The Lord was pleased with the spirit manifested in coming together on the occasion in the spirit of unity and prayer and fasting. During the past year the Saints had profited by the ministrations of the priesthood, and in return therefor God designed to reveal himself to them to their good and desired, that they open their hearts to the abundance of the Spirit which he was from now beginning to pour out upon his people. Those present were asked if any who needed had been denied the necessities of life, if there were any who had not had a home, if any had been denied a place whereupon to lay his head, yet all these things were the lot of the Savior when among men.

The day might come when dangers were to be faced, discomforts endured, doors knocked and not opened, yet therein would be an opportunity for men of God to evidence their love for Christ as he had manifested his love to us.

The brethren were admonished to avoid the sowing of the seeds of discord and division, for that which is sown must surely be reaped. If love is shed abroad, love will come back in great return. And in preaching to the assemblies of the Saints and to the world the brethren are not to present their own speculation, but the gospel as the books of the church teach, that the Saints may be edified.

Elder J. W. Wight exercised under the gift of tongues and interpretation, with a word of cheer and comfort to the effect that the Lord was pleased with the spirit of meekness manifested in the gathering and had sent his Spirit as an evidence that now he was beginning the long-sought endowment and it should be received in greater power if the admonitions given were acceded to. As God's people were gathered in from the north and the south and the east and the west, so has he sent his Spirit to meet them, and as the servants of God seek to act as men truly of God no power can overcome.

A brief message was given through Elder Charles F. Davis, that in the delivery of the gospel of the kingdom, the men of God who realized that there was no greater work than the establishment of the kingdom of God, should realize that there is no power that can curb, and in preaching, in healing, in all godly ministrations the manifestation of God should be clear and definite and convincing.

Elder Richard Bullard was an instrument in God's hand in a message that there was a responsibility in asking for and receiving these revealments. The admonition to be kind and to restrain natural criticism and exercise under the Spirit of God, if heeded, would result in there being no occasion for the cry to arise that one's work is not successful, but those who operate under the endowment will, as they are humble, feel its power and attain great success and proficiency.

Elder Walter W. Smith stated that in answer to special prayer—that, it had been revealed to him that in due time in the hands of God President F. M. Smith should become loved by the people beyond measure. And to Gomer T. Griffiths he delivered a message that his long years of service had pleased the Lord, and that God designed to make him of still greater usefulness to the church as a wise counselor; that his work was not done and his reward sure.

The time for the meeting was very short, and most of it was taken up in this manner, to the great edification of the men present, and to the eventual blessing of all the Saints who come under their ministration.

Notice

In the matter of the silence of B. L. McKim; after due consideration by the authorities Brother McKim's silence is continued on the ground of insubordination and teaching and publishing matter detrimental to the welfare of the Church of Jesus Christ.

GOMER T. GRIFFITHS.

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With the Opening of Conference

Under the most favorable conditions the annual General Conference of the church convened at Independence at 10 a. m. on April 6, 1920.

The audience was vast and animated, though one could feel a subdued spirit of devotion permeating from the beginning. The order of seating was as usual, the high priests, bishops and evangelists on the rostrum, back of the quorum of Twelve and the Presidency, with the secretaries to the left, and just below the railing along the front the large number of press representatives and the official stenographers of the conference.

When President Elbert A. Smith announced the old favorite: "Redeemer of Israel" Director Hoxie swayed the audience as though it were one voice singing psalms to God above. This was followed by a moving invocation by Apostle G. T. Griffiths, president of the Quorum of Twelve.

The songs sung by General Conference are significant to the Saints in a number of ways, because they are chosen with much care, are typical of the latter-day work, and sung by voices which in reality represent the sentiment of the thousands of God's people all over the world. As a great prayer to our Father the songs arise from throats attuned to his will. The second number was "Blest be the tie that binds."

During the singing of this hymn, representatives of the Vitagraph News Film Service were present, and with flashlights and moving picture cameras took pictures from the east gallery of the pulpit and surroundings. They added to this when President F. M. Smith later arose to deliver the opening address, and from another position took pictures of the audience. These will be shown in thousands of moving pictures throughout the country within a short time as a news feature.

In accordance with the program, Apostle U. W. Greene read the account in the first volume of our Church History wherein Joseph Smith gives in his own words the experiences that led up to and surrounded the first vision in 1820.

The song service which followed was led by Albert N. Hoxie, choir director of the church, who told the audience that he had received further assurance that the service of song should have an even more definite part in our work, and to that end desired that the audience should join wholeheartedly in the singing at this and later times.

Throughout the audience had been distributed thousands of the songbooks prepared by Brother Hoxie, and from these they sang with wonderful effect the following: "God is marshaling his army," "Hymn of admonition," "Praise ye the Lord," "Glorious things are sung of Zion," "Guide us, O thou great Jehovah," "How firm a foundation," "The Holy City," and "Pray, men, pray."

Not often is "The Holy City" sung as a congregational song, but it was effectively rendered on this occasion and the chorister said he had often had audiences of ten thousand in Philadelphia render it with great power.

"Pray, men, pray," is a new song by Brother Hoxie, sung to the air of a Russian folk song. He taught it to the men at the priesthood lectures prior to conference and asked that they help teach it to the present congregation.

President Frederick M. Smith addressed the audience in a most stirring address, a brief summary of which is presented elsewhere, which closed a notable service at the beginning of the conference of the Saints.

The kitchen is the most important room in the house from a health standpoint, says the United States Public Health Service. Keep everything about it and every one in it scrupulously clean.

The President's Address

A summary of the ideas presented by F. M. Smith in his opening address to General Conference, April 6, 1920.

President Smith stated at the outset that his remarks at this time might well be termed a prelude to what he cared to present at later sessions. He was glad to conform to the program which emphasized the centennial of the first vision of Joseph Smith and would endeavor to present something which might continue the sentiment.

His text was the latter part of Matthew 11: "Come unto me all ye who labor and are heavy laden, and I will give you rest."

He stated we cannot forget that we are living in times when men are weary of body and mind, weary of all the strife and turmoil and unrest, yet knowing not where to find the peace they so much need.

It is significant, he pointed out, that on the day of our assembling in this formal capacity the war dogs are again let loose in that the armies of France have invaded German soil, not necessarily in repudiation of the peace terms, but to demand that they be enforced. France is feeling the great throbs of human desire welling up into concrete expression, that strife be put down and peace brought about, yet there is no assurance that war will bring it.

The laborers throughout the world are toil weary, and added to this wholesale sentiment is the worse one of homesickness, intensified by the present situation whereby home owning is more and more impossible. Add all these and more, and we have something of an understanding of what feelings lie in the hearts of the laborer of to-day.

Then the organizations of labor are becoming more and more powerful. The spirit of domination and determination are becoming rife not only among the ranks of organized labor, but in the ranks of organized capital, till the inevitable clash of interests is nearer and indeed at our very doors.

We have often failed to understand the evils of our present deeply entrenched competitive system, but if so, it will be impressed upon us as the days go by.

At this time there is no necessity for defining what *labor* is, showing the distinction between those who work with their hands, and those who use their brains only.

Ceaseless toil for the mere privilege of existing has brought about a condition of despair in the ranks of the laborer. There is a constant fear of dependency and ill health adding to the natural gloom, which drives us toward the ultimate crash. The fear of sickness, of old age, of death, all contribute to this general despair, and embitter the minds of those experiencing it, till there is little room for wholesome, constructive thought.

Class consciousness is encouraged and cultivated by the rank and file, and by special agents who make it their business to see that it flourishes, till it becomes class hatred. Added to the fuel to fan the flame is the pinch of poverty, the hunger of loved ones, the sufferings of the sick, all contributing to the grand climax of emotion and desperation, the climax, the crash.

Picture a man who at his age should be in the prime of life. He has a job and should be in a condition to make the most of it, yet who goes slouchingly up the street, with head drooped, shoulders bent forward, and enters the factory where he works disconsolate and discouraged. He approaches the machine at which he daily labors with a feeling of loathing instead of delight. Finally, at the close of the day he emerges into God's sunlight where he should be happy and joyful, but because of the dejection he cannot shake off, the

lack of control he has in his weakness, he is struck and injured by the car of the employer, who drives on. Can you imagine the bitterness that lies within his breast?

Then when he gets home he finds sickness has already preceded him in the place he must, for the want of a better name, call a home. It may be but a hovel. What worse things can befall a man than all these? What a medium he is for the spread of the doctrine of discontent, when he has no reason for feeling serene or even comfortable!

Then when he seeks solace in relating his troubles to his fellows in misery, he finds they are in the same position. What a travesty on our civilization that we must have hundreds of thousands of these cases among us constantly, fomenting and disseminating bloom and despair and desperation.

And then what about the employer who seems to thrive in luxury? Indeed what about him? Note closely that his face is marked with seams of worry and care. He has problems of many kinds constantly to solve. He is likely thinking day and night of the present turmoil and how it is affecting him. Perhaps he is thinking of the problem of securing material, of getting machines, of strikes among his labor, of production costs, marketing and costs, profits—profits for what? That he may continue in business and save enough so he can prevent his family from becoming dependent when he is no longer able to provide for them.

It is but the fear to which we are all heirs. We cannot wonder that in the system under which we labor now that it should be so, even though we know it will lead to the crash.

No matter in which way we turn our attention, if we go far enough we shall conclude that the crash must come. You may say it has for a long time been coming, which is true. It has been on the way many years, but the time is most propitious now for the great chaotic break.

From the standpoint of the employer the costs of production run higher and higher. From the standpoint of the laborer, he needs and demands more and more wages. There is extravagance in every direction. Because labor receives more dollars than it did formerly, there is a disposition to spend it for the things that cost most, with the idea that the best is none too good for those who have that with which to buy.

Nationally we are in an orgy of spending. In spite of the constant remonstrances from the Secretary of the Treasury, vast appropriations are being given right and left and we are fast piling up a great national debt from under which we may never emerge.

Labor is organized as it has never been before. Walking delegates everywhere stimulate anger and resentment, and they find many with willing ears and ready hands.

Officials of one of our strongest railroad systems admit that everywhere, in every department, their employees are closely organized and are preparing to make demands which will not be acceded to.

We were conversing not long ago with a leading financier of the Middle West over the outlook. He admitted frankly that the man on the street knew as much about the future as do the men who call themselves financiers.

Then on every hand there is a pitiful amount of disloyalty. It honeycombs the governments of the world; it affects us as a church. I have been criticized for trying to curb this tendency, but I shall continue to cry out against this ugly thing which would, if continued, disrupt the very church. Conditions of the times engender disloyalty, yet those who are alert will recognize that when we disrupt an organization and reorganize from the fragments, we secure as unstable a structure as we had before.

Waves of crime are sweeping over the country, each wave wider in its scope than the preceding.

But what is the solution of all these troubles? It is easy enough to point out the difficulties and join the ranks of hundreds of others who have done likewise. Many answers are offered, but it is difficult to put one's finger on one answer that will prove effective, *unless* it is a fundamental one, big enough to cover all. If we do that and rear our superstructure upon it, we shall be able to rest assured that it will stand the test.

Perhaps we have it in the words of the text read at the beginning of our discourse: "Come unto me . . . and I will give you rest." There is no place for the idler in the economy of Christ, yet the worker who follows his plan will find the rest sought. Indeed in our system we must devise a way to insure the giving of work for the joy of working.

Think of the factory hand amply supplied at home, his needs all looked after—this same factory hand whose picture we painted awhile ago. It is easy to paint these beautiful pictures of better conditions, where peace and happiness conduce to efficiency. We like to think of this man going to the factory with manly step, working on his machine caressingly, increasing its capacity to its fullest extent, working—for what? For the service he can render, not for mere wages. With his family comfortably fed, clothed, and housed, health good, and spirits high, what a future he has!

Then what of the employer? He has problems still, many of them, but he is meeting them gladly, for the profits that accrue measure his service to humanity and he is happy in the idea that his stewardship conduces to the community's welfare.

Right there we have the keynote to the whole situation: *Stewardship*. And we do not mean the false conception of the word that is used by the sectarian world to extract funds from the people, but in the full meaning of the term as taught by Jesus Christ.

To the question of Zion's conditions we have paid all too little attention. We are prone to think too much of the condition of the Saints in the three glories, whether or not they attain to the highest, and about this question I am not interested. I *am* interested in conditions here and now.

The people are hungering for what we have to offer. The theories of communism, of socialism, of cooperation in their highest phases, all fade into insignificance beside that which we can offer in the divine plan revealed to us.

If I have my way, you will do a great deal and do it quick. We have gone on in this way long enough. As your leader I will wait no longer about calling together the Saints and putting into operation the stewardship plan. We have throughout the church a strong spirit of consecration, and so prevalent that we *must* utilize it. Young men of ability among us are offering their all on the altar of service. They want to begin now, and your leader will not rest a moment till they can.

And, for our part, we know that whatever blessing has come to us has come through love. It is not mountains and plains and rivers and food and clothing that make the world for us. It is the men and women and little children that make the world when they come, and that end the world for us when they go. So far as we have loved we have been blessed, and so far as we have hated we have been cursed.—Elwood Worcester, in *Religion and Life*.

As a matter of fact, almost all men who have rejected and ridiculed prayer have been men who never prayed. . . . If such men do not care to experiment with prayer, they should not pronounce upon it.—Elwood Worcester, in *Religion and Life*.

A Revelation to the Church

A revelation affecting one of the leading quorums of the church.

At the afternoon session on April 7, immediately following the opening exercises the president of the church presented a document, which he read to the assembly, and which he stated would be referred to the various quorums after an early adjournment. The communication follows:

"I have still one other matter to present to the church, but I wish to presage it by saying that as much as I should have desired, and as badly as is needed a third member in the Presidency, I am not yet permitted to suggest the name.

"I have been admonished that a number of changes will eventually be made in the Quorum of Twelve. Some I present to-day. Others will be presented in due time, contingent upon the development of conditions.

"To-day I wish to present for your consideration this document to the church:

"To the Church: Having given to the general missionary needs of the church and the condition of the Quorum of Twelve much thought and prayer, I am permitted to say to the church by way of instruction, through inspiration received:

"Let Francis M. Sheehy and Peter Anderson be released from the Quorum of Twelve; and to fill the vacancies created by these releases let Myron A. McConley and Thomas W. Williams be ordained apostles.

"Let the Quorum of Twelve be admonished that to discharge the responsibilities of the burden of the missionary work upon them, they should in humility before God and in sincerity of purpose apply themselves to this great task with unreserved devotion. The work in this line must be hastened. Let them not be unduly concerned with the work of the standing ministry, only as they shall be directed by the Presidency therein; and let contention cease concerning the prerogatives of the leading quorums. The work awaiting the efforts of the missionary forces is great and there is no time for contentions. Let the apostles move out, as they have in the past been directed, in the task of taking to the peoples of the world the message of peace, and they shall find comfort and satisfaction in their labors.

"FREDERICK M. SMITH, *President of the Church.*

"INDEPENDENCE, MISSOURI, April 7, 1920.

The Program of the Conference

This year the schedule for the meetings of conference is all prearranged; that is, in a general way all meetings are provided for and announced, but of course there must be necessary variations to meet existing circumstances. We shall present under this heading a general summary and outline of the program as carried out, and elsewhere in the issues of the HERALD during the conference period treat separately and individually the various parts that go to make up the general series. We believe this will be a pleasing variation over the method we have sometimes followed, of recording chronologically the events which occur, regardless of their relative importance.

Though the conference proper began on April 6, in accordance with the custom from the date of organization, in 1830, the decision to include April 4 and 5 in the program proved to be a very good one. A large number of the ministry of the church were already present, having attended for about two weeks, two lectures a day, and delegates and visitors from all parts of the country were present in large number.

The first meeting was a communion service at eight o'clock on Sunday morning, and though the weather was severe, a typical midwinter blizzard being in progress, the church was well filled in both auditoriums.

The Sunday school at 9.30 a. m. is always a mammoth affair, but especially so on occasions like this. We are printing elsewhere some figures which show the enormous size of our biggest Sunday school.

At the morning preaching services the theme was as announced: "The vision of 1820," with Walter W. Smith speaker at the Stone Church, upper auditorium, F. G. Pitt, lower auditorium; Richard Baldwin, South Side; John A. Dowker, Walnut Park; C. Edward Miller, Enoch Hill; George H. Wixom, Liberty Street; Frederick A. Smith, Central Church, Kansas City.

The attendance was not all that had been expected, but the severe weather prevented what might have been overflowing crowds from attending.

At 2.30 the theme was "The vision of 1920—Zion's outlook from the viewpoint of the young men." The speakers were: Floyd M. McDowell, upper auditorium of the Stone Church; Cyril E. Wight, lower auditorium; Cornelius M. Clifford, South Side; Frank B. Almond, Walnut Park; Edward D. Moore, Enoch Hill; W. R. Kapnick, Liberty Street; Heman Hale Smith, Central Church.

In the afternoon the storm had abated, and though a cold, searching wind prevailed, the attendance was in general satisfactory. In instances where these sermons were not reported, the speakers on the last-named theme have agreed to try to reproduce them for publications in SAINTS' HERALD, one of them appearing in the issue of the 7th.

The speakers in the evening at the various churches were assigned the theme: "The seer of Palmyra—his mission and message." The speakers were: J. A. Gillen, upper auditorium; U. W. Greene, lower auditorium; Daniel Macgregor, South Side; J. F. Curtis, Walnut Park; W. M. Aylor, Enoch Hill; Gomer T. Griffiths, Liberty Street; Joseph Luff, Central Church.

On Monday registration of delegates was the only big thing until evening, when Heman Hale Smith lectured to a large audience at the Stone Church on the "Historic setting of the Restoration."

TUESDAY APRIL 6

The first session on the 6th was the official opening of the conference. Hours before time for opening there was a crowd present in the gallery, and when the first number was announced for congregational singing there was not a seat left, and standing room was not available.

The opening prayer, the song service, the reading of the account of Joseph Smith's first vision, the speech by President F. M. Smith were each of them appropriate and inimitable. Promptly at twelve the meeting adjourned till 2 p. m.

At 2 p. m. the second conference session, in charge, of Elbert A. Smith, was convened. In one of his usual eloquent prayers Doctor Joseph Luff dedicated the service to God.

At this time the official reports to the conference were distributed to delegates and ex-officios, thus establishing the identity of delegates and placing for consideration the various reports to the conference.

The usual question as to who should preside was asked, and the First Presidency were authorized to have charge and make all necessary arrangements. President F. M. Smith suggested that on account of the size of the task, the organization was necessarily about completed before the conference convened, consequently about all there is left to do is to call attention to those who are doing the work rather than to those who are to do it.

The rest of the hour session was devoted to a conclusion of President F. M. Smith's morning address, with the inclusion of various far-reaching recommendations, which if adopted will mean much to the church. These will appear elsewhere

in more complete form, and will likely be the basis of consideration and action at later sessions.

Summarized, they included the disorganization of the Independence Stake as such and the recognition of the place as the center of Zion, under the direct supervision of the general officers of the church rather than subdivided as at present.

The reorganization of the standing high council.

The transfer of the legal headquarters of the church to Independence, Missouri.

The establishment of people on land and in industries as a beginning of the operation of the law of stewardships, with the organization of an industrial council.

The enlargement of the size and scope of the Sanitarium, changing the articles of incorporation so that the board in control would be ex officio. The logical board would be the First Presidency and Presiding Bishopric.

The adoption of a building program to cover all the public needs of the church. This would include all the stakes, but especially should immediate attention be given to the providing of a meeting place for the annual conferences. The utter inadequacy of all our public building demands that something be done to provide for these and other assemblies of the Saints.

The adoption of the principle of biennial conferences (every two years) instead of our annual meetings, and that they all be held in Independence.

The evening service began before 7 p. m. at the church, though it had been announced for 7. This was largely because the crowd had to come early to get in, and they tire of waiting. So Elder Hubert Case addressed them for ten minutes on the subject of the pictures to follow. These were slides shown by The Graphic Arts Bureau, the moving spirit of which is C. Edward Miller. The Apache Trail was the subject, and some interesting and beautiful scenes were shown, including the details of Indian life among these people.

The sermon at 7.30 was by Elder T. W. Williams, on "Creedal revision of the past hundred years." There was an overflow meeting in the lower auditorium at the same hour, which was addressed by Elder G. H. Wixom.

The morning of the 7th began with the customary lecture to the priesthood at 8 a. m., addressed on this occasion by Frank A. Russell on details of the department of statistics.

At nine the various quorums met in separate session, and a general prayer meeting in the upper auditorium was held, in charge of J. F. Garver and R. V. Hopkins.

At 10.30 the first session of the Religio was held, largely devoted to getting under way for the next session. The Religio has considerable on hand in the way of changes to be made this year, and the resolutions committee was asked to bring in definite reports as to their opinion of matters offered the convention for action.

WEDNESDAY APRIL 7

The afternoon session of the 7th was a brief one, the president of the church presenting a document as the will of the Spirit, releasing Peter Anderson and Francis M. Sheehy from the Quorum of Twelve and naming Myron A. McConley and Thomas W. Williams in their stead. There were admonitions that the contentions cease as to the prerogatives of the leading quorums of the church. This document was referred to the various quorums for their consideration, all of them convening immediately following the session, except the Aaronic priesthood, which were called together on the morning of the 8th by a call from Bishop B. R. McGuire.

The various printed reports were mentioned and spread on the minutes, corrections noted, and the suggestion made that those responsible for them should see that any recommendations made are acted on by the conference.

The pictures shown by the Graphic Arts Bureau at 7 p. m. were well attended. They tell of a certain strong opponent of our present tendency toward social and recreational features that he sat in the audience during one of these presentations and at the close left with the excuse that he wanted to go home and go to bed, which at least shows that there is interest in good pictures sufficient to hold the attention of anyone.

The young people of the Independence Stake gave a "Trip around the world," to the visiting young people on this evening, (the 7th) an account of which is given elsewhere. It is reported that in the four "trains" were as many as eight hundred people.

The Religio program at the Battery Building at 6 p. m. with a series of films on "The passing of the third floor back." The house was crowded to capacity during this and the following features given in detail elsewhere, in fact those present during the earlier exercises were asked to vacate so those coming later could find entrance.

The Sunday school occupied at the church at 8 p. m., with a general program, and though there were two other big counter attractions, the house was comfortably full.

THURSDAY APRIL 8

The usual morning meeting of the priesthood was held at eight o'clock, and addressed by A. E. McKim, publicity agent for the church, on the immediate problems before the church in the imparting of information through the available means of advertising at hand.

The prayer service at 9 a. m. in the upper auditorium was as usual well attended.

(Continued on page 365)

"The Historic Setting of the Reformation"

A summary of the statements by Heman Hale Smith, Assistant Historian, in his lecture, April 5, 1920.

The speaker divided the field into three distinct divisions, each of them allied to the other and none of them susceptible of being considered intelligently alone. These divisions are, religious, political, and industrial or economic.

Though historic facts may of themselves seem prosaic, yet rightly considered, they are indissolubly linked up with our lives. In fact, we are the product of our ancestors and practically all of one family—that is, considering the great Aryan race. Tracing our ancestry back eight centuries simple mathematics demonstrate that each of us have sixteen million ancestors, and though this is considerably reduced by intermarriage, it still proves that we are related alike to prince and pauper, to the intelligent and the idiotic.

History is useless as a mere chronicle of facts. Only till recently have historians turned to recording of the doings of the great mass of the people who in reality make up history and made nations possible.

When Luther renounced Roman Catholicism he had no intention of organizing a church, but he defied Romish authority and denounced its practices on the grounds of the right of individual expression in religion. Likewise Henry VIII. took advantage of popular sentiment which he did not create, and as a result the Episcopal Church was organized, though it is not correct to attach the responsibility of church organization to him. And as each new church during that long Reformation period came into being it was along the line of democracy, then a new principle, each advance characterized by intolerance for other beliefs. The Methodists, Baptists, Presbyterians, etc., were pioneers in church organization

in the south and east, in New York and the Ohio Valley. They taught and believed that no matter how sinful a man might be, on repentance at death he was in a position to be saved.

Into this atmosphere of intolerance and exaggerated concept, came the principle through this church of progression after death, and naturally a great storm arose. Indeed the setting for the Restoration was as unrelenting as in the days of John Calvin or during the Spanish Inquisition.

As a church we have had to fight this spirit of intolerance in Missouri in Nauvoo—everywhere the church has become established, yet among ourselves it is not extinct. All too much are we narrow and intolerant of other sects and creeds and peoples, when we who have fought this spirit for a hundred years should be the most tolerant people on the face of the earth.

The setting of political history at the time of the Restoration is not usually appreciated. It is a common thing to have a working knowledge of the history of this country during the twenties, thirties, etc., but not so many comprehend the real political situation in 1820 as related to the church, when a number of the pioneers of the Revolutionary days were in power in Washington. The issue of slavery was a tense one in those days, when there were as many slave states as free, with Missouri one of the former. The migration of a people from the North avowedly in favor of abolition there could result in nothing but opposition. At that time the matter of state rights was not settled as it is to-day. When Missouri oppressed the Saints and they appealed to the Government, the answer was that Missouri was a sovereign state, and nothing could be done. In this day it is conceded that the national government may step in and correct the wrongs of a state when necessary, but at that time it was not, otherwise the property to the value of fifteen million dollars in Missouri might have been recovered and redress for other wrongs had.

At first this Nation did not have a democracy. True, it was a republic, but complete man-suffrage was not in effect, and we had but a rule of aristocracy, the voting power being determined by wealth. Forty years after the Declaration of Independence, Andrew Jackson made the big fight for democracy, and was elected on that issue. And around the year 1820 the States began to remodel their constitutions to provide for manhood suffrage.

Then we have made more history in the last hundred years than occurred in the previous thousand years. In 1820 there were only three countries in Europe that had any semblance of democracy. Even England, was only partially under that system, while to-day there is but only one little kingdom in the world that does not have a constitution, and that is Siam.

The church we represent has for years held advanced ideas on democracy. In the system whereby we may recall an official by the simple expedient of refusing to sustain him, we have referendum and recall, regarded by many as the very acme of democratic principles. As a church in the time of impressing democracy we must be watchful to keep the spirit of democracy in our own organizations and remain always the enemy of autocracy.

One hundred years ago we had no electricity, no gas, few transportation facilities. The Erie Canal was being built, and when completed was hailed as one of the greatest achievements in the world.

There were no stoves, and when one's fire went out he must of necessity carry coals from a neighbor to start it over again. All these were conditions under which this church began, and from the beginning it went to the frontiers where these conditions were the most primitive.

The economic inequality of to-day is largely the result of the system whereby the Government gave with practically no limit the land to individuals who were able to purchase it for a small sum per acre, vast tracts being sold for as little as a dollar and a quarter an acre. It was not till 1862 that the homestead law was enacted, limiting the acquisition of public land to one hundred and sixty acres. Before this the spirit of speculation was rife, and those most competent in commercial pursuits were able to acquire large areas of land to be held in their families in the future, instead of recognizing that they were amenable to the rights of the people in managing and holding the property.

Economic history as a setting was marked by demand of labor unions for free schools; for first time man above dollars in 1832.

To-day the various churches are declaring for industrial democracy in pronouncements that cannot be misunderstood, and recognizing, as we should, that those whose prosperity is made up by public support should be counted as guardians in trust only. That the real test of one's character is service rendered rather than property acquired. Till we come to a full recognition and statement of this ideal we shall not advance as is required of us.

The nineteenth century bids us keep as we were one hundred years ago in the forefront in advancing *tolerance, democracy, and service.*

Department of Statistics

The following report was made by the department to General Conference.

With the closing of each conference year, among the questions which arise in the minds of many are these: How many baptized during the year? How many lost from our number? What is our net gain? To these questions we submit the following brief reply: The number of baptisms for the past conference year is considerably less than for the preceding year. During the year 1919, 2,988 baptisms were reported to this department. For the same period the church sustained a loss of 1,067 by death and expulsion, leaving a net gain of 1,921. This added to number reported in April, 1919; brings the total membership of the church up to 92,746.

Since being placed in charge of this department on July 15, 1919, we have been very busy in an effort to so arrange the affairs of the office that we could not be justly accused of camouflage in using the term "Department of Statistics."

A new system of securing the data for our general church record and of adding to and removing names from various group enrollments has been inaugurated, and is proving to be of special advantage in many ways. In this arrangement, we have sought diligently to emphasize the fact that membership is in the CHURCH and that branch enrollment as defined by General Conference Resolutions, Nos. 456 and 706, is a matter of geography—determined by the place of residence of the member.

Our present plan provides for but one place to report items for the general church record, namely, to the Department of Statistics, Independence, Missouri. In the case of a baptism, the minister officiating is expected to report his work to this department without delay. The new name is then entered in the general register, where it is assigned its special number for identification purpose. At the same time the name is enrolled with the branch suggested by the minister. If the location of the person baptized does not justify branch enrollment the name is carried upon the General record only. All necessary papers, including individual enrollment page, certificate of baptism for the new member, enrollment card, etc. are sent to the clerks of the branches concerned, the first of each month. Thus the general records have become the place of original entry for all names, the information required by the branches going out from the department to the respective branch clerks for use in the branch records. Heretofore the plan as provided for reports to be made by the ministry to branch clerks, the latter to prepare a report to be sent to district conference which report was expected finally to reach us for the purpose

of making up a permanent record. We will not, at this time, attempt a detailed account of the difficulties encountered in this roundabout method other than to say that they were practically numberless.

The handling of transfers of branch enrollments under the "Letter of Removal" plan has long since proven inadequate and exceedingly unsatisfactory, not only to this department but to the branch as well, a fact well attested by the records themselves, page after page containing evidence of partially completed transfer of enrollments, a thing impossible under our present system. The new arrangement has been fully explained in the church periodicals.

For the purpose of putting into effect the change above suggested, the various branches in the United States and Canada have been provided with uniform loose-leaf binders, together with the necessary supplies, the cost for same being as yet charged up as departmental expense. Branch clerks have exhibited a splendid spirit of cooperation and a large proportion of them have completed their work incident to the change and have deposited their old records with this department. When all have been received this church will have stored, in its vaults, the books which have, in reality, been the general church record, scattered from one end of the country to the other. Checking these books with the general records will, though a large task, mean many changes in both additions and losses. The small amount of checking up of these records, already done, has convinced us more than ever of the necessity of a change in our methods.

There is another item which should be mentioned. Some ten years or more ago the General Conference authorized the transfer of all names from the old record books to cards. Upon assuming the duties of the department, we learned that but a small portion of this work had been done. A double system of recording was in operation. It was apparent that immediate attention should be given to this task. Accordingly, as many as could work upon the books to advantage have been laboring diligently since the latter part of August in an effort to finish this work of transferring. Many difficulties are encountered, but we indulge the hope of being able to complete the work early in the summer.

Our church record is very incomplete. Why? The answer is simply this: In the minds of many of the men of the ministry, but little importance has been attached to the necessity of reporting their official acts; and when as in the past, report of work was made to the branch clerk, the latter frequently either forgot it entirely or transcribed the items incorrectly. Those who have heretofore labored in this department deserve special credit for persistently trying to chase down errors which were constantly appearing in the old branch statistical report—an effort frequently ending in failure.

The gathering and analyzing of statistics is an important feature in the work of any organization. But before attempt is made to collect data the reason for such undertaking should be clearly understood and defined, in order that the assembled items may serve the purpose intended. In other words, if the product of the Statistical Department is not a special asset, what good reason could be assigned for its existence? The perpetual census suggested in Doctrine and Covenants 17:25 must have a place in the general development of the work. Not only has an attempt been made to "keep a regular list of all the names of the whole church in a book," but also to group these names according to localities where the members reside. This has developed a very elaborate system of transferring of names from group to group, which with its attendant difficulties is responsible for by far the greater portion of the expense of this department. After counseling with various ones on this subject we have already undertaken a thorough revision in this part of the work, some changes contemplated not yet having been put into operation.

We especially invite branch and district officials, also the ministry, both general and local, to visit our room; and you will be able to understand in a few minutes that which would require an hour to explain in writing. The office will be open during each forenoon. We hope each branch clerk in attendance at conference will make it a point to meet us personally. We want to get acquainted with you.

Our purpose: Eliminate nonessentials, in order that time may be devoted to the development of essentials, thus making the department to be a real, as well as valuable asset to the church.

FRANK A. RUSSELL.

Graceland College

This is the report to conference, covering the activities and needs of Graceland College.

To the First Presidency and General Conference: The attached reports of the president and treasurer and business manager of Graceland College were at a formal meeting of the Board of Trustees of the College held at Lamoni, Iowa, March 1, 1920, adopted and made the report of the Board to the General Conference. Respectfully submitted,

J. F. GARVER, *Secretary.*

LAMONI, IOWA, March 3, 1920.

To the Board of Trustees: The contrast between last school year and this has been most striking. There probably has never been in the history of education a more difficult year than last so far as effectiveness in school work is concerned. With the uncertainties surrounding the length of time the young men might be able to remain in school, the earnestness with which the Government was urging all eligible young men to enter college to prepare as completely as might be possible to serve more effectively in the world war, the organization of the S. A. T. C. in October, the end of the war in November, the demobilization of the S. A. T. C. in December, the ravages of the Spanish influenza for four months, beginning within a month after the college year opened, resulting in the loss of much time and the demoralization of effective work was most heartbreaking. However, in spite of all the handicaps the student body and faculty of last year rallied as could hardly have been expected, and completed the year's schedule only a week later than contemplated.

This year opened under most favorable circumstances, the opening address being delivered by Honorable George S. Dick from the office of the State Department of Public Instruction at Des Moines. He emphasized the importance of the relation between church colleges and the state, pointing out the very great part played by denominational colleges, especially in higher education in Iowa. That the work and standing of Graceland College is fully recognized by our State Department of Education is evidenced by the following letter from the State Superintendent of Public Instruction:

STATE OF IOWA

"Department of Public Instruction

"P. E. McClenahan, Supt.

"Des Moines, July 14, 1919.

"President George N. Briggs:

"Dear Mr. Briggs: "Permit me to congratulate you upon your Junior college achievement. I am pleased to know that you have entered this field of education as a pioneer of Iowa, and now you are leading in a movement which I believe will accomplish much good in your locality and set a new ideal and a new standard in Iowa education.

"The Junior college in Iowa is yet in its infancy but it fills a place in local educational systems, where it can accomplish much good. It is confined to a field only half as broad as the standard college but this place in our system has been neglected. The Junior college, with its new course of study, with its revival of interest in Freshman and Sophomore years of college work, with its special emphasis upon a modern educational ideal, with its attention to vocational education, comes to fill an educational need.

"A man who has the right ideals and lives up to them fulfills his mission in this world; and in your college you are receiving young men and women and are helping them to form the right habits and to follow ideals that will make them better and happier in the future.

"I have been personally interested in this movement for several years past and am glad that you have a chance to start the work in Iowa. Your broad experience, coupled with your executive ability and scholarly attainments, make you an excellent leader in this new Junior college movement.

"I have been fortunate in knowing some members of your faculty and if all the faculty are as thorough, and well grounded in educational work as those I have known, you are indeed fortunate to work with such a group of educators and the education of your pupils will be of the highest type.

"Again permit me to congratulate you and to wish you and your college success and to assure you that you have my heartiest cooperation and sympathy in the great educational work that you are doing. Sincerely yours,

"(Signed) P. E. McCLENAHAN."

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ACCREDITING

Our college department, academy, and commercial department, as previously reported, are fully standardized and officially accredited, our graduates being admitted to the third or junior year of the Universities of the land, and being granted State certificates to teach which are good for life or for so long as the graduate remains in the teaching profession.

By Iowa law our graduates who enter the teaching profession are guaranteed a minimum entrance salary of \$80 per month which is increased to a minimum of \$100 per month after two years of successful experience. All of our graduates of last year easily secured positions at salaries on the average considerably above the minimum, ranging from \$80 to \$133 per month. There is a very fine opportunity for service in this department of our work and the State fully recognizes what we are doing along this line.

ATTENDANCE

The following statistics will be of interest as showing the growth in the *collegiate* department.

Year	Enrollment	Increase	Per centage
1915-6	22		
1916-7	39	17	77
1917-8	47	8	22
1918-9	79	32	70
1919-20	115	36	45

In the entire institution the enrollment on February first 1920 was 293 as compared with 246 a year ago, an increase of 20 per cent in enrollment while the increase in attendance and regularity is 50 per cent over last year. The effectiveness of an institution's instruction is gauged by the regularity of the attendance of students and with an increase of 50 per cent this year over last in that one respect alone it can readily be appreciated of how much greater value is this year's work.

NEW BUILDINGS

Provision was made by the last General Conference for a new building to meet some of our most pressing needs. We have been very greatly handicapped during the present year for lack of room, but the new building, which will be ready for occupancy September 1, 1920, will meet our requirements for the coming year, enabling us to make some readjustments in the old building to meet essential needs.

Our most urgent requirement is for added dormitory facilities. All of our rooms in both girls and boys dormitories were engaged several weeks before school opened last fall. Several prospective students who found they could not secure dormitory accommodations decided not to attend this year, while others coming without having made previous arrangements were compelled to find accommodations in the town. Our town people have shown a most excellent spirit of cooperation enabling us to make provisions for many students who could not otherwise be provided for. This arrangement, however, cannot be continued indefinitely. It is not best for the interests of the student, the town, or the institution. Adequate dormitory facilities must be provided at an early date. However, for the coming year it is believed we can meet the situation by using the upper story of the new building for a boys' dormitory, reserving the present girl's dormitory, the cottage and the present boy's dormitory for the accommodation of the girls. The architect is planning the new building with that end in view. Very little change will be needed and the following year when the new dormitory is constructed can be converted into regular college class rooms for which purpose they are permanently planned.

In view of the above facts, and in view of the well-recognized urgent demands from other departments of the church, it is recommended that the request for an additional dormitory be postponed for one year but that the church architect be requested to prepare plans for a dormitory so that there will be no delay in its construction when it is authorized.

It is a matter of general congratulation that when the church was ready to construct a building on the college campus, the first one of a series which will be needed within the next few years to meet our demands, she found a Graceland Alumnus as architect and another Graceland Alumnus as master builder, and a great deal of the work of construction will be performed by Graceland students.

GYMNASIUM

If the recent war demonstrated one thing more than any other it is the necessity for some form of definite systematic physical training for the youth of our land. With one third

of our young men between the ages of twenty-one and thirty physically defective, and a large percentage of that defectiveness preventable and curable it behooves those responsible for the education of our youth to include as one of the requirements of a well-rounded-out curriculum a thorough course in physical education, which will prevent a large percentage of our physical incapacity. To meet this need Graceland must have at the earliest date possible a large well constructed and adequate gymnasium. The longer this crying need is postponed the further away will be the day when we are prepared adequately to meet the minimum requirements of our young men and women.

RELIGIOUS EDUCATION

In view of the fact that a systematic course in Religious Education was undertaken for the first time during the present year there is included herewith a brief report from the head of that department which will be of general interest.

"Considering the fact that this work was undertaken in the face of serious handicaps, it is felt that considerable progress has been made toward the permanent establishment of a thorough, worth-while course in religious training.

"The ideals of those instrumental in bringing into being this long desired and needed activity have not been to turn out 'trained preachers.' These ideals, on the other hand, may be summed up briefly as follows:

- "1. To cultivate in the individual correct habits of study.
- "2. To train the mind to think clearly, logically and independently.
- "3. To make possible a broad, general knowledge of history, religion, and philosophy and in particular a specific knowledge of the doctrines, hopes, and ideals of our organization.
- "4. To assist the learner in developing and improving his powers of expression.

"It would be presumptuous to say that these ideals have been accomplished. It is not too much to say, however, that satisfactory progress has been made toward their accomplishment.

"It was clear from the beginning that those entering the class during the first year of its existence would be compelled to sacrifice personally in order that the experimental efforts of this first year might be utilized to the good of future classes.

"As a result of the year's work, it is clear that certain changes should be made and such improvements provided as may be practicable. We therefore recommend:

- "1. That as soon as possible the course be lengthened to cover a period of at least two years. As at present constituted it is too burdensome for any except those of exceptional ability and a reasonable amount of previous academic training or its equivalent. A great deal of benefit is received by those who are not so fortunate as to qualify under the above classification, but far more good would be obtained if the course should cover two or more years. Such a change would not only provide for a more comprehensive scholastic education, but would make possible an opportunity for more practical work, such as preaching, visiting, etc. It would also lessen the tendency to discouragement.

- "2. That immediate steps be taken to provide satisfactory textbooks for the course in doctrine. These should include texts covering the following: Bible, Book of Mormon, Doctrine and Covenants, apologetics, principles of the gospel and the redemption of Zion. The work during the past year has been made very difficult because of a lack along this line. A text covering Bible study should handle the subject historically and should seek to evaluate the various parts of the book and establish their correct relation to the divine plan as a whole. Since our conception of Bible teaching is so different from that of the sectarian world, the need for such a text is imperative.

"A Book of Mormon text should include a historical treatment of the subject matter; Biblical proof of its divinity; internal and external evidence, including archæology; a study of Book of Mormon literature, etc.

"A textbook for the study of the Doctrine and Covenants should be both historical and topical. However, in view of a divergence of opinion as to certain teachings of the book, a general text might not be considered feasible at present.

"The subject of apologetics should be both general and specific. General in that it should present the best methods for presenting our teachings to the world. It should cover briefly the subject of argumentation and debate. Specifically, it should contain comprehensive analyses of the various questions at issue between us and the sectarian world.

"The last two subjects, principles of the gospel and redemp-

tion of Zion could without doubt be presented in a single volume, under some such caption as "The problem of the ages" or "The divine plan of salvation."

"The outlines worked out by the young men's class at the Lamoni Sunday School could well be used as a basis.

"3. That a correspondence course covering at least the doctrinal phases be prepared with a view to enabling those unable to enroll as resident students to obtain the benefits of the course. Such a course would depend largely upon the provision of the textbook above mentioned.

"4. That music be provided as an elective for women.

"5. That the course be altered so as to provide United States history and sociology in place of European history and foreign language for those preparing for local missionary service.

"In view of the expected increase in the size of the religious education class for the coming year, it will be necessary for the instructor in church doctrine to use the lecture method very largely. This can be made very effective, however, by a continuance of certain methods used this year, e. g., the assignment of various topics for report on the part of individual students, and the duplication of outlines worked out for distribution to the entire class.

"The work has been very arduous but has been done with an earnest desire to further the work of God. Many lessons have undoubtedly been learned which should be of assistance to those undertaking the direction of the course in the future."

EXTENSION DEPARTMENT

This new department is just beginning to function in a way which is going to be of very great service to the church at large. The work of organizing and conducting this department is of such a nature as to require the services of one especially fitted by training, education, and experience. We have been unsuccessful in securing the services of such a person until quite recently, so that the department has not been able to accomplish what might otherwise have reasonably been expected of it. With the director who has recently consented to undertake the work there is every evidence that great good will be accomplished and that the department will be able to make as good a showing as any other department of the college.

RELIGIOUS NORMAL TRAINING

This department, taken over from the General Sunday School and Religio Associations, has actively entered upon its functions, but has just begun to be of service in any adequate way. There are at present two hundred active members enrolled.

During the year, up to February 14, the date of the last statement from the director of the department, there had been conducted two hundred twelve examinations and forty certificates granted, while there are fifty-five newly enrolled students who had up to that date taken no examination.

The possibilities for good in this department are very great, and the direction which is now being given to it will, with the cooperation of all Sunday school and Religio workers throughout the church, enable it to begin to function up to its maximum capacity within the next year.

MONEY VALUE OF THE YEAR

As was pointed out in the report of a year ago the United States Government had interested itself in determining the value of an education from the standpoint of money returns.

Taking the basis used by the Government in making its calculations we find that the earning power of Graceland students up to February first had been increased to the extent of \$218,549 by reason of their attendance, and that the close of the year will record an increase in the earning capacity of the young people of the church of \$382,063 as a result of the institutions year's work.

The money returns from the educated young people of the church is one of the least important results of the institutions work, but it is by no means to be overlooked and should be one of the factors in determining the effectiveness of the college.

CLOSE

I cannot close this brief review of the year's work without an expression of my deep conviction of the real awakening in all parts of the Lord's vineyard to the clarion call of President Smith, "for preparation by education for greater usefulness, an appeal, made by your leader, as he believes under the impulses of inspiration, calling upon you for earnest preparation against the coming of that day when the burdens that shall be thrown upon you will be greater than you can

carry in your own strength only as you shall have qualified under the inspiration of Almighty God, and the development through your own energies of abilities that God endowed you with."

Nor can I neglect an expression of my very great appreciation of the very hearty spirit of cooperation and helpfulness from all interested in the welfare of the college, the members of the Board of Trustees, the faculty, the student body, the citizens of Lamoni, and the general membership of the church at large. They have all seemingly united to further the interests of our one institution of higher learning in the church. With such a spirit and with such helpfulness there is but one result, that of the accomplishment of the maximum amount of good.

It is the ambition of the college to perform so well the tasks allotted that there will be no question on the part of the state or the church of her ability to perform equally well other and more important tasks when either the state or the church is ready to enlarge her responsibilities.

To the end that she may be ready to meet these added responsibilities to be placed upon her by the state or church she needs the continued loyal devotion of faculty, students, alumni, and the membership of the entire church.

G. N. BRIGGS, *President.*

LAMONI, IOWA, February 28, 1920.

To the Board of Trustees: 1. Following the order of making pre-conference reports of the status of the work of Graceland College, herewith is presented a general statement of the year's work as concerns the financial and industrial features of the institution. A detailed statement of assets and liabilities, profits and losses, with itemized inventories of all the properties is made at the end of the fiscal year, June 30, and submitted to the Bishop of the church and the Board of Trustees of the college.

THE BUDGET

2. Comparing expenditures for the various items composing our budget with the appropriations made, counting actual amounts expended to February 10, 1920, and estimating balance required to June 30, the following showing appears:

BUDGET ALLOWANCE

	Allowed	Used to Feb. 10	Est. for bal. of yr.	Total
Allowance for faculty	\$12,000.00	\$ 5,840.67	\$6,084.36	\$11,925.03
Ext. dept.	2,000.00	882.34	685.00	1,567.34
Heating plant	1,800.00	2,274.00	490.17	2,764.17
Insurance	300.00	1,015.97		1,015.97
Library care	750.00	403.00	302.00	705.00
Adv. inc. cat.	300.00	302.85	65.05	367.90
Office help	720.00	420.00	300.00	720.00
Light and water	450.00	409.59	253.24	662.83
General expense	400.00	308.02	91.98	400.00
Repairs, upkeep, improvement	1,200.00	414.19	713.95	1,128.14
Repairing and replacing furniture	300.00	255.00	55.00	300.00
	\$20,370.00	\$12,662.41	\$9,333.97	\$21,716.38

Receipts

	Estimated for year	Estimate bal. year	Received	Total
Tuition and Receipts	\$10,500.00	\$16,682.77	\$ 250.00	\$16,932.77
Offering	500.00	1,017.32		1,017.32
Endowment	100.00	50.00		50.00
	\$11,100.00	\$17,750.09	\$ 250.00	\$18,000.09

3. On allowances we have kept within the budget and have a small balance.

4. The amount provided for the extension department has not all been used. Developments in this department have not been all that was expected, though not at all disappointing.

5. The item heating plant has run considerably above the budget. Everyone knows of the unprecedented advance in fuel, so that the excess of fifty per cent above the estimate is no surprise.

6. Two insurance policies were renewed and additional insurance added, by advice of the executive committee, so that this item has more than tripled the amount asked for. It was thought by the executive committee that more insurance should be carried in order to have adequate protection, which, with the increase in rate, accounts for the showing.

7. Library care is a little less than the budget; and new books about even.

8. Advertising, including catalogue, is above the budget, owing to the advance in printers' stock, and labor.

9. Office help is even. Some additional help has been necessary, made so because of the handling in connection books and supplies, but this added expense has been charged to the bookstore.

10. The item of light and water is above the budget for the reason that the rate has been advanced on both since the estimate was made.

11. General expense has been held within the budget allowance.

12. Repairs and upkeep is within the amount asked for, but some of the important work is still to be done, which, it is expected, will be done before the close of the fiscal year.

13. Repairing and replacing of furniture is the same as the budget.

14. Taking the total of the budget, it is seen that the expenditures are \$1,348.38 in excess of the amount authorized. Against this is the fact that the income from tuition, offerings, and endowments is \$6,900.09 more than the amount estimated; so that there is a net margin of \$5,553.71.

RELIGIOUS EDUCATION DEPARTMENT

15. This department has proven entirely satisfactory, though it is in its experimental stage. The increase of tuition as a result of the addition of this department amounts to about \$1,200. Two instructors on part time have been provided, and a number of volumes for the library have been supplied to meet the special needs of the students in this department.

EXTENSION DEPARTMENT

16. This new department has been all that could have been reasonably expected. The amount appropriated has taken care of the work leaving a small balance. Three individuals have given quite a considerable time to it, and some furniture and other equipment has been purchased, and an office room fitted up.

SCHOLARSHIPS

17. The number of students taking advantage of the general scholarship fund this year is eighteen, and the amount of money borrowed is \$1,417. This fund is supplied by the annual College Day Collection on the first Sunday in October, as a result of church action in General Conference asking that all Saints in their branches, or as individuals, upon this day make an offering for the benefit of the college. We do not know how much from this reached the Bishop, but the applications for such scholarships or loans, considerably exceeds the income at the Treasurer's office. No proper application, however, for this assistance, has been denied.

18. The Religio fund has been overdrawn, however, and some requests have been received that could not be accommodated. The amount allowed to any one student has been increased by the executive committee of the society from sixty to one hundred dollars in consideration of the increase in tuition and advance in cost of books and supplies. The number taking advantage of this means of help this year is more than in previous years, but having no account with this fund we do not know just the number. It would seem that this connecting link between the Religio Society and Graceland College should be strengthened, since the young of the society should naturally come to look upon the college as their school.

19. The Sunday school loan fund is still doing service, and there are several private scholarship funds, to some of which additions have been made during the year. A few small trust funds also are serving as aids to deserving young people seeking an education. The college would be glad to cooperate with any persons who might have it in their hearts to join in this good work, and will undertake to make the best possible use of funds for the purpose for which they are intended.

COMMISSARY

20. The unprecedented and unexpected increase in the cost of food supplies resulted in our boarding department ledger account showing a balance on the wrong side last year. In view of this, the price of board and room was advanced from \$4.50 to \$5.75 a week for the present year. The individual, or self-service plan of serving has been installed and some necessary improvements made. We are feeding many more students than the former year, in fact, we could scarcely have taken care of the number we now have by the old system. The monthly reports of the steward show a safe margin. Most of the work in this department is done

by students, and affords a means of assisting many young people the opportunity for an education. The income from this department for the year will approximate \$12,502.81 in cash and credits.

FARM

21. The farm was purchased primarily with the idea of making a place for more young people to work for school expenses. An effort has been made to carry out this idea and at the same time make it a profitable factor in conducting the institution. The dairy herd supplies the commissary with milk, the garden, with a considerable amount of vegetables, and the orchard, with a goodly quantity of fruit, and the poultry flock, with eggs. None of these phases of farm activity, however, can be developed to a high degree of efficiency until there shall be found individuals who will make such work their stewardship and enter into it with a view to making it contribute in the largest way possible to the development of the ideals of the church. The books indicate a profit for the fiscal year of \$791.35, which is a fairly good showing, considering the frequent changes in farm help that have been necessary.

RECOMMENDATIONS AND IMPROVEMENTS

22. In the budget for 1920-21 is shown, the aggregate of funds to be appropriated for the coming year; but some other desirable improvements might be set out which should be made as soon as practicable.

THE FARM

23. In order to bring the farm up to a highly profitable condition several things are needed. *First:* An adequate water supply should be provided, either by the construction of good wells and tanks, or by extending the city pipe line from the college to the farm buildings.

24. *Second.* A shed for housing machinery, and granary and cribs for grain.

25. *Third.* A modern dairy barn to provide for from twenty-five to thirty cows.

26. These improvements logically should grow out of the proceeds of the farm; but it would take a long time for the farm to earn enough for these improvements; while if the money could be appropriated to supply them, it would take a much shorter time, because of the increased earning capacity, to pay it back. The amount needed is from eight to ten thousand dollars.

COLLEGE BUILDING

27. The old building, now nearly a quarter of a century old, needs quite extensive repairs. The outside brick work needs painting, or to be covered with stucco.

28. The natural expansion incident to increased attendance renders our office accommodations too small, and plans are under way to remodel room two, the northwest room on first floor, so as to provide adequate office rooms for both the president and business manager, retaining present offices for bookstore and extension department. This remodeling will cost approximately \$200.

29. A door should be put in between the library and room four so that the reading and study room facilities might be adequately increased.

30. Some painting, varnishing and decorating will be necessary.

DORMITORIES

31. The usual amount of painting and decorating incident to a thorough cleaning up and renovation should be done with some renewal of furniture, etc., in the two dormitories.

ARBORVILLE

32. This is the cottage formerly occupied by Brother C. B. Woodstock and which we have rented with option of purchase. This with one acre of ground well set to fruit will cost \$2,100, provisions for which is made in our annual budget. Some repairs on this building are needed, probably not to exceed \$50.

SUPERINTENDENT'S COTTAGE

33. A home for the superintendent of buildings and grounds is much needed. With new buildings being added, the need for this man's residing convenient to the campus becomes more urgent. There will probably be enough lumber, or nearly enough, used in the forms for the concrete work in the building now under construction to build the frame work for this cottage. Some plans have been considered, and it is estimated that \$3,000 would cover the cost. It would seem economy to undertake the providing of this building the coming year. Twelve dollars a month would be saved in room rent and a place for taking care of the

lumber to good advantage that otherwise might be in large part wasted, to say nothing of the better service resulting from comfort and contentment of those rendering us excellent service.

COMMISSARY

34. With the increasing attendance and the expansion expected to come with the improved facilities afforded by the new buildings comes the question of enlarged capacity for boarding. Our present kitchen and dining room are taxed to their utmost to take care of the present number. It will be necessary to make some improvements which will cost approximately \$200.

BUDGET 1920-21

Allowance for faculty	\$16,000
Extension department	2,000
Heating plant, fuel, labor, etc.....	4,000
Insurance	1,200
Library care	850
Library new books	150
Advertising, including catalogue	450
Office help	1,000
Light and water	700
General expenses	500
Repairs, upkeep and improvement	1,500
Repairing and replacing furniture	400
Purchase of Arborvilla (Woodstock cottage)	2,000
Superintendent's cottage	3,000
	\$33,850
Estimated receipts	
Tuition	\$23,000
Offerings	1,200
Endowments	500
	\$24,250

36. It will be observed that the budget for 1920-21 exceeds that of the previous year \$13,480. This increase is necessitated for the following reasons:

With the growth of the institution in its effort to meet more and more the legitimate educational demand naturally calls for additional courses from time to time, and that means additional instructors. The unprecedented advance in the cost of living has made some increase of allowances necessary. The allowance item is, therefore, \$4,000 more than last year.

37. Arrangements have been made for the purchase of the cottage that we have been renting the past two years; and the erection of a cottage for the superintendent of buildings and grounds is regarded as a necessity. These will cost \$5,000.

38. The addition of the new building will add to the fuel bill; and this addition with further advance in prices of coal and labor warrants an increase in our estimate on this item of \$2,200.

39. Minor advances: Such items as insurance, office help, light and water, repairs and upkeep, and the few others, make up the remainder of the increase.

40. Upon the other hand attention is called to the fact that the estimated increase in tuition upon what is thought to be a conservative basis is \$12,500; so that the deficit to be supplied by the church is only \$330 more than last year.

41. This department desires to express the appreciation felt because of the greatly improved conditions brought about by the adoption of a budget system. The church is to be congratulated and the membership and councils commended, for the loyal support given to our college, as the logical consequence of such support has made it possible to put it upon an accredited basis educationally and a creditable basis financially. No one any more questions our worthiness to be credited for work done in the class room; and no one any more, at home or abroad, questions our worthiness to be credited for anything we see fit to buy, and our checks are as good as gold. With a keen desire to go on in this good way, it is our fond hope that Graceland may continue to grow in dimensions and influence until she shall come to be recognized universally as not only one among many worthy institutions, not only as one among a few leading institutions, but a leader among the many institutions of the country, and thus contribute to the grand realization of the hope held out by the words of the Master to his people: "I give unto you to be the light of the world."

J. A. GUNSOLLEY,

Business Manager and Treasurer.

LAMONI, IOWA, February 28, 1920.

The Religio Convention

The Religio Department started off with a swing on the morning of the 7th, at 10.30, T. W. Williams in charge and F. M. McDowell and R. A. Lloyd assisting.

At the beginning a telegram from New York headquarters of the Boy Scouts, by Lorne W. Barclay, in charge of the educational department of the National Boy Scouts of America was read, regretting his inability to attend, but stating that a representative would be present.

In accordance with the usual custom, the executive committee of the department were authorized to preside in their respective places, and make all necessary arrangements and appointments of necessary committees.

They appointed the following committees: Resolutions: C. E. Wight, Roy Cheville, David Dowker.

Notification: D. J. Krähl and Audentia Anderson.

Press: Walter W. Smith, E. D. Moore, Frank S. Dobbins.

Appropriations: T. W. Williams, J. A. Becker, R. A. Lloyd.

On resolutions of appreciation to retiring president, G. S. Trowbridge: Wardell Christy and W. W. Smith.

The treasurer reported verbally that the department had on hand now \$4,628.09. This fund is obtained from the sale of *Quarterlies*.

Regarding the request of Elder A. H. Christensen, of the Society Islands, appearing in the Herald of recent date and noted in the report of the president of the Religio, the executive committee was authorized to provide such a machine soon, so it might be available at the time of the pearl diving activities of the natives.

Superintendent Williams said a good second-hand machine could be had for about \$125 and all the Religio was asked to do was to advance the money and attend to the details from this end. The Saints in the islands are glad to pay for it, but do not have the facilities for securing the machine as we do.

The superintendent recommended that the executive be empowered to outline the scope of the recreational activities of the department and with the understanding that they report back to the Religio for ratification, they were given this responsibility.

The executive committee brought in a report that they favored strongly the appointment of some one to give full time to Religio work, that he be given sufficient help and equipment to carry it on, and that it be T. W. Williams. It developed that the executive, with T. W. Williams present had agreed on this idea, but Brother Williams declared he had in mind F. M. McDowell, hence was not a party to the picking of the man. The plan was indorsed by the vote of the convention, and the committee on notification expected to notify the Presidency.

In the past the Sunday school, Religio, and Woman's Department have cooperated on carrying out institute work in the various districts. The continuance of this scheme was referred to the Religio executive, so they might confer with the others involved and decide on the best methods of procedure for the future.

The minutes of a meeting of the Religio executive, held November 23, 1919 were read, from which we extract the following recommendations, briefly stated:

They desired a manual, setting out in detail the social and recreational work of the department, with T. W. Williams and F. M. McDowell as editors. This manual to cover all avocational activities of the department and cover a wide scope as a handbook of information for all Religio workers.

The tendency in the Religio and in the Sunday school, is to sooner or later dispose of the old constitutions and in their stead have extensive handbooks covering all the essential features of organization and procedure.

A further recommendation was to eliminate the word *president* entirely from Religio usage, and instead use the word *superintendent*. And vice presidents to give way to assistant superintendents. This was on the ground that the organization had been a department of church work for two years but had not changed its name. So they would recommend that the name of Zion's Religio-Literary Society be dropped and the term *Religio Department* be used instead.

Another recommendation was that all social and recreational activities in each church communities be under the direction and supervision of the Religio.

This set of resolutions from the executive committee further set forth the fact that they would encourage the production of literary and program features, by the department in its local work.

The manual recommendation was adopted.

In the report of A. W. Smith, in charge of the picture machine work of the Religio, he suggests a further extension of that work, but C. Edward Miller, of the Graphic Arts Bureau, called attention to the duplication of effort here, and suggested that instead of the Religio extending this good work under its own name, it turn it over to the Graphic Arts Bureau, with a good appropriation for putting the matter on its feet and providing possible film exchanges, etc. The bureau has not been able to function in the past for lack of funds, but this year it is coming before the church, the Sunday school, and Religio for money for an important work which it can carry on and which has been endorsed by the church authorities.

In some brief statements to the assembly, Superintendent Williams declared that the Religio department is promising to become one of the most active and virile organizations in the church, not to displace some other useful and necessary organization, but to fill a place of its own. However, there had in the past and still in the present been considerable duplication of effort, and this should be looked after and eliminated. To this end all the unnecessary departmental machinery should be eliminated. Some of the work now being done by the departments might well come under the work of the superintendent and his office and be carried on better, perhaps, than it has been with officials that can give but little of their time to the work.

If a full-time arrangement is made and a superintendent appointed on that basis, he or she should have opportunity to visit the districts and encourage and instruct them in their work. In all too many instances now the districts meet hurriedly, with only a few present, elect such officers as are most convenient and will accept with no special regard for the outcome. The result is almost disastrous. Not all districts do this, but all too many. But if district officers are to officiate properly, they must be provided for by having a part in the expense budget of the district, so they will not have to pay it out of their own pockets.

The convention was informed that J. A. Gunsolley, editor of the senior grade of the *Religio Quarterly*, desired release from this responsibility, and had the lessons completed to June 30, 1920.

We herewith reproduce the report of T. W. Williams, superintendent of the Religio, as presented to the convention in printed form. It contains a number of suggestions and recommendations which are to be acted on at the second session of the convention on Friday, April 9:

REPORT OF T. W. WILLIAMS, GENERAL SUPERINTENDENT

1. The transition of the Religio from a society to a department of the church has necessarily been gradual. The ukase of a General Conference could not effect the essential changes contemplated in the recommendation of the coordinating committee's report. It has required time and effort to make adjustment. This is even now in process.

2. The conference three years ago declared that the Sunday school, Religio and woman's Auxiliary were no longer separate societies but departments of the church. Despite this action we have continued to retain many of the forms and methods of work which characterize a separate existence. We have not, as yet, been able to fully function in accord with this action. Some farther legislation is necessary on the part of the conference to enable the department to carry out what was contemplated by the coordinating committee.

3. The resignation of Brother R. B. Trowbridge as head of the Religio Department was a material loss. He had filled this position with credit both to himself and to the church. His untiring zeal and perseverance contributed very materially to the success of the department.

4. Immediately following the declaration of the conference that the work of the Religio Department was primarily recreational and social, there developed a well-defined and pronounced opposition in several places. It was suggested that we were hastening to a fulfillment of Paul's prophecy—lovers of pleasure more than lovers of God. An exaggerated fear was developed that the recreational and social would invade and do violence to the moral and spiritual activities.

5. During the year we have had opportunity to give full answer to all such objections and also to set forth in a positive though partial manner the real aim and purpose of the Religio with the consequent result that much, if not all, of the opposition has been dissipated. Many of those who at first opposed the work are now enthusiastic supporters.

6. The membership generally has come to see the moral and spiritual value of wholesome recreation and social activities. There has been a general awakening. Our workers are sensing the possibilities in this department. The district and local officers are getting in line and from all parts: north—south—east—west comes reassuring news and assurance of future activity and progress.

7. Reports have been received from forty-seven district superintendents: fifteen district superintendents have thus far failed to report. Most of the district superintendents have heartily endorsed the purpose of the Religio and are busily engaged in enthusing and stimulating action among the members under their jurisdiction.

8. We have circularized the various district officers at regular intervals. One of the weak points we have discovered is the lack of cohesion and cooperation between district and local organizations and of these with the general organization. Steps are now being taken to obviate this difficulty. The general department officers must be in close and constant touch with the local officers to accomplish the best results.

9. The work in the British Isles as well as in the Australian Mission has been retarded as a result of the war which depleted to some extent the ranks of our young men with the consequent reaction in all things which relate to our department. There are however unmistakable evidences that the workers in these lands are keenly alive to the work and will cooperate to the extent of their capacity.

10. The Religio work in Canada is promising indeed. There are many live, wide-awake workers in all of the Eastern districts and the workers in the West are doing all they can in their scattered condition to carry on the work. We are fortunate in having such an efficient corps of workers as are found in the Chatham, London and Toronto districts, and the coming year will witness a great work being done in Canada on behalf of our young people.

11. Brother A. H. Christensen of the Tahitian Island mission is very anxious to secure a moving picture outfit in order to combat the corrupting influence of the moving picture shows now operating in the Islands. He asks the cooperation and assistance of the Religio Department in this work. There are some difficulties in the way which makes it almost impossible to accord to his request but we are doing all we can to supply the demands here as elsewhere.

12. The work in Hawaii is moving forward under the faithful direction of the presiding officers. When one reads of the effort to place the work of the church before these islanders on the part of our representatives it stimulates to greater effort and more consecrated purpose.

13. Calls have come from Germany to supply necessary material to introduce and establish the work. These demands have all been cared for. The work is extending and there is multiplied evidences that the year 1920 will see the Religio Department keeping pace with every other department of church work.

14. Some far-reaching and extensive changes in procedure

and organization will be suggested at the coming convention. When these matters are definitely settled we will issue a bulletin setting forth and in detail the work of the department.

15. The locals in the large centers such as Lamoni, Independence and Kansas City have developed the social and recreational activities beyond the experimental stage. The work is well organized and the results among the young people inspiring. One of the difficulties which must be met is to provide suitable diversion and work for the small isolated locals where there are not enough members to permit any recreational or social work.

16. There has been a demand in some quarters that we discard entirely the lessons and study hour and limit our activities to recreational and social diversion. This would be disastrous to the department. There may be occasion for the changing of the lesson course but we should supply our young people with a clearly-defined course of study which they can make of practical service in the affairs of life.

17. We suggest that the following changes be made:

(a) Changing the name from Zion's Religio-Literary Society to Religio Department.

(b) Adoption of the title "Superintendent" to apply to the various officers in charge of the general, district, and local work as "General Superintendent," "District Superintendent," "Local Superintendent."

(c) Dispensing with the present constitution as a separate rule of action and the incorporation into the general church law such necessary provisions as may govern this department.

(d) The transaction of all business of the department in general, district, and local organization in the regular business meetings of the church.

(e) The dispensing with vice presidents and placing one person at the head of each department with the power to appoint his associates.

(f) The right of nomination of heads of departments in local churches and districts to be given to local pastors, and district presidents.

(g) Classification and distribution of church activities so as to prevent duplication and overlapping.

(h) Dispensing with all superfluous church machinery and regulations which necessitates useless work produces friction and prevents rather than accelerates the work.

18. I can speak only in the highest terms of my associates in this department of work. Brother Floyd M. McDowell as second vice president has demonstrated what can be accomplished by a well defined program enthusiastically carried out. Brother Howard W. Harder has worked to bring the records up to date and to secure complete data of all the locals throughout the world. All the other officers have attended to the duties attaching to their office with credit.

19. Brother A. W. Smith has been in charge of the institute work of the Sunday school and Religio. Owing to the lack of understanding of what was expected of them the district officers have failed to avail themselves of means provided for district and local institutes. The outlines for the institutes for 1920-21 should be issued not later than September of this year and arrangements made for the winter institutes in every district and large local in the church. The determination as to institutes should not be left to the locals or districts. The departments should elect that these institutes be held and make provision therefor.

20. The department has reached that stage when the interest of the work demands that a definite headquarters be provided for the general officers and the head of the department be enabled to devote his or her exclusive time to the work.

T. W. WILLIAMS.

REPORT OF FLOYD M. MCDOWELL SECOND VICE PRESIDENT

As second vice president of the Religio Department having special charge of the Boy Movement work of the church I am glad to report as follows:

Work Done

Throughout the year I have endeavored to do all within my power to encourage the development of a more wholesome and sane attitude toward the needs and activities of the young people of the church, especially of the boys. Through the church papers and the distribution of printed material, and especially through personal correspondence, I have tried at all times to keep in touch with this work throughout the church.

During the first part of the year I found it rather difficult to keep up with my correspondence but have been helped in recent months in this respect by securing a stenographer

who has made it possible for us to keep all correspondence up to date.

With the consent of President Smith and Bishop McGuire and through an appropriation allowed me by the latter I was enabled to send Brother Orrin Moon of Lamoni, Iowa, to a two-weeks' Scout Master's School in Iowa City. This proved to be excellent training indeed and Brother Moon returned to us very enthusiastic about this work, and has proved to be a very efficient scout master for the Lamoni troop. I am of the opinion that this practice should be followed each year, not only in Iowa, but in various other places. We should be in a position to encourage our young men to attend these training courses or in any other way make use of such opportunities as are available for training in this kind of work.

Lack of time and means has made it impossible for me to travel as one should travel to accomplish much in this field. I am hoping that the time will come when we shall have some Religio field workers who will be actively pushing this as well as other aspects of Religio work all the time. It is almost impossible to secure satisfactory results through correspondence alone.

We have made very definite arrangements for the Boy Scout exhibition in connection with the Religio exhibition to be held in Independence this spring. We are hoping that this will prove to be the most progressing step ever taken in the line of educating our people in the work that we expect to do. We have planned to have exhibition programs through printed material for free distribution, placards, pennants, etc., to illustrate the work of the Boy Scouts. By this means we expect to reach more people than ever before. We feel that once our church people fully understand the nature of the work that all opposition will vanish.

Progress

We are glad to report very substantial progress in this department during the year. Every attempt has been made to get each district of the church to elect as second vice-president some one qualified and willing to push this work. In this we have only partially succeeded. Many districts have for one reason or another failed to elect such an officer, and others have failed to report such to me even after they had been elected, consequently, I have at hand a list of only thirty-five district vice presidents.

Many of these officers have been active and enthusiastic in this work, in fact, I have been agreeably surprised many times to hear of their success. The most tangible measure of the work is found in the following report, of the number of troops organized and the number contemplated in the various districts.

W. O. Hands, Kansas City, Missouri, K. C. Stake.
 R. S. Budd, Cameron, Missouri, Far West.
 Warren McElwain, Lansford, North Dakota, N. D. district.
 Darl Hall, Council Bluffs, Iowa, Pottawattamie.
 V. G. Lents, Rhodes, Iowa, Des Moines.
 A. E. Bullard, Denver, Colorado, East. Colo.
 P. R. Burton, Nauvoo, Illinois, Nauvoo District.
 R. E. Burgess, Knobnoster, Missouri, Holden Stake.
 J. L. Parker, Lincoln, Nebraska, Southern Nebraska.
 A. M. Coombs, Fall River, Massachusetts.
 William Hill, Sherrill, New York, New York District.
 Wilmer Blair, Ontario, California, Southern California.
 Chesley W. Severy, Berkeley, California, Northern Calif.
 A. P. Crooker, Topeka, Kansas, Northeast Kansas.
 Robert B. Flack, Kirtland, Ohio, Kirtland, Ohio.
 L. L. Chreslensen, Joplin, Missouri, Spring River.
 Clyde S. Rice, Everett, Washington, Seattle and Brit. Col.
 Matthew Liston, Flint, Michigan, Detroit.
 E. R. Curry, Willoughby, Ohio, Kirtland.
 R. E. Miller, Oklahoma City, Central Oklahoma District.
 Wayne Richardson, Hamburg, Iowa, Fremont.
 Ben Van Eaton, Saskatoon, Saskatchewan, N. Sask.
 Ivan Pritchard, Chatham, Ontario, Chatham.
 J. B. Wildermuth, Chetek, Wisconsin, Northern Wisconsin.
 Cecil Lyr, St. Boyne City, Michigan, Northern Michigan.
 W. G. Hubbard, Marion, Michigan, Western Michigan.
 Clarence Larhan, Freesoil, Michigan, Western Michigan.
 R. V. Hopkins, Independence, Missouri, Independence Stake.
 W. W. Richards, Davenport, Iowa, Eastern Iowa.
 Charles Bellew, Tyron, Nebraska, Western Nebraska.
 Vernice Rush, Huntsville, Missouri, Northeastern Missouri.
 Everet Hornocker, Indianapolis, Indiana, Southern Ind.
 Virgil Butterworth, Denison, Iowa, Gallands Grove.
 Wm. Lloyd Wallace, Omaha, Nebraska, Northeastern Neb.
 R. D. Davis, Sault Ste. Marie, Northern Mich.
 Lloyd Gregory, Ribstone, Alberta, Alberta.

In addition to the above we have reason to believe there are several Scout Troops, but since we have no official report we cannot include them at this time. We believe, however, more progress has been made than can be measured in this way, and that the effort of these leaders is gradually but surely overcoming any opposition to this work. Within the next few years we shall have several hundred boys engaged in a type of training that cannot fail to make them better church members as well as better citizens of their community.

Just one or two illustrations may be included to show to what extent this work has developed. Scout Master Hands of Kansas City reports that the Latter Day Saint troop did more during "Good Turn Week" than any other five troops in Kansas City combined. Brother Hands concludes his report with the statement that "Our troop will be in evidence during conference."

Brother R. V. Hopkins of Independence reports four active troops with a total membership of about 180 scouts, with two other troops in contemplation.

Brother Keck is in charge of a very fine troop in Sioux City, Iowa, and he informs me that 199 boys of that city have been led to join the church of their choice through the Boy Scout work. Many other instances might be cited.

We should not fail to mention also the enthusiastic workers which we have in England, Australia, and Canada, especially in the two former countries. Of course, it is not possible for them to take up the same kind of organization we have here, but it is at least encouraging to know that very much has been done in encouraging the organization of groups of boys under competent leaders in connection with the missionaries' work in these countries. Some of the most encouraging letters we have received during the year have come from these places.

Mention should also be made of the work that has been done along other lines outside of the Scout Movement. This includes various kinds of gymnasium activities, swimming, coasting, camping, skating, hiking, ball games, etc., as well as gardening, and community welfare work. Brother Darl Hall of Council Bluffs has been especially active in some of this work, and has sent in an extended report of his work.

The writer is convinced that the Scout work will be only a part of the work in the interests of the boys, as this new department becomes fully grown.

I have been repeatedly asked about the boys under Scout age, but have been unable yet to make definite arrangements for them. We have been of the opinion that it would be well to let this work grow gradually and expand naturally rather than artificially. We are very hopeful of some excellent results in these new fields.

Recommendations

In the light of my experiences of the year I should like to conclude my report with the following recommendations:

1. That a president of the Religio or some other capable individual be given full time in the field and office to represent the various activities of the Religio.

2. That every effort be made at the coming convention to completely remodel the present organization of the Religio to the end of simplifying its machinery and more clearly defining its work.

3. That instead of having what is called a second vice president that we have a superintendent of the Boy Department of the Religio.

4. That each district have a similar officer, having complete charge of the work in his respective district, and that this officer secure a special field commission from the National Scout Headquarters, so that he may more affectively carry on this work.

5. That the general superintendent of the Boy Movement should be free to devote more time to his work, or at least that an appropriation of \$150 to \$200 be made for office and stenographic help, in addition to the usual appropriation.

6. That a sufficient sum of money be appropriated so the general superintendent of the Boy Movement can encourage the attendance on the part of our boy leaders at the various training schools for Scout Masters in the country.

Assuring you that in all my efforts I have tried to keep the interests of the church and Religio paramount, and further that I sincerely believe that God is pleased with this new program, and wishing for the success of both the church and Religio in its undertakings, I am

Your coworker,

F. M. McDowell.

FROM A. W. SMITH

Dear Brother Williams: The motion picture and stereopticon correspondence has amounted to a greater volume this year than ever before. I have endeavored to answer all inquiries promptly and to give all the information required. There seems to be quite a demand or desire for these machines and their use, but the price seems to stop most of the schools before purchase is made. The many inquiries received from time to time show the interest and demand and it is to be hoped that before many months roll by the various schools will find the necessary finances with which to purchase.

I do not believe we will be able to successfully cope with this situation until we can open our own film and slide exchange, such as was suggested some two or three years ago in an article I prepared for and which was published in the church papers. Apparently this article was just a few years in advance of the time when a successful campaign of this kind could be launched. I hope the time is very near at hand when this movement will become a reality.

Since the institute work was turned over to my care I have secured corrected outlines from all the executives who were asked to supply material for these institutes, with one exception, that of the gospel literature. This was turned over to Brother Arthur McKim after he was appointed to occupy in the office of Publicity Manager. Up to the present I have not received this outline. All other outlines have been received and stenciled and copies have been run off to the extent of some 250 copies each. We have sent out some five general letters regarding this work to all the district church presidents, district Sunday school superintendents, district Religio presidents, and to such of the district Woman's Auxiliary appointees as I had addresses of. In addition to this I have written some three or four articles for the church papers.

I have written a great number of letters regarding the institute work in answer to personal inquiries and sent out one general letter to all the local Sunday schools and Religios asking that they get in touch with their district officers and let them know that they wanted the institute work in their local.

I have furnished institute outlines to 25 teams and while reports have not been received regarding institutes already held, I am looking forward to receiving some very good reports in the very near future. The last of the outlines were only received approximately ten days ago—this made me quite late in getting all the material in the hands of the teams.

There is a very great field for this class of work and most certainly a great need for it and if the work could be started earlier and carried on more systematically I feel that greater good will be accomplished.

I would like to recommend that the work be given more careful consideration by the general executive of both the Sunday school and the Religio and that more attention be given to the work. Carefully prepared programs might be suggested for use in all districts and would like to suggest that all the districts arrange for a special institute session to last over a period of three days. The general executive or the one appointed to take care of this work for the coming term to arrange this program and see that it is placed in the hands of officers in every district.

I would also like to recommend that more detailed information regarding cost of motion picture and stereopticon machines be arranged for and supplied to all schools, districts, etc., and that as soon as possible a regular film and slide exchange be arranged—this latter slide exchange may already be cared for in a small way, but it has not received the necessary publicity that is necessary to make it a success.

I have also stenciled and sent out copies of the Religio slogan to all Sunday schools, Religios and to all district officers.

In a general way I have done everything I could to increase the interest of the members in the Religio work and feel that I can see a greater interest in this department of the work.

Assuring you of my earnest desire to see this work prosper and sincerely trusting that great strides will be made throughout the coming year. I am, yours for a more enthusiastic, soul-stirring, definitely outlined program for all districts and locals. Sincerely your coworker,

A. W. SMITH.

Senior	208	18	2
Normal	49	6	2
Adult	245	15	3
Home department	54		
Cradle roll	200		

The Liberty Orchestra

This is an aggregation of young people under the direction of Elder R. T. Cooper, made up of members from all the branches in the Independence Stake.

They have an important part in the musical activities of the Saints in Independence, a section of it playing in the lower auditorium at Sunday school each Sunday morning.

Occasionally they accept invitations from outside places to give a program and always give a good impression.

They are to give a program of the entire evening on Saturday evening, April 10.

The Dining Hall

The big crowds find dining service excellent this year, with new and extensive equipment.

It does one good to feel that the physical needs as well as the spiritual are to be well attended to at the big annual meetings of the Saints. At best it is a big problem to feed several hundred people each day in an efficient manner, yet to be under the handicap of doing it only once in every two years or so. Naturally the expense of such an undertaking is relatively high, and it is impossible to compete with established businesses which can cut down expenses by spreading them over a large period and to many patrons.

But we are pleased to note that the committee in charge of this work, Bishop J. A. Becker, has resolutely gone after the problem in a business-like manner, and with the evident idea of giving the right kind of service, even if it could not be made to pay all expenses.

New equipment has been purchased, which includes a modern cafeteria set, with heated trays and dishes, convenient self-service arrangement, and ice chests for the milk, ices, ice cream, etc. There are tables to seat eight people each, so 220 people may be served at a time, and as each person is through with his dishes he carries them back and thus makes room for others.

There is a good atmosphere to the room, the tables are clean and white, and there is a phonograph to furnish music for the patrons.

But of course the important thing is the cooking and the variety of wholesome food, which is very good, and the prices are as cheap as one can expect in these days of skyscraper prices. A fair meal can be had for from thirty to thirty-five cents, but of course if one is hungry it is easy to run his bill up to fifty or sixty cents. Yet as compared with the average restaurant, this is very reasonable.

In charge of the cooking department is Elmer Kaler, steward at Graceland College. He has had extensive experience in this kind of work in Uncle Sam's navy, and enjoys being of service in this capacity.

The Morning Prayer Meetings

A step which will contribute much to the efficiency and value of the morning prayer meetings at the Stone Church is the appointment of J. F. Garver, president of Lamoni Stake, and R. V. Hopkins, active in the presiding work in In-

dependence, to have regular charge of the meetings. This will have the effect of giving all an equal opportunity of occupying, and we are sure will be much appreciated by those who attend. No one will be deprived of his natural rights, nor will the assembly be compelled to undergo trials occasioned by the lack of wisdom on the part of any individual. Especially is this true where the same men are more or less continuously responsible for the welfare of a public meeting.

The Evangelistic Services

As a result of the services in Independence and community eleven persons were baptized.

Altogether thirty-five thousand leaflets were distributed during the meetings in the churches preceding the conference. On Saturday evening, April 3, there were eleven baptized as a direct result of the meetings, and a number are deeply interested and only lack the final decision.

Altogether, the effort has been a notable one, and the people of Independence given a special opportunity to know of the special claims of the church. There is less responsibility now on the shoulders of the Saints in this regard, and more laid on those who live among them daily, but do not know what we stand for as a church.

When the Sons of Lehi Met

A touching though simple little scene was when amid the many passing along the aisles of the church on Sunday, the 4th, Paia Metuarora, a full-blood Society Islander, and Phillip Cook and John Bull, full-blood Lamanites met. Though they did not understand the language of each other, interpreters conveyed simple greetings between these sons of Lehi, both being pure descendants of the man who by the direction of God left Jerusalem to people this continent.

Sunday School Night

One evening of the conference was devoted to Sunday school educational work.

There are many interests demanding an evening of the few available during conference, so one whole session to portray the general scope of the Sunday school is really appreciated in these days of many activities in the church.

This organization in celebrating its twenty-ninth birthday provided an educational program of value and inspiration for Sunday school workers. The plan of the program was to have everything brief and to the point.

The first number was "A retrospect," by E. D. Moore, secretary, being a brief look into the past history of the organization, especially as to the literary interests of the school. During that time a number of important developments have taken place, all gradually, but many of them far-reaching in scope.

A piano solo was rendered by W. C. Phifer and Mrs. Sallie Forties a reading.

The second speaker was A. W. Smith, second assistant superintendent on "Value of organized enthusiasm in Sunday school work." He had a large chart with the following outline:

*Enthusiasm—Organized
What It Must Do*

Stimulate interest.
Awaken desire and action.

Have reason.
 Create spirit of cooperation.
 Irresistible—building.

What It Must Not Do

Arouse idle curiosity.
 Create exaggerated ideas.
 Misrepresent.
 Close avenue for further action.
 Noneffective—destructive.

Organized enthusiasm, backed by a real feeling of confidence, based on correct principles, was emphasized effectively by the speaker.

"Five minutes to laugh," was an enjoyable feature by Wardell Christy. He said one of the biggest jokes on the assembly was the fact that so many of the preachers and old people were at the Battery Building that there was no room for the young people. He related a number of jokes, some of them originating with Sunday school pupils—some just funny.

"The Stone Church Quartet," composed of Eugene Christy, Joseph Smith, Clarence Resch, and Frank A. Russell, rendered a number.

"A forward look," was the title of an address by G. R. Wells, superintendent of the Sunday school department.

He stated that "Where are our young people?" so often asked, could be largely answered by the fact that most of them outside Independence and Kansas City were in school and college.

He urged among the many good things said, that we must in the use of the contemplated new lesson course have better teachers or we should still lack much.

A vocal solo was rendered by Lester Fowler.

A. L. Sanford, first assistant superintendent, was in charge of the meeting, and the song service in charge of Eugene Christy.

In spite of the fact that the visiting young people were all invited to take a "trip around the world," conducted by local young people, and that at the Battery there was a big opening meeting, the auditorium was well filled by interested people. We are certainly growing in numbers.

The Publicity Work of the Church

*Ideas from an address to the priesthood,
 April 8, 1920, by A. E. McKim, publicity
 agent for the church.*

The morning service of the priesthood was addressed by Arthur E. McKim, in charge of the Department of the Publicity. Brother McKim has been in this work since the first of January, but for several years has been actively engaged as advertising manager for a large wholesale millinery house in Kansas City.

His effort was concerning details of the work of advertising, from the viewpoint of our own workers, rather than a generalization of advertising as a necessity. In these days no one with intelligence questions the value of advertising as a general proposition, though one missionary wrote in to the effect that it was not advertising that we most needed, but righteousness among the Saints. Which, of course, is true; but we cannot wait till all are righteous to spread abroad the information people need about our work.

In considering a plan of procedure in advertising anything we must analyze the advertising points of the thing we are presenting. When we enter a mercantile proposition we must understand the special merits of the article we are to sell, as compared with other articles, and in our presentation

emphasize these as making the article desirable over other articles obtainable.

Our message has all the best in it as to morality, right living, regard for faithfulness, etc., but in addition we have many things distinctive and with special value in presenting our claims to the world. We have the advantage of arguments on authority, on inspiration, on gifts of the gospel, on economic lines, all high points in our "selling" plan, and should be used.

We should use the newspapers fully in our work. The editors are glad to use what we present to them, if we do it in a proper manner. They want the things we have that others will be interested in reading. The Kansas City papers, and the Associated Press are now carrying to the world news of our recent developments in the conference, and appreciate its news value. It will reach thousands with news concerning our work, who otherwise would not know what we were doing or offering.

There is a mistaken idea that our name is a handicap. It is a peculiar one, distinctive one, but if properly appreciated, is an advantage. In fact the anti-Mormon campaigns so frequently launched by our opponents to crush everything that sounds like Mormonism to them, are often a means for our getting a hearing that was hitherto denied us.

The newspaper is the very best medium we have in these days. It has wide circulation, is generally read, and has come to have an influence in the lives of the people. We should use the newspapers fully, paying for the space we need for direct advertising, contributing all the news items about ourselves that develop, and we shall soon have a real place in the religious life of our communities from being well-known and understood.

Locally, the responsibility for the handling of this work rests on the shoulders of the branch presidents. They should take the lead in all these things, and if they do not know as well as do others the special needs of the case, see that others handle it for them. Those who reside in cities should make it a point to get acquainted with newspaper men; see that editors have available at all times correct information about us so there will be little likelihood of making any glaring misrepresentation about us, or allowing such things to be printed. When we do not supply this, they have a legitimate excuse, but ordinarily, few editors wilfully misrepresent; they simply do not know, but would appreciate having the facts beforehand rather than afterward.

Feature in local newspapers what the local Religio is doing, who was elected president, what the branch is doing on Memorial Day, who is attending General Conference, in fact all news.

Of course not all appreciate what news is. Sometime ago this was illustrated by an account of an editor who sent out a new reporter with the instruction that if he went down the street and saw a dog run up and bite a man on the leg, that was not news. Many dogs were doing that every day. But if he saw a man bite a dog in the leg that was news, and should be telephoned in immediately.

Don't make all your reports propaganda. And don't think that when you put some of it into your news items you are fooling anyone. The editor knows it when he sees it, but will not object to a proper amount if it is done carefully and intelligently.

In addition to knowing the editor, be sure that he keeps watch of the headlines. A fine write-up may be utterly spoiled by the carelessness of the man who sets the headlines after it leaves the editor.

In advertising missionary work the ideal plan is to have the series of meetings all advertised before the preachers gets on the ground. For two weeks the community should be

prepared, so that the missionary can go right to work. When possible this should be done. The effort of this department will be to aid those communities which want it, to do this very thing.

In small places, the first step in such a campaign is to enlist the aid of all the members in the project. The big evangelistic campaigns depend on this unity of effort for their success. Literature is available for branch presidents to encourage the members as well as circularize the town. As many personal invitations should be made as possible, but if not possible to cover the ground, send phone messages, or personal letters, or form letters; the latter always done neatly and carefully.

The expenses should be met by the local people, but in cases where missionaries go into places where the interest justifies the expenditure of money and there are no local ways to meet it, the department will undertake the task of helping out from the general funds of the church.

On all the literature used, keep the name of the church, in full, on it. Not too boldly, but see that it is there as a mark of identification.

A file of cuts is being developed, so those who need them may secure cuts made from pictures of all the present leading men of the church, as well as places of interest and church institutions. These can be used in the average newspaper and they are often very glad to get them.

Every minister should have a cut of himself to carry with him for use in his newspaper work. A one-column, news screen cut would cost around \$2.50 to \$3 and be of great help. It should not be a matter of false modesty, either, nor should one hesitate because he is not handsome. Often there is value in an unusually ugly picture.

Every branch should have an item in its budget for the advertising needs of the community. A good basis on which to make a start is a dollar a year per member. We buy coal to heat the church, we ought to be willing to spend some money to fill the pews, if that is necessary to fill them. The Presbyterians work on this basis of a dollar apiece; we should do even more.

In the reorganization of the gospel literature work, it is intended to relieve the Religio and Sunday school of this responsibility and let the church be responsible for it as a department of the missionary work. It is hoped eventually to have a publicity agent in every branch, and the cooperation of the missionaries is desired to enable people to appreciate the value of common understanding and general effort along this line.

An Exposition Program

The following program, beautifully printed in two colors, was distributed on the 7th, announcing the items in meeting of that evening:

RELIGIO EXPOSITION

BATTERY BUILDING

WEDNESDAY, APRIL 7, 1920

Eastern Night

PROGRAM

6 to 7.45 p. m.

Moving Picture, "The Passing of the Third Floor Back" 7.45 to 7.55 p. m.

Topics of the Day

7.55 to 8 p. m.

Vocal Solo Miss Pearl Kinnaman

8 to 8.45 p. m.

Address, Subject, "Carry on," President Frederick M. Smith 8.45 to 9.15.

RELIGIO LIBERTY ORCHESTRA

March, Flag of Truce

Sacred Overture, Hallelujah Fillmore

Emerald Waltz J. S. Seredy

The Sleigh Ride N. De Rubertis

Cornet Duet (Selected) Oscar Moorman, Irwin Moorman

Wedding March, "Midsummer Night's Dream," Mendelssohn

Conference delegates and friends are invited to visit the Exposition during the day. Parties desiring to confer over Religio work call at Religio Headquarters, Library Building, or call Telephones 1590 or 1591.

"A Trip Around the World"

A most popular feature of the many events at the conference was the "Trip around the world," under the immediate direction of the Nonpariel Religio class of Mrs. E. S. McNichols.

It occurred at 7.30 p. m. on the evening of the 7th. Four "trains" of about two hundred each leaving the church simultaneously for the four stations arranged: Ireland, Japan, Hawaii, and Italy.

A ticket a foot long was required in order to take the trip. The schedule was so arranged that one train left a place as another arrived, after which all marched to the city square and in a body to the Battery Building, to spend the remainder of the evening. The chief idea was to get the young people all acquainted with each other, which was gratifyingly accomplished.

The stations named were each located at a convenient place near. All were appropriately decorated in accord with the nationality represented. One of these places, Ireland, was the office of the Quorum of Twelve, the building just north of the general church offices. The delegates were much surprised on that day to see the place all decorated with a large green and white sign reading *Cead Mhile Faithe* (One Hundred Thousand Welcomes), and over the usual sign: "Headquarters of Quorum of Twelve." Another big sign with a three-leaved shamrock and a word on each leaf: "Sein Fein Awan," (We ourselves alone). The signs were rather paradoxical, to say the least, in view of the matters before the conference on that day.

However, when the various personally conducted trains arrived, they were served Irish "spuds" and the trimmings.

The next stop was Japan, likewise in charge of a committee of eight local people, where tea and wafers were served to all.

Hawaii was also beautifully and appropriately decorated, and salads and buttermilk served.

At Italy, another home was fitted out with fruit stalls, and typical Italian paraphernalia, a hand organ, and a monkey.

When the parties all arrived at the Battery Building a series of historical tableaux were enacted beginning with 1620 and the landing of the Pilgrims and coming down through the various historical periods of our Nation, Puritan, Indian, Colonial, 1776, 1918, League of Nations.

The leaders of the parties were, Walter W. Smith, J. A. Becker, W. D. Bullard, U. W. Greene.

This was a much-appreciated event, especially by the young people, of which there are many on occasions like this, the age limit being pushed upward rather sharply.

The Nonpariel Class is the largest Religio class in the entire church, with an enrollment of more than one hundred, and an average attendance of more than one hundred and twenty-five.

"Ireland" was at the temporary office of the Quorum of

Twelve, "Italy" at the home of Mr. and Mrs. Royal Brocaw, "Japan" at Doctor and Mrs. E. S. McNichols, and "Hawaii" at the home of Professor and Mrs. R. G. Smith. "America," the final station, was at the Battery Building.

Social Surveys

Some tests for needs of social surveys, presented by Hale W. Smith, to Woman's Meeting.

1. Into how many homes is a train of Christian influence being directed through the work of your church.
 2. How many persons known to you are being definitely and regularly influenced for Christ and his people?
 3. How many faithful and active members are enlisted in your congregation?
 4. What definite things have your church done for the neighborhood.
 5. To what extent has your church aided in cooperating in social welfare?
 6. Has your church contributed to the reconstruction?
(See Community Survey in Church Efficiency, by Carroll.)
- If one's community cannot answer yes to these questions, said the speaker, something definite should be done about it.

Auditorium and Office Building

As presented by President F. M. Smith several years ago, the Conference is crowded—there is not room for attendance at business sessions, nor for the evening or Sunday services. President Smith now recommends an auditorium to seat seven thousand to meet present and future needs of the Conference and Independence, of the present generation.

The Independence Stake reports over 4,400 members. Again, the growth of the church requires provision for meetings of the various departments, especially the Woman's Auxiliary, Sunday school, and Religio, as well as all the various quorums. The result is, these meetings are crowded for space. At Lamoni the Herald Office building and Coliseum help out. At Independence the Church of Christ building on the Temple Lot, and the other church edifices, as Second Independence, help out, but it means long walks and even then inconvenience.

The dining hall is hardly adequate to feed a General Conference gathering.

GENERAL OFFICES

For the general offices the old Bartholemew house, formerly occupied by Bishop E. L. Kelley, is used. But it is evidently crowded, and not well arranged to handle the work effectively.

The church historian and publicity manager have a small room in the library building, not adequate at all for the historical department, its library, archives, and necessary equipment and records. There is no provision for caring for valuable documents there.

The library itself is much crowded, as well as being separate from the general offices.

Recently the Quorum of Twelve were forced out to other quarters, yet it is evident that they should be near so as to confer readily with the First Presidency.

The assistant hisotrian, the presiding patriarch, the church secretary, Sunday school department, etc., are yet to be provided for, as well as adequate quarters for some departments housed in name, but hardly in fact.

It is suggested by some that these various needs of (1) An Auditorium, (2) Meeting places for the quorums and depart-

ments at Conference, and (3) Adequate office space, may be best met in one building, with a saving to the church over the erection of two or more separate buildings.

Buildings

In looking over the various budgets we should keep in mind that it is the purpose of the Bishop and the Order of Bishops to keep out of debt and move only as we are able, and the church by its contributions, is willing. Some have suggested starting a building then adding to it story by story, brick by brick as the funds come. But such a method would be most wasteful. We can safely look for conservative business administration from the Bishops.

The reports this year in many instances take a long forward look. They consider the needs of the work as a whole, and then point out what is hoped for in the future.

Thus the Sanitarium report intimates that future developments will require "hundreds of thousands" of dollars, but asks this year for a building to house the help, heating plant, and laundry to cost \$25,000. But as soon as the church can safely do so there is need for provision for nervous cases, for tubercular cases, for delinquent children, for clinical laboratory. There are many of our own people who cannot be cared for now. Yet this year they ask only a little more room by moving out these departments, and for operating room equipment.

The Children's Home asks only for immediate needs to provide better for the children. It will permit better care to be taken of their health and provide for the care of more children than is at present possible.

The Saints' Home also presents only present needs in farm buildings and equipment. A home gives permanency. Already the former residence of President Elbert A. Smith in Lamoni has been purchased for this purpose. Additional buildings are needed for effective farm management.

Thus the College Farm asks for dairy barns, granary, sheds for machinery, and better water supply. This is not included in this year's budget, but is urgently needed for the farm work there.

Also the College in its budget asks for appropriations to purchase one cottage and build another at a total cost of \$5,000.

The College also presents as an early need, more dormitory facilities, and a gymnasium.

The budget requests for buildings this year are about \$40,000, of which \$25,000 is for the Sanitarium. Also provision should be made to finish the new building at Graceland College.

Budgets

We have not yet a budget for the church, though the report of the Bishop in making comparison of receipts and expenditures paves the way.

In examining the printed reports before the conference we note the following requests and recommendations for buildings:

In the President's message, an auditorium to seat seven thousand is urged. No estimate was submitted, but the cost would probably exceed \$200,000.

A central hall and group of buildings, including adequate dining hall is also urged. This no doubt includes an office building, as is urged by the Presiding Bishop, so that adequate quarters will be had for all the various departments of church work. As planned five years ago, this building would then have cost \$180,000. However, it may be simpli-

fied and erected only to meet our own needs, and so built for less.

Graceland College is having a new building erected which was estimated a year ago at \$70,000. Most of this work remains to be done, though it is well started.

The college also wants dormitories by September, 1921, and a gymnasium as soon as practicable. The treasurer also urges for immediate action the purchase of a house and one acre well set to fruit, and the erection of a cottage for the superintendent of buildings and grounds. The two to cost about \$5,000.

The Sanitarium asks at once a building to house heating plant, laundry, and help, to cost \$25,000, and recommends soon additions for nervous and tubercular patients, also a clinical laboratory.

The Children's Home asks extensions to cost \$2,500, and the Saints' Home farm, a farm house to cost \$8,000.

Graceland College also asks water supply to farm house, dairy barn, granary, cribs, etc., to cost \$8,000 to \$10,000.

To meet current expenses and deficit in expected receipts, the various budgets show in excess of requests for buildings asked for this year and included in budgets, the following amounts:

Graceland College	\$ 4,600.00
Saints' and Liberty Homes	11,441.60
Holden Home	11,285.00
Children's Home	10,277.96
Sanitarium	3,551.00
Woman's Auxiliary	3,000.00

The only buildings definitely provided for in budgets of the various church institutions are:

Graceland College, house and one acre	2,000.00
Superintendent's cottage	3,000.00
Saints' Home farm, new buildings	8,000.00
Children's Home extensions	2,500.00
Sanitarium	25,000.00
A total of	\$40,500.00

All in making their requests recognize the needs of other departments of church work, and suggest as a plan of development for future needs.

No one alive to the situation can do otherwise than hope we are able soon to meet most, and even all of these recommendations. Yet we recognize the needs of the church as a whole, the missionary arm in particular.

Being out of debt we should be able to do something constructive for the good of the whole church in its institutions.

THE CONFERENCE PROGRAM

(Continued from page 350.)

At 10.30 the Woman's Auxiliary (they are calling themselves Woman's Department this year) held a session in the upper auditorium, at which three main speeches were given. The first was one on "Thrift," by Bishop B. R. McGuire. "Housekeeping and the budget system," was the subject elucidated by Audentia Anderson, editor of the Woman's Auxiliary column in the HERALD. "The value of the social survey" was outlined by Hale W. Smith.

The quorums were all meeting at this hour, some of them having passed on the revelation to the church, others still discussing it.

Meeting places for the quorums are so hard to find that some difficulties are experienced. The elders held their first meeting in the Carson Building, the second at the South Side, and for the third and subsequent meetings arranged for a hall uptown. The seventies met in joint session at the South Side church.

At the 2.30 session of conference, reports were asked for from the various quorums on the document referred to them at the previous session.

G. T. Griffiths reported verbally for the Quorum of Twelve that as they had only six members to act on the proposition, they could do no official business, but would vote as individuals in the conference.

Successively, the high priests, evangelists, order of bishops, joint quorums of seventies, elders, and Aaronic order reported having indorsed the document.

There were seventy-five seventies present, twenty-one not voting, and one hundred and fifty-four elders present, one not voting.

On the adoption of the document by the following resolution, the vote was 701 for, 1 against. The negative vote was by Joseph Luff, who explained that it was only because he had not the personal evidence he desired to vote intelligently for the resolution, and had no objections to the men chosen.

"Resolved: That we accept the communication as inspiration from the Lord, and that the same be adopted as a law, to govern the church, and that the ordinations ordered, be provided for, and that it be ordered printed hereafter in the Doctrine and Covenants."

President F. M. Smith, who has been absent till this time, was sent for and arrived at this juncture. He said he had a letter from one of the apostles in Australia sometime ago to the effect that we could well surround with more dignity our ordination ceremonies. He agreed with this, and felt that an ordination being a sacred and holy charge should be given all the consideration possible.

Following the singing of "The Lord is my shepherd," and "Nearer, My God, to thee," by the audience without musical accompaniment, President Elbert A. Smith offered a special prayer, followed by the ordination to the office of apostle of T. W. Williams by Gomer T. Griffiths and Frederick M. Smith, and Myron A. McConley to same office by Frederick M. Smith and Gomer T. Griffiths.

On account of work before the joint council an early adjournment was had.

The films shown at the Battery at 6 p. m. were "Pollyanna," seen by a large audience, and followed with an excellent address by T. W. Williams, on "All for Christ." Several fine musical numbers and readings completed a full program.

At the church at 7 the films were of the recent eruption of Kileaua and other Hawaiian scenes and were very fine.

The annual oratorical contest of Graceland College students was held at 8, the successful contestant being Miss Fernell Briggs. The complete program is printed elsewhere.

FRIDAY, APRIL 9

The priesthood were addressed at 8 a. m. by Cyril E. Wight in explanation of the work of the class in religious education at Graceland College, and some of their ideals for future work.

The morning prayer meeting at 9 was an interesting and profitable one.

The Woman's Auxiliary were in business session in the lower auditorium at 9.30 till 11.30. In accordance with the action of the organization, the First Presidency nominated as head of the department to be known as director general, Mrs. F. M. Smith, with the name of Mrs. D. J. Krahl as president. Adjournment was had without action.

The Religio Department held its second session at 10.30, a number of important items of business being transacted and some left over till a later session.

At 2.30 the conference proper again convened, at which the church physician, Doctor G. Leonard Harrington re-

ported. His recent illness had prevented an earlier report. He made several recommendations on methods of procedure.

The question of place and time to hold the next conference was brought up, discussed rather briefly and left to Presidency, Twelve, and Bishopric, to decide, and concurring in the suggestion in President's message favoring biennial gatherings. This was done after concurring in a ruling of the president that there might be a time set other than April 6.

The conference approved the recommendation of the president, favoring the erection of a large building to house the assemblies, and this without undue delay. The vote was practically unanimous, those in the galleries asked to give their views in a vote, which was enthusiastically favorable, and some one suggested that those outside were taking a unanimous standing vote favoring the idea.

A number of people suggested we ought to take names and amounts of subscriptions toward the new building, and in a short time about \$40,000 was subscribed. It was announced that on the next afternoon at 4.30 a rally would be had on the lawn at the church offices, where any amounts could be given. Offerings from \$5,000 to \$50 were received at this time, payable as soon as possible but time limit within two years. It was an enthusiastic crowd.

The Men Affected

Francis M. Sheehy was born the 1st of June, 1851, in Norwich, Connecticut, but was not baptized till February, 1872, in Santa Cruz, California. As to his early life, his older brother, Moses Sheehy, informs us that he was given a good school education for that period. And Brother Sheehy has been a close student ever since.

After his baptism, he shortly entered the service of the church, and was ordained a deacon the 1st of December, then the following April, a teacher, and a year later, May 20, 1874, a priest.

He had in the meantime returned to New England. There, in fact, the above ordinations took place.

In 1873 he, with John Gilbert, reported the work in New England to General Conference, as is stated in volume 4 of Church History. April 16, 1876, he was ordained an elder,



F. M. SHEEHY

and in 1883 was appointed on a mission to New England. He labored there and in the Maritime Provinces by conference appointment continuously till 1898, when he was sent to California.

His appointment read as a rule, Eastern Mission, but

several times it was to New England or Massachusetts district.

In the meantime he was ordained a seventy, April 16, 1886, and one of the seven presidents of seventy in April, 1897. In 1887 and again in 1889 he was one of the secretaries of the General Conference.

In April, 1900 he was ordained a high priest, and sent to New York and Pennsylvania, and in 1901 to Chicago. But on the 11th of April, 1902, he was ordained to the Quorum of the Twelve, having thus occupied successively each office tending up to that high calling. He is probably the only man who has occupied in each office beginning with deacon.

As an apostle his work has been the Eastern Mission, the Pacific Slope, and Rocky Mountain Mission, and Central Mission of Missouri, Southern Illinois, and Kansas.

He was a member of the original archæological committee, and has continued in charge of the work, even after the committee was dissolved. His work in this department for over twenty years has been critical and thorough.

Of late years he has suffered in health. It is hoped that being relieved of the responsibilities of an apostle, his health will improve. Of course, he and Brother Anderson continue as high priests, and become members of that quorum.



PETER ANDERSON

Peter Anderson was born April 1, 1860, in Moen County, Denmark. We have no data on his early life, but on December 9, 1880, he was baptized at Weston, Iowa, and within a year he was ordained a priest at Sacramento, California.

He evidently offered his services at once to the church, as the conference of 1882 appointed him to Denmark on a mission (if possible to send him).

He evidently returned to Western Iowa and labored there, as he was ordained an elder at Crescent, Pottawattamie County, Iowa, May 27, 1883, and was appointed to Western Iowa and Nebraska by the General Conference in 1884 and 1885, but this was changed by the appointing powers to the Rocky Mountain Mission, in July, 1885, where he apparently continued for several years, until sent to Scandinavia in 1893. He was thus ordained a seventy on June 6, 1888, in Salt Lake City, not having attended the General Conference.

In 1884 he was placed on a committee to provide a church

paper in Danish, and was made an editor.

The 1894 General Conference again appointed him to Scandinavia, but in 1895 he was sent to Minnesota, and in 1897 to Nodaway, Missouri District. 1900 found him again appointed to the Rocky Mountain Mission.

April 17, 1901, he was ordained an apostle and was thus next to Elder Gomer T. Griffiths in length of service in that quorum at the opening of this conference.

As an apostle he labored in the Rocky Mountains one year, then was sent to Scandinavia in 1902, and continued there for about ten years, half of the time being in charge of Germany as well, and in 1907 he was associated with J. W. Rushton, in charge of the whole European Mission, including Great Britain. About 1913 he was again placed in charge of the Rocky Mountain Mission.

The past few years ill health has unfortunately interfered with his work.

MYRON A. MCCONLEY

Myron A. McConley was born the 17th of September, 1885, and baptized the 27th of May, 1894. On June 20, 1907 he was ordained a priest at Denver, Colorado, where he was engaged in the jewelry business and doing well.

But in April, 1910, he offered his services to the church, and was ordained April 18, an elder, at Denver, Colorado, as the General Conference had sent him to the Hawaiian Islands, where he has labored since except for a short mission to California, and it was in that state, at Alameda, that he was ordained a seventy by F. M. Sheehy and others, in August, 1914.

Thomas W. Williams was born in San Pete County, Utah, August 23, 1866. He was baptized at Syracuse, Ohio, March 23, 1875. He removed to Lucas, Iowa in 1883, where he was ordained a priest December 18, 1887, and enrolled April, 1888, in the newly organized Second Quorum of Priests.

In 1889 he was one of the secretaries of General Conference, and was sent on a mission to Pittsburg and Kirtland Districts. This was continued in 1890 as Ohio and Western Pennsylvania. There he was ordained an elder June 11, 1890.

In 1891 and 1892 he was again appointed to Pittsburg and Kirtland, and on the 14th of April, 1892, he was ordained a seventy, and immediately chosen as secretary of the newly organized Second Quorum of Seventy.

In 1893 he was appointed to Pottawattamie District, and removed to Council Bluffs. He continued there till 1898 when he was appointed to California, where he labored till 1911, except for a year in Oregon.

On April 14, 1900, he was ordained a high priest, and the following year when Charles Derry resigned as president of high priests quorum, and Frederick G. Pitt was chosen in his stead, Elder Williams was chosen as a counselor to Elder

Pitt, and so continued till the retirement of Elder Pitt, because of being ordained a patriarch, April, 1910.

After his ministry in the Central Church of Kansas City, Elder Williams withdrew from missionary service for a



THOMAS W. WILLIAMS

time. He was in his early life a coal miner with but little opportunity for study. He has utilized his opportunities in his ministry, and is well read.

All his ability has been and is at the service of his fellow laborer, who must toil in mine and factory.

He was for a few years secretary of the Socialist Party in California, but resigned when the Saint Louis Convention, after declaration of war by the United States, adopted resolutions he could not accept as an American citizen.

His son went over as a physician. The medical corps were not more safely placed than the men in the trench.

But prior to this in October, 1916, he returned to active church work and in 1918 was appointed to Toronto, where he has continued two years.

He was also in 1918 chosen as First Vice President of the Religo Department, and upon the resignation of G. S. Trowbridge, in November, 1919, became the head of this department.

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If You Had Been There

Your Heart Would Have Overflowed, Your Money Would be on the Altar, Your Consecration Would be Redoubled.

THERE is a wonderful spirit in the church to-day. Its like has never been experienced before. The General Conference has shown a brotherhood, a consecration, a faith that cannot be denied. President Frederick M. Smith had only to sound the forward order this year and the response was magnificent. The Conference not only voted the erection of a General Conference auditorium big enough to seat 7,000 and also general office buildings costing altogether \$500,000 but they subscribed \$65,000 in a few minutes and showed what this people can do when united.

NOW these buildings are for every member in the church. Every one can help, the rich, the poor, each according to his means is asked to join in this wonderful task. Give to God like you gave to your country. Give, give till it hurts.

FIGURE what you can earn and save toward this object the next two years, for you are given two years in which to pay—pledge with a liberal heart. It's a sacred cause.

True Devotion is Measured by Sacrifice

THIS IS YOUR CALL—WHAT WILL YOUR ANSWER BE?

(Fill out and mail to Bishop Benj. R. McGuire, Independence, Missouri at once)

I hereby pledge \$..... toward the building of a General Church Auditorium and agree to pay the above sum to Bishop Benjamin R. McGuire, Independence, Missouri, as he shall require, full payment to be finished within two years.

Amount attached \$.....

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Liberty Bonds accepted in payment

THE SAINTS' HERALD

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

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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LAMONI, IOWA, APRIL 21, 1920

NUMBER 16

THE GENERAL CONFERENCE

The Program of the Conference

The evening program at 6.30 at the Battery included the showing of a film entitled "Revelation," and an address by G. S. Trowbridge, with appropriate program features. The usual capacity crowd attended.

At the church, following the showing of pictures by C. Edward Miller of the Graphic Arts Bureau, the oratoria, "Creation," was rendered by the big combined conference choir to the vast, delighted audience. A. N. Hoxie, church director, was in charge, and was successful in bringing out the very best that was in the best singers of the church making up this choir.

The soloists were L. Eugene Christy, tenor; Mrs. Bertha Burgess, soprano; Paul N. Craig, baritone. At the pianos Miss Ruth McMullen and Miss Belle Patterson did effective work, with Ralph Smith at the pipe organ.

SATURDAY, APRIL 10

The eight o'clock priesthood meeting in the basement was addressed by Henry C. Smith, church architect, setting forth some of the needs of the church as to better appreciation of our position as a people in building churches and dwellings, as well as some of the possibilities in this line.

The prayer meeting in the upper auditorium at nine o'clock was a continued manifestation of the same spirit prevailing at the various sessions of the conference.

The Woman's Department hold regular sessions in the basement at this hour, discussing their problems and taking up various items of business concerning their department, details being given elsewhere.

The session at 10.30 was occupied in a strong program by the women of the church in the upper auditorium.

At 2.30 printed copies of the recommendations of the Presidency were distributed to the conference assembly, taken up, proposition by proposition, and adopted, and then adopted as a whole. There was almost complete unanimity on the important matters proposed, and the assembly in a mood to express it. On the proposal to the establishment of stewardships immediately, a vote was called for from the gallery merely as an expression of sentiment, and the visitors there were unanimously in favor of it.

E. A. Curtis, of the seventies, was recommended by the council of seven presidents of seventy, to act as one of their number, and his ordination provided for, having been indorsed by the Presidency and Twelve.

The session adjourned to the lawn east of the church where a band played, and speeches were made, while contributions were received toward the erection of a new conference auditorium. The amount was raised from around \$40,000 to about \$65,000. It is estimated that \$500,000 will be required to complete the structure, and plans are being made for the immediate pledging of this amount by individuals and branches throughout the church so it may be out of the way and other important matters taken up. While it is a big matter, and requiring the raising of large amounts, the response by the people at the conference indicates the general demand there is for such a building before the holding of another conference assembly.

Preaching services are held each evening at the Church of Christ building near the Stone Church. The names of those occupying will likely be reported in one place later.

The Religio service at the Battery included the film "Fortune Hunter" and a lecture by F. M. McDowell on "Will Boy Scouts made good Latter Day Saints?"

The program at the church at eight was by the Liberty Orchestra, under the direction of R. T. Cooper, of Independence.

SUNDAY, APRIL 11

Sunday began with threatening weather, which developed into a heavy rain before 8.30, but before this a large audience had gathered in both the upper and lower auditoriums at the church for prayer meeting. The priesthood—so many there was hardly good standing room—met in the lower room, and the general meeting in the upper room.

The priesthood meeting was presided over by Elbert A. Smith, who on account of indisposition turned the presiding over to J. F. Garver and F. G. Pitt. It was an interesting session, with two manifestations of the Spirit, one through J. F. Garver, and another through Brother Weston.

The Sunday school was seriously interfered with on account of the rain, but speeches were given by various workers, and the time profitably spent.

At eleven preaching was held in all the meeting places, the following occupying on "A review of our church history": Upper auditorium, S. A. Burgess; lower auditorium, F. F. Wipper; South Side, William I. Flegg; Walnut Park, D. J. Krahl; Enoch Hill, R. S. Salyards; Liberty Street, J. W. Peterson; Central Church, G. T. Griffiths; Battery Building, Heman Hale Smith.

At 2.30 the following bishops occupied on "The social and economic program of the restored gospel": Upper auditorium, B. R. McGuire; lower auditorium, J. F. Keir; South Side, F. B. Blair; Walnut Park, Myron C. Fisher; Enoch Hill, not reported; Liberty Street, Richard Bullard; Central Church, A. Carmichael.

In the evening the subject was "Our keynote: hear ye him!" and the speakers were: Upper auditorium, M. A. McConley; lower auditorium, C. F. Ellis; South Side, W. L. Christy; Walnut Park; R. W. Farrell; Enoch Hill, M. W. Liston; Liberty Street, O. Okerlind; Central Church, T. W. Williams. At the Battery F. M. McDowell spoke on the subject, "Youth and the church."

MONDAY, APRIL 12

The eight o'clock priesthood meeting was addressed by Mr. Oliver LaMere, a Winnebago Indian, on some conditions of the American Indian. He is an authority on these questions, especially as relating to his tribe, and spoke interestingly of some of the customs of the Indians, using a chart to illustrate some things which were found to be new even to our missionaries who have been working among the Lamanites.

The Sunday school held its first business session at 11 a. m. in the upper auditorium, enacting but little legislation. One resolution prevailing was that the practice of printing the names of individuals giving Christmas offerings be discontinued.
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continued, and instead, the name of the school be used, with amount contributed.

The conference session at 2.30 was preceded by the sale of a large number of "Songs of the Legion," details of which are given elsewhere.

The Board of Trustees of Graceland College reported that for some time they had realized the great need of more housing facilities for many of the activities of the college, including a place for the holding of recitals, debates, etc., and proposed an appropriation of \$10,000 as a part of the college needs in the building plan adopted by the church. This was referred to the Presidency and Presiding Bishop, with power to act.

A resolution from the Massachusetts District favoring the creation of a film and slide exchange, and the furnishing of such materials for the missionaries, was laid on the table, and a motion made shortly after, to take from the table failed to pass.

A resolution prevailed that delegations attending General Conference are to cast the full vote of the district, except that no delegate is to have over twenty votes, and it is to be understood that delegations may in case of division cast majority and minority votes without special instruction.

The following names were presented by the seven presidents of seventy, recommended by them for ordination to office of seventy, and indorsed by the Presidency and Twelve.

William Bath, Joseph Yeager, Matthew W. Liston, A. C. Martin, Cornelius M. Clifford, Frank F. Wipper, Gomer Reeves, George E. Burt, Frank B. Almond, Amos T. Higdon, B. C. Flint, J. W. A. Bailey.

Owing to arrangements having been made to leave immediately for their work in Hawaii, Brother Reeves was ordained at this time by U. W. Greene and G. T. Griffiths, and Sister Reeves was blessed for her work by Frederick A. Smith and James A. Gillen.

Paragraphs 1 and 2 of the recommendations in the Woman's Auxiliary report were discussed, and adopted.

The request of the men's Bible class of First Kansas City for immediate action on the publication of the teachers' edition of the Inspired Translation was referred to the Board of Publication, with power to act.

The placing of Englewood Branch between Independence and Kansas City, was referred to the general administrative authorities for disposition.

The Battery program was the showing of the film "In the lion's den," followed by the pageant, "Restoration," perhaps the most magnificent affair of its kind ever put on by the church. It was attended by such a large crowd and so many turned away, that it was announced for a repetition on the following evening.

The Graphic Arts Bureau showed some good pictures at 7, and this was followed by the annual evening program of the Woman's Department, spoken of elsewhere, but one of the best—if not *the* best—programs the department has ever provided.

The weather was more pleasant, and the people extremely happy over the development of the conference.

TUESDAY, APRIL 13

Th morning session of the priesthood was addressed by Mr. Oilver LaMere for the second time, continuing his interesting depiction of Indian life and customs, giving some of the beautiful traditions among the Winnebagoes as to the creation, the destiny of the spirit, the coming to earth of the sons of God. And throughout it all is the sacred number 4 predominating.

The prayer service at nine was largely attended, as usual.

The session at 10.30 was by the Sunday school department, which went on record, officially, that hereafter all phases of

the Sunday school work, general, district, local, should be known as Sunday school department, thus dispensing with the name *association*.

Resolutions were adopted favoring the plan of the executive council of the general department providing a series of adult quarterlies, a teachers' quarterly, and a Sunday school manual. The previous action of the council in employing an editor in chief and the appointment of an expert consulting board was indorsed and the council further authorized to carry the project to success.

The Presidency not having any changes to recommend, the convention unanimously reelected G. R. Wells as superintendent of the Sunday school department. As he had not had an opportunity to meet with the coordination committee to confer as to nomination of subordinate officers he was not ready at this session to make his nominations.

At 2.30 the conference convened.

A resolution giving our approval as a church of the Boy Scout organization for our boys until such time as we can provide a better organization, was adopted.

The following resolution prevailed by a vote of 422 to 54:

"Whereas, considerable discussion has arisen of late as to the propriety of using moving pictures in our houses of worship, be it resolved, that we place ourselves on record as favoring the use of such mediums of education insofar as they conduce to the proper education of humanity and the glory of God."

The first and third quorums of seventy reported. The former has 58 members, and the third 23 members.

The following names were presented for ordination to office of high priests, having been indorsed by the Presidency and Quorum of High Priests; and were all approved by the conference: A. M. Carmichael and R. A. Ballantyne of Lamoni, Iowa; A. E. Warr, of Des Moines, Iowa; J. O. Dutton, of Northeastern Illinois District; E. J. Williams of Denver, Colorado; Otto Fetting of Port Huron, Michigan; C. W. Clark of Columbus, Ohio.

The following were recommended to be ordained to office of bishop: A. F. McLean of Toronto; John L. Burger, Saint Thomas, Ontario; John C. Dent, Bothwell, Ontario.

The film shown at the Battery Building at 6.30 was "Anne of Green Gables," followed by the church play, "Restoration," written and produced by Independence talent. The crowd at this second rendition was far in excess of the capacity of the building, and announcements were made that it would be repeated after conference for those unable to get in to see the previous renditions.

Following the showing of the pictures at the church at 7 the nurses of Independence Sanitarium gave a series of tableau depicting the various stages of the training necessary to become nurses.

The day was pleasant, the spirits of the vast concourses of people continued high.

WEDNESDAY, APRIL 14

The priesthood meeting at eight was addressed by Floyd M. McDowell on the boy department, and by C. Ed. Miller on stereopticons and slides.

The Religio convened following the prayer meeting and completed their work, electing T. W. Williams as superintendent and associating with him F. M. McDowell, the latter having charge of the boy department. R. A. Lloyd was elected treasurer, and provisions made for the hiring of a stenographer-secretary and to establish a permanent headquarters in Independence for the department.

Steps were taken toward the creation of a periodical for the Religio and Sunday school.

The executives were authorized to use whatever method is deemed necessary to raise more funds, if a shortage arises.

At the 2.30 session the names of the following were presented for ordination to office of seventy and by separate vote indorsed and ordination ordered: Keith Rogers, of Utah (in the religious education class at Graceland the past year) E. L. Ulrich, Toledo, Ohio; F. V. Elliott, Lamoni; H. A. Merchant, Omaha, Nebraska.

Resolutions of appreciation and respect for the services of Apostles Peter Anderson and Frank M. Sheehy in the Quorum of Twelve were presented by the quorum and adopted as the sentiments of the body.

A resolution favoring the providing of a series of lantern slides for the use of the ministry was referred to the Presidency, Quorum of Twelve, and Presiding Bishopric.

The election of two members to succeed the retiring members of the Board of Trustees of Graceland College for terms of three years each resulted in the selection of Bishop A. Carmichael to succeed himself, and Walter E. Hayer, of Lamoni, to succeed G. R. Wells, who desired release.

The nominations of the Presiding Bishop for the members of the Board of Publication were indorsed, the articles of incorporation requiring that the bishop be one of the members. The personnel now is: A. Carmichael, F. B. Blair, B. R. McGuire, R. J. Lambert, A. E. McKim.

A resolution was presented, attempting to express the sentiment of the church on industrial and economic ideals.

A substitute presented the following, which was referred to the Presidency and Presiding Bishopric:

"Whereas, it is the duty of the church to use its full power in the amelioration of the social conditions controlling the lives of its members; and

"Whereas, the program of stewardships will not seriously affect our economic system in the immediate future, therefore,

"Be it resolved, that the church lend its support to the desire of the workingman for an eight-hour day and for a living wage; encourage the movements for the abolition of child labor in factory and mine and for the limitation of the hours of woman's work, and it indorses the peaceful and legitimate efforts for the greatest cooperation between labor and capital and for greater participation and responsibility by labor in the management of industries."

A request for arrangements to hear from Elder Paia a Metuaoro, attending from the Society Islands, he was invited to the stand and made a beautiful address to the conference, interpreted by Elder Clyde F. Ellis, lately returned from the islands. We shall reproduce the speech later. He would speak a paragraph at a time, then await the interpretation. Brother Paia has been under conference appointment as a missionary in the islands for several years. He is a large man of pleasing countenance, thirty-five years of age. He speaks in the typical island manner (and which is an Indian characteristic), quietly and with even modulation, without gesture.

President Smith expressed his delight in hearing from the brother, and expressed the hope that no conference would be held without some representative present from the islands.

Adjournment was had, followed by a session of the Sunday school, which concurred in the desire of the Religio for a periodical, and referred the matter to the coordination committee for report to the conference.

The following officers were nominated by the coordination committee and elected by the convention: First assistant superintendent, A. M. Carmichael, of Lamoni; second assistant superintendent, A. W. Smith, Saint Louis, Missouri; secretary, E. D. Moore, Lamoni; treasurer, M. H. Siegfried, Independence; home department superintendent, Mrs. J. C.

Schwab, Independence; cradle roll superintendent, Mrs. Rebecca Mills, Independence; member library board, S. A. Burgess, Lamoni.

This concluded the work of the Sunday school.

The film "Christ from the manger to the cross," was shown at the Battery, with some of the films taken of General Conference in session, of the singing of the "Creation," and "close-ups" of prominent church men, followed by some on boy scout work.

The second rendition of the oratorio "Creation," was given at the church, with a large attendance. The conference film was shown following this, with one of the community sing work in the East by A. N. Hoxie, and the boy scout films.

The Mount Zion Sunday school gave a reception to visiting Sunday school workers following the "Creation," there being about two hundred and fifty present. Light refreshments were served and a pleasing program of speeches, music and song provided.

THURSDAY, APRIL 15

The only meeting on the forenoon of the 15th was a preaching service at the church, F. G. Pitt, speaker; J. F. Mintun in charge.

The meeting at 2.30 p. m. was not so largely attended as those previously held. A report of the credentials committee brought out the fact that there had been 515 delegates and 508 ex officios registered for the conference.

The proposal of the Sunday school and Religio that a periodical for their special needs be provided was adopted, including an authorization to the Board of Publication to meet this demand.

The coordinating committee favored the transfer of the home department of the Religio and Sunday school, also the cradle roll work of the Sunday school, to the Women's Department. This was indorsed by the conference.

Nothing was reported on the temperance department, referred to this committee, but it seems to be understood that the special work of this department may be done by the health department of the church, though the sisters may do something in this line in their educational work.

The recommendation that Levi Gamet be ordained a high priest was indorsed by the conference.

In the report of the order of bishops was a nomination of Bishop A. Carmichael to succeed himself on the Children's Home Board, which was indorsed.

They also went on record to "look with favor upon the erection of adequate dormitories at Graceland College, and commence operations as soon as funds will permit."

The Christmas offering for 1920 is to be used for the purchase and improvement of land.

A further feature of the report of the order of bishops, adopted by conference, was as follows:

"Whereas, the Board of Publication in their report calls attention to the fact that the best interests of the publishing concerns of the church would be conserved by the placing of the publishing houses as far as possible under one roof and one management;

"Therefore, be it resolved that the order of bishops look with favor upon the ultimate consummation of this object.

"They, however, suggest that the erection of a building for the housing of the publishing interests should become a part of the publishing interests of the church, to be undertaken under the direction of the general church authorities when financial and economic conditions render it advisable."

The various officials of the church were sustained by separate motions and vote.

Upon the sustaining of the Presiding Bishopric, Bishop McGuire arose and nominated Israel A. Smith as second coun-
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selor in the Presiding Bishopric. This was indorsed and the bishopric sustained. Brother Smith was ordained in the evening, by Frederick M. Smith and G. T. Griffiths.

The various boards, department officials, and standing committees were sustained.

A vote of thanks was extended to the Independence Saints for their courtesies to visiting members, and one to the press for their kindness. The representatives of the press also sent in a vote of appreciation for the courtesies extended to them.

Preceding the reading of the official list of announcements of appointments of missionaries, President F. M. Smith made some verbal statements of the probable work of the members of the Twelve. It is proposed that William Aylor shall proceed to South Africa to open a mission, and will be accompanied by Keith Rogers and wife, and Cornelius M. Clifford.

R. C. Russell will further extend the work in Quebec which has been cared for by Elder Philemon Pement the past few years.

At least one of the Twelve, possibly two, one of whom will be T. W. Williams, will, probably with one of the Presidency, visit England for important work there, and likely include in the trip Switzerland, Germany, and Palestine.

Gomer T. Griffiths will have charge of the work among the American Lamanites, assisted by Hubert Case in Oklahoma.

In a few months two of the Twelve will go to Australia to relieve at least two of the three there now.

Two of the Twelve have been asked to remain at the office for the present, and they are now U. W. Greene and M. A. McConley.

Two are asked to be minute men, available for any special demands in their line of work, and they are J. A. Gillen and J. F. Curtis.

The appointments were read and adjournment had, closing the best and most important conference ever held by the Reorganization.

An ordination meeting was held in the lower auditorium in the evening, those present who were recommended being ordained. The others will be provided for.

The usual Religio meeting was held at the church, the conference films being shown again and "Rebecca of Sunnybrook Farm." A program followed, including as speakers, T. W. Williams and G. R. Wells.

A Message to the Ministry

Communication given through Elbert A. Smith, to the Priesthood, in the Lower Auditorium of the Stone Church, Independence, Missouri, at communion service, Sunday forenoon, April 4, 1920.

This is the message of your Lord and Master: I greet you as I did my disciples of old; and though I am your Lord and your Master, yet do I call you my friends and my brethren.

During the year you have administered to others, and have carried the consolation of God to the people in far distant places. But now it is your blessed privilege to be administered to and to receive consolation from me. And I say unto you, Open your hearts that you may receive the Holy Ghost.

Is there one among you who has aught of complaint to make concerning his ministry or the blessings that he has received? Is there one among you who has been homeless, that he could say, I have not where to lay my head? Is there one who has been without food, or naked? Is there one who has been scourged or spit upon or crucified? Happily you have escaped many of these things, though in part you have tasted of the cup that I drank from and have been baptized

with the baptism that I was baptized with. But the days will come when you will be required to walk in the midst of perils. And you will go upon many uncertain missions. And you will knock at many doors that will not be opened to you until they are opened by the power and demonstration of my Spirit. I have witnesses of my love for you, for I have the evidences in my hands and in my feet and in my side—for did I not give the very blood out of my heart for you? What evidences are you prepared to give in years to come that you love me?

I am not here to judge you or to condemn you. But I am here to warn you. You have been told in the past that in your public and private ministrations you should avoid sowing the seeds of distrust and division. That which a man sows he shall also reap. If any man shall sow discontent, he shall reap discontent and be unhappy. If any man shall sow doubt, he shall reap doubt in his own heart, and shall be fortunate if he shall not eventually deny the faith. But he who sows the seeds of faith shall reap faith and it shall cause his soul to enlarge and expand. He who gives forth love—love shall come back to him. And he who is tender and merciful, to him will I be very tender and merciful. But if any man shall betray my cause, him will I judge. And he who puts the trust of my people in jeopardy for a little thing, he himself shall be in jeopardy.

When you go forth to preach to the world, you are not to preach your own speculations or idle imaginings, and you are not to preach the philosophies of men. You are to preach the gospel, as it is in the books that have been given to the church, and you are to cry repentance to this generation. And when you stand to teach the Saints you shall say to them as Moses did of old, that they shall go forward. If you are to be called leading men you must become leaders of men—leaders and exemplars in all good works and Christian graces, and in showing forth all the fruits of the Spirit—that the Saints may observe you and be strengthened and comforted. If you will do this, and seek to work together in patience and love, and to obtain a common understanding of my law, I will be with you to bless and direct.

Notice to All Women's Department Workers

Please remember that in the taking over of the work of the Sunday school and Religio home departments and the cradle roll work of the Sunday school there will be no cessation of effort.

Certain changes will of necessity be made in some of the details and possibly in the plan of operations, but in the meanwhile reports should be made as usual and the work kept up.

We hope to make several announcements in our column in the near future regarding this work, but want all to know they are to continue as usual till any contemplated changes are effected.

AUDENTIA ANDERSON,

Superintendent Women's Department.

A letter from Elder Harry Passman, dated at Basel, Switzerland, says he has secured permission from British authorities to enter Palestine. He will first make a trip into Germany.

Word has been received of the death of Miss Florence Burgess, of Saint Louis, on the evening of the 12th. S. A. Burgess, her brother, left the conference to attend the funeral. She has been in poor health for years. The branch news from Saint Louis in the the *Ensign* have been from her pen.

The Budget of the Bishopric

The following estimate of cost of carrying out the immediate program of the church was indorsed by the conference.

APRIL 15, 1920.

To the President and General Conference; Greeting: We respectfully submit the following estimate cost of carrying on the work of the several departments for the fiscal year—July 1, 1920, to June 30, 1921.

EXPENSE

Administration.

Presiding Bishop's office budget.....	\$ 20,750.00
General office expense	3,000.00
Quorum of Twelve office expense	1,510.00
Recorder's office expense	4,200.00
Architect's office expense	1,800.00
First Presidency's office expense	5,100.00

Stakes.

Independence	2,560.00
Kansas City	2,480.00
Lamoni	4,663.00
Holden	915.00
Far West	1,210.00

Women's Department 1,700.00

(Note: The Women's Auxiliary budget was for \$3,000.00, with statement that \$1,315.00 of this amount would be returned to the church treasury by assessment, sale of leaflets, manuals and year books. The order approves the budget with the understanding that not to exceed \$1,700.00 is to be supplied by the Presiding Bishopric, the balance to be realized from sale of leaflets, etc.)

Graceland	9,600.00
Holden Home	10,676.00
Saints' and Liberty Homes	11,441.60
Saints' Home Farm	7,250.00
Children's Home	11,777.96
Sanitarium	28,551.00
Publicity Department	8,000.00

(Note: This is to include General Publicity Agent's salary.)

General expense	5,000.00
Aid	30,000.00
Elders' expense	50,000.00
Historian department	2,080.00
Missionary family allowances	325,000.00
Religious educational class	10,000.00
Completing New Graceland College building	80,000.00

Total\$640,264.56

The estimated revenue is as follows:

Estimated incomes, tithes, and offerings	\$500,000.00
Available assets	40,000.00

Total\$540,000.00

We have estimated that the tithes and offerings will increase \$35,000.00 over the current fiscal year. If we have properly estimated the total receipts from tithes and offerings for the coming year, we will be in debt \$100,000.00 at the end of the period if these appropriations are allowed and used.

It should be noted that this budget does not take into account a margin for the tithes and offering that may be received in kind (that is, nonavailable assets) and unforeseen requirements that may arise; nor will it give opportunity for extending loans to individuals or to local congregations for

building purposes. Any funds spent for these purposes will increase the deficit to the amount spent; nor has any provision been made in the budget for expenditures to carry into effect the building program as approved by this General Conference. The cost of whatever is done in this regard will be in addition to the foregoing estimate of expense.

Recommendations of the Presidency

With scarcely a dissenting vote or uttered objection, the following recommendations were adopted by the conference assembly on April 10, 1920.

Stewardships

If I conveyed to you this morning the meaning that I intended, you have been impressed with the thought, as it has impressed me, that beside belief in the restoration of the priesthood, beside belief in the doctrine of continuous or continued revelation, the next most distinctive belief that differentiates this church from all others is its doctrine of social economy; the very crux of which is found in the doctrine of stewardships. Let me repeat, too, what I said, viz, that so far, our presentation of the doctrine of stewardships has been largely theoretical. I make one glorious exception to this, and one of which I am proud, and that is the splendid spirit of the ministry of this church, who have, to all practical intents and purposes, been upon a basis of stewardship in all the years they have worked for this church. So far as the work of the church is concerned, then, the time is here for the establishment of the practical aspects of the doctrine of stewardships, and for that the Presidency stands, and that we recommend to you, that we enter upon the establishment of stewardships without delay. Let me emphasize these last two words, *without delay*—for the time demands it. Now there may be those who will place themselves in opposition to this. There may be those who will attempt to delay the establishment of these stewardships. Let them take the consequences, if they succeed. My responsibility ends, as your leader, when I say the time is here for the establishment of stewardships, except that I expect to work for it with all the vigor of my powers if I remain the leader of the church, by your choice.

I appreciate the difficulties that we as a body of independent thinking men confront in attempting to evolve a common conception of what a stewardship means. I appreciate the task, too, of ironing out all the difficulties that will arise. I appreciate even the difficulty of holding in check those who are convinced that they have followed the right line of reasoning and have reached the only and indisputable result of those conclusions, and who therefore are not easily converted from the error of their way, if they have fallen into an error, or, to use a common expression, they must be clearly shown before they will retrace; and, appreciating as I have, some of the difficulties of the question of stewardships, especially on this matter of how they shall be held, I have thought how we could overcome these difficulties, and remembering in my own experience as an executive how, frequently, almost apparently insurmountable difficulties have disappeared before the free exchange of opinion, the widening of the circle of our common understanding, rather than an attempt to fight to the end our difficulties, I have finally concluded that perhaps the solution lay in calling into counsel with the spiritual authorities of the church the men who have become experienced in business, men of affairs, men who have shown themselves to be equals and even the superiors in some instances, to men in similar industries in the affairs and activities of the world. Meditating over this, in

its general aspects, I was not long ago, while riding on one of the railroad trains in the East, permitted to see the unfoldment of this plan is practically all its details, to such an extent that I felt there lay the solution, ultimately, of all our difficulties, in regard to the working out of the problems of stewardship. Many of the men to form these commissions or head them were presented to me; and it is only a matter of detail or clerical work to notify these men and ask them to come to Independence for this conference; and the details of this we expect to present to the proper authorities in due time.

Reorganization of Independence Stake

The Independence Stake, in the opinion of the Presidency, has reached a condition in its evolution where we can easily and logically complete its transition into the "center place." The organization of the stake has gradually been brought into a condition where the final changes can be made with little or no interruption in the work, or jar in transition. The Presidency and Presiding Bishopric should therefore assume control of its affairs. To accomplish this, and to provide for the final steps, it is only necessary to authorize the dissolution of the present stake presidency and high council, and the reorganization of the present Standing High Council of the church into such an organization as will enable it to function freely as the Standing High Council of Zion. To so recognize the Standing High Council has long been in the mind of the Presidency, but we have awaited this occasion. We recommend an enactment fully authorizing the Presidency to complete the transition already so nearly consummated.

Transfer of Headquarters

This will involve transfer of the legal headquarters of the church to where now its real headquarters is; namely, Independence. Closely connected with the establishment of the center place is the question of establishing the Saints on the land and in the industries of the regions round about, according to the law of stewardships as we understand it. To meet the many practical problems in working into a reality the theory of stewardship, affords a task which is great, but which must be accomplished. That from this movement, the President of the church purposes calling the business men of the church into frequent consultation, and of forming commissions of qualified men and experts to intensively study and practically work out the many problems connected with the endeavors we must foster, encourage, promote, or develop, according to the aspect of the stewardship which is contemplated. The heads of these commissions we expect to form into what might be termed an industrial council. From the workings of this council we expect to see the practical obstacles to stewardships gradually overcome.

Sanitarium

There is urgent necessity for enlarging the capacity and widening the field of activity of the Sanitarium. It will be seen that the Board of Trustees has made some recommendations looking in this direction. In addition to those recommendations, the Presidency recommends the changing of the articles of incorporation of the Sanitarium so that the Board of Trustees shall be an ex officio one, rather than one composed as it now is. The location of the Sanitarium within the limits of the center place, the growing general character of its work, together with the strong probability of the Sanitarium becoming the center of the health movement of the church, the logical ex officio board is the First Presidency and the Presiding Bishopric, and we so recommend. We feel that this would pave the way for the necessary expansion of the

work of that institution and placing it upon the basis from which it can best function.

Building Program

And this perhaps leads very logically to the next recommendation that the Presidency desires to make on a matter which we have to present to you, and that is the question of a *building program*. You will remember last year in our presentation to the conference of some of the things for which we expected to stand, we spoke of a building program. Too long has this church delayed in having formulated a well-developed building program. Perhaps I can say, without any disrespect to those who have held responsible positions in the church in the past, in the line of construction, that we have not to-day in the church one building that is adequate for the purposes for which it is intended. Not one.

This building program therefore should include not only such things as general office building and assembly hall, but it ought to include a well-defined building plan; such as perhaps exists in a most beautiful form of imagery in the mind of our splendid young architect—a plan of a system of buildings which will meet every social need for us as an organization. A community of buildings, if you please. And we cannot possibly outline, conceive, or imagine a building program that will touch the center place, but what we find it will carry its ramifications farther than its environs, into the Kansas City Stake on the west; Holden Stake, in several directions; Far West on the north; and even the Lamoni Stake, for this is the organized form of the regions round about, and the building needs of these themselves in their general aspects must be taken into consideration when we are outlining this building program. And I suspect under the direction of our church architect it will not be difficult to form a commission of consecrated men who will study the building needs of the center place and regions round about, we can bring to us a well-definitized plan towards which we can work; and know that every brick that goes into place is going into place according to a plan worked out in all its details from the first, and working towards a definite goal. This is the building plan I should like to see instituted, and it must be formulated.

Graceland College

Reverting once more to the question of education, it would scarcely be logical for us, in the light of what we stated a few minutes ago, to do anything else than call your attention to the report of the trustees of Graceland College, and to the recommendations that are made therein, and especially in their budget, where the church is asked to support the college in their efforts to enlarge the activities of this, one of the most devoted servants and potential servants of the church. It seems to me that the college has so established its right to exist, well supported, that there is little need for us to plead for it though we might well ask that you strain your generosity to give this institution the means that will put it on its feet, to function as it has not yet fully functioned, as one of the greatest of the institutions of the church, looking to the welfare of the future generations.

Children's Home

Touching the Children's Home, the First Presidency recommends that to the First Presidency and Presiding Bishopric be referred the question of a revision of the work of this institution with authority to change articles of incorporation or reincorporate.

There have been a number of things connected with the Children's Home with which I have not found myself in full accord. I do not favor the maintaining of large children's

homes. It is a trite saying among those who have made a study of child delinquency and dependency, "Only one thing can take the place of a broken home, and that is another home." Our Children's Home as an institution, should only be a channel, if you please, through which the unfortunate from broken homes may find their way to other homes that are waiting to welcome them.

Sanitarium Annex

In this connection we also suggest the advisability of providing an annex to the Sanitarium as a home for delinquent children. "Why Sanitarium?" I imagine most of you saying. It is a question of health, nine times out of ten. Many a child has been started on a career of crime because some medical man who knows his business has not had opportunity to analyze the child's deficiency. That is why I say our delinquent children should be fostered under the shadow of the Sanitarium, the headquarters of our health movement. There have been several things happen during the course of the years that have made this need apparent to us.

The Religio Convention

In its second business session the Religio Department, on Friday, April 9, proceeded immediately to the consideration of recommendations of the resolutions committee.

This committee had considered the proposal of the Lamoni Stake convention, which covered a wide scope, and was published in the April *Autumn Leaves*, and recommended the adoption of the first, second, and third proposals in that document. This was concurred in by the convention. They further stated that it was their belief that the other points were more specifically covered in the recommendations of the president.

They brought in a number of recommendations, each considered separately, discussed, and most of them adopted.

A summary of the work done includes the following:

The recommendations of the Lamoni Stake were concurred in, except that the latter part of them (printed in *Autumn Leaves* for April) were covered better in the superintendent's report.

The executive of the Religio and the First Presidency were requested to draft a plan of operation for the Religio, consistent with the new phases of Religio activity, as outlined by the coordinating committee, and it was understood in so doing that any plan they adopted would be brought back to the department for ratification.

These officials are to do this as soon as possible, and immediately on the adoption of their plan, the present constitution is to be abolished.

During this process of change the Religio executive is to be permitted such freedom under the present constitution as will be necessary for the development of Religio work.

President Williams had reported in paragraph 16 of his report, that though there had been a demand in some quarters for an elimination of the present lesson study, he felt this would be disastrous, though there might be some reasons for changing the course to meet present needs. The convention concurred in this idea.

A proposal to transfer the home department of the Religio to the Sunday school was discussed briefly and referred to the coordination committee for recommendation. The transfer of the temperance department to the general church was suggested by the committee, but this was also referred to the coordination committee.

The gospel literature work was turned over to the Department of Publicity, A. E. McKim in charge.

The office of vice president was entirely abolished and instead of two vice presidents we will now have a superintendent of the boy department, functioning under the superintendent of the department, in charge of the work of the boys.

The recommendations in paragraphs (c) to (h) of the report of President Williams were referred to the executive committee for consideration in their charge to work out a plan of operation. The convention in this action did not express itself as to the value of these, but left that in abeyance, to be settled when it comes back in its new form.

It was suggested by President F. M. Smith in a previous address to the Religio that the name *Religio* did not at present represent the department. While this sentiment is generally acceded to, yet in the expressions of those who spoke on the question there was a rather universal agreement that though this were true, we could well afford to wait till such time as we could find a name that would mean more to us than the present well-known term, Religio. The value of the name to us is considerable. The many who own pins bearing the Z. R.-L. S. of other days were consoled by the fact that they could now secure new ones with the word *Religio* on them instead, price 35 cents.

The action taken in adopting paragraph 17, sections (a) and (b), changes the name to Religio Department, which applies to local, district, and general organizations, and all officers in charge are to be called superintendents, general, district, and local.

A proposal from C. Edward Miller, of the Graphic Arts Bureau, that the recommendations of A. W. Smith in his report to the Religio be referred back to Brother Smith and the First Presidency and Bishopric for action, with an appropriation of \$500, was referred to the appropriations committee.

This committee recommended the following appropriations:

Stenographic help superintendent	\$450
Boy Department	250
Loan fund for college students	300
Secretary's expense	15
Treasurer's expense	15
Revising committee	30
Senior Quarterly Editor	260
Junior Quarterly Editor	140
Contingent fund	500

If a superintendent is secured who can give his full time to the department, his expenses will have to be added to this department, and this amount could not be determined.

A committee appointed at the previous session brought in a resolution of appreciation of the services of G. S. Trowbridge, president of the Religio for several years, which was adopted unanimously. On request, Brother Trowbridge made a feeling response. He wanted us all to understand that though he had been compelled to retire from active participation in the work as president, he was still greatly interested in the Religio work.

The election of officers and some other important matters depending on the outcome of this action, were for lack of time deferred till a later session, likely to be Wednesday, April 14.

At the third session of the Religio Department, held at 10.30 a. m. on the 14th, several important items of business were disposed of, and final adjournment had.

The coordination committee had met and a majority of them favored the nomination of T. W. Williams as superintendent for the coming year. Nothing was said of full-time services, but it is understood that though he has new duties and responsibilities, the period of transition of the organization is in such a critical and important stage that it must

have the help of those best fitted to see it through. It is hoped in a short time to develop many young men and women who can take over this work and carry it on as it should be. The election of Brother Williams as superintendent was unanimous.

Floyd M. McDowell, who has been in charge of the boy department for several years, and who has given considerable time and attention to its development, was elected superintendent of that department. (It will be remembered that the Religio no longer has vice presidents in any capacity, general, district, or local. They are putting the responsibility on the shoulders of one man or woman, and making him responsible. He can call to his assistance such help as he needs to take the place of the vice presidents formerly elected. Yet it is urged that the work of the boy department be not neglected in the making of any changes in the personnel in districts and locals.)

R. A. Lloyd was elected treasurer to succeed himself.

Regarding a secretary, the following resolution, comprehensive in its scope and being a considerable change in method, was adopted:

"Resolved, that we recommend that the executive be empowered and directed to—

"(a) Establish a permanent headquarters of the department in Independence, Missouri.

"(b) To appoint a secretary who can devote as much of his or her time as may be necessary to discharge the duties of the office, and to fix the compensation for said services.

"(c) Notify officers of districts and locals of the changes in the present constitution and the provisions for further changes as made by this convention.

"(d) Notify officers of districts and locals that the present constitution shall govern, subject to changes made and provided for."

No name was suggested for this office, and it was ruled that he or she would when appointed become a member of the executive committee of the general department. An appropriation was made to provide the expenses of this office.

The executive committee were authorized to appoint the revising committee. Heretofore this committee has been an elective one. The appointment was not made at this time.

A resolution provoking considerable discussion was one proposing to ask for *Autumn Leaves* as a medium for the Religio and Sunday school, change its name, and leave the appointment of editors, etc., to the Presidency, Board of Publication and the executive of the Religio and Sunday school.

This seemed to some to be too revolutionary for the present, and the idea of a periodical for these departments was indorsed by striking out all reference to *Autumn Leaves* appearing in the resolution and adopting it.

The resolution as finally adopted read:

"Resolved, that we believe the time has come when the Religio and Sunday school should have a publication commensurate with the needs of these departments.

"Resolved, that we request the General Conference to authorize and direct the Board of Publication to make provision to supply this demand.

"Resolved, that the selection of editors and all other matters involved in carrying out the provisions of the foregoing resolutions be left to the Presidency and Board of Publication and executives of the Religio and Sunday school.

"Resolved, that these resolutions be submitted to the Sunday school department and General Conference for concurrence."

The resolutions committee had previously brought in a recommendation that a per capita tax of twenty-five cents a member be levied on Religio members, to be collected by district and stake organizations, payable by June 30 of each

year, for the general expenses of the department. The appropriations committee indorsed this but after some discussion to the effect that this was a dividing of our efforts as to raising funds rather than a centralization under the financial officers of the church the collection of money, to which we should tend more definitely, the proposition was lost, almost unanimously.

However, realizing that there might be a need for the raising of more funds than the sale of *Quarterlies* now provides (the department's only source of income), a resolution prevailed without opposition to empower the executive, should they find the regular income insufficient, to use their judgment in inaugurating methods for raising such amounts as necessary.

The Church Architect

A few items from a paper by the church architect, Henry C. Smith, April 10, 1920.

The young brother to whom is intrusted the developments of the architectural features of our building program felt that he was not a capable public speaker, so he read an interesting paper to the priesthood, setting forth some most wholesome ideals concerning our buildings and what they should represent for us. Perhaps we can secure this paper for use later on.

From it we present a few things here. A community intending to build a church building should write to him as church architect, Box 255, Independence, and blanks will be sent for the securing of information, after which definite help can be extended. Even plans for homes are available, and advice offered. In some instances there may, of necessity, be a change made, but that is all made plain in the correspondence ensuing.

In all too many instances the results of our promiscuous building of church buildings results, not in the one the Creator attained in the beginning, where he said the work of each day was "very good," but rather, "It will do."

Some excellent examples of church architecture as developed in Europe were cited, built, not from the funds of potentates, but by the labor and sacrifice of the people.

There are some who believe we should have divine revelation as to our buildings, and though this may come, we may safely proceed now on our own best judgment. And we note that Kirtland Temple, the details of which were revealed, is a composite expression of the Colonial and Georgian styles, based on existing architectural ideals. It was not greatly different from the best the people were building in those days. So while we may have divine light on some things of this sort, we should not expect anything fantastic or incomprehensible.

The use of basements for church services is being discouraged in these days, for a number of reasons, chief of which are poor lighting, dampness, and the necessity for many steps for the first floor. There is one State at least, which prohibits the using of basements for church services. But, of course, in general we cannot get away from this, it being more economical than the other, as a general proposition.

In the erection of a new church building one should take into consideration the community developments, and if there is a consistent community ideal, follow it so far as possible.

This community ideal, in its broad application, is a wonderful thing, some cities here and there in Europe and a few in America, are being developed from the beginning largely after our Zionie ideal, where the agricultural and

industrial may be merged and unified, thus getting away from the big-city handicaps.

The present-day troubles in the world due to the bad and insufficient housing forced upon us, is causing us to think seriously about an expression of our Zionie ideals in the building of towns and settling of communities.

Church Physician's Recommendations

In his report to conference, belated on account of recent illness, Doctor G. Leonard Harrington, church physician, presented four methods of procedure to increase the efficiency of the health department of the church. He believed the chief function of the department to be the dissemination of knowledge concerning the prevention of disease—physical and mental. His proposed methods to attain this are:

1. Presentation of health subjects in the church periodicals.
2. Sending instructors throughout the church for the purpose of giving lectures and demonstrations.
3. Placing trained workers in districts so that the homes of the members may be visited for the purpose of giving demonstrations on the care of the sick, and instruction in the prevention of disease, in a concrete way. Many people recover in a hospital, but soon their troubles return because the precipitating factors at home have not been removed.
4. Those coming to the Sanitarium will be so instructed in regard to the diseases afflicting them that they will not only be in a better position to care for themselves, but will be sources of information profitable to others.

It is very encouraging to learn there are a number preparing to help in this work.

In my judgment the Sanitarium should be enlarged and its corps of officers increased so as to make possible the proper care of all classes of cases seeking relief.

Songs of the Legion

A new collection of songs used by General Conference in all sessions.

Never before has a conference responded so unanimously to the spirit of congregational singing. And the reason therefore is to be found largely in the general distribution of thousands of copies of "Songs of the Legion," a new collection of hymns, chiefly from our Saints' Hymnal and Zion's Praises, but including many others of the old songs we all love, with a few new ones. It has 68 pages, with seven songs in the back with music as well as words.

It is a 68-page book, pocket size, with an average of about three songs (words only) on two pages. There is in the front a picture of Albert N. Hoxie, the compiler, our national director of music, and former director of music at the League Island Navy Yard at Philadelphia, and conductor of the Third Liberty Chorus.

Those provided for use by the conference visitors had an extra cover stapled on, while those for sale are the little book inside, nicely printed, and a most acceptable collection of songs.

At the beginning of several of the conference sessions these books were sold in large lots for special purposes. The money was sent in from the audience for collections of ten each for the missionaries, till on the afternoon of the 12th this sum had reached the amount of \$304.05, over half of which goes to the organ fund of the new conference auditorium. In fact this is the rule concerning these books: all proceeds above actual cost are to be given over to the purchase of a pipe organ consistent with the needs of the new building.

Ninety of the books were bought in this way for Gomer Reeves, for use in the Hawaiian islands.

There is to be a big reunion for the Indians in Oklahoma, in August, and the L. D. S. Sales Association members went into the audience on the 12th to sell copies for this, mostly on ten-dollar contributions sent in. Altogether, funds were contributed to send 2,027 books to this reunion. At this reunion there will be representatives of the Cheyennes, Otoes, Arapahoes, and Omahas. It is hoped Brother Hoxie will be able to attend. The Indian brethren present at conference were arranged in a row on the platform, and were, Reuben Taylor, Philip Cook, John Bull, with their wives, and Brother Cook's granddaughter.

It was an enthusiastic meeting and the response very liberal toward this good work.

The music of most of the songs is available, details of which will be announced, and Brother Hoxie is arranging now for the Herald and Ensign offices to handle these books for all who want them, which will no doubt be a large number.

And in this connection, we were told by Brother Hoxie that within a few months orchestrated parts for these and other songs would be available and announced.

The Department of Statistics

From an address to the priesthood Wednesday morning, April 7, 1920, by F. A. Russell, head of Statistical Department.

From the beginning the church has made provision for the keeping of records of all church members, a sort of perpetual census. But it is the opinion of the incumbent now in office that there is much more involved in this work than the compilation of census items. There must be some method of clearing up past records as well as the making of new ones. For instance, many names are carried on the records, of persons baptized years ago, but of whose whereabouts no one knows. There must be some way of ridding the record of these names without injustice to the persons involved. Heretofore there have been two ways of getting off the church records: by death and by expulsion. It looks now as though there would have to be added a new one, closely related in method to the profit and loss column in bookkeeping.

The missionary goes out into various communities and makes converts here and there, whose names are recorded on the church records. He goes on to other fields and these people are neglected, lose interest in the work, move away, and are lost. What can be done for these? There are different schemes proposed, one of which is a compilation of district groups, so the members thus situated might come under the direction of the district officers in some way, when the members are not within reach of branches, and thus allow the church records to be kept up to date, because there are those who give their attention to at least keeping track of the members.

It has often been reported to the conference that there are from thirty to thirty-five thousand names on the records whose whereabouts are unknown. They may be members, or they may not? It is the duty of this department to clear up this item and allow us to know just where we are in regard to membership.

Circular letters sent out to district and branch secretaries sometime ago developed a consensus of opinion that there should be a list of the names of the members kept locally.

Some of the reasons for the change to the present method of handling the department are as follows: Reports from branches were piling up in the office to an alarming extent

because they contained erroneous items. Often it was necessary to correspond with various individuals to secure the corrections, and in the meantime the names were withheld from enrollment on the general records.

In the first place, if the branch secretary did not forget to attend to it, the names and items of those baptized were enrolled on the branch record, and the items copied and sent to the district conference. Then after due course of time the district secretary might send it on to the church recorder. All taking time and making much delay.

The present system places the responsibility for correctness of items on the man who sends in the items direct. If they are manifestly wrong, he is asked immediately to correct, but if there is no way to detect the error, it must go on record that way. Which demands that the one who baptizes or ordains, or performs any ministerial work in this connection, shall take care to be very accurate in everything. He should see that each item is correct, that the name is not Eddie for Edward, or Edwin, or Edgar, that the middle initial is correct, and above all see that it is readable. In fact, the matter is so important that the printing of all names is being strongly urged.

The steps for the obtaining of a transfer of membership from one branch to another are as follows: When the secretary of the branch where the members has resided, learns that one of the members is to move or has moved to another place, a request is sent to the head of the department of statistics for a transfer card. On this the name and items concerning those to be transferred are filled in, with the new address of the persons removing. In fact so far this latter item of address has been required before a transfer is made. There should be a mutual understanding on the part of the secretary and the other branch officials as to the removal and the necessity for transfer, which will preclude the necessity for having branch action in the matter. Naturally there should be no arbitrary action in these matters, yet the standing of the official, whether he be a good member or a bad one does not enter in this matter. He is under the jurisdiction of the nearest branch, and if there is any reason for action on his membership that should come through other channels than this department which must record a man's membership till he is cut off from the church. The branch which receives the transferred members is not required to take action on receiving or not receiving transferred members.

Should the receiving branch refuse to accept the members? There is no ground for their refusal.

"Creation"

In addition to the congregational singing the department of music again presented an oratorio.

During the war, efforts were concentrated on community singing. This work is continued with unabated energy. Everyone should sing, and sing altogether for good fellowship.

But those who are specialists and have devoted years to study find their services also desired by the church.

It is fortunate that we now have many soloists in the church who work with such excellent spirit that the general director, A. N. Hoxie, says he has the happiest work in the church.

On Thursday evening, April 8, Haydn's "Creation" was sung by a splendid chorus under the direction of Albert N. Hoxie. It is the finest musical success yet secured. The choruses are beautiful and were splendidly rendered.

In "Creation" the soloists have a large share of the work, more so than in other oratorios previously rendered. Paul N. Craig, who sang Raphael, is well known as a conference so-

loist. Eugene Christy as Uriel, and Bertha A. Burgess as Gabriel also showed exceptional talent and training, and handled these difficult arias in a way that was most pleasing to music lovers and critics.

The rendition marks on the whole, the highest point yet reached by the choir movement.

It was repeated Wednesday evening, April 14.

The Work of the Women

The discussion of problems was taken up by the women at their first meeting on the morning of the 8th. Mrs. D. A. Emslie, of Des Moines, Iowa, spoke on the organization and development of the work in cities. Mrs. Susan Hayer, of Lamoni, Iowa, took up rural work, and others added individual contributions.

District organization was discussed, and the sentiment was strongest in favor of simple organization, each branch to have such assistance as necessary to development of local work, using as little machinery as possible.

The making of lessons simple, and getting them read at all, in fact, was discussed. Getting any reading at all done was considered worth while.

The business session on the 9th received the nomination of the First Presidency by Frederick M. Smith in person, suggesting Mrs. F. M. Smith as general director, and Mrs. D. J. Krahl, president.

No action was taken at this session.

A new edition of the Year Book is promised soon after conference, being delayed to get latest lessons course, and names of new officers. Orders will be taken at convention.

Miss Lucie Sears, of New Bedford, Massachusetts, has been appointed educational advisor.

At the Saturday morning session President Frederick M. Smith recalled the recommendation of the previous session as to officials of the department, pending such time as was required to consider the reorganization.

Mrs. J. R. Lentell addressed the convention, and at 10.30 adjournment was taken to the upper auditorium. Mrs. J. L. Harring of Centerview, Missouri, spoke on the subject: "The rural woman a factor in Zion building."

Mrs. Lydia Wight, of Lamoni, discussed the new child study course. She is supervisor of the home and child welfare bureau, and gave a clear statement of the needs of the course, with its aims and ideals. The course stands for several principles, two of which are: the forming of a policy covering the problems all parents know they must meet; the policy for each problem being worked out by the parents of a neighborhood. The second principle is that of honesty—that kind of honesty which makes parents willing to submit to intelligence tests which discover true ability.

Mrs. Vida E. Smith of Lamoni, spoke on mothers as leaders of girls and the speech will be published in these columns later.

On Monday morning the completion of the transition of the Woman's Auxiliary to a department of church work was effected.

The executive committee was authorized to make such changes as necessary in the governing rules to meet the demands, consistent with the policies of the general organization.

Mrs. F. M. Smith, general director, was authorized to appoint necessary officials, and named the following: Mrs. Audentia Anderson, superintendent; Mrs. William Madison, first assistant superintendent; Mrs. May Mather, second assistant superintendent; Mrs. A. Morgan, secretary; Mrs. Vivian Weed Barto, assistant secretary. These constitute the executive committee.

It has been planned to have all educational work of the department under the care of the President of Graceland College.

A headquarters will be established in Independence, and all mail should be addressed to the general church offices, Independence, for the Woman's Department.

The annual evening program, held Monday evening was perhaps the best ever given by the department.

Following a song service in charge of A. N. Hoxie, prayer was offered by B. R. McGuire.

A paper on "Women's part in government making" was read by Dora Young, of Holden, Missouri.

Two vocal solos were beautifully rendered by Aileen Bullard, an Oriole girl of Independence.

"Teachers for the times" was the subject of an address by Miss Lucie Sears, of New Bedford, Massachusetts.

The place of women in the immediate plans of the church was definitely emphasized by President Frederick M. Smith.

The Religious Education Class

The priesthood were addressed on April 9, by Cyril E. Wight, instructor in the religious education class at Graceland College.

The time was devoted to an explanation of the work done the previous year, with some of the ideals as to the future, set out rather extensively in the report of Graceland College to General Conference.

The lectures given to the ministry preceding General Conference were on the same subjects and by the same men as presented to the class during the past year.

It is very difficult to summarize properly an address of this kind, dealing with principles and ideals almost exclusively, but it is apparent that though this work is in its incipiency and will be improved, there is no danger of turning out a product that is ready to accept without question anything offered.

The instructors have endeavored to increase ability of the class to differentiate between fundamentals and incidentals. Dogmatic teachings are not indulged in, but the pupil is encouraged to develop his own expression to the highest point. They are trained to think clearly, logically, and independently—which naturally results in questions on everything, as to its relative importance, whether it be fundamental or not.

Orchestral Concert

Tendered General Conference Visitors
by the
LIBERTY ORCHESTRA
of

Independence, Missouri
Augmented by Visiting Players
of the

STONE CHURCH
Independence, Missouri
Saturday Evening, April 10, 1920
Eight Fifteen p. m.

Under the auspices of the General Choir Movement Re-organized Church of Jesus Christ of Latter Day Saints.

ALBERT N. HOXIE

General Chorister and Guest Conductor for the evening.

THE LIBERTY ORCHESTRA

Mr. Robert T. Cooper, Conductor

Miss Evalena Faunce, Pianist

Mr. Robert Miller, Organist

March, "Connecticut"

William Nassann

Invocation, Elder A. B. Philips

Overture, "Mignonette"

J. Baumann

Selection from Farmer's Mass in B. Flat

a Gloria

b Adagio

c Allegretto

Henry Farmer

Violin Duet, Symphonic Concertante, No. 4 Charles Dancla

Mr. Orlando R. Nace

Mr. Gomer Watson

Miss Pearl Davis, Accompanist

Cornet Duet, "The Pearls," Polka

H. King

Mr. Oscar Moorman

Mr. Irwin E. Moorman

Miss Pearl Davis, Pianist

Trio for Strings, "Pastel Minuet"

Paradis

Mr. Arthur Storms, First Violin

Miss Emma Snead, Second Violin

Mr. Fred H. Friend, Cello

Miss Evalena Faunce, Pianist

Adoration

Borowski

Dawn of Love, String Orchestra

Bendix-Saenger

Gospel Hymns, selection

Overture Tannhauser, selection

R. Wagner

"Restoration"

One of the most appreciated events of the many General Conference meetings was the church play at the Battery Building, on the evenings of April 12 and 13 and repeated again, followin gconference for the many Independence people who could not find entrance the first two evenings.

The music was furnished by the Liberty Orchestra, directed by R. T. Cooper. Especially fine was the work of the string quartet, who gave two selections preceding the pageant proper. They seemed to have the art of expression developed beyond that usually possessed by people of their age and experience.

"Restoration" is a church play in three acts, developed and produced under the immediate direction of a committee composed of Mrs. E. S. McNichols, Mrs. Royal Brocaw, Mrs. M. T. Williams, and Mrs. Clifford Forties, all of Independence.

A synopsis follows:

Synopsis

"Restoration" is a play, portraying the history of the church from the year 1820 to the present day.

In the opening scenes Church, with her ever faithful companions, Faith and Hope, establishes herself with her various quorums according to the pattern laid down by Jesus Christ. She enjoys a season of prosperity.

Ere long dark and cloudy days come upon her. She experiences terrible persecution. Discord, with her emissaries, enters upon the scene, sowing seeds of discontent among the Brotherhood. Baneful effects follow. The ranks are broken. Confusion accompanies. Apostasy is ushered in. Church is plunged into the very depths of despair. Church laments because of her calamities. Throughout this distressing time Sorrow hovers near Church. Light, though it goes down, does not go out entirely.

After the Apostasy Faith and Hope prove a tower of strength to Church through the long weary years of waiting which follow. Church again establishes herself in all her original beauty and grandeur. Faith and Hope thereupon rejoice.

The closing scene finds Church in her World Garden in-

tent upon the establishment of Zion. She is dealing with problems of the present day. Love comes to her assistance and success is assured.

The cast of characters is as follows:

Church	Mrs. Clifford Forties	
Faith	Miss Louise Newton	
Hope	Miss Vera Adams	
Sorrow	Miss Florence Koehler	
Discord	Mrs. Lida Andes	
Emissaries {	Heresy	Mrs. Earl Cox
	Envy	Mrs. Robert Miller
	Jealousy	Miss Virginia Budd
	Ambition	Miss Coral Mottashed
	Distrust	Miss Leona Thompson
Spirit of Love	Miss Velma Brocaw	
Priesthood	Mr. Gene Closson	
Sunday School	Miss Virginia Budd	
Zion's Religio	Mr. Walter Chapman	
Woman's Auxillary	Mrs. Charles Koehler	
Temple Builder	Miss Lillian Williams	
Boy Scout	Mr. Leroy Smith	
Oriole	Miss Rilla Leeka	
Officers	Young Men of the Church	

The outline is as follows:

Act One		
Scene 1	Hill Cumorah	Time, 1820
Scene 2	Era of Church Prosperity	
	Tableau	
	Liberty Orchestra	
Act Two		
Scene 1	Era of Discord	
Scene 2	Apostasy	
Scene 3	Lament of the Church	
	Liberty Orchestra	
Act Three		
Scene 1	Church Reorganized	
Scene 2		
Place		A Garden
Time		The Present
	Church: Departments: Necessities	
	Love's Appeal	
	Tableau	

The combination of recital with tableau effect, supported by effective and appropriate chorus music was universally effective, the audience being perceptibly moved. "More effective than a sermon," "The equal in splendor of any five-dollar affair in the big cities," "The best I ever saw," are typical commendations heard.

The lament was written by Elbert A. Smith, the other parts by the committee.

We hope they will begin now to provide a pageant commensurate with the auspiciousness of the opening of the new General Conference building two years from now.

Annual Oratorical Contest

The successful contestant this year was
Fernell Briggs, Goodland, Kansas.

The following is the college contest program at the Stone Church, on the evening of April 8. The gallery railing was beautifully draped with long blue and old gold streamers and bows, and the choir loft was filled to capacity with students, faculty, and alumni of Graceland. There was not even standing room for the audience. The decision of the judges was: Fernell Briggs, first; Forest Roberts, second; James Houghton, third.

Invocation	
Song, "Zion Builders"	Vida E. Smith
"America and Victory"	Wesley Elvin, Balsam Lake, Wisconsin

Graceland Male Quartet, "Blow, Bugle, Blow"
"The Brotherhood of Man"

Fernell Briggs, Goodland, Kansas
Piano Solo, "Dance of the Gnomes" Liszt

Miss Belle Patterson

"The Call of a Nation"

James Houghton, Davenport, Iowa

Graceland Mixed Quarete, "The Miller's Wooing" Fanning
"The Problem of Peace"

Forest Roberts, Lamoni, Iowa

Graceland Male Quartet, Humorous Selections

Decision of Judges

Benediction

Conference Notes

Baby likes church. He dearly loves to participate in the program, and help attract attention to his mamma. As soon as she is nicely seated he begins entertaining the childless old couple next to him. At least that is his name for the series of antics he performs for their benefit. He gurgles and drools and waves his bonnet string in imitation of the baton and squeals with delight when he has out-manuevered the leader of song. When they have gratefully left him their vacant seat, he considers it a just reward of his efforts and settles himself for a nap with the sense of having made this program interesting to somebody.

If the grown-up Johnnies could have been present at one of the services and heard their devoted mothers relate heart-rending tales of when little Johnnie was sick and wanted papa to pray out loud, they would be reminded of the "Moody and Sankey" stories of conversions, and perhaps regretted that a good meeting had been spoiled by what in movie parlance would be called "sob stuff."

We dearly love to step on peoples' toes, literally if not figuratively; especially if we weight two hundred. One can do it in a jolly crowd so easily and the victim doesn't know who to glare at.

Perhaps if the church photographer were to take daily pictures of the conference in session he would ask for a change of faces in the balcony's first row.

A bumblebee entered the church one day,
It buzzed and it hummed and it swished its wings,
Then out at the window it flew away,
Oh, beware of the one it stings.

For the germ of confusion it leaves behind,
Is heard in the murmur and whisperings
And a noisier crowd it is hard to find
Than the one the bumblebee stings.

One of the greatest tests of complete consecration is the giving up of our work to another—to be displaced and see another take our work is indeed a little hard, but it is one of the lessons we must learn that this work is too big to allow for individual feeling. We must be big enough to take defeat nobly.

KATE GOODWIN.

(Pen and Ink Club.)

It is the lifelong sacrifice of great men that gives us science, art, and literature. It is the sacrifice of those who have something which makes life possible to those who have nothing.—Elwood Worcester, in *Religion and Life*.

Reports to General Conference

THE ORDER OF EVANGELISTS

To the First Presidency and General Conference: As the report for 1919 was too late for publication last year, we will report some of the important items with this report. Those under General Conference appointment have been very active during the year, and some of those laboring locally have done remarkably well.

2. Out of a total membership of twenty-five we have reports from twenty-two. Some of those who have been unable to do any work have reported the conditions which have prevented their laboring.

3. The reports show the following work done: sermons, 1,633; meetings in charge, 668; baptized, 37; confirmed, 94; ordained 26; children blessed, 517; patriarchal blessings, 1,479; administered to the sick, 1,421; marriages solemnized; 22; official visits to members reported, 338, much of this work not having been reported. One brother writes that he visited 600 Saints in three months. One new opening has been made. Fourteen of the order are under General Conference appointment. Since last reporting two have been added to the order by ordination; i. e., R. Baldwin and G. W. Burt. We have lost three by death; Henry Kemp, J. W. Backus, and William Lewis; and Brother Jones of Australia by transgression; leaving our present number twenty-five.

4. There has been one gratifying feature of the reports of most of the men, that is, they have been blessed in their labors during this year and have rejoiced very much at the witness of the Spirit in their work. We believe they have accomplished much good in comforting and strengthening the Saints.

5. Ever praying for the success of the work and the final redemption of Zion, we are, yours in the hope of the gospel,

FREDERICK A. SMITH, *President*.
H. O. SMITH, *Secretary*.

LAMONI, IOWA, January 13, 1920.

CHURCH ARCHITECT

To the First Presidency and General Conference: The office of church architect was created in January, 1919, and sanctioned by the following General Conference. The large amount of work in so many varied forms during the past year has proved the wisdom of such action. Constructions ranging anywhere from small remodelings, farm buildings, small and large churches, up to our new college development, have kept me busily occupied. There have been more than fifty inquiries received; for some, studies were made, while for others detailed drawings were necessary. As a result very little time has been left for intensive study on the several larger problems which we see before us.

2. From this brief experience as church architect, I realize that the work is already much involved, and from present indications will be much more so, and that there is urgent need for young men to prepare by intensive study in architecture and its allied fields, and be ready to consecrate of their time and talent to this part of the church work. In building up physical Zion there will be required master minds, trained in all of the arts and sciences.

3. In uniting such a corps of professional workers, we are not behind the world wherein the latest appeal is for inter-professional activities. In the church our professional services belong to the church and society—not as a charity but as a right. When there are enough who really care deeply and sincerely, we shall then have a true professionalism. Instead of the present competitive system where business, commerce and industry can hire or buy all knowledge, science and skill in order to make profits, we shall have created a system where science, knowledge and skill develop, direct and control business, commerce and industry as agents for the welfare of mankind. Then we shall materially aid in building Zion.

4. We look forward to the time when we can have uniformity in an ideal architecture, but due to the financial limitations of our building funds as well as our ideas and requirements varying from east to west, north to south, we shall find it a matter of time and education before satisfactory results are noticeable. Owing to these varying conditions and our cosmopolitan make-up nothing can be found more suitable for us than an adaptation of forms and motives universally recognized as useful, beautiful and true. The Colonial-Georgian period type furnishes the flexibility neces-

sary for our purposes and should be doubly appreciated by us for being developed by a people foremost in their time in a struggle for religious freedom. This type is represented by the first permanent edifice built by our church—Kirtland Temple—which offers the best suggestions for us to follow.

Sincerely yours,

HENRY C. SMITH.

INDEPENDENCE, MISSOURI, February 17, 1920.

COMMITTEE ON BIBLE NORMAL BOOK

To the First Presidency and General Conference: The committee on Bible Normal Book respectfully presents the following report:

2. Immediately after their appointment they were notified that a manuscript was in preparation, to be submitted for such a book. Through a variety of circumstances, and the restrictions made by the author, this manuscript was not read by them, but was returned to the author.

3. By the original action appointing the committee, the committee were to provide for the writing of the book, such textual matter to be submitted to the First Presidency for approval, and later to the Board of Publication for printing.

4. One basic objection of the author was that the work should be passed upon by one of the three quorums, First Presidency, Twelve, or Seventy. The committee, as high priests, he said, had no right to pass thereon. The committee suggested to the Conference of 1918 that the manuscript be referred to the First Presidency to determine its value, and that the question of the demand for such a book be referred to the Board of Publication. The committee has felt that all they could do in the meantime was to await the action of these two bodies. They do not consider, however, that the question of demand is to be determined by the demand for this particular manuscript alone; but rather what demand exists for a specially prepared Bible Normal Book.

5. We have been informed that the manuscript aforesaid was returned by the Presidency to the author, and by him was placed in the hands of the General Superintendent of the Sunday School Department, Gomer R. Wells, and by Brother Wells turned over to the Board of Publication. We have not been advised either directly or indirectly as to the action of the Board of Publication, either with regard to this manuscript, or with regard to the demand existing for a Bible Normal Book.

6. Recently the General Sunday School executive council appointed an editor in chief for the Sunday school *Quarterlies*, and a consulting board. This work when put in order will cover from three to eighteen years of age, and still leaves a need for advanced work for adult classes. There are in existence a goodly number of works on pedagogy and child psychology, and the work of the teacher. But there still appears to exist a need for a suitable book on the Bible. Doubtless there will soon exist a need, not only for an elementary work, but also for one in Biblical research.

7. Under the latter head, the committee have considered a few lessons, but are informed that the author is unwilling to place these at the disposal of the Sunday School Department, though willing that they should be adopted as written, if so desired.

8. It seems to us that there is an increasing need for such a work in the Sunday School Department, also the department of normal work at Graceland College (an extension course) and possibly in the class in Religious Education at Graceland College.

9. But at present the matter rests with the Board of Publication, by such action to state whether in their judgment there exists a sufficient demand at this time to warrant the preparation of such a book. Respectfully submitted,

S. A. BURGESS,
F. M. McDOWELL,
J. A. GUNSOLLEY.

LAMONI, IOWA, March 1, 1920.

COMMITTEE ON TEACHER'S EDITION OF INSPIRED TRANSLATION

To the First Presidency and General Conference: Difficulty has beset your committee during the past year in attempting to forward the printing of the Teacher's Edition of the Inspired Translation.

2. As per our report of one year ago, the manuscript was finished and we have endeavored to have competent critics examine this manuscript, but up to date have succeeded only partially.

3. Brother I. M. Smith gave us the benefit of a brief examination of the manuscript and makes some good criticisms. Herewith we submit an excerpt from his report:

4. "I do not deem it necessary for me to report anything more. I noted a number of other mistakes, similar to those I have referred to, such as repeating texts in the same list of references and, once in a great while, a text which did not apply; but the work is remarkably free from errors of that kind; most of them are in repetitions; and it would be almost, if not altogether, impossible to escape that, where one man is doing the work alone. Hence, I think the work should be carefully gone over by two good men, men who are young enough for their minds to be active and alert and their memories good; but I do not think anyone should be authorized to make any changes in the manuscript, except the author, for it is a splendid work and should not be changed in any particular only by its author, that is, as long as he is able to make his own corrections. And that is why I recommend that those who go over it, go over it with Brother Lambert; he has given the matter months of hard study; and no man, after giving it only a very brief examination, as I have, is qualified to sit in judgment upon it. Some of the things to which I have called your attention in this report, might appear in altogether a different light if I could hear his explanation. I think the system of references which he has used is a good one; and I think, too, that he has done his work remarkably well; but no man could do such a work as that without making mistakes and allowing errors to creep in, unless he were divinely inspired all the time he was working at it."

5. Your committee is still trying to find the person or persons competent and willing properly to examine and if necessary revise this manuscript.

6. It would have been almost impossible to publish this work this last year even had we been able to have it examined, on account of the conditions prevailing in the printing market.

A. CARMICHAEL,

For the Board of Publication.

LAMONI, IOWA, February 16, 1920.

AUDITOR'S REPORT

To the First Presidency and General Conference: The reports submitted at this time by the different departments cover a period of only a part of a year—to June 30, 1919—caused by the Conference action changing the date for closing all books to that date.

This period can rightly be called a "reconstruction period" in our accounting departments and of necessity shows comparatively little of the improved methods and conditions which we have been endeavoring to bring about. We trust that the *full year* report from June 30, 1919 to June 30, 1920, will show the improvement clearly and be pleasing and gratifying to all.

I have given my entire time during the past year to my church work and I judge from the desires expressed and the kindly way in which they have received my suggestions, that the brethren in whose departments my work has entered, have heartily welcomed the changes made in most instances.

I have endeavored to keep the Presidency in full touch with my activities and have earnestly desired to discharge the trust imposed upon me in a way that would be acceptable to God and profitable to his work.

Praying that the peace and blessing of his Holy Spirit may be with and direct in all that is done, I remain sincerely,

Yours for service,

R. B. TROWBRIDGE,
General Church Auditor.

CHURCH HISTORIAN

To the First Presidency and General Conference: The action of the post-conference council of last June in reorganizing the historical department, assigned to me the task of Church Historian; and appointed as assistant in this office, Brother Heman Hale Smith. The work of the office has been done under great handicap, as much of my time has been necessarily devoted to the work of the Independence

Stake presidency, which I have had to administer without counselors; also the presidency of the Independence Institute, with some eight hours of teaching each week. Brother Heman Hale Smith has carried the department of History in Graceland College, teaching eleven hours per week.

The office work of the department has been carried on as best it could be with the office, records, books, and fixtures at Lamoni in charge of Brother Heman Hale Smith, while I have been located at Independence. We have been obliged to carry on the work mostly by correspondence, leaving the editing of the *Journal of History* largely to Brother Heman Hale Smith; while we arranged for the work at frequent conferences, in either Lamoni or Independence, as occasion required.

In the year some seventy local historians have been appointed or sustained in former appointments. These have reported to the office the local history of their various branches, districts, or stakes, new methods and plans having been installed. The press of other work, and the fact that I have not been able to go over the matters in the historian's office, render it impractical to report a lengthy survey of the year's history, as has hitherto been done by the Historian. Much of this matter has been presented already in the *Journal of History*. I have supplied material for a chapter on the Latter Day Saints, in the forthcoming History of Jackson County, Missouri by William Z. Hickman; have also answered a voluminous correspondence relating to the history of the church.

In addition to the work already indicated, Brother Heman Hale Smith visited several reunions and other church gatherings, and delivered forty-one lectures, chiefly upon the subjects, "The League of Nations," "Democracy and the church," "The pioneer and the church," and "Industrial Zion." He has attended meetings of the Nebraska Stake Historical Society, American Economic Association, and American Historical Association. As assistant historian he carries membership in the following associations, American Historical Society; Iowa State Historical Society; Mississippi Valley Historical Association; American Economic Association; American Political Science Association; and American Association for Labor Legislation.

He has arranged to furnish historical matter relating to Mormonism to the Wisconsin State Historical Society and the Texas State Historical Society; and has also perfected arrangements with Doctor B. F. Ssambaugh, Superintendent Iowa State Historical Society, for the writing of a volume entitled Mormonism in Iowa, to be published by the Iowa State Historical Society, as a companion volume to the one already issued, "Quakers in Iowa." This will be a valuable contribution on the history of the church in Iowa and elsewhere.

We desire to make the Historical Department of the greatest service to the church. We are anxious to preserve the current history, and present in the most available and useful form, the historical data already collected. We hope to be of service to the ministry, both local and missionary, in their work, and to this end we recommend the following program of work as what we would like to do.

The consolidation of the office, and the removal of same with its library to Independence, Missouri.

That the connection of the Church Historian's office with the department of history in Graceland, if maintained, be supervisory only.

That more opportunity for research work, with regard to original sources of the latter-day work, be provided for.

That a historical society or association within the church be formed, with a view to stimulating the collection and preservation of historical data, and the circulation of the *Journal of History*.

That the historian's office be the custodian of all historical manuscripts of original nature, letters, rare volumes and papers of historical value.

That additional help be provided in the form of assistant historian; that a curator of the library and museum of historical materials be appointed.

That the manuscript of the fifth volume of Church History be completed and published in the next few months.

That a shorter history of the Latter Day Saints, a handy reference volume, of popular price, be published at the earliest convenience.

Very respectfully submitted,

WALTER W. SMITH,

Church Historian.

INDEPENDENCE, MISSOURI, March 15, 1920.

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COMMITTEE ON CHURCH OF CHRIST

To the First Presidency and General Conference: Your committee appointed to confer with the Church of Christ, begs leave to report progress. In the past year a number of joint sessions have been held with the Committee of the Church of Christ, in all of which a fine spirit of fellowship has been manifest.

For some months past this committee in joint session with the committee from the Church of Christ, have been making a searching comparison of the revelations of God to the church, as published in the Doctrine and Covenants (Kirtland, 1835, edition and subsequent editions); and the same as published in the *Evening and Morning Star*, published at Independence, Missouri, 1832-33, and reprinted at Kirtland; the Book of Commandments which was in process of publication when the Saints were expelled from Independence, 1833, manuscript copies of the revelations used by the printers of the *Star* and Book of Commandments; the John Whitmer manuscript history; and other publications. This has proved very interesting, and we hope to have some valuable data to submit for publication in the near future.

Very respectfully submitted,
WALTER W. SMITH,
Secretary of Committee.

INDEPENDENCE, MISSOURI, March 15, 1920.

TREASURER OF LIBRARY COMMISSION

February 28, 1919 to February 28, 1920

RECEIPTS

Balance on hand last report	\$ 76.80
Received from General Sunday School Association.....	50.00
Received from General Religio Association	50.00
Total	\$176.80

DISBURSEMENTS

To S. A. Burgess, 10 volumes on History of the War	\$ 9.00
To Herald Publishing House, binding	13.50
To Estella Wight, services as librarian	52.00
To V. A. Reese, traveling expenses	2.57
	77.07
Balance on hand	\$ 99.73

Respectfully,
JAMES F. KEIR.

MEMORIAL TO THE MARTYRS.

To the General Conference: Since our last report on he work at Nauvoo in connection with the church properties there, the west one half of Block 155 has been acquired from President Frederick M. Smith for a consideration of \$500. This gives the church the full block on which the graves of the martyrs are located. During the year a substantial, attractive iron fence was placed around the graves not only of the martyrs but all others marked on this block.

During the early part of the year much grading in Block 156 was done under the direction of Brethren Lambert and Layton. It seems evident to the committee that some additional work will have to be done to protect the water front of this block as the bank is being constantly carried away.

Brother and Sister J. W. Layton have continued in charge of the work there and they report an ever increasing number of visitors and tourists. We hope, through the publicity department, to work out a more liberal campaign for advertising during the present year.

Respectfully submitted
MARK H. SIEGFRIED,
For the committee.

BOARD OF PUBLICATION

To the President and General Conference Assembled: Herewith is submitted the annual report of the Board of Publication.

THE PAPER CONDITION

2. The past year has been one fraught with much danger to the publishing interests not only of the whole civilized world but also of the church.

3. The condition of the paper market has been and is still

in a chaotic state. Prices have fairly soared and it has not been so much a question of paying the price as it has been of being able to get the paper at any price. Through the efforts of those who have taken a personal interest in our publishing affairs, we have been fortunate enough to be able to keep our presses going. These and other untoward conditions have handicapped us in keeping our stock of books up to normal.

THE LABOR QUESTION

4. Another disquieting condition obtaining is that of labor and wages. A readjustment has been made in the wages of the publishing house employees, the Board of Publication feeling that justice required an advance in their wages. This, with the heavy advance in material of all kinds, has occasioned an advance in

THE SELLING PRICE

5: The members of the conference will remember that a substantial increase in the subscription rate of our publications was made last summer. This advance is not in any way out of proportion when compared with the advance of material and labor entering into the cost of production. That the Board of Publication has not made an unwarranted advance in price, we submit the following:

COMPARATIVE PRICES OF PUBLICATIONS

Name	Price	Total pages	Aver. reading	Aver. Per cent adver.	Per cent reading	Per cent adver.
Saints' Herald	\$2.25	24-32	23-30	1-1½	95	5-Unpaid
*Youths' Companion	2.50	24	16	8	67	33-Paid
Gospel Trumpet	3.00	32	26	6	81	19-Paid
Christian Work	3.00	32	26	6	81	19-Paid
Christian Herald	2.50	32	17	15	53	47-Paid
The Presbyterian	2.50	32	24	8	75	25-Paid

*Equal to 24 pages in Herald.

6. All other papers (*Youths' Companion* excepted) charge from 50 cents to \$1 extra on foreign subscriptions. We have refrained from doing this so that our brethren in foreign countries would receive their church literature as cheaply as possible. On these foreign subscriptions we have lost financially.

7. The fact that one of the principal (if not the principal) factors constituting the financial success of any paper is that of the income derived from the paid advertising matter and that we do not carry such advertising, makes the subscription price of our paper moderate indeed.

8. The policy of the Board of Publication has been to eliminate all paid advertising and give to our readers a paper full of solid reading matter. The size of the subscription list of the *Herald* does not permit it to become a successful competitor for advertisements. The subscription list is too small.

9. The board also feels that it is its duty to call the attention of the conference representation to the fact that the best interests of the publishing concerns of the church would be conserved by placing the publishing houses as far as possible under one roof and one management. A big saving financially would be the result not to say anything of an increased efficiency in management both financially and editorially. The board has sensed the necessity of this for several years but has not felt that the time was propitious for the change. We submit this for your consideration.

FINANCIAL REPORT

10. We submit also our financial report from February 1, 1919 to June 30, 1919. This report shows a loss for the five months due to the fact that it was thought best not to list certain plates and cuts as assets which had heretofore been so listed. The amount approximately credited to depreciation was \$2,180. It should also be remembered that most of the subscriptions are paid during the last half of the year; so that a statement covering the first half year cannot be justly compared with the next report without taking this fact into consideration.

11. Also we note that this report is only approximately correct. The inventory used in making up this report was the same as was taken February 1, 1919. This financial statement also emphasizes the necessity of an advance in prices. During and previous to the time covered by the following financial report, material had greatly increased and our advance in prices had not kept pace with this increase. The financial report follows:

STATEMENT OF THE HERALD PUBLISHING HOUSE FOR 5 MONTHS ENDING JUNE 30, 1919

Cash on hand February 1, 1919	\$ 6,688.17
Cash received, February 1, 1919 to June 30, 1919	40,241.70
	\$ 46,929.87

Cash expended, February 1, 1919 to June 30, 1919	42,840.52
Cash on hand, June 30, 1919	\$ 4,089.35
Resources	
Cash on hand	\$ 4,089.35
Real estate	39,273.37
Type, tools and fixtures	29,356.87
Merchandise	29,016.38
Supplies	8,006.12
Bills receivable	29,301.06
Accounts receivable	11,713.50
Liberty Bonds	600.00
	\$151,356.65

Liabilities	
Bills payable	\$ 397.03
Accounts payable	15,180.59
Depreciation fund	18,904.37
	\$ 34,481.99
Present worth June 30, 1919	\$116,974.66
Present worth February 1, 1919	118,451.03
Net loss	\$ 1,476.37

Following is the financial summary of the Ensign Publishing House from February 1, 1919 to June 30, 1919:

Cash on hand February 1, 1919	\$ 609.59
Received from February 1, 1919 to June 30, 1919	7,954.90
	\$ 8,564.49
Expended from February 1, 1919 to June 30, 1919	\$ 8,299.21
Cash on hand July 1, 1919	265.28
	\$ 8,564.49

Assets	
Fixtures	\$ 1,000.97
Unexpired insurance	84.67
Merchandise	3,144.06
Plates and cuts	189.79
Postage	3.48
Printing plant	5,673.64
Printing material and job work	1,670.19
Ensign stock	1,080.05
One stock	43.20
Real estate, building and improvements	7,921.98
Cash on hand	265.28
Accounts receivable	3,227.76
	\$ 24,306.07

Liabilities	
Bills payable	\$ 6,012.48
Accounts payable	4,095.73
Present worth	14,196.86
	\$ 24,305.07
Present worth July 1, 1919	\$ 14,196.86
Present worth February 1, 1919	12,142.43
Net gain	\$ 2,054.43

R. J. LAMBERT, *Manager.*

12. The following statement and balance sheet from the Standard Publishing House in Australia will be of considerable interest:

"I forward you a copy of our trading and profit and loss account and balance sheet for the year ended June 30, 1919, which was submitted to our mission conference at the end of December and approved.

"The balance sheet will give you the opening amounts of the real accounts at July 1 and you will be able, by comparing the trial balances from month to month, to see just how the asset and liabilities accounts progress."

Trading Account

Dr.
Percentage

40.47	to Stock at July 1, 1918	476	15	0
40.87	to Purchases	481	6	10
23.01	to Wages	272	2	3
4.46	to Linotype	52	10	1
1.21	to Power	14	6	6
26.12	to Gross Profit	307	11	7
		160	12	3
136.14				
Cr.				
100.00	by Sales	1,177	14	6
36.14	by Stock at June 30, 1919	426	17	9
		1,604	12	3

Profit and Loss Account

Dr.				
1.18	to Bad debts	14	0	0
1.92	to Depreciation plant, etc.	22	12	6
.53	to Discounts allowed	6	7	3
1.78	to Traveling expenses	21	.	4
1.12	to Freight	13	5	7
2.46	to General expenses	29	1	0½
.25	to Lighting	2	19	3
1.72	to Postage and telegrams	20	7	1½
.55	to Printing and stationery	6	12	2
.45	to Rates and taxes	5	1	5
6.62	to Salaries	78	.	.
.12	to Signwriting	1	10	0
.89	to Telephone	10	10	9
6.841	to Net profit transferred to capital account	80	12	3
		311	18	8
26.431				
Cr.				
26.12	by Gross profit	307	11	7
.305	by Herald periodicals	312	1	
.006	by Miscellaneous receipts	15	0	
		311	18	8

Liabilities

Sundry creditors	372	12	8
Capital Account:			
Balance at June 30, 1918	1,119	14	9
Add			
Net Profit for Year to date	80	12	8
	1,200	7	0
	1,572	19	8

Assets

Cash at bank		101	6	11
Stock on hand	426	17	9	
In depots	4	16	11	
	431	14	8	
Debtors	346	0	2	
Less doubtful debts reserve	14	0	0	
	452	9	7	
Plant	22	12	6	
Less depreciation reserve	429	17	1	
Buildings	255	15	8	
Furniture	15	12	0	
Furnishings	6	13	2	
	1,572	19	8	

G. LEWIS,
A. J. CORBETT,
W. J. HAWORTH,
Members of the Australasian Board of Publication.

We have examined the books and vouchers of the Standard Publishing House and hereby certify same to be correct. We have accepted the manager's figures for stocks on hand.

R. A. STERLAND,
C. A. THEARLE,
Auditors.

(Signed) W. J. HAWORTH, *Manager.*
Respectfully submitted,
MARK H. SEIGFRIED,
Secretary of the Board.

LAMONI, IOWA, February 6, 1920.

SUNDAY SCHOOL DEPARTMENT

To the Presidency, Conference, and Convention: Until this year, I have been comparatively free from serious sickness during thirty years of church service. The day after last conference adjourned I was attacked with a middle ear trouble that lasted eight months and took me to the Sanitarium twice, the last time for a major operation in the mastoid process. I have been unable to push my office work as planned but am thankful to have come through as well as I am.

REVISION OF LESSONS

However, a piece of work of great importance to the church was started. The body had for a long time borne patiently with a tardy delivery of *Quarterlies*, but the last convention requested that lessons be delivered to the schools earlier. The executive council took steps to remedy this at our meeting in June, when my recommendations of several years began to take form: that a thorough revision of the course be accomplished. At our next meeting in September it was decided to commence work on a final revision of the cycle due for publication January, 1922. To provide for lessons between now and then, it was decided to clip all lessons for remainder of present cycle and hand them in without editing; and to employ one editor instead of five. This is being done and I am happy to report earlier delivery of lessons, those for April-June being mailed a month earlier than ever before. Those for third and following quarters will be ready six weeks before, enabling us to deliver them in Australia in time for use on date intended. This far-away mission has always been at least three months behind date.

The revision of lessons will be carried on by an editor-in-chief, Mrs. Christiana Salyards, and an expert consulting board composed of S. A. Burgess, F. M. McDowell, and Mrs. Eunice Winn Smith who act as lessons committee and revising committee. The preliminary work of revision began early in January. They fully realize what an important work it is also their responsibility, and are proceeding carefully. They consider that certain research work should first be done, for which funds are being provided. The nature of this has already been published in the official church organ. This revision will take a year or more. It would be accomplished sooner if all concerned could give full time to the task. However, we expect they will turn over the best set of lessons to be had anywhere.

NEW QUARTERLIES NEEDED

Our revised lessons would be incomplete without an advanced senior or adult *Quarterly*. At present, those who finish the senior course must continue to review it or form classes in other lines of study such as, Church History, Doctrine and Covenants, Book of Mormon, economics, and sociology, and with no course or plan to give uniform direction to these studies throughout the church. The convention of last year gave the executive council power to act in this matter and the consulting board will be directed to give their attention, in connection with the revised cycle.

There is such an urgent demand for a teachers' *Quarterly* that we recommend and urge this convention to authorize the same, to be printed as soon as practicable.

SUNDAY SCHOOL MANUAL

New officers are continually asking for helps and simple instruction in school management which increases correspondence and would be too bulky if mimeographed in circular form. Every school should have a small handbook for constant reference. We recommend that the preparation and publication of such a book be authorized and that the constitution and by-laws be a part of the contents.

TEACHER AND OFFICER TRAINING

Reports show that in many of our districts this phase of our development is not taken seriously, showing that much work is yet to be done to create a desire for proper preparation in order that we may more fully function as a "department of religious instruction." In no other way can we dignify this new definition of our work, and that means that we must train our workers. If the Master requires study and preparation on the part of his ministers is it any less needed by those who are to instruct the children of to-day who become the church of to-morrow? Shall the church be satisfied with less efficiency in those who do this work than is required of those who give secular instruction in the public schools? We think not. From now on, this office will press this question harder and we believe we can promise a more

efficient staff of officers and teachers in the near future. Larger plans for the coming year are now in mind.

I regret that my second assistant, Brother A. L. Sanford to whom was given the boosting of this important work last year reports that it was impossible to do anything because his time was so fully taken up with his secular employment and the local church work in Independence Stake. About the time Graceland College was in a position to do its part, the director of the normal division was nearly killed in an auto accident and my own serious operation followed soon after. For three reasons this phase of our work has not been pushed this last year. However, the normal director, Lonzo Jones reports 200 active students enrolled who have done work and taken at least one examination since November 1, 1919. Up to February 14, 1920 there are 55 newly enrolled students who have not yet taken examinations, 212 examinations had been given and 40 certificates granted. He says there are hundreds of names in the old file who have dropped the work uncompleted. It is a part of our plan to try to get some of these to finish the course.

REVISING COMMITTEE

As the appointing of a revising committee for the year past was left to the executive, they appointed J. W. Wight, E. D. Moore, and D. F. Lambert, but the last named could serve but one quarter. Reporting for the committee, Brother Wight says they have completed revision of lessons up to June 30, 1920. Since the lessons to follow, up to December, 1921, have been revised several times, the executive dispensed with the further services of this committee; and have asked the new consulting board to be the revising committee for the new cycle of lessons beginning January, 1922. The former revising committee closes report with these words, which fully justify the decision of the executive council to revise the course: "Feeling that the lessons thus far have come short of being 'graded lessons' we trust the new method will bring the necessary relief and place the Sunday school in its rightful and contemplated place."

ORGANIZED CLASS WORK

In June, the executives of Religio and Sunday school appointed Mrs. Anna de Jong Smith of Saint Louis, Missouri, to be organized class superintendent. Her efforts have been seriously handicapped by the want of an instruction pamphlet. An excellent treatise had been prepared by her predecessor, T. W. Williams, and the manuscript given to printers in September, but unusual delays were experienced and we regret to say the new superintendent did not get this much needed help in her hands until February—too late to produce the results for the year that were anticipated by her.

She reports having sent out three general letters totaling 2,502 to nearly every Sunday school in the church, urging class organization and pointing out its many advantages. She has written sixty-four personal letters in answer to inquiries, the percentage of which is small but there is every evidence of considerable interest in many schools that are following suggestions without reporting to her. She says, "there certainly is a very great need of continuing this effort and it is to be hoped it will get an early start this coming year. Feeling the need of carrying the classes just a little beyond the organization point, I have arranged a paper, 'After Organization What?' to be supplied with every organized class pamphlet sent out. I have done what I could to promote this work and feel that had we not had so much difficulty in securing our pamphlet we would have made much greater progress. This hindrance was quite a blow to us because of being kept from making prompt responses to calls for help."

HISTORIAN

Miss Nellie M. Anderson our historian reports the recording of important events of the last year, and is gathering Sunday school history material and preparing it for general use when needed.

CHRISTMAS OFFERING

One of our hardest workers was A. W. Smith my first assistant. In addition to his business, the Christmas offering seemed sufficient to take all this spare time but when we were sick and found it difficult to get some one to push the winter institutes he consented to take that work too. His efforts in both directions were worth while. He writes:

The work in connection with this office has been rather strenuous throughout the past year. I have worked carefully in conjunction with the Presiding Bishop's office and

they have given me every assistance necessary. There have been times when the stenographic help was not adequate and I had to do a great deal of work at home during the evening hours, but not as much as last year. I feel that the expense in connection with this particular effort has been fully warranted and believe that we should not hesitate to add a little more, that greater help might be given to the schools by way of suggested programs, rally days, and special days to be observed, simultaneously, by the majority of the schools. It would unquestionably result in increased interest, attendance, and membership. This means increased offerings.

Five hundred large and small clocks were printed, wrapped and mailed to schools. Was fortunate to secure help most of the time on this. I have stenciled, mimeographed, and mailed out to approximately 1,000 addresses eight different letters pertaining to the Christmas Offering. At this date I do not know just what the total will be, but it will approximate \$100,000, hence I feel that the great amount of work was justified and has been very little as compared to results.

The result of the Christmas Offering effort cannot be measured in dollars and cents only, for in every case where the schools have gone about their work carefully, systematically, and enthusiastically there has been an increase in attendance, interest, spirituality, and sociability. The little folks have worked with the older ones and wherever there was a spirit of contest all trivial matters were forgotten, the losing contestants always joining happily with the winning side.

While we have not reached the aim set for 1919 and are disappointed, we are not in any measure disheartened; for we feel that a jump in three years time from \$12,000 to approximately \$100,000 is indeed a splendid showing and the good schools who have accomplished this, can, with the help of those who have not thus far done their part, easily reach the \$150,000 mark in 1920, and why not? Hence, I feel greatly encouraged to believe that greater returns are in store for us this year. I have rejoiced on many occasions because of the splendid reports acknowledging a higher power helping in their efforts. Among these have been some of the greatest testimonies I have ever read or listened to.

THE WINTER INSTITUTES.—Since taking charge of this work, I have requested and received corrected outlines from all of the executives who were asked to furnish institute material with one exception, the gospel literature work. I have stenciled and run off about 250 outlines, and mailed a quantity to the Woman's Auxiliary and to various executives. The balance is being mailed out as fast as new teams are organized in the various districts.

Our plan has been to get each district church president, Sunday school superintendent, Religio president and Woman's Auxiliary organizer to confer and select a competent team to present the institute work in every branch where possible, and also hold a district session. Every local and district Sunday school superintendent, Religio president and church president has received a general letter telling of the institute work and urging cooperation and support. Have also written and had published three different articles about the work.

Thus far, I have supplied only twenty-five teams with institute outlines and I have not the assurance that every one of these will carry out the work planned. Some teams may have disorganized. It seems a sad condition when less than one third of the districts show sufficient interest to desire the outlines. Letters from a number of locals stated they sent in request to their district officers for institute sessions. I have noticed that in some of these cases, no response has come from the district.

In many answers from the various district officers they have manifested little or no interest, claiming they do not have any workers they can depend on for this work. I do not believe that such a condition exists. I am sure that we have workers in every one of the districts who are capable and willing to handle this work, if given opportunity and the cooperation of district officers. The outlines supplied are comprehensive and thorough and there is no reason why, with proper study and preparation, the matter could not be properly presented in every one of our districts. If the Religio and Sunday school are to advance and hold our young people, we are going to have to branch out in a more enthusiastic way into a broader field and give our young people a better understanding of the work.

There is both necessity and a demand for this work. I would recommend that the several executives take steps to increase the interest in this feature of the work and endeavor

to secure competent help in getting it before the people. It should be started earlier. The one in charge needs to have the council of the various executives concerned in preparing the work and outlining a definite plan of procedure with definite program arrangements and closer cooperation between the departments concerned.

In a general way I have done what other work I could to keep up the interest of the Sunday school department and feel well satisfied that progress is being made throughout the church.

FINANCES

In the next two years it will require a larger expenditure of our funds in order to accomplish a thorough and creditable revision of our lessons, and design and make new cuts and maps which we hope to have ready for the new cycle that begins January 1, 1922. On March 1, 1920 our credit balance, at the Herald Office was \$806.83 less than reported below, June 30, 1919.

In harmony with the change made last conference, moving our fiscal year from January to July 1, our treasurer submits his report for the half year, from January 1, 1919 to June 30, 1919:

Receipts

Jan. 1, 1919 Balance on hand (cash)	\$ 1,078.32
Jan. 23, Western Colorado District	2.00
May 8, Herald Publishing House	1,000.00
May 8, Knox, Indiana disorganized Sunday school	1.20
June 2, Woman's Auxiliary for typewriter.....	30.00
	<hr/>
	\$ 2,111.52

Expenditures

Home department expense	\$ 37.61
Home department office help	25.00
Normal department	26.50
Library commission	50.00
Superintendent's salary	440.00
Superintendent's personal expense	95.00
Superintendent's office expense	75.00
Secretary (office)	5.00
Revising committee	30.00
Editing <i>Quarterlies</i>	495.00
Contingencies	64.39
	<hr/>
	\$ 1,343.50

Balance cash on hand	768.02
	<hr/>
	\$ 2,111.52

Journal Statement

Dr. Herald Publishing House, sale of <i>Quarterlies</i> , supplies, etc.	\$10,209.92
Cr. Herald Publishing House, publication of <i>Quarterlies</i> , supplies, etc.	4,156.21
Account Receivable Herald Publishing House.....	6,053.71
	<hr/>
	\$10,209.92

Surplus Statement

Cash on hand	\$ 768.02
	6,053.71
	<hr/>
	\$ 6,821.73

Respectfully submitted,
 MARK H. SIEGFRIED,
Treasurer.

INDEPENDENCE, MISSOURI, July 28, 1919.

CRADLE ROLL

Early in the year the head of this division, Mrs. H. B. Roberts, 1407 West Short Street, Independence, Missouri, became ill and had to go away to regain her strength. On this account Mrs. Alma Burroughs of Independence was appointed to take care of the work for the three months ending October 1 and still acts as assistant. Her capable and willing service is appreciated. Since taking up this work Mrs. Roberts' development as an officer has been very creditable. Summarized, her report for 1920 is as follows:

Out of 67 district superintendents 11 failed to report although written to five times. We have 12 one-hundred per cent districts, that is, all local cradle roll superintendents reported on time. They are: Victoria and New South Wales in Australia; West Virginia, Western Colorado, Northwestern Ohio, Saint Louis, Independence Stake, Pottawattamie, Northern California, Portland, Kentucky and Tennessee, Kirtland.

In these 67 districts there are 448 schools but only 291 of them have cradle roll work. But is it growing; 36 schools started it this last year.

Cradle roll membership last report 2,975; present number 3,153, net gain 662. There were 530 promotions to beginner department—quite a school in itself. These totals would read different if the delinquent district superintendents had reported. Out of this total, 407 children are from nonmembers' families. Can you think of any better opportunity to interest them in the gospel? Our hearts have been made glad at times at seeing the parents of such enter the church by baptism. "A little child shall lead them."

Only 84 schools have a set time for promotion.

There were 1,957 visits made to parents by 133 superintendents.

\$58.60 was reported as birth-offering, which was sent in to the Herald Publishing House, to be used in publishing good books for mothers and children, a very worthy object.

Only 33 schools are taking cradle roll papers for mothers. If the other schools could only realize how much good there is in these little papers and how much the mothers appreciate them, they would all be glad to help them in this way.

There are 46 cradle roll classes reported, 38 of them in charge of cradle roll superintendents. This is a very important class, because composed of children near three years of age who thus become used to school and learn to sit quietly before they are promoted to the beginner department. It has truly been said, "A perfect beginning in a life is a great factor in the perfect ending of a life." Let us start our children right.

One hundred Sunday schools have been visited by district cradle roll superintendents. Thirty-three superintendents have studied the art of story-telling and 85 wish to take it up. Great good can come from this study.

Only eleven schools fail to pay for cradle roll supplies. Why that many? Only 26 special cradle roll exercises were held.

Each year I can more fully realize why the Savior spent so many years in preparation, for so short a ministry. As I see it, we need more efficient and devoted workers, and more cooperation in all departments.

HOME DEPARTMENT

We have no more consecrated worker than the head of this division, Mrs. J. C. Schwab, 1130 South Pearl Street, Independence, Missouri. She is a conscientious, hard worker who constantly seeks the Master's aid. The glow of her enthusiasm has touched the hearts of many of her local and district workers while some have failed to sense the value of her services to them. From her report, ending March 1, 1920, we summarize as follows:

AIM.—Our aim has been to establish this work in every local, to organize classes throughout the districts where there is no local organization, and give special attention to individual families who cannot attend either local or class. Investigation has shown that organized districts have much territory not yet reached with this work and the main effort the past year has been to cover this fallow ground and at the same time not neglect the work in unorganized territory.

HINDRANCES.—We are happy to report this work is coming to the front in many places. However, there are only a few districts which report a home department superintendent in every local. There are many causes for this and the church shall continue to suffer the effects so long as the conditions are permitted to remain. I feel grieved to say we have many district and local superintendents who fail to see the great need of this kind of work. It is hard for us to understand their failure to appreciate when it's value to the church is being demonstrated continuously. By correspondence with local and district officers we have plead for cooperation with us to more firmly establish this work. In many districts where we have had wideawake workers with big enrollments accomplishing much good, others have been elected and notwithstanding the many efforts we put forth to assist the new incumbents the work has fallen to a low ebb. On the other hand we have superintendents who say they do not have the time and the work is suffering. I sincerely hope something can be done to overcome this.

I have had many very enjoyable experiences. Have often realized the overshadowing of the Holy Spirit dictating the things to do and say which has caused us to reap results. We are very thankful to our heavenly Father for his guiding hand, also for the kind hands that have so earnestly labored to assist us in the building up of this department.

SOME RESULTS.—The present home department enrollment 5,260, is less than the real figure because some districts with big enrollments put in new officers who did not understand the work and failed to report.

Schools reported having home departments, 392.

Number of home classes, 248.

Transferred from home department to main school, 425.

Dropped because of indifference, and death, 428.

Quarterlies used, 7,369.

Tracts, paper, books distributed, 6,311.

In United States and Canada, we have 79 district home department superintendents and 90 in unorganized places in districts, including extension superintendents, making 169.

Contributions in all districts and locals, \$1,499.56.

The Christmas offering of \$1,936.60 is \$340 more than last year. Much more has been reported as having been turned in, but they failed to state the amount. We have laid definite plans for this year and expect greater results.

Over 2,000 letters and 200 post cards have been mailed from this office since May 1.

EXTENSION WORK.—Our General Extension Superintendent, Mrs. Hazel Burwell, reports 385 enrolled; 38 extension superintendents; 165 *Quarterlies* used; 24 home classes; 631 tracts, papers and books distributed, and a Christmas offering of \$118.00. These are all included in the totals of main report. We are very thankful for the hearty support given by Sister Burwell. She has a broad field in which to labor, the unorganized territory.

TOO MANY CHANGES?

I close the conference year with gratitude to God for sparing my life for some further service and with appreciation for the forbearance and kind expressions from general church officers and my coworkers in this department. Out of 84 district superintendents 80 per cent reported. Had I been able to "follow up," this percentage would have been raised to the usual maximum.

The work appears to be in usual condition, but of course we are not satisfied and it is a part of our business to make all workers dissatisfied with present standards. There has been an unusual number of changes in local and district officers in the last three or four months. We hope each shift will prove beneficial and if so that the officers shall be permitted, if willing, to remain long enough to accomplish definite results.

As a rule, frequent changes are detrimental and make the work of this office less fruitful of results. As far as we see the Divine policy reflected in general and stake church organization, the Master seems to prefer settled administration.

GOMER R. WELLS,
Superintendent.

STATISTICS

It was too early at the time of closing this report for our secretary, E. D. Moore, to submit his annual tabulated report showing the numerical strength of each district. Many district secretaries hold their reports until after the March conventions, making the general report at this time impossible. Although the delegate list is on this account very incomplete Brother Moore sends in what he has with the hope that additions may be accepted later before going to press, but this is by no means sure. He adds:

"There is nothing unusual to report concerning the work of this department. There seem to be the usual number of changes in the district and stake personnel, especially in the superintendent and secretaries. Some districts are showing surprising losses in membership perhaps due to an overhauling of the membership list of the district. But the percentage at the time of making up this report is in favor of the gain column, and likely will increase by the time all the belated districts are heard from.

"Eastern Colorado continued last year as the only district with an all-women staff of district officers. Northern California was a close second with one male member of the executives, while Southern Indiana has in the past ranked high in this regard. We would estimate that fifty per cent of our district officers—not counting the cradle roll superintendents, which are invariably women—are of the gentler sex. Of course the quality of work done depends on the individual."

SUNDAY SCHOOL STATISTICAL REPORT FOR 1919

Table with columns for Districts and Schools, Latest Report, Previous Report, Gain, Loss, Teachers, Home Dept., Latest Report, Previous Report. Includes entries for Kansas, Hugoton, Kansas, Rexford, etc.

Main table with columns for Districts and Schools (1919), Latest Report, Previous Report, Gain, Loss, Teachers, Home Dept., Latest Report, Previous Report. Lists numerous states and districts with their respective statistics.

We now have a total of 84 districts, Southwestern Oregon being disorganized and the membership absorbed by the Portland District. Our total membership reported is 45,719, a net loss of 812. The thousand or more we gained from not having Eastern Michigan reported last year is now deducted in favor of Detroit changing a slight gain into a loss.

We have 3,836 teachers reported, a loss of 57. There are 832 schools reported, a loss of 2. There is but one first-grade district, Independence Stake, the others acknowledging their failure in normal work. The home department figures total 6,352, a gain of 1,006, 73 of these being in Australia and 115 in unorganized territory. We may presume that some of this number are members of disorganized schools.

THE WOMAN'S AUXILIARY PRESIDENT'S REPORT.

To the Presidency, Conference and Convention, Greeting: In reviewing the work of this department for the past year we can report that it has been marked with progress.

The appropriation granted by the last General Conference has permitted us to visit various localities and obtain a better understanding of the needs of the women of the church.

Our observations and impressions have convinced us that a more fundamental course in child study should accompany the one we were using. That it was first our maternal, patriotic and religious duty to study to save the infant life that God sends into the world; to help reduce the astounding rate of infant mortality, as set forth by statistics.

We have, therefore placed in the hands of the women of the church the opportunity to secure a course of study beginning with four lessons on prenatal conditions and thereafter the physical and mental normal development of the child. It is our purpose to have these lessons placed with the mothers of every branch of the church, that none need lack for knowledge in this most holy calling.

What genius—what poetry and song—what defense of the faith has been lost to the church and the world, we may never know, but this we do know; from now on, no present, or prospective mother need lack for guidance along the untried or mistaken path of child care.

Maternity, however, does not occupy a lifetime and since many have opportunity for "service to others" the field of social work has much of interest to women. The aid societies organized throughout the church are steadily falling in line with the general women movement in relief and service work. The natural fitness of women for such work and the value of her cooperation with branch officers becoming recognized, we have prepared a Course of training for social workers. In this training which deals with thorough investigation of unfortunate, social conditions and constructive relief therefor, we believe that the cooperation of branch officers and a social worker, or committee, will conserve the funds of the church, lift families to their proper place, and bring about wiser expenditures when an outlay is necessary. To engage in and perform one's chosen line of work requires the daily maintenance of energy. The demands of the body that material be supplied from which this energy can be taken is the subject of another course of study which we call "Food and the body." This should appeal to the entire membership of the church. Already the lessons which have only been sent out since the latter part of January, have won favorable comment.

In using the "First Aid" and home hygiene and care of the "sick" courses, of the Red Cross Society we are in possession of information already prepared by recognized authorities. Such knowledge is essential to those who would lead the largest lives.

In addition to the above main courses we are publishing through our columns in Saints' Herald, and in leaflet form, a series of articles entitled, "Latter-day motherhood." These are very high in order, treating the spiritual side of motherhood. We have two courses based on textbooks, "Mothers' and Teachers' Problems," text, Child Study and Child Training, by W. B. Forbush, and "Home economics," text, Foods and Household Management, by Kinney and Cooley. Four special short courses in leaflet form, "Parliamentary law," "Woman in politics," "Physical culture," and "Sex education." Twenty-three papers on home topics, for reading and discussion by classes and locals. These have been prepared by some of the best talent in the church and are becoming very popular. The studies of physiology,

psychology and sociology, we anticipate will be outlined the coming year. Subjects in general education will be under the educational advisor.

Since the receipt of our first orders for leaflets, the latter part of January, 1,540 have been sent out, or an average of 770 per month, reaching that many women; this literature has gone into twenty-six States.

Soon after the beginning of the conference year, some changes were made, after long and thorough consideration. The resolution of the last convention requested the executive committee to reconstruct the bureaus with the view of connecting more closely, theory and practice; to work in harmony with and under the direction of the coordinating committee.

Heretofore the Home and Child Welfare Bureau and the Relief and Service Bureau were confined to activities and the Educational Bureau to education. This line of demarcation seemed too sharply drawn as it was quite impossible for the supervisors to conduct the work of their bureaus satisfactorily to themselves without introducing courses of study and instruction, and this they desired to prepare and direct themselves. Also under the former arrangement, if a member joined the Home and Child Welfare department and engaged in a study, she immediately became involved in the work of another department which later caused confusion in reporting. Since the program of the Woman's Auxiliary is almost entirely educational, preparatory to future and present service, it seemed no longer necessary to identify one bureau as educational, but to make every bureau a unit of educational preparation for its specific activities, making provisions for such former lines of study not coming directly under the Home and Child Welfare Bureau of the Relief and Service Bureau.

On presenting the matter to the coordinating committee the president stated that the Educational Department should be continued. In this the committee, composed of officers and supervisors, could not acquiesce, and for the present, an educational advisor was appointed. The functions of this office are to stimulate effort toward personal development, to urge preparation for service to the church, to coordinate our work with that of other educational departments of the church and to unify the various branches of education we have instituted. To give individual direction to those desiring to qualify for some pursuit in life. The person chosen for this office was Miss Lucie Sears, of New Bedford, Massachusetts.

The secretary and treasurer elected by the last convention both having resigned, it was ordered by the convention that the executive be authorized to fill the vacancies. This was found to be a difficult task. Since the work of secretary and treasurer has increased to the extent that it can no longer be expected that women of sufficiently matured judgment to do the work can give the large amount of time required, without some recompense. It was decided to partly combine the office of secretary and treasurer, making the office, recording and financial secretary. Bishop B. R. McGuire was asked to act as treasurer to which he agreed. The functions of the office of recording and financial secretary are to keep all records of the organization and receive all moneys. These are to be deposited with the treasurer and a statement of receipts and expenditures rendered to him each month. Moneys are placed in the bank to the credit of the secretary as needed, and paid out by her on order of the executive committee. The sum of \$5 per week for the services of a recording and financial secretary was agreed upon. Sr. A. Morgan, of Independence, Missouri, was chosen, and accepted the office.

The office of publicity chairman was created within the executive committee and Mrs. J. A. Gardner, first vice president, was chosen. The president of the Woman's Auxiliary was nominated by the First Presidency to fill the vacancy on the Woman's Building committee occasioned by the resignation of Mrs. F. M. Smith.

GENERAL EXECUTIVE COMMITTEE

On December 5, the executive committee and the Woman's Building committee met to consider the proposition of the Woman's Auxiliary taking a more active part in the affairs of the Woman's Building. A communication from the First Presidency stated this to be in harmony with their desires with the view to the Woman's Auxiliary undertaking, eventually, the responsibility of the full control of the building. The committees expressed themselves to be in accord with the suggestion of the Presidency.

President. I have presided over ten sessions of the executive committee, attended and conducted the woman's work at

three reunions, visited Sister Lydia Wight, Lamoni, in company with Sister J. A. Gardner, on Auxiliary business, thence to Omaha and Council Bluffs, and the conference at the Hazel Dell Branch, where I presented our work. Addressed a meeting of the Auxiliary at the Stone Church and the stake council at the Woman's Building. Have presented the work at all conventions in Holden Stake during the year and attended to a correspondence of several hundred letters. To the character of the present study courses I have given much time and thought.

In regard to the work in Independence Stake, there are eighteen organizations of our work in the thirty-two groups, and considerable activity. But in my opinion the work needs reorganizing. A plan of procedure has been unfolded to my mind but too late in the year to introduce, knowing that many changes are likely to occur at the conference and convention.

First Vice President. Mrs. J. A. Gardner has fulfilled the duties of this office, together with those of publicity chairman. The work of the latter office has become voluminous and has finally been taken to a room in the Woman's Building where the mailing of leaflets, charts, circulars, etc., can be better handled. Mrs. Gardner visited four reunions and one branch, presenting our work and holding two sessions per day for the children, engaging in story-telling and manual training. She has prepared one of the special short courses in parliamentary law and two papers, "How to organize" and "How to study effectively." She has prepared some stencils and stencil copies of the leaflets.

Second Vice President. Mrs. William Madison has been active in this office, and by request of the executive committee made an extended trip through the Southern States visiting several reunions. This brought us in closer touch with the women in this region than we have been before and we hope to have a still further acquaintance with them and a part in helping them to solve their problems.

Recording and Financial Secretary. Mrs. A. Morgan has rendered efficient help in the work of her office though entirely new to her. Her services date only from the month of August. From her report we note the following for 1919:

Reported: Districts, 32; stakes, 4; locals, 6; number of organizations, 40; membership, 5,477; letters of organization, 633; personal visits, 202; organizations, 336; Relief and Service, 143; Home and Child Welfare, 104; Young Women, 62; Educational, 27.

For 1918: Number of organizations, 19; membership, 3,867; letters of organization, 1,012; personal visits, 130; organizations, 99; Relief and Service, 26; Home and Child Welfare, 9; Young Women, 24; Educational, 40.

Gains and losses: organizations, gain 21; membership, 1,610; letters of organization, loss 379; personal visits, gain 72; organizations, gain 237; Relief and Service, gain 117; Home and Child Welfare, gain 95; Young Women, gain 38; educational, loss 13.

Historian. Mrs. M. H. Siegfried reports a good start made in correspondence and research work. Plans are laid to furnish our official columns with news items from locals and biographical sketches of the leaders in Daughters of Zion and Woman's Auxiliary. The historian sees the need of more diligence and promptness on the part of local secretaries and historians in correspondence with each other.

Editor in chief. Mrs. Audentia Anderson advises that the contributions to our official columns in *Saints Herald* have been noticeably few. Only thirty-three letters and nine articles from general officers and supervisors were received. The editor has furnished a number of original articles herself and the series, "Latter-day motherhood" is the product of her pen. Mrs. Anderson urges a wider support of these publishing privileges and suggests "a staff of editors among whom the task of arousing and stimulating the sisters of the church to respond to the opportunities of the 'written word' might be divided."

Supervisors

Home and Child Welfare. Mrs. Lydia Wight. A set of charts were prepared with written discussion of each for use at reunions.

Outline of Child Study Course to be offered for publication, in Year Book.

A series of leaflets containing the lessons on above outline. Eight of these series are completed and four are in process of preparation. The correspondence of this bureau totals, approximately seventy-five letters.

For the personal preparation of the study of the "child," much time in research work has been spent, and attendance at the private class of Professor F. M. McDowell at Grace-

land College from 10 to 12 every Saturday. This class is doing special work in child study using chiefly laboratory and clinic methods.

This demands much research work also.

Recommendations of Home and Child Welfare Supervisor

1. Inasmuch as the Woman's Auxiliary is connected with the Children's Home and as the Child Welfare work might include the consideration of the children in that institution we recommend that the Woman's Auxiliary use its influence to secure the mental test of all children there by Professor McDowell and his associates.

We further recommend that the Auxiliary request the board of control to consider the recommendation of Professor McDowell, based upon his examination of the children as to the system of instruction to be used for their best development.

2. Realizing the impossibility of doing the best work in effective Home and Child Welfare work with mothers who are burdened with many home cares, and that the building of Zion homes depends greatly upon the perfect preparation of young women for mothers, we recommend that the Woman's Auxiliary foster some method of instruction in mothercraft for the young girls of the church until the public school broadens its curriculum to meet that need. The method to be used and the age at which it should be offered to be decided by a committee made up of men and women best equipped with the knowledge of child study, importance of motherhood and the standards of the church in building up Zion.

(To be continued.)

CHURCH NEWS

"I have been reading a borrowed copy of *Autumn Leaves* and have found so many good things in it that my heart runs over with joy. I am inclosing a dollar for some copies of the April number, as I feel I can do more good with them than I can with tracts. This number is good enough to awaken the world. . . . The article from J. W. Peterson is a rich treat." —From a letter by Edith Prideaux, Council Bluffs, Iowa.

Young People's Day in Pottawattamie District

A general invitation is extended to all the young people of the Pottawattamie District to attend the special services at Council Bluffs, Iowa, on Young People's Day, April 25, 1920.

The services will be as follows: Young people's prayer service, 8.30 a. m.; Sunday school, 9.45; preaching, 11; entertainment and lecture, 3 p. m.; Religio, 6.30; preaching, 8.

These services are being arranged for the benefit and advancement of the young people, and we sincerely hope to have a large attendance. All arrangements are being made to care for those who come, the Pyla Class, an organized class of the Council Bluffs Religio looking after this.

F. T. TIMM, *President of Class.*

General Conference Appointments

GENERAL OFFICERS OF CHURCH

First Presidency

Frederick M. Smith. Elbert A. Smith.

Quorum of Twelve

G. T. Griffiths.	R. C. Russell.
T. W. Williams.	Myron A. McConley.
U. W. Greene.	W. M. Aylor.
J. F. Curtis.	C. A. Butterworth.
J. A. Gillen.	J. W. Rushton.
P. M. Hanson.	

Presiding Patriarch

Frederick M. Smith.

Presiding Bishopric

Benjamin R. McGuire.

Israel A. Smith. James F. Keir.

R. S. Salyards, Church Secretary.
P. G. Fairbanks, Assistant Church Secretary.
G. Leonard Harrington, Physician to Church.
Henry C. Smith, Church Architect.
Walter W. Smith, Church Historian.
Heman Hale Smith, Assistant Church Historian.
Richard B. Trowbridge, Church Auditor.
F. A. Russell, Church Recorder.
Arthur E. McKim, Publicity Agent.

Stake Officers

R. V. Hopkins, Pastor, Independence Stake.
J. A. Becker, Bishop, Independence Stake.
J. A. Tanner, President, Kansas City Stake.
T. J. Elliott, Counselor to J. A. Tanner.
F. B. Blair, Bishop, Kansas City Stake.
R. S. Salyards, President, Far West Stake.
J. W. Roberts, Counselor to R. S. Salyards.
E. F. Robertson, Counselor to R. S. Salyards.
D. J. Krahl, Holden Stake.
F. A. McWethy, Counselor to D. J. Krahl.
C. J. Hunt, Bishop, Holden Stake.
I. M. Ross, Counselor to C. J. Hunt.

John F. Garver, President, Lamoni Stake.
D. T. Williams, Counsellor to J. F. Garver.
A. Carmichael, Bishop, Lamoni Stake.
A. J. Yarrington, Counselor to A. Carmichael.

APPOINTMENTS BY JOINT COUNCIL OF PRESIDENCY, TWELVE, AND

PRESIDING BISHOPRIC

Allen, Arthur, Independence, Missouri. L
Almond, Frank B., and wife, Society Islands. M
Anderson, William, Phoenix, Arizona. M
Angus, Archibald D., Kirtland District.
Arber, Joseph, Kansas City Stake. M
Bailey, J. W. A., Northeastern Kansas District. M
Baker, A. M., Saint Louis District. M
Baldwin, Richard, Massachusetts District, Boston objective.
Barmore, A. C., Northern California District. M
Barrett, J. B., Gallands Grove District. L
Bath, William, Spring River District. M
Berve, Amos, Eastern Iowa District. M
Bishop, James E., New York District. L
Booker, Alma, Pittsburgh District. M
Booker, N. L., Mobile District. M
Bootman, William P., Idaho District. M
Brackenbury, F. S., referred to post-conference council.
Bronson, Eli, Eastern Montana District. L
Bronson, Jott A., Spokane District. M
Brooner, W. A., Northern California District. M
Brown, B. E., referred to post-conference council.
Brown, R. T., Society Islands. M
Budd, Roy S., referred to post-conference council.
Bullard, Richard, referred to post-conference council.
Burdick, Leon, Youngstown-Sharon District. M
Burt, George E., Southern Ohio District. M
Burt, E. N., referred to post-conference council.
Burt, George W., Central Michigan District.
Burr, Abram E., superannuated.
Burton, P. R., referred to post-conference council.
Butterworth, C. A., Australia. M
Carlile, Joshua, Central Nebraska District.
Carlisle, J. D., referred to post-conference council.
Carpenter, C. I., Kewanee District. L

- Case, Hubert, Indians of Oklahoma.
 Chambers, R. C., referred to post-conference council.
 Cheville, Roy, Des Moines District, Nevada objective. L
 Chrestensen, A. H., Society Islands. M
 Chrestensen, James C., referred to post-conference council.
 Chrestensen, W. W., referred to post-conference council.
 Christy, Ward L., Northeastern Illinois District, Chicago ob-
 jective. M
 Clark, Thomas L., referred to post-conference council.
 Clifford, Cornelius M., South Africa. M
 Closson, A. V., Southern Missouri District. L
 Cook, M. H., referred to post-conference council.
 Cook, Philip, Western Oklahoma District. M
 Cool, F. A., Holden Stake, Warrensburg objective. L
 Corbett, A. J., New South Wales, Southern District. L
 Cornish, J. J., Saskatchewan. M
 Curtis, E. A., Southwestern Kansas, Unorganized, Wichita,
 objective. M
 Curtis, J. D., Eastern Colorado District. M
 Curtis, Thomas W., Northwestern Kansas District. M
 Davies, Edwin H., South Australia, Adelaide objective. L
 Davis, Elwyn R., Arizona, Bisbee objective. L
 Davis, Evan A., referred to post-conference council.
 Davis, James, Eastern Michigan District.
 Davis, J. W., Ohio. M
 Davis, Robert D., Northern Michigan District. M
 Davis, William, referred to post-conference council.
 Davis, J. Arthur, Eastern Oklahoma District. M
 Davison, Holmes J., Northern California District, Stockton
 objective. L
 Dexter, W. R., referred to post-conference council.
 Doty, B. H., Central Michigan District, Bay City objective. M
 Dowker, David E., Southern California District. Los Angeles
 objective. L
 Dowker, J. A., Lamoni Stake. M
 Dutton, Jasper O., Southern Wisconsin District. L
 Elliott, F. V., and wife, Society Islands. M
 Ellis, Clyde F., referred to Presidency.
 Ellis, William D., Western Michigan District. M
 Ely, John, Northern California District. M
 Erwin, E. A., referred to post-conference council.
 Etzenhouser, M. A., Utah District, Salt Lake City objective. L
 Etzenhouser, V. B., Hawaii Territory, Honolulu objective. L
 Farrell, R. W., referred to post-conference council.
 Fike, Lyman W., Northeastern Kansas District. M
 Finken, E. D., Southern Ohio District. M
 Fligg, William I., referred to post-conference council.
 Flint, B. C., Southern Wisconsin District. M
 Fry, Charles, Spring River District. L
 Fulk, R. L., Utah District. M
 Gamet, Levi, Mobile and Alabama Districts. L
 Garrett, W. H., referred to Presidency.
 Gleazer, Edmund J., Massachusetts District, Providence ob-
 jective. M
 Goodrich, V. M., Far West Stake, Third Saint Joseph ob-
 jective. L
 Gray, Sidney N., Spokane District. M
 Green, Carl, Germany. M
 Greenwood, William H., referred to Presidency.
 Gregory, Fred, Alberta District and British Columbia. M
 Gresty, J. T., Australia.
 Grice, John R., Detroit District. M
 Grice, William M., London District. L
 Haden, W. E., Lamoni Stake. M
 Halb, Jacob, Switzerland. M
 Hall, Abel, referred to post-conference council.
 Harden, J. M., Northwestern Ohio District. L
 Harpe, Charles E., Central Illinois District. M
 Hawkins, Charles W., Northern California District. L
 Harrington, George E., referred to post-conference council.
 Haworth, Walter J., Southern New South Wales District. M
 Hawn, O. J., referred to post-conference council.
 Henson, Edmund L., referred to post-conference council.
 Higdon, Amos T., referred to post-conference council.
 Holloway, Leonard G., Utah District. M
 Holm, S. S., referred to post-conference council.
 Houghton, Leonard, referred to post-conference council.
 Hull, E. B., referred to post-conference council.
 Jenkins, George, referred to Presidency and Presiding Bishop-
 ric.
 Jordan, Thomas J., referred to post-conference council.
 Jones, Thomas, Wales and Southwest England. L
 Jones, J. H. N., Victoria District (Australia) Melbourne ob-
 jective. L
 Jones, C. E., Portland District. L
 Karlstrom, Albert V., South Sea Islands. Bishop.
 Kelley, E. L., referred to Presidency and Presiding Bishopric.
 Kelley, W. H., Southeastern Illinois District. M
 Kelley, Thomas C., Southeastern Mission.
 Kippe, Alexander, referred to post-conference council.
 Knisley, Alvin, Wyoming. M
 Knowlton, George H., Western Maine District. L
 Koehler, H. A., Maine. M
 Lambkin, B. S., referred to post-conference council.
 Lenox, E. J., Northern Wisconsin District. M
 Lentell, J. R., referred to post-conference council.

THE SAINTS' HERALD

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- Lewis, George, New South Wales District, Queensland District, and New Zealand.
- Liston, M. W., Detroit District. M
- Long, Elmer E., referred to post-conference council.
- Loving, Albert L., Victoria District, (Australia). M
- Luff, Joseph, referred to post-conference council.
- McConaughy, J. C., Virginias. M
- McCord, Archibald E., Northeastern Missouri District. M
- McDowell, W. A., Northeastern Illinois and Southern Wisconsin Districts.
- McFadden, L. M., Kentucky and Tennessee District. M
- McKnight, J. W., Western Michigan District. M
- Macgregor, Daniel, referred to post-conference council.
- Macrae, W. S., referred to post-conference council.
- Mannering, W. H., Southwestern Texas District. M
- Martin, A. C., referred to post-conference council.
- Martin, John F., referred to post-conference council.
- May, J. Charles, Eastern Colorado District. M
- May, Roderick, British Mission.
- Merchant, H. A., and wife, South Sea Islands Mission. M
- Metcalf, J. W., referred to post-conference council.
- Miller, A. C., Western Florida and Mobile District. M
- Miller, C. Ed., Massachusetts District.
- Mintun, J. F., superannuated.
- Moler, H. E., referred to post-conference council.
- Moore, A. J., Western Montana District. L
- Mortimer, J. L., Owen Sound District, Manitoulin Island, summer. M
- Muceus, Peter, referred to post-conference council.
- Mussell, F. T., Northeastern Missouri District. L
- Neville, William C., Pittsburgh District. M
- Newton, Thomas, Virginias. M
- Nunley, J. M., Southern Missouri District. M
- Okerlind, O. W. Kewanee District. M
- Orton, E. M., Central Michigan District. M
- Osler, William, New York and Philadelphia District, Philadelphia objective. L
- Overcast, John T., Kentucky and Tennessee. M
- Palmer, D. S., Texas. M
- Parker, J. L., Southern Nebraska District, Lincoln objective. L
- Parsons, Alonzo H., referred to post-conference council.
- Passman, Harry, Palestine. M
- Patterson, William, Northern New South Wales District, (Australia). M
- Paxton, J. W., Utah. M
- Peisker, Edwin A. H., West Australia. M
- Perkins, D. B., Owen Sound District. L
- Peterson, J. W., Saskatchewan. M
- Pement, Philemon, Eastern Ontario and Quebec. M
- Phillips, A. B., New England, New York and Philadelphia District, Maritime Provinces. M
- Pierce, H. N., referred to post-conference council.
- Pitt, F. G., referred to post-conference council.
- Prettyman, C. W., Western Nebraska and Black Hills. M
- Puohau, James, Hawaiian Territory. M
- Pycock, James, London and Chatham Districts, (Canada). M
- Quick, Lee, Spring River District and Kansas Counties of Clinton District. M
- Rannie, Edward, referred to post-conference council.
- Reed, Perl Percy, Spokane District. M
- Reeves, Gomer J., Hawaii Territory, Hilo objective. M
- Rich, Calvin H., Far West Stake. M
- Richards, W. B., Winnipeg District. L
- Riley, J. T., Arkansas and Louisiana. M
- Robley, George W., New York District. M
- Robley, George F., New York District. M
- Rogers, Keith, South Africa. M
- Rowe, Fred A., Central Texas. M
- Sade, O. E., referred to Presidency and Presiding Bishopric.
- Saint John, Samuel G., referred to post-conference council.
- Savage, Henry W., New Zealand until May, then Australia.
- Sawley, F. L., referred to post-conference council.
- Scott, S. W. L., referred to post-conference council.
- Self, W. M., Central Nebraska District. M
- Shakespeare, W. E., Minnesota District. M
- Sheehy, John F., Western Maine and Massachusetts. M
- Shelley, E. C., Florida. M
- Shields, John, Owen Sound, Chatham, and London Districts.
- Shower, J. D., Western Oklahoma. M
- Silvers, A. C., referred to post-conference council.
- Simmons, S. W., Eastern Oklahoma. M
- Smith, Charles J., referred to post-conference council.
- Smith, Hale W., Eastern Colorado, Denver objective. M
- Smith, Hyrum O., Far West Stake.
- Smith, I. M., Holden Stake.
- Smith, Joseph W., Kewanee District. M
- Smith, Stephen S., Seattle and British Columbia District. M
- Smith, W. A., Owen Sound District. M
- Sparling, William, North Dakota and Minnesota Districts. L
- Sparling, Henry, Southeastern Illinois District. M
- Starkes, Arthur E., Northern Michigan District, Boyne City objective. L
- Stead, J. D., Albertá District. L
- Stoft, A. E., Spring River District, Pittsburg objective. L
- Stone, A. E., Kirtland District, Kirtland objective. M
- Swenson, Swen, superannuated.
- Sutton, J. R., referred to post-conference council.
- Taylor, J. R., New South Wales, Northern District. M
- Terry, John M., British Columbia and Seattle District Seattle objective. L
- Thomas, James A., Northeastern Kansas District. M
- Thomas, T. U., Youngstown-Sharon District, Youngstown objective. L
- Thorburn, George, Montana. M
- Turpen, M. M., superannuated.
- Tucker, D. E., Saint Louis District. M
- Twombly, Samuel, Far West Stake. L
- Ulrich, E. L., Northwestern Ohio. M
- Umphrey, Matthew P., Central Michigan. L
- Vanderwood, J. E., Panhandle of Texas and New Mexico. M
- Vaughn, Wilfred John, Queensland District, Australia. M
- Velt, Harold I., Victoria District, Australia. M
- Walters, R. T., referred to post-conference council.
- Warr, Albert E., Des Moines District, Des Moines objective. L
- Weaver, Richard D., Far West Stake. M
- White, Ammon, Utah and Idaho.
- White, I. N., Independence Stake.
- Whiting, Birch, Northern Saskatchewan. L
- Wight, John W., Lamoni Stake.
- Wildermuth, J. B., Northern Wisconsin District. M
- Wildermuth, J. E., North Dakota District. M
- Wildermuth, L. O., Southern Wisconsin District. M
- Willey, C. E., referred to post-conference council.
- Williams, D. J., Nauvoo District, Burlington objective. L
- Wilson, J. A., Toronto District. M
- Wilson, Newman M., Western Maine and Massachusetts. M
- Winegar, E., referred to post-conference council.
- Wipper, Frank F., Southern Michigan and Northern Indiana. M
- Wixom, George H., referred to post-conference council.
- Yager, James, referred to Presidency.
- Yates, James E., Indian work.
- Yates, D. Amos, Southern California District. M

THE SAINTS' HERALD

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

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OF LATTER DAY SAINTS

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

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EDITORIAL

A Conference Review

The late conference is certainly one of the most successful conferences, if not the greatest, ever held by the Reorganized Church. The president's message gives a glimpse of a forward look, and may be summarized briefly:

First: The establishment of a central place, and the establishment of the headquarters there; that that place shall be the place for the meeting of General Conference. This involves the erection of a suitable assembly hall and office building.

Second: That we should have a board to see that the erection of our buildings is consistently carried out on a plan which permits of their expansion as circumstances require an expansion. But there is immediate need at the Sanitarium of provision for the care of delinquent children, and as soon as can be provision should be made for the care of those nervously and mentally affected, and for tubercular patients.

Third: That Graceland College should have growing needs provided for in dormitories and gymnasium. Provision was made for a building for public gatherings and recreative education in Lamoni.

Fourth: That the Children's Home should be more of a clearing house; that the children should be placed as speedily as possible in private families.

Fifth: The provision for an industrial council.

Sixth: That the Sanitarium board should be made ex-officio of the Presidency, Twelve, and Church Physician, its work is not limited to the Sanitarium, but should include also public health work throughout the church.

The Children's Home Board should also be reorganized. No steps, however, were taken to do this yet this year.

The action of the conference was to approve the principles involved, except that immediate provision was made for procuring a General Conference building, and also immediate approval was given for provision at the Sanitarium for the care of delinquent children.

A new field of labor is to be opened in South Africa. This is no doubt but one step in advance, for provision is also made for at least one, and possibly two of the Twelve to go to Europe, visiting England, and the continent including Palestine, that the work may be reopened throughout that land and pushed more aggressively. Also more missionaries are sent to the South Sea Islands than has been the case heretofore.

Naturally one of the Twelve is placed in charge of the new opening to be made in South Africa; also one of the Twelve in charge of the work among the American Indians. There is a great work to be done among these native Americans. Three of the Twelve are now in Australia, and two are to be sent in the course of a few months to take the place of at least two there. This means a pushing out by the Twelve in their work as missionaries. Two are in charge of the opening and caring for of new fields. Two of the Twelve remain in charge of the office work, receiving reports from the various missionaries in the field.

The Bishopric, for the first time, present a church budget. This budget includes the completion of a building at Graceland College; the erection of a building to cost \$25,000 at the Independence Sanitarium, so as to relieve the situation there; the erection of farm buildings at the Saints' Home farm, two houses at Graceland, and improvements at the Children's Home. The expense of the office of the Quorum of Twelve, for the architect's office, and for the publicity department are all extra over previous years.

But the largest single increase is for the families of missionaries, as this is over \$118,000.

If the work is to be carried on successfully, the extension of the missionary work, the caring for of its various institutions, it will mean that the members of the church must give more liberally to its support.

Provision was made for the ordination of sixteen seventies, seven high priests, and three bishops.

There were also changes in the personnel of the Quorum of Twelve, releasing Elders F. M. Sheehy and Peter Anderson, and adding Myron A. McConley and T. W. Williams.

The Presiding Bishopric was completed by the addition of the name of Israel A. Smith.

More of the Conference

Outside of the business sessions of the conference, the matters of special interest were:

First: The celebration of the Centennial of the vision to Joseph Smith, jr., in 1820.

Second: The preconference lectures to the ministry which were largely a repetition of lectures given to the class in Religious Education at Graceland College.

Third: The lectures to the ministry during the conference, which were by the heads of the various departments—statistics, publicity, architect, boy department, an address by one of Indian brethren, and the like.

Fourth: Each of the various departments had an established headquarters—The Women's Department at the Women's Building, the Religio at the Battery and the library building, the Sunday school department on the lower floor of the building on the Temple Lot. At these places the officers could be found, during most hours of the day, for consultation.

Also special meetings were held by the women, and special meetings were held for those interested by the Sunday school. The Religio was more ambitious and ran a separate exposition of its work, having moving pictures each evening. This department went far in its effort to interest the young people, providing for the recreational, for the social, and along with it a serious talk each evening.

The Woman's Auxiliary has attempted the transition to a department, and as such has provided for a general director and superintendent, doing away with the former offices of first and second assistant superintendent, and for the revision of its constitution.

The Religio also changed its name to department, and will revise its constitution, providing for a superintendent instead of president and vice presidents.

In the near future it is probable that the necessary business of these departments will be transacted in the General Con-

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ference. They are becoming more and more departments of church work, instead of attempting to be independent organizations.

What Are We Doing?

When we consider the budget submitted by the bishop, and the probable cost of a church office building and assembly hall, we should also consider what other Christian churches have done and are doing. The Methodists, we are informed, raised 165 million dollars in two years. The Baptist Church, South, 100 million. This would mean hardly less than two million dollars in two years if we as a church averaged as well, member for member. And this is for the past two years, not the future.

Of course the Christmas offering must be taken into consideration. But we must also consider our responsibility as a church with the restored gospel to present to the world. Surely we should be ready to do more by way of spreading that gospel abroad than we have been in the past, and raise more than an average amount.

We are told years ago (1901) that tracts should be prepared in Chinese and Japanese, as well as Scandinavian, German, and Portuguese languages. (Doctrine and Covenants 125:11.) This was given nineteen years ago and would appear to infer the sending of missionaries to the countries of Asia, as well as to parts of continental Europe, not as yet reached.

It is a great work that is before us, and it means a great responsibility upon us to carry it out; not only for these young men and young women who volunteer for service abroad, but also upon the whole membership of the church, that each may do his or her part. Those who are in the affairs of business and labor, and who contribute to carrying on the work are assisting, as well as are those who go forth to the nations of the world.

We are in the midst this week of the great drive being made by the Interchurch World Movement to raise 36 million dollars. It naturally raises the question, What are we doing for the cause of Christ? It is a question to be asked and answered by each individual for himself or herself.

How Long Shall We Wait?

The position of the church at present interests us very much. As an organized body of human beings we naturally do a great many things just as individual humans would.

We are reminded of a certain young man who having found his life mate decided that to get a proper start he would continue single for ten years, work faithfully on a farm, and save a hundred dollars a year. At the end of that time he would have sufficient money to start in farming.

He did it, and in the meanwhile the marriage date waited for ten years. From a materialistic viewpoint it worked; from a broad viewpoint it was a failure, and he admitted he wouldn't have done it again. While he realized it would not have been wise to try the scheme at the beginning of the period, with practically no funds, somewhere between the first year and the tenth was a better time to unite their forces than they chose.

The church has known Mr. Stewardship for a number of years. There has been a mutual understanding that they were intended for each other, but the day has been put off year by year till all things were prepared, the details worked out, and the money in sight.

This may have been the best way; we do not know. But we do know that if the perpetuation of our race depended on an

exact knowledge of the outcome for years ahead before men and women decided to unite their forces, we should very soon become extinct.

Somewhere between the extreme of plunging into a proposition totally unprepared and that of waiting till everything can be foreseen and planned for must be the psychological time to begin.

As a church we are not as the happy-go-lucky couple who get married with only sufficient funds to pay for the marriage license. Neither have we the money in hand for the accomplishment of our ideals.

And we are not entirely without the requisite faith and training and general understanding of the future responsibilities, even though we have not advanced to the point we expect to reach.

Perhaps an appreciation of this situation brought out the enthusiastic vote of the recent conference in favor of proceeding now. Everyone knows we are not entirely ready. In fact in some things we lack seriously, but in buoyant hope and latent possibilities we are rich. Our members who have devoted themselves faithfully to acquiring of this world's goods are willing to take some chances on whether or not we are all ready. Our members who have placed their all on the altar and have devoted their lives to ministerial, educational, and other fields of endeavor, are willing to continue to trust in the outcome.

All of which does not mean we would minimize the importance of decision on some of the basic principles. The manner of holding stewardships and the interpretation of inheritances and stewardships are as vital questions as ever, but we are of the opinion that like some of the vital questions young people discuss when considering their future lives together, they will have a different aspect when we get closer to them.

These must be settled just as all big questions must be, but evidently we shall have to have something happen to us to see alike, and that thing obviously is action; unified action that will get us ahead of where we are now. E. D. M.

Capital in Production

It seems difficult for a certain type of mind to think out clearly the relation of capital and labor.

It is quite true that for capital we must look first to natural resources—the land, minerals, water power, etc. Or, second, to the accumulations from past labor.

Now to many, it seems quite simple to claim that all natural resources, the land, and all that goes with it, above or beneath, should belong to all of the people. There is much reason in this view, as is shown by Henry George, and other single taxers who have followed him. But in attempting such an adjustment, we must remember that the industrial order, since the dawn of history, as well as now, has encouraged men to invest that which has been saved from labor, in land, so that with many it represents all the savings of a lifetime. An arbitrary confiscation would be most unjust.

Further, we have to consider that the plan given us for the establishment of Zion provides for a home as an inheritance.

The gain in national wealth in any year, the net income of a people for a year, after all living expenses have been paid, represents not only production and income, but it also represents in particular that which has been saved. It represents an element of self-denial.

There is where so many of the social schemes fail. They offer no incentive whatever for self-denial or thrift, or in other words, for saving.

Most of those who receive large salaries have secured them by hard and persistent work; for long hours, year after year.

They have secured personal qualifications, have practiced self-denial, and so have accumulated capital as that much has been saved by labor, but it is saved from their own labor.

We are confronted with men who receive the equivalent of one thousand dollars a month, having worked up from less than a hundred. Yet they spend it all. We are confronted with men receiving an income of one hundred dollars to one hundred and fifty dollars, or less, who are denying themselves, and so gradually build up the means to secure a home or inheritance and a stewardship, though it means but a store or a garden for older age.

It certainly is not correct to assume or assert that those who have so denied themselves are entitled to no consideration, and have nothing which they can consider in any sense their own. It is a mistake to assert that this accumulated savings of labor which has become capital has nothing to do with the building factor of railroad, farm, or warehouse. Even in the development of natural resources, the mining prospector has to be furnished a grub stake, often for a year or many years. If he finds a mine though it is a natural resource. Yet he could not do so were it not for the savings by some one which secured him food for the years of search.

The same is true of the man who trains to be a mining engineer. He must in some way be supported while he is making that special preparation, either by some one else, or by his own savings. The machinery, the timber, and other facilities are as much a part of the developing of a deep mine as is the contribution of labor in digging the hole. The material of brick, timber, and hardware, accumulated through past labor is as important in the factor of building as is the labor exerted.

An ignoring of the importance of capital, whether held by a few, or by the many, tends only to confuse our problem.

Some beautiful theories are at times developed, but we are confronted with the experience of thousands of years of our progenitors.

But, for us the divine plan provides the solution.

S. A. B.

What the Indian Wants

As near as we can gather from a careful reading and conversations, only a small part of the Indians are now on reservations. Only a small part are living in tribal relations. The great majority are working, dressing, living like their Anglo-Saxon neighbors.

They want to be treated just like any other race—free to live their own life. They are intensely loyal, as is shown in the late war. It was a common thing for all of tribe between the draft ages to register, and not one to claim exemption, even though married and with several children. And others outside the draft ages voluntarily enlisted.

They want to be citizens with all the rights, duties, and privileges of citizenship. But though many of them can now register and vote, they are not permitted to handle their own property, though allotted to them in severalty.

There are incompetents among the Anglo-Saxon, the French, the German, and other races of our country, to say nothing of those from Southwestern Europe, and still less of the negro. For a negro can handle his own property. But an Indian, though a citizen and voter, is still a ward. He cannot lease, rent, sell, or buy. The Indian Bureau handles his property for him; nor is it surprising sometimes mishandles.

Now the Indian is not as a race incompetent, though naturally feeling the effects of decades of wardship. He may make mistakes in handling his own property, but they would

be his own mistakes. Hence his desire to be set free from an irksome wardship. Of legal age, earning his own way, making marked success in the professions, in agriculture and business, he desires no longer to be treated as an infant at law.

S. A. B.

Episcopal Ordination

A remarkable action of the tri-centennial convention of the Protestant Church at Detroit, was the asking for episcopal ordination, as presented by Doctor W. T. Manning of Trinity Church, New York. Eminent Congregational ministers have come forward asking Episcopal ordination to the priesthood. They are willing to be examined as to their soundness in the faith, to be confirmed, to be ordained deacon and priest, to minister the sacraments thereafter according to prescribed forms, and to remain always in communion into and under the discipline of the bishop. And they are to do all this with the consent of their own ecclesiastical authorities, and of their congregations.

This action is commented on very favorably in *The Congregationalist*, of Boston.

Appointments by the Post Conference Council, Presidency, Twelve, and Presiding Bishopric

- Anderson, Carl E., Gallands Grove District. L
 Anderson, P. T., Denmark. M
 Blackmore, John, New South Wales, Northern District. M
 Bogue, Chauncey, Utah District. M
 Booker, Alma, Alabama and Mississippi. M
 Bozarth, R. E., Southern Indiana District. M
 Brackenbury, F. S., Eastern Michigan District. M
 Brown, Bruce E., Southern Missouri District, Springfield objective. L
 Brundage, G. R., Seattle and British Columbia District. M
 Budd, Roy S., Far West Stake, Cameron objective. L
 Bullard, Richard, Referred to Presidency and Presiding Bishopric.
 Bull, John, Indian work.
 Burt, E. N., Northern Michigan District. M
 Burton, P. R., Nauvoo District. M
 Carlisle, J. D., Pittsburgh District. M
 Chambers, R. C., Idaho District. M
 Chrestensen, J. C., Central Texas District. M
 Chrestensen, W. W., Southwestern Kansas, Unorganized. M
 Cook, M. H., Portland District. L
 Cooper, J. L., Northeastern Illinois District. L
 Cousins, Charles, Referred to Presidency, Bishopric, and member of Twelve sent to England.
 D'Arcy, Otis L., Winnipeg District and Southern Saskatchewan District. M
 Davis, Eyan A., Holden Stake. M
 Davis, William, Referred to Presidency, Bishopric, and members of Twelve in Independence.
 Edwards, F. Henry, London and Birmingham Districts (England). M
 Erwin, E. A., Arkansas and Louisiana. M
 Etzenhouser, Mrs. M. A., Utah District.
 Farrell, R. W., Referred to Presidency and members of Twelve in Independence.
 Fligg, William I., Eastern Michigan District. M
 Grant, J. A., Southern Ohio District. L
 Hall, Abel, Birmingham and London Districts. M
 Hartley, William, Eastern Ontario and Quebec. M
 Harrington, George E., Toronto District. L
 Hawn, O. J., Northwest Ohio District. M

Hedrick, F. G., Northeast Kansas and Northwest Kansas Districts. L

Higdon, Amos T., Western Colorado. M

Hoisington, Leonard G., Idaho District. M

Holm, S. S., Utah District. M

Holm, Francis, Utah District. M

Houghton, Leonard, Northern Wisconsin District. M

Hull, E. B., New York and Philadelphia District, Scranton, Pennsylvania, objectives. L

Jordan, Thomas J., Referred to Presidency, Bishopric and members of Twelve in Independence.

Johnson, Carl Oscar, Sweden. M

Kenney, R. W., Southern Michigan and Northern Indiana District. M

Kippe, Alexander, Referred to Presidency, Bishopric and members of Twelve present in Germany.

Lambkin, B. S., Referred to Presidency, Bishopric and members of Twelve in Independence.

Lentell, J. R., New York and Philadelphia District. M

Long, Elmer E., Indian Work. M

Macgregor, Daniel, Alberta and Saskatchewan until December, Iowa thereafter. M

Macgregor, Mrs. Margaret, Alberta and Saskatchewan until December, Iowa thereafter.

Macrae, W. S., Holden Stake. L

Martin, A. C., Eastern Ontario and Quebec. M

Martin, Charles H., Central Illinois District. M

Martin, John F., Wheeling District. M

Metcalf, J. W., Southern Indiana and Kentucky and Tennessee Districts. M

Moler, H. E., Southern Michigan and Northern Indiana District. L

Muceus, Peter, Referred to Presidency and Bishopric.

Parsons, A. H., Holden Stake. M

Pierce, H. N., Central Nebraska District. M

Pitt, F. G., Southern California District.

Pitt, Mrs. F. G., Southern California District.

Pitt, Sidney, Little Sioux District. M

Putnam, C. F., Eastern Iowa District. M

Rannie, Edward, Clinton District. L

Robinson, A. V., Referred to Presidency, Bishopric, and members Twelve in Independence.

Rumel, Raymond A., Referred to Presidency, Bishopric and members Twelve in Independence.

St. John, Samuel G., Eastern Michigan District. M

Shakespeare, W. E., Indian Work.

Showder, J. D., Southern Ohio District. M

Silvers, A. C., Clinton District. M

Simmons, Jesse M., Southern California District. M

Smith, Charles J., Indian Work.

Smith, Joseph G., Central Oklahoma. L

Sparling, Henry, North Dakota and Minnesota. M

Squire, Ephriam, Referred to Presidency and Bishopric.

Sutton, J. R., Eastern Colorado District. L

Syckle, Harvey, Indian Work.

Taylor, Reuben, Indian Work.

Thompson, Orval L., Eastern Maine District. M

Tordoff, Wilfred D., Isle of Pines. M

Vanderwood, J. E., Little Sioux and Pottawattamie Districts. M

Walters, R. T., Spring River District. M

Wildermuth, L. O., Southeastern Illinois District. M

Willey, C. E., Superannuated.

Winegar, H. E., Southern Missouri District. M

Wixom, George H., Southern California District. L

Yager, Joseph H., Owen Sound District. M

Young, Chester, Western Colorado District. L

NEWS AND COMMENT

CHURCH NEWS

The post conference council, twelve members, present: two of First Presidency, three of bishopric, and seven of Quorum of Twelve, have been in session since the closing of General Conference, and have worked on the appointments of missionaries. The meetings were quite in accord with the spirit of General Conference, the most harmonious and spiritual sessions held for many years.

Brother and Sister Silas Parker of Elkton, Michigan, request fasting and prayer on May 2 and following, for the recovery of their sorely afflicted young son.

Address of Bert Cooper, writing from Detroit recently, should have been 507 Continental Street, instead of 504.

Any Saints near Saguache, Colorado are requested to call on Brother G. M. Steele, who gets his mail at Moffet.

Word has been received from the Near East Relief officials and the authorities at Seattle, that Brother Augustine Dwyer was not in the hotel in Seattle, which was burned, and at which he was registered, but was at the time lecturing in a neighboring city. His personal effects were lost, including his valuable stereopticon pictures. Letters to the New Richmond Hotel, Seattle, will reach him.

FROM THE BRANCHES

Pontiac, Michigan. The Women's Department held a pie social on the evening of March 18, proceeds \$61. Three more baptized March 28. The Glee Club held a Pot Luck supper social on the 29th. The branch is steadily increasing in numbers.

First Chicago, Illinois. A splendid Easter program was given by the Sunday school. The tornado seems to have done no harm to the Saints. A vote is proposed to decide on holding sacrament service alternately with South Side.

Flint, No. 2, Michigan. The branch numbers 122. Elder E. M. Orton preached three instructive sermons lately.

Beaverton, Michigan. About forty Saints gathered in honor of George Bailey's birthday, and presented him with a traveling bag.

Madison, Wisconsin. The golden wedding anniversary of Elder Hubbard S. Stevens and wife was celebrated at the church by the Saints on the evening of March 10. An extensive program was rendered. A loving cup was presented in behalf of the Saints, in appreciation of the long and faithful services of these dear people. Following this celebration a short series of preaching services were conducted by Elder W. A. McDowell, resulting in much good and spiritual uplift.

Barberton, Ohio. The branch numbers 110 members and have been favored of the Lord in the past year. The spiritual condition of the Saints is good. Elder James McConaughy was a welcome visitor recently, also Patriarch Archibald D. Angus. The latter made a visit or more to every home in the branch, which made for him a warm place in the hearts of the Saints. We are promised some wonderful blessings if we are faithful.

Waterloo, Iowa. An interesting debate took place at the Religio on "Resolved that the Book of Mormon teaches the fundamental principles of the gospel plainer than the Bible," the negative winning the laurels. Sister Ivy Carpenter Fisher is adding to the zest of the Religio programs with her experience and efficiency. Our aim is \$75 for the Christmas offering this year. Come on, you Eastern Iowa schools, let's make a record for the district this year.

God has no favorites, and if he had I should not care to be one of them.—Elwood Worcester, in Religion and Life.

ORIGINAL ARTICLES

Book of Mormon Rays on Scientific Paths,—No. 1

BY A. B. PHILLIPS

A valuable series, presenting some authenticated testimonies in favor of this marvel of the latter days.

Prior to the year 1829, in which was published the book of Mormon record of the American aborigines, very little professional attention had been given to the fields of scientific research that have in recent years so richly repaid the investigator of this subject. It had not, in fact, dawned upon the minds of people generally that any considerable evidence existed concerning the primitive nations which once lived here; and by some it was even supposed that no higher type of civilization than that of the modern Indian had ever been upon this continent. Now it is known beyond any reasonable doubt that powerful nations of intelligence and skill overspread this country at least two millenniums before the Genoese sailor startled the world by his thrilling discovery.

It is intended that this series shall cover briefly each of the principal branches of those sciences which treat upon phases of information contained in the Book of Mormon. Much of that which is very interesting must therefore necessarily be excluded in order to canvass a wider field of inquiry. In doing this, however, the firm foundation upon which the record rests will become apparent, and the concurring testimony of associated or divisional sciences in some instances will very strongly support our confidence in the genuineness of the history which it contains. Instead of presenting the whole subject under the broad term of archæology, therefore the evidence submitted will be arranged mostly under the heading to which it may properly belong.

It seems fitting that we should first consider the people of whom the Book of Mormon treats. This will be done under related studies in

Anthropology

According to the Book of Mormon the first inhabitants of America came from the Tower of Babel. Probably there are no means of proving conclusively that this statement is true, but it is referred to because it is opposed to the theory which has been advanced that the American nations arose from indigenous stock. That theory is, of course, opposed to the Bible, but we shall notice some of the conclusions of anthropologists in order to learn whether or not the Book of Mormon and the Bible, which agrees with it on this point, are unscientific, as has been claimed. The theory doubtless supports the evolution of man from lower forms of animal life, which requires the probability of a connection to be established. The nearest approach to this connection now known to us is the anthropoid ape or gorilla. On this point the Encyclopædia Britannica says, "The differences between a gorilla's skull and a man's are truly immense."

Among many of the anatomical differences found we may note: That the occipital foramen, through which passes the spinal chord, is but slightly behind the skull base's center in man, but in the gorilla it is located farther back, adapting him to locomotion on all fours as naturally as its location in man adapts him to the upright position. The capacity of the human cranium of the smallest adult is approximately sixty-three cubic inches, as contrasted with about thirty-four cubic inches in the largest gorilla. The extreme

length of the arm and the formation of the big toe of the foot are radically different from the corresponding members in man. Indeed, the differences that exist are greater than those found between certain animals which are known to be incapable of perpetuating joint species. The work mentioned remarks: "On the whole, it may be asserted that the doctrine of the unity of mankind stands on a firmer basis than in previous ages." Man's inherent tendencies have always been the same, on every part of the globe, so far as is known from all research up to the present time. His fertility with all races is evidence of the unity of his species with a common source.

The connection of man in America, as an indigenous species, with the anthropoid ape becomes still more difficult; as none of the latter have been found here. It would indicate the probability that man has sprung from more than one source, and therefore includes more than one species; but inasmuch as Darwin and physiologists everywhere agree that two separate species cannot unite, or produce fertile offspring, the union of all races disproves the theory.

The importance of this fact is not lessened when applied to types supposed to represent separate eras, as are the palæolithic and meolithic. Had they really been distinct, as has been suggested, they would have remained so through all succeeding ages. This does not appear to be the case, as practically pure descendants of quaternary man, after thousands of years, are still identified with living races. It is now recognized that the Javan relic, *pithecanthropos erectus*, does not establish a connection with man; its skull being much shallower, of less capacity, and more suggestive of the ape species, with which it has more recently been classed. It may here be noted that from the earliest age to which man has been traced the bulk of his brain has not increased to any appreciable extent.

Psychological comparison of the ape species with man indicates a radically different process of brain functioning that seems to clearly disprove the theory of a common origin. Of the many interesting experiments that have been made with various monkeys, the following account, with observations thereon, by Professor S. J. Holmes in his recent work, *The Evolution of Animal Intelligence*, is representative:

"While monkeys are generally credited with unusual powers of imitation, the experiments of recent years have shown that imitation is far less frequent than was supposed. Thorn-dike tried to find if monkeys would learn to enter a puzzle box any more quickly after having witnessed a number of times how he opened the various fastenings. Several kinds of boxes were used, but the monkeys did not in any case make sufficient progress to justify the conclusion that they learned by imitation. Neither did monkeys which failed to learn how to enter the puzzle boxes after several trials imitate others which had learned to operate the fastenings."—Page 270.

There seems to be no evidence that monkeys have, with the passing of thousands of years, developed any noticeable degree of brain function. They fail to show a degree of intelligence to employ progressively the resources of their environment, neither do they have the least conception of language, which differentiates man from every other species.

The conclusions of scientists, that man is a unit of species, hence from a common ancestry, whose occupancy in America was the result of migration from a more ancient people, is being more firmly substantiated with the investigation of passing years. As stated by one of them: "Man, then, may be regarded as specifically one, and thus he must have had an original cradle-land, whence the peopling of the earth was brought about by migration."

Thus the Biblical declaration, that God created man up-

right, still remains as the best explanation given to the world upon the subject; and after tedious years of research it is admitted by an authority of note that solution of the question may involve, "the existence of some quite unknown intrinsic law of life which we are at present totally unable to comprehend or even conceive."

These and other evidences available, of representative anthropological trend, are not inconsistent with the Book of Mormon account of a migration from Babylonia to this continent, the time of the departure not being at variance with known data. Comparative chronology will furnish us with some interesting material for consideration, which will assist us to draw conclusions regarding this part of the subject, and will be presented somewhat later.

(To be continued.)

Paul's Missionary Policy

BY R. J. FARTHING

Paul labored as a leader of a group, from centers of first-rate importance, and his efforts were long-continued and thorough, then results left to local officers.

Was Paul's missionary work guided by a definite policy? If so, was this the general missionary policy of the primitive Christian church? And what were the main features of that policy?

As an aid to a solution of these problems, we will review the work of Paul and note a few other incidents in the missionary efforts of the early church.

A Concentrated Missionary Effort

It is apparent that Jesus was usually accompanied by his apostles as he journeyed and preached throughout Palestine. While the apostles did some work on missions not under the immediate supervision of Jesus, as did also the seventy who were sent two by two throughout the country of the Jews, yet this must have meant a concentrated missionary effort, when we realize that Palestine (including Samaria) averages but sixty miles in width while the extreme length is one hundred and forty miles from Dan to Beersheba.

Missionary Campaign on Pentecost

Again, on the day of Pentecost, the twelve apostles, no doubt assisted by over a hundred other disciples, under the Spirit's power, conducted a combined missionary offensive against the city that had killed the prophets, stoned God's messengers, and crucified the Messiah. Three thousand converts were made the first day.

Paul's first important missionary work mentioned in the Acts is that in the city of Antioch where he with Barnabas and others "taught much people" for "a whole year." Antioch was the third city of the Roman Empire, exceeded in size by only Alexandria and Rome. Being not far from Palestine and connected commercially with both the western and eastern portions of the Empire, it was a gateway and base of operations for the introduction of the gospel to the Gentile world. Each of Paul's three great missionary journeys commenced from Antioch.

From Centers of Population

Accompanied by Barnabas and John Mark, Paul set out on his first journey by sailing to Cyprus, where at Paphos, the capital, the governor of the island was converted. The party crossed to the mainland and began their work in Pisidian Antioch, a center of population and influences in the province

north of Cilicia, Paul's home. Thence they proceeded successively to Iconium, Lystra and Derbe, being expelled from at least the first three mentioned. They returned to the coast by the route they had advanced, ordaining officers and organizing churches.

On his second journey Paul revisited the churches in Pisidia and, guided by the Spirit, reached Troas, a port on the Asiatic coast opposite Macedonia in Europe. Called to Macedonia, Paul, assisted by Silas, Timothy and Luke, preached the gospel in Philippi, an important city. Then he proceeded to Thessalonica, Berea and Athens, leaving Luke at Philippi and Silas and Timothy at Berea. Alone at Athens, he made a few converts, but in the main the results were disappointing. Proceeding to Corinth, a large commercial city and the residence of the procurator of Achaia, he was rejoined by Silas and Timothy, and labored in that city for a year and a half, with the gospel influence extending to other cities in that region.

Three Years In One Place

On the third journey, Paul revisited some churches on the way to Ephesus, the capital of the province of Asia. Here he spent three years. Besides Aquila and Priscilla, his helpers in Ephesus included Timothy, Erastus, Gaius, Aristarchus and others. Dissensions and other evils in the churches at Corinth and in Macedonia made it necessary for Paul to visit them. In returning from his visit and on his way to Jerusalem, he was accompanied as far as the province of Asia by Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus and Trophimus.

Arrested at Jerusalem, sent to Cæsarea for trial and on appeal to Cæsar, sent under guard to Rome, he was accompanied by Luke and Aristarchus. Timothy, Tychicus, Onesimus, Marcus, Justus and Epaphras were soon after co-laborers with Paul at the world's capital, where, as an ambassador in bonds, he taught diligently for at least two years.

The Main Features of His Policy

Our inductions from the above are:

That the main features of the policy were: First, that Paul labored as the leader of a group of other missionaries. Second, that centers of first-rate influence and importance were chosen. Third, that, whenever possible, initial missionary efforts were long-continued and thorough. And fourth, that the churches were left in the care of local officers, visits afterwards being made while enroute to new fields or when called for by the exigencies of internal disorders.

That this was the general policy of the church in the days of its most fruitful evangelistic efforts.

And that laboring in harmony therewith brought to Paul a missionary success unparalleled for power and permanency.

A clean house with plenty of fresh air and sunshine is a long step in the direction of health, says the United States Public Health Service.

Beauty is more than skin deep, according to the United States Public Health Service. Natural beauty is usually a sign of health that comes from keeping the body clean and getting plenty of out door exercise.

God alone knows the way to happiness, and he is happy only because he is leading us to it.—Elwood Worcester, in *Religion and Life*.

The Day of His Preparation

BY MRS. A. MCKENZIE

Nahum 2:3 speaks of a day of preparation in these words, "The chariots shall be with flaming torches in the day of his preparation."

This is a subject to which justice cannot be done in this short article, and I am also aware I am in the minority in support of what I wish to say, as the majority believe God's work commenced in 1830, but I lay claim to the belief that the work spoken of in 1 Nephi 3:237 lies yet in the future.

I have no doubt in my mind of the fulfillment of Isaiah 29, and that the "marvelous work and a wonder" was established in 1830, but "the days of his preparation" is to-day, and the work of the Father is to commence in that day.

Clearly the day spoken of by Nahum is here, and has many evidences, among them the headlights on the street cars; also the bright lights on the autos testify that we are in the latter days, and that these words are true. When the gospel was established in 1830, these latter-day conveniences were lacking, proving that 1830 was not "the day of his preparation."

"The chariots shall be with flaming torches." It is something never to be forgotten when riding on a public highway to-day and meeting hundreds of those "flaming torches," to know that you are looking on the fulfillment of the prophet's words, spoken centuries ago. And this was to be in "the day of his preparation."

A special preparation is being made at Graceland College for the ministry, in studying the different languages, so as to be more fully equipped in carrying the gospel to the nations. This is the "hastening time." A preparation is needed; education is also needed. "Speed up" is the slogan; reconstruction is the word. A great war has come to an end, but peace is not here yet, nor the end of all wars. (1 Nephi 3:232-233.) Nephi beheld the power of God that it descended on the Saints, and they were "armed with righteousness and with the power of God in great glory." (1 Nephi 3:231).

Is this the endowment? We are living in momentous times, and know not what a day may bring forth. We are living in a time of great events to come in the near future, even greater than we have ever known. Who shall abide the day?

Thoughts of a Business Man on Going to Church

BY L. R. WOOD

All too often he seeks that which he does not find, consequently is not encouraged to come again.

Why do I go to church? Because I wish to worship God and get away from the noise and confusion of the outside; and when I get into the church I like to offer a silent prayer before the opening song that I may learn more of God and be benefited by the sermon, songs, prayer, and benediction.

Yet how many of our churches are just the opposite of the quietness and peace and solemnity which should attend the worship of God?

I go into the church. I find my way to a seat. Many are exchanging noisy greetings, children are running around hither and thither, making more confusion. There is no possibility of offering up that silent prayer or getting myself into that state of mind which is most conducive to the reception of the thought to be offered from the pulpit. In

fact, I generally find just the opposite of the surroundings I would like. Not that I object to greetings, but should not they be of a character fitting with God's quietness and Christ's peace? Really, though, the time to visit is after church after the worship is over.

Then the ushers. In so many of our churches the usher stands back by the entrance door. One of them should be there, but other ushers should stand at the very front row of seats, and thus extend a quiet invitation to the people to come up to the front row. The people will fill in the seats between, it is true, but the next row in which there are vacant seats, thus showing to the incoming people just how far front they may go to find a seat.

And then during prayer, or the reading of the lesson by the minister, why, oh, why, do so many ushers noisily seat some late comer? If the churchgoer cannot get to church on time, then he should have the courtesy to wait in the entrance until the reading or prayer is over before wanting to be seated; or the usher should be a person of sufficient respect to prevent the party from taking a seat during the prayer or reading.

These last remarks also apply to seating a worshipper while the solo or anthem is being sung. It spoils the music and destroys the efforts of the soloist and the chorister. It attracts everyone's attention, and I can only size the situation up by believing that it is selfishness or extreme thoughtlessness on the part of the late church goer (who generally has no reason for being late) in wanting to be seated during the special music.

Another thing. The benediction to me should be a blessing on the congregation or a praise to God, not a prayer for the President, the whole world, the Armenians, the singers, the congregation, etc., ad infinitum. Such items should be included in the opening prayer. Has it not happened to you that a very good sermon has been marred by a long-winded benediction, a rambling utterance amounting to practically nothing? Have you ever studied the beautiful benedictions uttered by the apostles of old?

Let us cite a few of them, or combinations or variations thereof.

(a) "Brethren, the grace of the Lord Jesus Christ be with your spirit, Amen."

(b) "Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen."

(c) "Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy; to the only wise God and Saviour, be glory and majesty, dominion and power, both now and for ever, Amen."

(d) "And now may the peace of God, which passeth all understanding be with and abide in you all. Amen."

Benedictions like these uttered with solemnity and power, bless the hearers more than do the rambling prayers so frequently heard.

Life is dark, mysterious, incomprehensible, but it is greater in good and evil, more moving in its tragedy, more amusing in its comedy, than it seems.—Elwood Worcester, in *Religion and Life*.

"The man who hasn't the time to do things that are worth while, is probably doing some things that are not."

OF GENERAL INTEREST

PEACE AND AFTER

The Treaty of Peace with Germany has been signed by the Allies, and ratifications have been exchanged. The brief official ceremony, probably the most momentous of its kind in history, was concluded by more or less formal greetings exchanged between the Prime Minister of France and the German representatives. The great war is over, and mankind, sadly disillusioned as to the early realization of great ideals, turns with hope to the daily problems and troubles which the war has left mournful heritage.

The League of Nations, from which so much was hoped, will hold its first meeting in a few days. President Wilson was designated as its first president; but to-day he is a man broken in health, and illusions as to his personal dominance in world councils have been rudely dispelled by his fellow citizens. The Peace Treaty, to which he attempted to commit the United States, is now the sport of party politics in America. How much of the dispute in his Senate is grounded on a desire to secure a political victory at the next Presidential election, or to what extent the objections to the Treaty are based upon American public sentiment, the future will reveal. To-day the figure cut by the Republic is in sorry contrast of the declarations of the President as to the great mission of the United States and its duty to civilization. The chivalry with which the manhood of America flocked to the colors, and the spirit which animated them on the field of battle, fail to find utterances in the angry voices of party politics. The hesitation of America profoundly disappoints civilization. But some room for hope exists that she will yet enter into the comity of nations and bear her part in the great work that awaits the League. Anglo-Saxon ideas of Peace and Liberty will be furthered by her presence, and great progress will be made towards deepening the friendship that must exist between all the English-speaking peoples if the peace of the world is to be secured. But if the great Republic stands aloof in selfish isolation and leaves the burden of keeping the peace of the world to Britain, France, and Italy, she will present the sorry spectacle of a mighty Power, having lingered almost to the last minute before entering into the combat to save liberty, repudiating her responsibility to civilization immediately after having exacted the tribute of enormous wealth from the Allies, who were engaged for long years in fighting costly battles in defense of her liberties as well as their own. This would be the sordid accentuation of merely material achievements. Her boasted altruistic ideas would be belied, and her national aims concentrated on collective money-getting on a colossal scale.

Peace has been made with Germany, but the peace of the world is by no means established. Whole regions are more disturbed than ever. The two hundred millions of people who once constituted the Russian Empire are still engaged in internal revolution and in war on their frontiers. The reports of events in that mysterious country are too conflicting to predict the ultimate issue. But a long period of disturbance, profoundly affecting other nations, is certain before the fires of revolution burn themselves out. Whether a purified Russia, making great strides toward civilization, will arise cannot yet be determined. The old order in Russia was a rule of military tyranny, blood-shed, and oppression, continuing for generations, and little modified in the most recent years. To-day the Bolshevik rule threatens Europe through the penetration of revolutionary ideas, and the realms propaganda of unrest. The motive of its external policy

is obscure. Whether it is merely the counter-attack to secure the revolution from foreign support of reaction, or whether it is merely a fanatic attempt to scatter the seeds of a world-wide upheaval, will soon be made clear. The forces of Japan and Russia may again try conclusions in the Far East, and it is impossible to say what will be the issue. Equally impossible it is to-day to determine whether the victory of the Asiatic race would ultimately provide a new and graver menace to European civilization in general, and to British rule in India.

Peace has not arrived in Poland or the Balkans. Its coming finds Serbia and Austria in a state of starvation, and Germany itself in a condition of lowered vitality and arrested development. All the European countries are prostrate under the load of war debt. The debts of Germany and Italy alone represent the amount of their national wealth. That of France may amount to three-fourths of her assets. The load of Great Britain has increased tenfold. To remedy this, production must be speeded up enormously. The lessons that the war has taught us as to national capacity to meet new situations and new difficulties in the face of urgent necessity, may be repeated in the triumphs of peaceful reconstruction. But they can only be repeated by the united efforts of all the classes which constitute a nation. And in all civilized countries the masses of workers who are appealed to to discharge the main task of increased production have awakened to a new consciousness, and insist on sharing the benefits of civilized life to a much greater extent than before.

All this may mean fiercer competition than ever between nations, and a repetition of the conditions that led to the former upheaval. It may also involve the substitution of an age of materialistic struggle and the obliteration of the high ideas of altruism which soldiers, prophets, and statesmen during the war, declared would bring about a new world. Labor has been promised a new world by Prime Ministers and statesmen, and Labor claims it. But there cannot be a new world for labor unless there is a new world for humanity unless the sordid fires of competition are reduced or allayed by the altruistic principles which provide for peace between nations and among citizens of all classes. But the wisdom of mankind will assuredly be directed to compelling the leaders of the nations to walk in the paths of peace, to raising the standard of human existence, and to distributing more equitably the fruits of human achievement.—*The Herald*, Melbourne, Victoria, January 15, 1920.

STRANGE MOUNDS IN OHIO TO BE OPENED THIS YEAR

Some of the best of the so-called "prehistoric mounds," in Ross County, Ohio, have never been opened by archæologists. The owner of the farm on which they are located always refused to allow it. But during the war this farm was condemned and purchased by the Government. It now forms a part of the grounds of Camp Sherman. The war being over, persons high in the War Department have informed an archæological society that permission will in all probability be given it to dig into the mounds.

Once Yielded Treasures

Only once before was this group of mounds opened. That was 74 years ago. The mounds yielded rich results, but the curious relics then found were not at that time appreciated by American museums. All the discovered articles were sold to a museum at Blackmore, England, for \$10,000. This "Blackmore Collection" remained until a few years ago the

most valuable of its kind in the world. There is now a much more extensive one in Ohio.

Excavations Next Summer

Because of the richness of the discoveries in 1846, great things are expected when the mound is reopened. It was at that time that Squier and Davis published the theory that the mounds were the work of an extinct race that lived and perished long before the American Indians appeared. This theory was held by scholars almost without dispute for many years, but now it is denied by Dr. W. C. Mills, Curator of the Ohio State Archæological Society. He knows more about the mounds than almost anybody else, and he says they were built by American Indians of the Algonquin race. Archæologists are intensely interested in the excavations that are to be made the coming summer.

Pottery and weapons are the things most commonly found in the mounds. Whoever made these things seem to have been further advanced in civilization than the Indians of a later Events.

THE PLEASURES OF THE WORLD

[The following extracts from communications by the Spirit to the Saints was copied from *Autumn Leaves* for February, 1918, and sent us for republication by an interested sister.—EDITORS.]

"Blessed are ye when ye seek me, for I am near, and oh, so ready to bless. Yet there are some who have not sought: There are some who are turning to the ways of the world. There are some here, yea, I say it again, there are some here that think because they have done a thing in secret, behind closed doors, that it is not known, thinking that I cannot see into the secret thoughts. Think ye that ye can go where I know not? Think ye that ye can do or say aught I do not know? . . . Verily, thus saith the Lord, the time is near at hand when ye shall be called upon to account for the service whereunto I have called you. For the day of choosing shall come, and ye who are not worthy shall not stand . . . ye shall not seek longer after the pleasures of this world, but if ye will seek earnestly, if ye shall seek humbly for divine light, then shall I be with you, and ye shall stand forth free and in almighty power to declare my word. Yea, my Spirit shall come down upon you like a mantle, and ye shall stand strong and firm and wholly clean before me. . . . And my handmaidens, seek not the path of the dance, seek not the way wherein the pleasures of the world lie, for the time is near at hand when my handmaidens may stand shoulder to shoulder with my sons, for ye are called also, my daughters, that it may be given you assist in this work.

"He who finds contentment and pleasure, and from time to time waits upon the theater; he who takes himself to the dance; he who engages himself at the card table; he who consumes his goods to draw pleasure therefrom in the maintenance of an automobile; he who spends his energy upon the things of the world and the goods thereof, to the end that he may satisfy his own pleasures and heap upon his own family; he who engages in these things or any of them, or in anything like unto them, let him know that to this extent he is in the world, he is of the world, and the world has claimed him. And let him know furthermore: that from this hour, as never before, he stands in a place of danger; because engaging himself in these things or any of them, he places himself in an atmosphere where, unless he shall have extreme care, he shall move more fully into the world."

"There is a time for all things, but it is often not the time that we would select."

COOPERATION IN ECONOMIC LIFE

Cooperative reports show it is steadily becoming a powerful influence among nations.

By Special Correspondent of the "Christian Science Monitor."

MANCHESTER, ENGLAND.—That cooperation is steadily becoming the greatest and most powerful influence in the social and economic life of all the peoples of the world is evidenced by the reports which continue to find their way to headquarters of the British cooperative movement.

The Italian cooperative movement which before the war numbered some 7000 societies now numbers some 10,000, while the turnover of the Italian Cooperative Wholesale Society has increased from 1,410,000 lire in 1914, to 9,000,000 lire in 1918.

Switzerland's Increase

Switzerland had, in 1914, 396 cooperative societies with a collective membership of 276,000, which by the end of 1918 had increased to 461 societies with a total membership of 341,826. The collective turnover of these societies during 1918 was 237,595,776 francs, and the wholesale trade operations of the union increased from 45,717,076 francs in 1914 to 129,719,746 francs in 1918.

At the end of 1918 the affiliated membership of the Swedish Cooperative Union was 849 societies, four of which were insurance societies, and the remainder distributive societies. The collective membership of these latter societies amounted to 203,600. These figures show an increase since 1914 to 266 societies and 92,307 members, the societies then numbering 583, with a membership of 11,293.

The total turnover of the union was 39,466,473 kroner in 1914 and 143,871,000 kroner in 1918, making an increase of 104,404,527 kroner. The union also conducts wholesale operations, which from their commencement have, with one exception, the year 1917, shown a yearly increase. In 1914 the turnover of the wholesale department was 9,889,252 kroner, which by 1918 had increased to 27,989,733 kroner.

Increase in Norway

The membership of the Norwegian cooperative movement has more than doubled during the war. In 1914 the members enrolled on the books of the 149 Norwegian societies numbered 31,000. In 1918, 67,910 members were on the rolls, the societies having increased to 235. The total trade of these societies in 1914 was 10,019,600 kroner, which in 1918 had increased to 48,139,900 kroner.

Cooperation has grown rapidly in Tzecho-Slovakia during the war as the following figures attest. At the end of 1913 there were 292 societies affiliated to the Tzecha-Slovak Central Union of Distributive, Productive, and Economic Coopeartive Societies, the total membership then being 14,267. The close of 1918 saw 450 societies in existence, which were supplying the wants of 150,000 members and their families. From 23,742,047 kroner in 1913 the total trade of the union increased to 90,000,000 kroner in 1918. The Cooperative Wholesale Society, with its headquarters at Prague, was doing a trade of 3,238,427 kronen in 1914, and 38,323,525 kronen in 1918, an increase in four years of 33,085,098 kronen, and it is anticipated that the turnover for 1919 will be double that of 1918.

India Records Growth

India, too has its record of cooperative growth to show, for during the year 1917-18 the number of societies in the Bombay Presidency grew from 1,281 to 1,615, the membership increasing from 131,000 to 156,800, and the working capital from 123.2 lakhs to 162.8 lakhs. The majority of the above

societies are agricultural, and they increased in number from 1,091 in 1917 to 1,390 in 1918, while their capital expended from 52 to 72 lakhs. The remainder of the societies are principally people's banks, and societies formed by railway employees, government servants, and mill hands. Housing societies are also established in Bombay which have done good work, and a useful future is predicted for them.

Germany had at the end of 1918, 10,190 distributive co-operative societies with a total membership of 2,231,917, and a turnover of 670,753,153 marks, as against 1,109 societies, 1,717,519 members, and a turnover of 492,980,519 marks in 1914. It will be seen that while the number of societies has decreased, the membership and turnover have increased. The figures of the German Wholesale Society record a rapid fall in the turnover during the war, for in 1914 the total trade was reduced to 104,500,972 marks.—*Christian Science Monitor*, March 17, 1920.

TAKE SOMEBODY YOUR SIZE

Recently I invited a group of business men to lunch with me and talk over this matter. Every man of them allowed they were not facing this duty like courageous Christian men. I used this simple illustration. It has a point, a sharp point. When I was a lad in school, we had friendly fights. Some were not so friendly. Again and again it happened that some big overgrown bully would start to whip a fellow under his size. Then every one of us boys would set up the cry, "Ah, take somebody your size!" Then I turned to a big business man whom I knew well and asked the privilege of using him as an illustration. He was a very prosperous man, on the board of directors of big corporations. He was also a devoted Christian; loyal to his church; giving time and strength to the teaching of a men's big Bible Class. I said to him, "Mr. D., you are a teacher of a big Bible Class for men. Does it require any extra courage and superior consecration for you to teach that class?" "Oh, no!" he answered, "I delight to do it." "If I asked you," I continued, "to go down to the Salvation Army Citadel some night and present the gospel to the crowd that gathers there, would that challenge test your courage in a special way?" "Not at all," he replied, "I would be glad to do it." "Certainly," I answered, "but what about the man who sits by your side in the board of directors of your corporation who you know is not a Christian—what about him?" Quickly he answered, "That is another story." Then I said to him simply as an illustration to all the rest of the business men present, "Mr. D., take somebody your size."

One business man went out from that luncheon stirred to the depths of his soul. In a conversation with his pastor just a few days before the luncheon he argued that a business man must witness for Christ with his life not with his lips. The pastor urged that a courageous Christian man would do both. At the luncheon this man saw his duty to "take somebody his size." He went to the church officials' meeting and told the experience at the luncheon, and urged every church official present to join him in his new determination. Still another man went to his pastor and said, "Pastor, that man at the luncheon the other day got under my skin. He told me to take somebody my size. I had never done it. I tried. I thought I would take somebody over my size. He nearly floored me. Then I invited a big automobile man to lunch. He acknowledged his need of Christ and the Church. And that fellow is coming." So it went with men who determined to take somebody their size. Have you ever taken anybody your size?

May I plead with you for Christ's sake; for the sake of

PASTORAL

The Need for "Overtime" Pastors

BY VICTOR A. HALL

This brother is convinced that we have a definite responsibility toward those isolated from church privileges but who are within the scope of our ability of help.

"The need of pastors," by E. R. Davis, in the *HERALD* of March 24, prompts me to heartily agree, and add the following: That in addition to the need of more full-time pastors, the crying need is a few "overtime" pastors, pastors and members of the priesthood who are not averse to doing a little more than they think is really necessary to the fulfillment of their office and calling or to promote the Master's work, men who are willing to forego a few of their own desires and pleasures and comforts in order to go out among, not only the people of the world, but into the isolated places where there are a few of the chosen ones struggling to keep alive in the faith with which so many of them have so little real knowledge.

My whole experience in the gospel does not cover a period of ten years, but my experiences of the past two years have taught me that all too often, those who are newly ushered into the kingdom "which shall never be thrown down," are left, not only to their own not too tender mercies, but to the ravages of those "wolves in sheep's clothing," who so many times call themselves followers of the lowly Nazarene or ministers of his gospel, and with heinous lies and perverted tales, try to break down and destroy the little faith that has begun to grow in the hearts of those who have heard the gospel in its purity.

In a District With a Shortage of Help

It has been my privilege as a local pastor (in a district that, for the past two years, has never had more than two conference appointees, with one or both of them absent from the district at times) to wander around among some of the declining branches and isolated places, and in one place, just across the line in the next district I found two families of Saints, one of these had been in the place for about nineteen years, and they hadn't seen an elder and very few Saints for nearly a year.

People Gladly Help

I have always found these people ready and willing to lend any assistance they could to make the time spent with them profitable to both themselves and your humble servant, and the joy with which they received these visits was expressed, not only in the service they rendered, but financially as well. In the five trips I made during the months of January and February of this year, totaling an expenditure of over fifteen dollars for railroad fare, only one dollar and twenty-five cents came out of my own pocket.

I am living in a city (Waterloo, Iowa,) where if we had an elder or missionary devoting his whole time to the gospel work, he could reach hundreds of the Saints and possibly thousands of the people of the world and the expenditure in carfare would not be a very large item, especially where ad-

the manhood of your community; for your own soul's sake, will you "take someone your size?" Are you a banker? "Take somebody your size." Are you a lawyer? a teacher? a physician? a merchant? a mechanic? a farmer? "Take somebody your size."—Theodore S. Henderson, Director Evangelistic Campaign, Interchurch world movement.

vantage could be taken of the special rate granted to the ministry. A local pastor, with means to do so or appointed by conference, could do a marvelous work for the kingdom, not only in keeping alive the spark of love and faith in the hearts and souls of those who have already named his name, but could bring to the attention of many who are honest in heart, the teachings of the true gospel and kindle anew the fire of love and devotion which is so nearly burned out in the hearts and souls of those who have not yet been made acquainted with the more abundant life that Christ came to give to men.

A pastor who has to spend from eight to ten hours a day to earn a livelihood for himself and family cannot successfully cope with the situations that come before him even as a local pastor. If he is overly conscientious about his daily toil, as he should be, his church work suffers. If he devotes even the time that is absolutely necessary to his branch work, he incapacitates himself for his daily toil, as many a branch president can testify, and even then his flock is not looked after as it should be. More especially is this true where the branch has not a full quorum of officers, or has one or more officers in the quorum who are not honestly trying to do the little that they might to help the branch grow in the grace and knowledge of our Lord and Savior, Jesus Christ. "Ye cannot serve God and Mammon" and do a good work for both. I know, for I find myself hating the things that keep me from even studying to show myself approved and more especially when they keep me from doing the things I should like to do for Christ.

Of Course the Branch Suffers

I would not be truthful if I did not confess that my branch has suffered because of my work and my wanderings, but I have felt, rather than heard, the cry that goes out from the hearts of the isolated Saints, "God send us some one to keep alive the little flame that struggles to burn and grow into a light that will be seen of the children of men and lead them into the way of all truth. It is the burden of their prayers, the groaning of their spirits and their hearts desire. May God give them understanding and help them to live up to the light they have received.

Many of them do, but many more of them do not realize that they have not performed their duty and helped to make possible the fulfillment of their prayers. Many have heeded the admonitions to accede to the renditions of the bishopric. Many have come beneath the spell of the slogan, "Every member a tithe payer." More have not and it will not be until we have learned to obey the whole law, and consecrate of our substances as well as our service that we will see the fulfillment of our fondest hopes and wishes and the answer to our prayers.

I am a strong believer in the doctrine that God will do nothing for man that man can do for himself and it is well for all of us to examine our lives and ascertain whether or not we are truly of the faith as well as in it.

My heart goes out to those who are isolated or are placed where the flame has flickered and almost died out, and I love to go to the people with the message "there is still a God in Israel" and that "we shall not be without a prophet and a law-giver until He comes to reign whose right it is to reign.

It is the sacrifice of the good that reclaims the evil. It is the sacrifice of the well that heals the sick.—Elwood Worcester, in *Religion and Life*.

When God enters a man's life he knows it, and when God's spirit leave a man he knows it.—Elwood Worcester, in *Religion and Life*.

THE FORUM

God's Method of Apportioning Inheritances

BY JOSEPH FLORY

By observance of the method outlined here titles will come from God through the bishop, and "stand the test of the supreme court of the universe."

Inasmuch as the subject of Zion in its various phases has of late occupied considerable space in the Forum, as set apart in the HERALD for discussion of such questions, we feel to add some thoughts along some of these lines. The particular features we wish to treat upon will be in reference to stewardships and inheritances.

As an individual, we have for many years claimed that the law of God teaches that there are two classes of stewards and stewardships, and that the records of our church literature will sustain that idea. First, there is a stewardship to which all have claim in which "every man shall be made accountable unto me [the Lord], a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family." (Doctrine and Covenants 42:9.)

In section 58:7 instructions are given to Martin Harris in reference to laying his money before the bishop, and then the Lord says: "And, also, this is a law unto every man that cometh unto this land, to receive an inheritance, and he shall do with his money according as the law directs."

In section 72:3 it is said: "For according to the law every man that cometh up to Zion must lay all things before the bishop in Zion."

In section 42:8, 9 we learn that in the process of consecrating it must be done with "a covenant and a deed which cannot be broken," and that the properties consecrated "cannot be taken from the church, agreeable to my commandments."

From this we understand that more is required than simply to make a statement or inventory of our moneys and properties to the bishop, and then an agreement is made between us and the bishop as to how much we are to retain as our own, and how much we must consecrate to the church.

A Steward Over One's Own Property

Section 51 gives in detail the process of receiving the stewardship over which the individual becomes "a steward over his own property." The individual receives a deed from the bishop which secures to him a right that both the law of the land and the law of the church *must respect*—he cannot be deprived of his property legally, even if he is accounted unworthy to belong to the church. This stewardship is his *inheritance in the church*. (Doctrine and Covenants 51:2.) It is the means by which he makes his livelihood or the support of himself and family. The steward over his own property is accountable to God in that he is under obligations to pay one tenth of his net increase annually into the church treasury, as tithing according to section 106:1 of the Doctrine and Covenants.

In order to obtain the stewardship over which we become as a steward over our own property, or that which we receive from the bishop as our inheritance in the church, secured to us by deed from the bishop, we believe that we must consecrate all of our properties to the Lord through the bishop, by a deed that will stand the test of the laws of the land. And when we have done this, the bishop will be under legal obligations to give us our inheritance in the church—a

sufficient amount of property to enable us to support ourselves and our families.

From a Version Not Officially Indorsed

To sustain our claim that the law of consecration requires us to consecrate *all* of our properties to the Lord, and that we then receive our inheritance from the bishop as the Lord's agent, I will quote from a reprint of a copy of the *Evening and Morning Star*, as published at Independence, Missouri, by the church, for July, 1832, volume 1, number 2, page 1. The article quoted from purports to be a part of section 42 of the Doctrine and Covenants, as originally published by the church:

"If thou lovest me, thou shalt serve me and keep all my commandments; and behold, thou shalt consecrate all thy properties, that which thou hast unto me, with a covenant and a deed which cannot be broken; and they shall be laid before the bishop of my church, and two of the elders, such as he shall appoint and set apart for that purpose. And it shall come to pass that the bishop of my church, after that he has received the properties of my church, that it cannot be taken from the church, he shall appoint every man a steward over his own property, or that which he has received, inasmuch as shall be sufficient for himself and family."

This version of the revelation as it was printed in 1832 clearly states that *all* properties must be consecrated to the bishop and afterwards the bishop was to appoint every man a steward over his own property, etc. This sustains my claim in the matter beyond question. The version as we have it, Doctrine and Covenants 42:8, 9, does not in any sense deny or contradict our claim; it *only specifies* that we must consecrate for the benefit or support of the poor "that which thou hast to impart to them."

The Book of Commandments as published by the church at Independence, Missouri in 1833 agrees perfectly with what we have quoted from the *Evening and Morning Star*.

In quoting from these early church publications, we are aware that much has been written and published for and against the correctness of some of those early versions. It is an admitted fact that there are great differences in the reading in those early and the later publications of the revelations to the church. We will, however, state that we do not accept all that has been written against the correctness of those early versions.

From an Editorial on the Subject

So far as we are aware there has been no serious objections urged as to the reliability of those early publications in any other respect than those relating to the revelations given to the church.

In a reprint of the *Evening and Morning Star* for January, 1833, page 5, in an editorial we read:

"Every man ought to know his duty to God and man; especially the Saint that has the benefit of revelation to guide him; he ought to know his duty, not only to say, but to do in all things. He ought to practice holiness before the Lord, that he may be accounted worthy of an inheritance in Zion, and meet his Savior in peace.

"Every soul that comes up to Zion for an inheritance, for the present, must prepare temporarily and spiritually. He should settle all his concerns with the world, and be ready, when he arrives at the place of gathering, to *consecrate all* to the Lord, through whom the Lord has appointed for that purpose, that he may be prepared to keep the commandments, and do the will of his heavenly Father; or otherwise he may not hold communion with the brethren; or can he expect an inheritance, according to the regulations and order of the church.

"While the gathering is sounded, that Israel may come in from his long dispersion, and also as many of the Gentiles

as will, the invitation is free, but unless the articles and covenants, the law and regulations; yea, verily all the commandments, are kept, all is vain. The Lord has order, and many that may come to the land of Zion for an inheritance, without obeying all the requirements of the Lord, will be weighed in the balances and found wanting. It is not every one that says, Lord, Lord, that shall abide the day of tithing. Every soul that is saved in the celestial kingdom, will be saved by its own faith and works: therefore, how necessary it is that the Saints should keep all the commandments, that others seeing a good example, may go and do likewise. If any should ask what is my duty? Let him read: To love the Lord supremely: To love his neighbor as himself: To *consecrate all* to the Lord? To be faithful to the end, and, above all, to have charity. A Saint must be holy, or he cannot have a portion in the holy city."

This quotation certainly sets forth in clear terms that the law requires the *consecration of all to the Lord* through whom the Lord has appointed for that purpose—the bishop of the church as taught in Doctrine and Covenants 42:8, 9, and elsewhere, as we shall yet see.

There is also a clear *inference* that in obeying the law of consecration by which we are to receive an inheritance, that we are obeying the law of tithing, or in other words, we "abide the day of tithing." Thus sustaining as we claim that the law of consecration and the law of tithing are one and the same thing, as we shall prove later on.

In a reprint of the *Evening and Morning Star* for June, 1833, page 4, we read:

"It may be well to remark in this place, for the benefit of the public, that in proportion as the judgments of the Lord are poured out upon the wicked, the church of Christ flourishes, and the righteous are gathered; and when they are gathered, instead of becoming a common stock family, as has been said, or of making preparations to become rich in the goods of this world, as is supposed, each man receives a warranty deed securing to himself and heirs, his inheritance in fee simple forever; and all, after having embraced the fullness of the gospel, the everlasting covenant to be saved, prepare for the coming of the Lord Jesus Christ, being in full fellowship in a determination that is fixed, immovable, and unchangeable to be friends and brethren to the grace of God in bonds of love, to walk in all the commandments of God blameless, in thanksgiving for ever and ever."

This quotation proves beyond question that when a man received his inheritance (or stewardship) that it was secured to him and his heirs by a warranty deed forever, and that by the bishop, the man appointed of God to do that work. (See Doctrine and Covenants 51:1; 82:1, 2.)

A Letter by Joseph Smith

We will now quote from a letter written by Joseph Smith, at Kirtland, November 27, 1832, to W. W. Phelps, at Independence, Missouri. He says:

"*Brother William W. Phelps:* I say brother because I feel so from the heart, and although it is not long since I wrote a letter to you, yet I feel as though you would excuse me for writing this, as I have many things which I will mention in this letter, which are laying with great weight on my mind. . . . And while I dictate this letter, I fancy to myself that you are saying or thinking something similar to these words: 'My God, great and mighty art thou; therefore show unto thy servant what shall become of all those who are essaying to come up unto Zion, in order to keep the commandments of God, and yet receive not their inheritance by consecration, by order or deed from the bishop, the man that God has appointed in a legal way, agreeably to the law given to organize and regulate the church and all the affairs of the same.'

"*Brother William,* in the love of God, having the most implicit confidence in you as a man of God, having obtained this

confidence by a vision of heaven, therefore, I will proceed to unfold to you some of the feelings of my heart and answer the question.

"Firstly: It is the duty of the Lord's clerk whom he has appointed, to keep a history and a general church record of all things that transpire in Zion, and all those who consecrate properties and receive inheritances legally from the bishop, and also their manner of life, their faith and works; and also of all apostates who apostatize after receiving their inheritances.

"Secondly: It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration agreeably to his law, which he has given, (that he may tithe his people to prepare them against the day of vengeance and burning), should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church; their names shall not be found, neither the names of the father, the names of the children written in the book of the law of God, saith the Lord of Hosts."

(The above letter can be found in *Zion's Ensign* for March 14, 1912.)

From this letter we learn that some seemingly were going up to Zion with the idea of keeping the commandments of God, and yet did not receive their inheritance by consecration, by order or deed, from the bishop. Evidently they were not willing to comply with the law of consecration which required of them to consecrate all of their properties to the bishop, and then receive from the bishop by "warranty deed" their inheritance—that which "is sufficient for himself and family," (Doctrine and Covenants 42: 9), or as we have it specifically stated in Doctrine and Covenants 51: 1, where the bishop was instructed to "appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs," for which the bishop was required to give a writing or deed in order to "make all things sure according to the laws of the land." This was to be their "inheritance in the church." It is fully in harmony with the duty of the bishop as stated in section 57: 3; "And let my servant Edward Partridge, stand in the office which I have appointed him, to divide to the saints their inheritance, even as I have commanded."

As already stated, we claim that the law of consecration and the law of tithing are synonymous terms, meaning one and the same thing. We will now give our reasons for so claiming.

In this letter of Joseph Smith to W. W. Phelps, as above quoted, Joseph Smith uses this language: "It is contrary to the will and commandment of God that those who receive not their inheritance by consecration agreeably to his law, which he has given, (that he may tithe his people to prepare them against the day of vengeance and burning), should have their names enrolled with the people of God," etc.

Method Determining Needs and Just Wants

The terms consecration and tithing are here used as undoubtedly applying to one and the same law. We will now quote from a letter written by the first presidency (Joseph Smith, jr., Sidney Rigdon, and F. G. Williams, June 25, 1833), as found in Church History, volume 1, pages 300, 301:

"Brother Edward Partridge; Sir: I proceed to answer your questions, concerning the consecration of property: First, it is not right to condescend to very great particulars in taking inventories. The fact is this: a man is bound by the law of the church to consecrate to the bishop before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this he cannot be acknowledged before the Lord, on the church books: therefore, to condescend to particulars, I will tell you that every man must be his own judge how much he should

receive, and how much he should suffer to remain in the hands of the bishop. I speak of those who consecrate more than they need for the support of themselves and their families. (See note below.)

"The matter of consecration must be done by the mutual consent of both parties; for, to give the bishop power to say how much every man shall have, and he be obliged to comply with the bishop's judgment, is giving the bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the bishops. The fact is, there must be a balance or equilibrium of power between the bishop and the people; and thus harmony and good will, be preserved among you.

"Therefore, those persons consecrating property to the bishop in Zion, and then receiving an inheritance back, must show reasonably to the bishop that he wants [needs—J. F.] as much as he claims. But in case the two parties cannot come to a mutual agreement, the bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a counsel of twelve high priests; the bishop not being one of the council, but he is to lay the case before them."

Note: In tract on tithing, as published and sold by the church some years ago, the above letter was quoted as we have quoted it. At the bottom of the page (page 4) the author of the tract has added the following note:

"The individual consecrates all of his property, giving an inventory to the bishop, and then takes back what he needs, and this he does by right though with the consent of the bishop; and this is the manner of his receiving inheritance by consecration."

Not Only an Inventory But a Deed

When we take into consideration the fact that section 42: 8, 9, teaches that those who consecrate properties unto the bishop must do so with a covenant and deed that cannot be broken, and that the properties thus consecrated cannot be taken from the church agreeably to the commandments of God, we feel justified in concluding that the individual not only gives an inventory of his properties to the bishop, but that he executes a deed that will make the transfer legal and binding, according to the laws of the land, and that in return the bishop must also make the individual safe and secure in that which he received from the bishop, and which makes him "a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family." This idea would be in perfect harmony with section 51: 1, and also with what we have shown from the letter of Joseph Smith to W. W. Phelps, that it is positively declared that those who go up to Zion for inheritances must receive the same by deed from the bishop—the man whom God has appointed for that purpose, and unless they did thus receive their inheritance that their names would not be enrolled in the book of the law of the Lord.

We have also quoted from the *Evening and Morning Star* that those who come to Zion would receive a warranty deed to their inheritances, which unquestionably was received from the bishop.

Section 58: 11 instructs all the churches to obtain moneys to be put into the hands of the bishop for the purchasing of lands for an inheritance for the children of God.

Section 58: 4 teaches that the bishop was to divide the lands of the heritage of God unto his children, according to the laws of the kingdom which are given by the prophets of God.

Section 102: 8 instructed the church to purchase the lands in Jackson County and that after they were purchased that the Saints should possess them according to the laws of consecration.

Evidently, in order to possess those lands according to the law of consecration, they must receive their title or deed from the bishop, who was to divide those lands among the Saints.

Webster defines *possess* as, "To have the just and legal title, ownership, or property of a thing."

All Land to Pass Through Hands of Bishop

We claim that the law requires that *all* the land of Zion must pass through the hands of the bishop; either the bishop must purchase the same from the Gentiles, or the Saints who now hold it (by title from the United States Government) must consecrate it to the bishop, according to the law of consecration, and then the bishop will divide the lands of the heritage of God among the Saints (section 58: 4) and thus the Saints will hold their title direct from God through his agent, the bishop of the church, who is to secure it to them by deed. By this process the land of Zion will become sanctified (made holy; consecrated; set apart for sacred services.—Webster), that it may be most holy, as required by the law in section 106: 2. And unless thus sanctified, the land of Zion will not be a land of Zion unto the Saints.

Those Saints who now own land in the land of Zion, holding their title from the United States Government, will by thus consecrating *all* to the bishop and receiving an inheritance back from the bishop, then hold the title direct from God, which will stand the test of the supreme court of the universe (in the day of judgment), and their title will secure them the right to inherit—or possess—it again in eternity, as stated in Doctrine and Covenants 38: 4. Any other title will certainly not stand the test, as most of earthly governments cannot trace their rights to the titles they give to their citizens very far back, until they find that their rights or titles to their territory will be found in their "right of discovery," or their "right by conquest." And none can claim ownership conveyed to them by the original owner—the Creator of the earth.

Section 101: 2 teaches that God will provide for his saints, but that it must needs be done in his own way, and according to his way the poor shall be exalted [financially] and the rich are made low [financially]. The rich and the poor must all consecrate *all* they have—be it little or much—and by deed transfer it to the church through the bishop, so that it cannot again be taken from the church agreeably to the commandments of God (section 42: 8, 9). And thus they become *legal heirs* to the kingdom of Zion (see letter of Joseph Smith to Bishop Partridge as above quoted), and then by *right* they can claim their inheritance in Zion from the bishop, who must divide the heritage of God among the saints according to instructions given in section 51: 1, and thus all will be made equal according to their wants and needs, etc. Then the rich who consecrated more than they need for the support of themselves and families (see letter of Joseph Smith to Bishop Partridge, as above quoted), will be made low financially, inasmuch as they will only receive back from the bishop that which will be sufficient for themselves and families, and will leave their "surplus" (the beginning of tithing—section 106: 1) in the hands of the bishop to be used for the purposes named in section 106, as well as for the benefit of the poor, as mentioned in section 42: 8. (See also section 101: 2, latter clause of paragraph, and many other places in Doctrine and Covenants.)

When the poor man has complied with the law of consecration which makes him a legal heir to the kingdom of Zion, he also can claim his inheritance from the bishop, and will receive—not according to how much he has consecrated, but according to his wants and needs, according to his family, etc.

He may receive much more than he consecrated, and thus be exalted financially, and the Lord has said his way of providing for his Saints will bring to pass just such a condition of things among his Saints.

Unto Cæsar Things That Are Cæsar's

In section 63: 8 the Lord says that he holdeth the land of Zion in his own hands, yet nevertheless he will render unto Cæsar the things that are Cæsar's, and for this reason it is his will that the lands should be purchased, that the Saints may have advantage of the world, that they may have claim on the world and avoid trouble later on.

We gather the idea from this language that God owns the land of Zion, not by right of discovery, or by conquest, but as the Creator and as the original owner by right of creation. Yet it was his will to respect the claims of Cæsar—which represents the governments of this world—to ownership of those lands which had been sold to the citizens, then occupying the land of Zion, and had given them a title to the same which title, however, as we have already said, would not stand the test of the supreme court of the universe in the day of judgment. By purchasing the lands from the citizens of the land and obtaining from them all that their title had secured unto them, the Saints then had advantage of the world, who could not then claim that they had been unjustly deprived of their lands by the Saints, and then when those lands were consecrated to the church, and the bishop, the Lord's agent, would divide them among the Saints—the children of God—and give them a deed for the same as their inheritance in Zion, the Saints would hold a clear title to those lands, as having been conveyed to them from God through his legal agent and representative on the earth—the bishop of his church—whom God had appointed to, do that work.

Thus the Saints will hold a title to their inheritances that no power on earth can successfully dispute or set aside. It will stand in their favor both in time and in eternity.

Stewards In the Order of Enoch

As to the second class of stewards and stewardships, they will be found described in the revelations given concerning the Order of Enoch in sections 77, 81, 93, and 101 in Doctrine and Covenants, which, however, we cannot fully discuss in this article as it will become too lengthy. But we will just say that the stewards in the Order of Enoch are to be *officials* in the church who are to be organized and bound by a bond and covenant that cannot be broken without subjecting those who break it to very severe penalties, such as are nowhere threatened against the class of stewards we have already discussed in case of disobedience to the laws governing them in their stewardships.

The second class of stewards are to be stewards over church funds, to be used for the purpose of carrying on business for the benefit of the whole church; they will not be stewards over their own properties secured to them by warranty deeds, as are the first class of stewards, as we think we have clearly proved, but are to be "stewards indeed" over the Lord's properties—stewards in the full sense of that term, as Webster defines it. They must turn *all* of the increase of their stewardships into the church treasury to become the common property of the whole church. They have no personal claim, right, nor title to the properties in their hands, but are only stewards over them. In fact there are many distinguishing features in the rules and regulations governing the two classes of stewards and stewardships. And the attempt to make both classes of laws to apply as though there were but one class of stewards and stewardships, only tends to mystify, confuse, and cause misunderstanding in reference to the subject.

WOMAN'S AUXILIARY

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

A Mother's Catechism

(From Bulletin 717, United States Department of Agriculture.)

At the close of the day the mother might ask herself questions like the following to make sure that she has taken into account the things to which her attention has been directed:

Did the child take about a quart of milk in one form or another?

Have I taken pains to see that the milk that comes to my house has been handled in a clean way?

If I was obliged to serve skim milk for the sake of cleanliness or economy, did I supply a little extra fat in some other way?

Were the fats which I gave the child of the wholesome kind found in milk, cream, butter, and salad oils, or of the unwholesome kind found in doughnuts and other fried foods?

Did I make good use of all skim milk by using it in the preparation of cereal mushes, puddings, or otherwise?

Were all cereal foods thoroughly cooked?

Was the bread soggy? If so, was it because the loaves were too large, or because they were not cooked long enough?

Did I take pains to get a variety of foods from the cereal group by serving a cereal mush once during the day?

Did I keep in mind that while cereals are good foods in themselves, they do not take the place of meat, milk, eggs, fruit, and vegetables?

Did I keep in mind that children who do not have plenty of fruit and vegetables need whole-wheat bread and whole grains served in other ways?

Did each child have an egg or an equivalent amount of meat, fish, or poultry?

Did any child have more than this of flesh foods or eggs? If so, might the money not have been better spent for fruits or vegetables?

If I was unable to get milk, meat, fish, poultry, or eggs, did I serve dried beans, or other legumes thoroughly cooked and carefully seasoned?

Were vegetables and fruits both on the child's bill of fare once during the day? If not, was it because we have not taken pains to raise them in our home garden?

Did either the fruit or the vegetable disagree with the child? If so, ought I to have cooked it more thoroughly, chopped it more finely, or have removed the skins or seeds?

Was the child given sweets between meals, or anything that tempted him to eat when he was not hungry?

Was he allowed to eat sweets when he should have been drinking milk or eating cereals, meat, eggs, fruit, or vegetables?

Were the sweets given to the child simple, i. e., unmixed with much fat or with hard substances difficult to chew, and not highly flavored?

Was the child made to eat slowly and chew his food properly?

A young child may be considered well fed if he has plenty of milk, bread, and other cereal food; an egg once a day or its equivalent in flesh foods; a small portion each of carefully prepared fruits and vegetables, with a small amount of sweet food after his appetite for other foods is satisfied. If there is too much or too little of any of these, his diet is one sided.

(Send to the United States Department of Agriculture for bulletin.)

What gives its timeless and eternal character to Christ's teaching is that it is spun out of human life, the one thing that never grows old.—Elwood Worcester, in *Religion and Life*.

The Right Start For Sunday School Children

When I first read my subject I was not very much enthused with it. If I must talk I wished to talk about the thing nearest my heart, the cradle roll department. I felt very much like the little girl who came running to her mother and said, "Love me, mamma." Her mother answered, "I do love you, Elsie; I always love you." Elsie replied: "I know, but I want you to love me out loud." So while my subject does not say cradle roll out loud, it is back of every word. Let me read it: "The right start for Sunday school children." All children should be Sunday school children so they all come under this head.

It has been truly said: "A perfect beginning in a life is a great factor in the perfect ending of a life," which corresponds with, "Bring up a child in the way he should go and when he is old he will not depart from it." This must be good doctrine if we judge from the length of time it has been taught. It seems to me I have heard it as far back as I can remember, and I still believe it, don't you?

Did you ever stop to think that of all the hours spent on a journey none is quite so important as the hour of starting? These cradle roll years are the golden years, the hours of beginning. Baby is starting out on life's journey. You have chosen as a goal for him what you believe accords with God's will for his life, a beautiful, well-rounded, well-developed, useful manhood. What if you start him out in the contrary direction? Suppose you think, Oh, he's so small. These things do not matter now. He really does not understand. There will be plenty of time later on when he is older.

If it were a railway journey you were taking you would not say, "It really does not matter much for the first few hours what direction we take. There is plenty of time to get on the right train later on." No, indeed; you would see to it that the start was right.

The moment of starting gives direction, determines the course. Face the baby toward God and righteousness. Do not think the beginning is of small consequence, because the first steps do not show perceptible progress. He is bound in these years of beginnings to start in some direction. See to it that his first steps are pointed toward that splendid destiny God intends for him.

It has been said, "Character is what a person is in the dark." Thus we want to give our children the right start so they will be what they should be in the dark, if "perfect valor" is to do without witnesses what one would do before the whole world, we want our children to have "valor." You all know it is much easier to do the right thing when our mother or pastor is looking at us than when we are alone, so it stands us in hand to give our children the right start so they may be able to develop a character that they may be able to do without witnesses what they would do before the whole world. Character is not born but builded. You as a parent are the architect of your child's character; how are you causing it to be formed?

In order to teach children of God we must know him ourselves. It does very little good to teach cream and live skimmed milk. We must "feel his presence and his love, then with the thought of that love in our minds constantly, point out to the little children the many, many manifestations of his love. We do not need to explain the relationship of God and Jesus. All we need to say is, "It is God who makes the flowers so pretty and so sweet," or, "It is God who taught the birds to sing." Tell them of Jesus and the little children, how they crowded around him and sat on his lap and how he loved to have them there. Tell your baby of the baby in the manger and God's care for him.

A little boy who had been taught of Jesus and his childhood was playing in the sand pile; presently he came to get some water. His mother asked, "Shall I carry it for you?" "No, Jesus is helping me," was the quick reply. The mother went back to her work to think it over. He chattered constantly. It was apparent that some one was playing with him. "Who is playing with you?" his mother asked, pleas-

antly. "Jesus is playing with me; he is my brother," was the answer. And then some say, "They do not understand." Can we with all our superior knowledge get closer to the Christ than he did? Can we love him more? No wonder we are told, "Except ye become as a little child."

After all if we just say love we have told the whole story, and when we come to think of it, it is pretty near the whole thing for any of us. Did you ever stop to think that the one thing we are able to teach these little ones by the way of religious instruction is after all the very essence of religion, adult religion? It is so simple that it is the first thing that can be taught a child. Love is the fulfilling of the law.

Thou shalt love the Lord with all thy soul, mind and strength, and thy neighbor as thyself. On these hang all the law and commandments. Love is the easiest thing in the world to teach a child, in fact we hardly need teach love; it is almost second nature to them. So let us teach them early in life, of Jesus and his love.

I know a little child only eighteen months old who one day wanted to do a certain thing and his mother said, "No, you must not." The baby looked at her then walked out into the kitchen and came back with the razor strap, walked up to his mother and struck her with it, then went back and put it up and came in the room and began doing the thing his mother had forbidden. She again said, "No, you must not do that." The baby again went and got the strap, came in and struck his mother then put it away again and began doing the thing his mother had said he must not. The mother looked at him and again said, "Baby, you must not do that." He then walked up to his mother and looked at her and began to jabber with all the vim he had. Then when he found out it did no good he went and found something else to do. This baby had never been whipped with the strap, but he had seen it used a few times on the older boys, and although so little he knew what it was for. If it is possible for him so little to get the connection of why a thing was done, without anyone telling him anything about the reason of it, surely he would make great progress with a little teaching. What a wonderful opportunity mothers have!

Some men say, "Oh, cradle roll work is women's work; why need I bother about it?" We admit that it is, although some men have been very successful with it. One great Sunday school man has said, "Neglect the cradle roll and the effect will be felt throughout every department of the school." I agree with him.

I would like to cite you to some very important work women have done for us.

When the Federated Jewish Institutions, wanted ten million dollars for their building fund, they launched a campaign and raised the entire amount in a short time. Then what did they do with it? Handed it over to a woman, Miss Harriet B. Lowenstein, who will supervise the entire disposition of this vast sum. So women can be great financiers.

And again, three hundred and ninety years ago France and Spain fought a great war. When the fighting was over the commission which decided the terms of peace consisted of three women. Margaret of Austria represented Charles V, the Duchess of Angouleme represented Francis I, and these two chose Louise of Savoy for the third member of the council. They drew up a treaty known as the Ladies' Peace, which for satisfaction and durability compared very favorably with the man-made treaties of history.

Four centuries have passed away. Women have come into their own, they say, but only men sat at the peace table of Versailles. But I do not care to make a political speech, I only wished to cite you to where women have done very important things for the nation.

But what of the future America? That is what we are interested in. In millions of the quiet homes of to-day, we are making the American of the future, it is your baby, and the baby next door, and so on down the street and through the city, and the country, that will make up the Nation of the future. Every strong, kind, fine man and woman that steps out from a quiet home is raising the level of all. The nation is not an abstraction, it is living souls, and every one counts.

You cannot tell what position your baby will be called upon to fill. Prepare him for the highest and best, then if he does not have the opportunity to do great things he can at least do small things greatly, and remember, "All service rank the same with God. There is no first or last." Raise a real American for Uncle Sam; it is the biggest thing he needs.

I have heard my mother say she always wanted to do something worth while, but was kept so close at home taking care of her seven children (as she considered them first in her duty) that she had not time for outside work, and as I look back over my life, then look at my mother I wonder how she ever did the great work that she has, with the many difficulties she had to contend with, as the mothers then did not have the many helps they now have.

At present the world is in the throes of rebuilding. It will demand the best thought and energy of thousands of capable men and women. This great and vitally important work will be shared by the nursery-bound mothers of to-day and by the children whom they are training for citizenship.

Do you know that the physical condition of the Dutch people has improved faster than any other country of the world? The average height of the Dutchman has increased four inches in fifty years, and there is a reason. In Holland they have solved the problem of giving the baby the right start, and who conceived the idea? A woman, Doctor Aletta Jacobs, the first lady doctor in Holland. Do we want other countries to be ahead of our loved America in anything? If not, let us get busy.

To rebuild our nation we need babies who will not only be born but will live to grow up. What was added to the strength of our country by the three hundred thousand babies who died of poverty and neglect in one year? Yes, I mean just that. America lost three hundred thousand babies in one year. Was it necessary? What are we doing to give the baby the right start in life? How much are they worth to us?

It is sometimes surprising to know just how much we do value our children when it comes to dollars and cents. The last legislature of Kansas made the following appropriations:

For the health of hogs.....	\$25,000
For the health of bees.....	8,000
For the health of babies.....	7,500

And Doctor Lydie Vilbiss who for four years has diminished the infant mortality in Kansas has resigned. Can you blame her? With these facts before me I cannot help but conclude that this legislature at least placed more value on the hogs and bees than on the children, or they were of the opinion that there were more diseases that hogs and bees were liable to than what children were subject to. You may form your own opinion, then find out what your State is doing. And when the women get the vote use it, by voting for the thing nearest your heart. I need not mention what lies nearest a mother's heart.

And some may ask, what has this to do with cradle roll work? It is cradle roll work. The possibilities are great. What use will we make of them? Cradle rolls like individuals get into ruts and fail to notice their own lack of progress. Shake your cradle roll out of its rut and make it a model. Of what use is your cradle roll to your Sunday school if it does not make it better and add interest to it? But remember, a cradle roll superintendent needs help. Get her the papers and books that she needs so she can post herself on subjects that are important to her department. And then see that she uses them. All cradle roll superintendents should try to know what the nations are doing for their babies, then try to help our nation be ahead of all the rest. We want the best and there is no reason why we should not have it if we work for it. We cannot know too much about babies but let us use tact in expressing that knowledge.

Don't think I would have the cradle roll superintendents go around telling the mothers how to raise their children. No! Far from it, but I would like them to be able to talk intelligently on the subject and be able to give good advice when asked for it. Study good books, magazines, and papers so you can suggest them to mothers. When you find a

LETTERS

Who Shall Appoint Stewardships?

BY THE LAMONI STAKE BISHOP RICH

The seventh of a series of letters sent out to the Saints of the Lamoni Stake.

The creation of stewardships: Who shall appoint?

"But the liberal deviseth liberal things; and by liberal things shall he be established."—Isaiah 32: 8.

We now come directly to one of the most perplexing, as well as vexing problems of the whole economic program, that of the distribution of wealth. Who shall do it and how, so as to produce the so-much-desired state of equality or equal opportunity.

The proper distribution of wealth is essential to bring humanity to that state of perfection intended for him to attain by his Creator. It is a means not an end, the end being character.

We cannot wait until perfection or the end to be attained comes, before we use the means. To do so spells failure. We must use imperfect man as the active agent to bring about the consummation—perfection.

From the dawn of history mankind has longingly and inspirationally looked forward to the

"Golden age, whose light is of the dawn
And not of the sunset, forward, not behind."

The wreckage of failure after failure marks the stream of time, but "the divinity within us," though faltering has never slept and though the "light of morning" has been almost eclipsed and "darkness has covered the earth, and gross darkness the people," we have still potentially believed the story that

"Seer has told of when in trance and dream
They saw the happy Isles of Prophecy."

The ringing challenge of the psalmist still pregnant with its virility is about to be answered: "But thou, O Lord, shalt endure forever; and thy remembrance until all generations. Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time has come."

Human agents must do this work for the Master and mis-

real good article, pass it on to others. Mothers are very busy people and sometimes do not have time to look over a magazine to find the article she needs. By the time she finds something good her time is up and she is called to other duties. So it is easy in making a call to mention the title and page of an article so it can easily be found.

While it is true that the accumulated wisdom of experts who have studied hundreds of babies is far greater than that of the mother who confines her observations to two or three, but no one can use that wisdom for the good of the baby better than the mother. We need to acquire every bit of wisdom which can be obtained from the best authorities, but a mother, just because she is a mother, can make a better use of principle than could even the one who determined it.

We can say with Kate Douglas Wiggin, most of all the other beautiful things in life come by twos and threes by dozens and hundreds. Plenty of roses, stars, sunsets, brothers, sisters, aunts and cousins, but only one mother in the wide, wide world. So in closing I feel that—

We may send our little, timid thought
Across the void, out to God's reaching hands;
Thought after thought until the little cord
Has greated to a chain no chance can break,
And we are anchored to the infinite.

—Edwin Markham.

MRS. H. B. ROBERTS.

takes may occur for humanity is fallible. Yet we may expect to find this very important work of the allotment of stewardships surrounded by as many safeguards as possible. What are they?

This power and grave responsibility to distribute wealth so as to aid in the creation of stewardships must necessarily be lodged in somebody. Who is it?

We find the Lord declaring that he is the one who will do this work. "I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments." (Doctrine and Covenants 70: 1.)

The Lord then may appoint stewardships directly by revelation naming the persons who are to receive their stewardship, also designating what shall comprise said stewardship. This has been done in several cases, as found in Doctrine and Covenants 101; also Matthew 25; etc.

If then, the necessity occurs, if there should needs be the appointment of a steward or stewards in temporal affairs requiring wisdom beyond the human ken, the Lord, as always in the past, can speak and make this allotment in temporal affairs as well as he does in spiritual matters.

In this the Lord works in harmony with himself and delegates authority to his servants to do this work.

Stewardships Made from Property Belonging to the Church

"Every man shall be made accountable unto me, a steward over . . . that which he has received by consecration."—Doctrine and Covenants 87: 7.

"Verily, I say unto you, that it is meet in mine eyes that . . . and receive an inheritance from the hand of the bishop."—Doctrine and Covenants 87: 7.

"Wherefore, let my servant Edward Partridge, and those whom he hath chosen, in whom I am well pleased, appoint unto this people their portion."—Doctrine and Covenants 51: 1. (See also Doctrine and Covenants 57: 3, 6.)

"And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the saints their inheritances, even as I have commanded; and also those whom he has appointed to assist him."—Doctrine and Covenants 57: 3.

Here the Lord states plainly the work of the office of the Presiding Bishop. It is "to divide the Saints their inheritances." This responsibility is also placed on "those whom he has appointed to assist him." The Saints are to receive their inheritances from "the hand of the bishop."

"Wherefore the office of bishop is not equal unto it (presidency of the high priesthood), for the office of a bishop is in administering all temporal things . . . and also to be a judge in Israel, to do the business of the church."—Doctrine and Covenants 104: 32.

Our next letter will continue discussing the creation of stewardships.

From Maoriland

Our missionary in New Zealand tells of conditions on those distant islands.

I received a letter from Elder W. J. Haworth, Editor of our *Gospel Standard* in Sydney, Australia. He said: "I have not lost interest in you, but, have you ever been so busy you could do nothing but work?" That set me thinking. I have been in that position and have come to the conclusion that the only remedy when your work interferes with your business is to quit work and organize. I am trying it in a modified form. Gum arabic dissolved in warm water is cheaper, keeps well and sticks better than the ordinary office paste. An extension alphabetic letter file cost me \$1.50 and has already saved me much time and worry since I got my letters assorted into it out of a conglomeration of letters, notes, papers, etc., three years old. A friend gave me two Keystone binders, to keep the *Ensigns* and *HERALD* in. I want another one to keep *One* in. (Now Brother Haworth I know you had all these years ago so I am not throwing rocks at you.) A card index to information about our mis-

sion will help us now, and those who come after us to see where we have been and what we have done. Who's who and why.

President F. M. Smith once said: "I want to organize my work so well that I will not be missed when I am out of the office." My time has been saved or lost as I have followed his example.

We have been battling on as usual. Only those who have opened a new mission in a foreign land know what it is. We get large crowds in the streets here in Auckland as we did in Dunedin and the same slanderous opposition we got there. But that opposition has dwindled here as it did there to the atheists and infidels. There are also a few Roman Catholics who love to slander the name of the church and its founders. The Utah Mormons have their New Zealand headquarters in this city, as I have mentioned before, and they have been busy behind the screen. But they have not, to our knowledge, preached in the streets here since our last discussion with them about twenty months ago. Then they absolutely refused to discuss church propositions with us.

But in spite of lies and slander hurled at the truth we have to present, it has found its way to the hearts of some. Three more precious souls have covenanted with God since the New Year. That make us fifteen in all here in Auckland, twelve resident members and three of us missionaries, Elder Robinson's wife having recently left us for her home in Australia on account of her mother's illness.

There are seventeen members of the Dunedin Branch residing in Dunedin. In the south island besides these mentioned are Sister Cook and her little son at Timaru. Mr. J. Cook has heard the gospel and I believe he will accept in due time. There is also Sister Sanders in Christ Church. Her husband is a good man and worthy of God's blessing. I hope he may soon give obedience to the principle of baptism.

Elder Robert W. Hall, 46 Eskvale Street, Saint Kilda, Dunedin, is the president of the Dunedin Branch. Brother Whaler the priest and Brother J. C. Bradley, 33 Cornhill Street, is the teacher.

In Wellington we have Brother and Sister John Leberz, of 41 Palmer Street. Sister Tumor and Brother G. Wilson.

There are a few friends who have heard the gospel and who are near the water's edge. May God bring in those who are ready. Brother L. R. Hopper, recently baptized here, left New Zealand with his wife and family for Southern California, their native land, January 29, this year. I hope the Saints there will seek them out and give them the right-hand of fellowship.

We have a shop front here with living rooms at the back and overhead. The shop room is sixteen by twenty-four feet. Here we hold a tiny little Sunday school with from eight to twelve in attendance, at 2 p. m. Preaching at 7.30 p. m. Prayer meeting on Wednesday evening for two consecutive weeks and Mutual Improvement the following Wednesday. Preaching in the street Sunday afternoon 3.30 to 6 p. m. and Friday evening as well. Those latter are where we have our battles. We have sacrament here each first Sunday in the month, come.

We use this big room for an office, reception room, Sunday school room and other services as well as our study. But it is like some churches, too dark for a study room. So we often sit upstairs at our bedroom windows to study.

We look forward to a visit from Brethren Hanson and Rushton this year about September. They passed through Wellington en route for Australia in December last. Brother Robinson and I feel that if some new man could present the gospel in a new way just for a change there might be some good done here just now. But I suppose it takes long hard drilling with much patience to do much good anywhere.

New Zealand has a very damp climate, chilly and unpleasant in the south. Auckland is the most comfortable of the places I have visited, though Napier is not bad. We have very much rain and misty weather. Very little clear, sunny weather in comparison with Tahiti or Southern California, or any of the Plains States. The scenery is beautiful, and

there is a great variety of climate, from semitropical to eternal snow.

We have done very little among the Maoris. Too busy among the whites; not enough help and funds to push out among the Maoris. We have not turned the world upside down but have tried to do what we could.

H. W. SAVAGE.

AUKLAND, NEW ZEALAND, 31 Eden Terrace, February 19, 1920.

A Group Seeking Location

Your message to the conference was deeply appreciated by myself, and it gives me joy to know your attitude toward those things.

For a twofold reason I am attending conference.

First to get the benefit of the same; second, to find a location if possible for our group of men who are organized as per my letter before.

Now it is the desire of this said group to locate in the regions roundabout, and occupy upon the stewardship plan.

The land held among us at present is used by the various members of our order, according to their families, etc.

We had wished even to grant titles of our holdings to each, but, because of instructions from Bishop Keir, we have thought to just work the land in this way, hoping that when we came to this place we could get closer, or more nearly in harmony with the law upon this point.

Our wish is to sell in the West as a group, settle as a group upon unimproved land, if possible, and improve the land to our liking; with our group storehouse and stewardships located about the same.

I am prepared to say that we have had some valuable experience in our work, and that we have no intention of caring for our families in an individual way again.

The Saints in our group are principally farmers who are industrious, and had to learn economy by hard knocks. We also have some tradesmen with us, such as carpenters and masons, whom we hope to use in building and improving in a general way for the group.

We feel that our experience brings us measurably at least, under the instructions: "Wait a little season," also, "have all things prepared before you."

(From a letter to President Frederick M. Smith.)

An Appreciation of the President's Message

It was and is a gladness in our hearts to see that in your opening message to the conference you were able to pass by the many petty matters that could so easily have crowded themselves upon your attention and ours, and to center the attention of conference upon the one great specific need of the hour in a message that makes a call to grapple with world conditions.

Your observations and pronouncements upon the matters treated in your message are so very exactly fitting, according to what might reasonably be expected at this momentous hour of world affairs, from one who occupies the unique position in which a president of this church stands, that the message will reach, and touch most stirringly, people inside and outside the church near and far.

Such a diagnosis of the world's illness, and definite pronouncement of the one and only remedy that can be effectual, will be better received in the church everywhere than could be expected were it possible that it should have been presented by one in less official standing than yourself.

Of course we all know that the church has had words and words, not to mention the failures that have resulted when men have worked with as much zeal as possesses us now, but did not build their economic structure in, *the one and only way that is can ever be successful.*

The nature of the task that confronts us in the establishing of the people upon a working basis of financial equalities, is such that if too much latitude be allowed at the first for

evolution toward the perfect order it will evolve backward instead of forward, and the wreck of our failures be added in time, to the long list of broken failures of the past.

Such a splendid program as our books outline, and as you seem so enthusiastically aroused to see executed, it seems to me cannot fail to enlist the best energies there are in every one of us, when we can get even a glimpse of the wonderful possibilities that lie before the church if she can but learn to work with God.

(A letter addressed to Frederick M. Smith.)

WIGAN, ENGLAND, March 26, 1920.

Editors Herald: Since last writing to you, I have been demobilized from the army, after completing four years. I am proud to say I am back in Wigan and am taking up my duty again as teacher of the branch.

Surely the Lord has blessed me. I have not been wounded, and have had only one or two days of sickness. I tell you, dear Saints, the Lord was with me. I ever remembered these words, "Though I walk through the valley of the shadow of death, I fear no evil." I put my trust in the Lord.

I think we appreciate things more after having been denied for a time. How pleased and glad I was to be back in a Saints' meeting.

The Saints here gave me a very hearty welcome back amongst them, and they showed their appreciation by a tea party in my honor, which they called a "Welcome home tea party."

I am at this time pleased to say what a good spiritual condition the Saints are in here. We have a very fine Sunday school, and I am pleased to say we have commenced a Religio. Of course, we too have our drawbacks. We cherish the thought of a meeting place of our own. We have a building fund, which is very low as yet.

We have had a change in the presidency in this branch. Brother William Spargo who has held this office for nine years has now resigned, owing to his deafness, which was a great drawback to him. The Saints deeply regretted losing him. Now our Brother A. Smith has taken the office. He is a very capable man, and someone with good experience in the church, and one whom I am sure will carry on to the best of his ability the work which Brother Spargo has given up. So it should be, dear Saints, the young men ever preparing to relieve our dear older brethren when age or infirmities prevent their carrying on the work.

I should be pleased to see the HERALD in all homes of the Saints.

Yours in gospel bonds,

35 Greenough Street.

F. BEVAN.

CROSWELL, MICHIGAN, April 1, 1920.

Editors Herald: About one year after being baptized, I decided to make my home in Crosswell. At that time there were only a few members, possibly ten or twelve in number. They being mostly aged members, we only held services during the warm weather.

But I am glad to say we tried to do the best we could under such circumstances. Many times only four or five attended, and this was very discouraging to one who was young. But with faith in God, we relied upon his promise. For when being called into the priesthood, he had said that he had directed that I should go to Crosswell, that I might lead his flock and if faithful, many would be added to our number. I can say his promise is true. In the three years we have grown from the ten or twelve to over seventy members.

Each department is working faithfully, and can see where advancement is being made.

To our church has been added a basement 50 by 30 by 9, which we expect to fully complete next summer.

Having completed the upper auditorium, we find it a place of worship indeed, where blessing innumerable have been poured out upon us, including many encouraging words from the Master.

We were favored with a series of meetings by our district

president, William Fligg; also fall conference, from which we have received much good.

The services of the conference will be long remembered by those who were present, as a wonderful degree of the Spirit characterized each service.

The most important move of the conference was (after quite a lengthy session of debate upon a resolution in harmony with the coordination plan, moved by the writer), a motion was made to notify the high council that Eastern Michigan District had accepted the coordination plan. And this, we believe, is a very important step toward Zionistic conditions.

Our priesthood, which consists of three elders, two priests, one teacher, and two deacons, hold sessions every two weeks and study the Doctrine and Covenants and discuss branch activities.

The Lord has surely recognized our efforts, much direction has been received, and we have found that it pays to rely upon the Lord.

The Woman's Auxiliary has been very beneficial to our branch, spiritually as well as financially. Religio and Sunday school are prospering with "Onward and Upward" as their aim, and "Strive that unity and love may exist among us," for their motto.

Our prayers are for the prosperity of the work, honest in heart, and Zionistic conditions.

L. E. GRICE.

LONDON, ONTARIO, April 2, 1920.

Editors Herald: March has been a busy month in the interest of our work. Held a very good series of meetings in Saint Clair, quite a number attending the services. I believe we left some very near the kingdom. Brother Joseph Luff called on us quite unexpectedly and gave us two soul-stirring discourses. While there we ordained Brother Bert Lively to the office of elder, and look forward to his being a help in the great work entrusted to all.

Leaving Saint Clair on the 24th, we started for home to prepare for our trip to conference. Stopping in Sarnia, preached for them two nights, in the home of Elder Phillips. The Saints at Sarnia are about to start in the erection of a place of worship, their former meeting place having been sold for a place of business. Their unity of purpose is very commendable.

Leaving Sarnia Saturday, March 27, we held forth in the new church at Wallaceburg Sunday for afternoon and evening preaching services. Brother Richard Jones of Chatham taking the Sunday school hour in hand as a district officer, the hour was well spent, and we were pleased to see what a splendid fixture Brother Richard was becoming in Sunday school work. For the evening services, the lodge of the Knights of Pythias marched to the church in a body, about sixty members, and a host of outsiders. This was the first of an experience of this kind to me, but our heavenly Father was our helper. The choir rendered some splendid service.

Wallaceburg has a very inviting edifice; the location is of the best, and it speaks volumes of the untiring efforts of their branch president, David Campbell.

Leaving Chatham after having a visit with Chatham's grand old man in the person of Stewart Lamont, of Erie Beach Reunion fame, we reached home and loved ones to hear the sad news that Elder George Henley had passed away. Brother George had been sick and feeling poorly, but his sudden demise was a shock to us all. Monday morning early, he had a stroke; never spoke after that, and very shortly breathed his last.

He was baptized in 1878 and has spent the most of his church experience in London. I was asked to take charge of the funeral arrangements, and when the church was reached with the remains of our brother almost buried in flowers, as tokens of love and respect, I wanted to be brave and do my part, but in the memory of past years of comradeship and struggles in the interest of branch work and efforts upon the highway, I was all but overcome. I could feel and see new light in the thought, "Blessed are the dead that die in the Lord."

Reports to General Conference

THE WOMAN'S AUXILIARY

Relief and Service. Mrs. Henry C. Smith attended the Kirtland and Pertle Springs reunions in the interests of the Auxiliary. Prepared fifty close-line stencils for lessons. Has had charge of a class in "Relief and Service" and "Foods" at the Independence Institute and is at the head of that division in the Institute. Is preparing the present courses on relief and service, and food and the body.

(The above reports of these two supervisors express inadequately the amount of time, labor and money used in the preparation of the work which they are giving to the church through the Woman's Auxiliary.)

Young Woman's Bureau. Mrs. Alice M. Burgess Supervisor of Bureau and Temple Builders, Miss Grace Thompson, Director of Oriole Girls.

Report of Oriole Girls Director: Has received reports from twenty-two districts with fifty-four circles alive and active. There is record of forty more that have been organized within the last two years. Some have organized into Temple Builder Chapters. The chief difficulty is to secure leaders for the girls. They are enthusiastic and only need some one to lead them.

In addition to her school work Miss Thompson has been able to keep up the correspondence of from five to ten and twelve letters per week. Michigan and Canada report the largest number of circles. Financial report of the Oriole Society.

Received from the sales of books and supplies	\$46.59
Expenses	9.20
Balance on hand	\$37.39

Mrs. A. M. Burgess, Supervisor of Temple Builders. On account of illness we have no statistical report. A manual for this society is nearly completed and would have been on sale at this convention but for the above reason. We anticipate it will be ready very soon.

Mrs. Burgess has conducted the "Parthenon" in the *Autumn Leaves*, a very attractive department of that periodical. Her staff of contributing editors seem to touch all phases of girl life.

Summary of Report of Auxiliary Members of the Board of Trustees for the Children's Home

The three members representing the Woman's Auxiliary on this Board are Mrs. M. B. Nicholson, Mrs. L. L. Resseguie and Mrs. Callie B. Stebbins. They have met with the trustees in all sessions and served on various committees. They have served on the clothing committee as heretofore. Mrs. M. B. Nicholson is a member of the admission and dismissal committee, Mrs. L. L. Resseguie and Mrs. C. B. Stebbins are members of the educational committee. In December Mrs. Stebbins was elected secretary of the board, thus becoming a member of the admission and dismissal committee. The Auxiliary member whose term expires at this conference is Mrs. L. L. Resseguie.

Forty-eight children have been cared for during the year. Seven children have been received and twenty sent out, twelve having been returned to friends and eight placed in private homes.

Patroness Society of Independence Sanitarium

The members have met every month the past year except one when sickness prevented. A good attendance is maintained. A great deal of mending has been done and many new garments made. Sister E. L. Kelley is president, Sister B. R. McGuire, Vice president, Sister F. O. Thomason is secretary, Sister Joseph Arber, treasurer.

The Laurel Club of Independence.

Nineteen meetings have been held during the year and three socials, two of which were free. The other only a charge of twenty-five cents to defray expenses. The object of these socials was to promote sociability. Ten dollars was paid for a membership in the Farm Bureau and Home Department work which entitled members to a series of lectures. The club also served a table for the returning soldiers of Independence. On Thanksgiving Eve a banquet

His wife and daughter, and two grandchildren are left to mourn. And now he belongs to the history of the London Branch. Faithfully yours,

WILLIAM FLIGG.

was served for the Stake Sunday school in the dining hall, with covers laid for two hundred at twenty-five cents per plate. \$49.68 has been paid by the club for the upkeep of Triangle Park and \$25.00 tithing paid. To date the club has on hand \$222.26; approximate expenses, \$99.

Institute Work

Late in the fall we were asked to join the winter institute movement, which we did, sending material prepared by our supervisors and others, to Brother A. W. Smith, in charge. We have not yet received reports. By action of the committee we agreed to contribute a pro rata share of expenses which were \$62.98.

Reunion Work

Our association with reunion committees this year was very agreeable. The spirit of cooperation manifested by them made possible many opportunities for presenting our work. We value highly the occasions for a personal presentation of the Woman's Auxiliary which bring about a better understanding of our organization. Ten reunions were visited by the members of the executive committee.

Social Purity Work

The Social Purity work placed with the Woman's Auxiliary by the coordinating committee last year has received our attention in the way of a beginning, only. We have consulted with one of the members of the former Social Purity Board to learn what has been the experience of past efforts. In the transfer of this department of work to the woman's organization we desire it to be understood that we consider it to be a cooperative work with the priesthood, and an impossibility of accomplishment by any organization of one sex. Whatever may be the social condition of the men and women of the church let it not be said that a child is uninstructed because of lack of interest or competency on the part of parents or teachers. We have prepared a classified course of reading adapted as follows and will be placed for inspection at the coming Convention. Books—

To use with children up to eight years.

To use with boys and girls from nine to fourteen.

To use with youths over fourteen.

For the use of the married.

We feel that this work can best be carried on by personal sympathy and instruction therefore we hope to prepare Women as leaders and teachers for this work.

Foreign Lands

Australia. We have a report from the new president of the Australian Mission, Sister Ruth Henricks of Balmain, saying the second annual convention was held the 29th of December. They earnestly desire our study material and all literature that we have as they are deeply interested. They propose that we send our books and literature for sale, to their Standard Publishing House so that they may be able to make purchases more conveniently.

Switzerland. We have heard once, during the year, from our sisters in this country. They were making successful efforts in the Oriole work there.

British Isles Mission. Sister Pearl Crick our organizer in this mission wrote on September 12 that she had sent letters to the twenty branches in the mission asking their assistance and good will in helping to get this work started there. The result was that she discovered there was only one branch that had any kind of a woman's society other than a woman's prayer meeting. Some reported they would like to see this work taken up there. The previous month the district held their annual conference and reunion at Birmingham, eight days, the first of its kind. Two meetings were held by the women discussing the Auxiliary work after which they formally organized into a district. Three classes have been organized in Home and Child Welfare work and there are prospects of others.

Hawaii. We have organization in Hawaii, one at Honolulu and one at Hilo. At Honolulu there are twenty members actively engaged. At the time of writing they were helping to furnish the Mission Home to make it more comfortable for Brother and Sister Etzenhouser. They seem happy in their work.

At Hilo an organization was effected December 7, 1919 with fifteen members. In addition to the offices of president, vice president, secretary and treasurer they have a branch nurse who is doing effective work among them.

Budget of Expense.

We have prepared, by request, a budget of expense for 1920, covering salaries for help, office equipment, typewriter

MISCELLANEOUS

To the Saints in All the World

For the purpose of aiding in an intensive proselyting campaign we are anxious to get in touch with all the Saints, all the relatives or friends of Saints who may be in Chicago or the suburbs of this great city, with the view to soliciting their interest in the latter-day message. Many Saints are living in this city who never come to either of the churches, and many Saints living elsewhere have relatives and friends living here who would no doubt be approachable with the angel's message if we but knew where to find them. Please send us at once names and addresses, also telephone numbers, should you possess them, of any relative, (near or distant) friends or friends of friends who may be residing in this city and let us see what we can do to interest them in the gospel restored. Be very careful and give us full names and addresses, carefully written, and if you are not a good penman print the names and addresses. Do this now, just as soon as you see this notice. We wish to find every Saint, every relative of a Saint and every friend of a Saint from all over the world who is supposed to live in or near Chicago. Remember and be particular to give us full names and the latest known addresses, and from these we may be able to locate many who have changed addresses since you have been in touch with them. Send all these to Ward L. Christy, 6532 South Hermitage Avenue, Chicago, Illinois.

Have You Old Church Publications?

The Historical Department wishes the names and addresses of all those who have any copies of old church publications, such as *The Evening and the Morning Star*, *Messenger and Advocate*, *Elders' Journal*, *Times and Seasons*, *Millennial Star*, *Voree Herald*, *The Seer*, *The Messenger*, *The Prophet*.

Or any other publication issued by the church or any of its factions, periodical, manuscript, tract, or book.

The department would like to have a list of all such publications in your possession and to know whether you are willing to part with them or not. Will you give, lend, or sell any of these? Address the Historical Department, box 255, Independence, Missouri.

WALTER W. SMITH, *Historian*.

HEMAN HALE SMITH, *Assistant Historian*.

Get a Set of Conference Wireless News

One of the most satisfactory ventures our people at Lamoni have supported was the *Conference Wireless News*, issued daily in Lamoni during the late General Conference, reporting by wireless a summary of all the important developments of the day. Within half an hour after the close of the sessions the Saints of Lamoni were reading in their homes the news flashed to them by this wonderful modern invention, gathered by a special reporter at the conference.

Not only was this greatly appreciated by the patrons during the sessions, but copies will be greatly sought after by Saints all over the church as the first daily wireless newspaper published in the Middle West. The Radio Department of Graceland College will send a complete set of these numbers to anyone remitting fifty cents. Every Saint will appreciate having these copies as a memento, and as a comparison with our attainments in this line a few years from now.

The time is coming when this department will serve all our chief centers of church population and keep the Saints in touch with the latest developments daily. It is a field teem-

supplies, stationary, postage and express, printing, books and magazines, traveling expenses and advertising, amounting to \$3,000.

Very sincerely,

MRS. D. J. KRAHL.

ing with interest for our young men who would like to qualify for expert service in radio work. The announcement in this issue contains some interesting information.

Appointment of Chorister

To Whom Concerned: At the last conference of the Southern California District Sister Lois Aldridge Grenawalt, of 224 F Street, San Bernardino, California, was chosen and recommended to us for appointment as chorister of that district.

We are glad to make this appointment, and bespeak for Sister Grenawalt the hearty support of all the musical forces of the district named. We trust that they will enter with Sister Grenawalt, in the true spirit of cooperation, into the active development of the district's musical work, that the glory of the cause may be enhanced thereby.

Arthur N. Hoxie, General Church Chorister; Arthur H. Mills, General Secretary. Approved by the Presidency: Frederick M. Smith.

To Establish Wireless School at Independence

A new wireless school is to be established at Independence shortly for the purpose of offering instruction in commercial radio operation. Arthur B. Church, a radio expert who has had charge of the work at Graceland since its beginning there will have charge of the school. It is intended to open the school about the first of September. Further announcements will be made later in these columns.

In connection with the instruction work mentioned above, the radio communication service of the church is to be enlarged. As soon as practicable new stations are to be installed at the various stake headquarters. Stations are now erected at Independence and Lamoni, and a new station is being installed at Holden. It is desired to put these stations on a commercial basis in the near future. This work will, of course, require the services of a number of trained operators. Young men having at least a high school education who are interested in the church radio work are requested to communicate with Arthur B. Church, Lamoni, Iowa.

Conference Notices

New York, with Niagara Falls Branch, June 5 and 6. Anna Brothers, secretary, 36 Tremont Avenue, Buffalo, New York; James E. Bishop, president.

The next conference of the Clinton District will be held coordinately with the Sunday school and Religio conventions at Taberville, Missouri, May 28, 29, and 30. Those coming by train should get off at Rockville. Notify A. I. Roberts of Rockville, Missouri, or Joshua Sandage, Taberville, Missouri, of the time you expect to arrive at Rockville. All those coming by rail should come on Thursday, the 27th. Reports should be sent by all the branches, and all who hold the priesthood. Send reports to the secretary, Mrs. A. C. Silvers, West Hickory Street, Nevada, Missouri. H. E. Moler, president.

Kansas City Stake, May 16 and 17, Central Church, Ninth and Lydia, Kansas City, Missouri. The entire Sabbath Day will be consecrated to devotional services as follows: Sunday school at 9.30 a. m.; preaching, 11 a. m.; social service, 2.30 p. m.; at 4.30 priesthood meeting, also meeting under the auspices of Women's Department. Special musical program 6.30, and preaching 7.30 p. m. Light luncheon for dinner, and supper served by Sunday school class. Let the Saints throughout the whole stake come prepared to spend the entire day. Coordinate business session 7.30 p. m., Monday the 17th. T. J. Elliott, secretary.

Reunion Notices

Clinton District, at Rich Hill, Missouri, August 20-29. H. E. Moler, for committee.

Eastern Iowa, at Maquoketa, Iowa, August 13 to 22. The committee have arranged for the use of the fair ground at that place. With the splendid equipment at their disposal, and the growing interest throughout the district, we are looking forward to a very successful reunion. Milo Burnett.

Important Notice to Home Class and Cradle Roll Workers

Notwithstanding the transfer of the Home Class and Cradle Roll work to the Women's Department, it has been decided that the present organization will remain intact in respect to general, district and local aspects until further notice of change from the Director of the Women's Department is given.

Carry on.

GOMER WELLS, *Superintendent,*
Sunday School Department.

Our Departed Ones

BURGESS.—Florence, daughter of Samuel R. and Eveline Burgess, was born July 25, 1879. Baptized March 28, 1890. At the age of ten she was elected organist of the Sunday school. A few years later she became a member of the choir, to which she devoted some 25 years of service as a singer and organist. Member of the Sunday school, Religio, Woman's Auxiliary, Rhotheta and Good Cheer organized classes, church choir, and interdenominational training class for Sunday-school teachers, and Saint Louis correspondent to *Zion's Ensign*. She was devoted to the interests of the church and especially to the work in the department of music. Died April 12, 1920.

EARLY.—Near Andover, Missouri, December 14, 1919, Sister Sarah A. Early, aged 79 years and 9 months. Born at Dudley, Worcestershire, England. Married William Early, and they moved to America in the 60's, living many years at Kewanee, Illinois. Of 13 children, 5 survive their mother. The father died several years ago. Sister Early suffered severe illness for a long time. Sermon by H. A. Stebbins, assisted by James Martin, sr.

NELSON.—At Lamoni, Iowa, April 9, 1920, Brother James Nelson, aged 70 years, 5 months, and 4 days. Born in Glasgow, Scotland. Came to America with his parents when he was past seven years. Married Carrie R. Hansen in 1873. Of 6 children, only one survives, John Nelson, of Saint Joseph, Missouri. James Nelson was baptized in April, 1915, at Lamoni, Iowa. Sermon by H. A. Stebbins, assisted by D. C. White. His brother, John Nelson and wife, of Topeka, Kansas, were present at his death and funeral.

HANCOCK.—At Lamoni, Iowa, April 14, 1920, Sister Eliza Hancock, aged 84 years and one month, born in Bristol, England. Married John Hancock in 1854. They emigrated to America in 1856, and lived in Brooklyn and Delaware. Went to Utah in 1863. There suffered greatly, but came away in 1865. For 37 years lived at Wathena, Kansas. Came to Lamoni in 1903. Husband died in 1905. She was very devoted to the gospel and to any good work she could do. Sermon by H. A. Stebbins, assisted by Joseph Bogue.

LAWRENCE.—At Los Angeles, California, March 31, 1920, after an illness lasting about one year, Mr. Thurman B. Lawrence. Born in Iowa, June 16, 1888, and was a bright young man of much promise, but the end came suddenly, leaving his young wife, bereft indeed. They were real companions working to establish a home, and success had crowned their efforts. He leaves besides his widow, his parents and one brother, the widow being a daughter of Sister Darrow of Stockton, California. Funeral services conducted by W. H. Garrett, in the beautiful chapel of the cemetery at Glendale.

WALLER.—B. N. Waller, born near Broadhead, Wisconsin, February 6, 1864. Died at his home in Des Moines, March 31, 1920, after a lingering illness. Married Katherine Holliday, September 1, 1889, at Persia, Iowa. To this union there were born 4 boys, one died in infancy. Donald

H., Robert B., and Carroll D. remain to mourn. Leaves aged father and mother, one brother and two sisters, besides other relatives, and a large list of warm friends. Buried at Council Bluffs after funeral at Des Moines. F. A. Smith preached the sermon.

HEAD.—Margaret Jane Lambert was born August 28, 1852, at Nauvoo, Illinois. Married William Siegfried in 1871, and 2 children were born. Baptized in 1875. After the death of first husband, married Alfred W. Head in 1877, 5 children being born to them, 4 living: Walter D. Head, Omaha; Richard D., Dekalb, Missouri; Mrs. Sarah J. Bowen, Easton, Missouri, and Maude E., at home. Survived by 6 grandchildren and 4 stepchildren. She was a kind wife and mother. Funeral at Stewartsville, Missouri, D. E. Powell in charge, T. T. Hinderks preaching the sermon.

BROLLIAR.—Ernest Broliar was born in Wilber precinct, Saline County, Nebraska, March 17, 1891. Baptized by W. M. Self, September 27, 1903. Served during the World War with the United States Marines. Died at Portland, Oregon, April 5, 1920. Services at Saints' church, Wilber, Nebraska, by C. H. Porter. Members of American Legion in uniform attended.

DUNN.—Ammon Eugene Dunn was born October 10, 1902, at Saint Joseph, Missouri. Baptized during Far West district reunion, Stewartsville, Missouri, August, 1913, by Hale W. Smith. Died February 16, aged 17 years, 4 months, and 6 days. He leaves to mourn, father, John E. Dunn; 3 brothers, Joseph S., and Horace S. of Saint Joseph, Missouri, and Mark H. Dunn of Independence, Missouri; and 4 sisters, Mrs. Frank Weitlich, of Saint Joseph, Missouri, Mrs. Arthur Ehlers and Mrs. Art Wood, of Stewartsville, Missouri, and Miss Helen Dunn, a nurse at the Sanitarium, all of whom are present. His life was one of purity, and few boys enjoy the reputation and record he has made in the few short years he was permitted to remain here. His delight was in the Lord and his promises. He never missed a meeting he was able to attend. He never used bad language, tobacco, or strong drink in any form, and was clean in all his habits. At the time he was stricken with typhoid fever, he was a student at the Ransomerian Business College, Kansas City, Missouri, trying to qualify himself for service to the church. He was a patient sufferer, and was firm in the faith to the end. Besides his immediate family, he leaves a host of relatives and friends who deeply feel their loss. Funeral services at the Stone Church, Independence, Missouri, Walter W. Smith in charge. Sermon by Roy Hopkins. Interment in Mound Grove Cemetery.

HUGHES.—Alfred H. Hughes, eldest son of Henry Hughes, late of Shelbourne, Ontario, died at this residence, 170 Wychwood Avenue, Toronto, Canada, April 9, 1920, in his 41st year, after a lingering illness from pernicious anemia.

FLINT.—Mary Spinning was born in Cedarville, Ohio, March 20, 1848. Came to Illinois with her parents in 1871. Married J. L. Flint, August 5, 1883. Although not a member of our church, she was for many years a staunch friend of the work, and during her last illness experienced many blessings. Died at her home in Rockville Township, April 8, 1920. Leaves husband and 2 sisters, Mrs. Jameson of Clear Water, Kansas, and Mrs. Flaughter of Joliet, Illinois. One sister, Mrs. Rodgers preceded her in death only five days. Funeral at the home, April 10. Sermon by Earl D. Rogers. Burial at Wilmington, Illinois.

BRIGGS.—Emma Whitcomb was born at Beloit, Wisconsin, December 27, 1842. Married in 1861 to Edmund C. Briggs. To this union were born 4 children, 3 sons, and one daughter, one son having died in infancy. Both sons, Damon and Dayton were present at the funeral, the daughter, Mable being prevented from attending by illness. Death occurred at the home of her daughter, Mabel, in Independence, Missouri, where she had been an invalid—confined to her bed for three years. Funeral at the E. D. Briggs residence, sermon by John Smith. Burial at Rose Hill Cemetery.

POTTS.—Eliza, wife of George Potts, was born at Tatenill, Staffordshire, England. Died at her home, 1418 President Street, Brooklyn, New York, March 27, 1920, aged 55 years, one month, and 15 days. Cancerous conditions developed about one year ago, since which time our sister has received all that medical skill and loving hands could do. She bore her affliction patiently until relieved of her suffering, and has passed on to her reward. She was a faithful member of the church and will be remembered by many of our ministry, especially those who labored in the East, for her saintly hospitality. This being the first entrance of death into the family circle, she leaves to mourn her husband, 2 sons, and 5 daughters. A crowded church with beautiful floral gifts in abundance attested the high esteem in which she was held by a host of Saints and friends. Services in the Saints' church, conducted by Ephraim Squire. Remains placed temporarily in the Cemetery of the Evergreens.

HAYES.—Hazel V., beloved daughter of John A. and Molisa M. Johnson, was born in Clare County, Michigan, May 5, 1899. Blessed by J. J. Cornish. Baptized November, 1910, by Joseph Dexter. Married Clarence E. Hayes, April 13, 1917. Died in Lansing, March 22, 1920. A three-day old son preceded her by four days. Her husband, father, mother, 2 brothers, 2 sisters, other relatives, and a host of friends are left to mourn. She was of a kind and gentle disposition, and was loved by all who knew her. Funeral sermon by S. A. Barse.

THOMAS.—John Thomas was born November 8, 1840, at Llandsbis, Carmarthen, South Wales, Rebaptized June 6, 1909, by J. C. Jenkins. Reordained an elder May 15, 1910. Died at his home in Pontrhydyfen, Glamorgan, Wales. The faithful widow, with 4 sons, 2 daughters, and several grand children are left to mourn. By request of the brother, Thomas Jones conducted the funeral services, which were held at the Independent chapel, March 28, assisted by J. G. Jenkins, in Welsh. Many were present apart from the relatives. Our brother was highly esteemed, and always bore a strong testimony of the angel's message.

HENLEY.—George H. Henley was born March 27, 1861, at Forgay, Devonshire, England. Died March 29, 1920. Baptized at London, September, 1878. Ordained deacon, 1882; priest, 1885; elder, 1897, at Sandwich, Illinois. Married Rennie Baker, June, 1883. His only son, Albert, preceded him in death one year ago. Sister Henley and her daughter, Vera, have the sympathy of a wide circle of Saints and friends.

Funeral from Saints' Church, Maitland Street. Sermon by William Fligg, assisted by Frank Gray.

MUIR.—Ida May McKague was born November 13, 1887. Married Elder Harold C. Muir June 5, 1907. To this union were born 4 girls and one boy, who with their father survive her. Baptized May 3, 1908 by G. M. Shippy, and since that date has been a faithful worker in the church, and a true and devoted wife and mother. Died April 17, 1920. Services in charge of William Fligg.

Watch the Papers!

Much of the misrepresentation that appears in the public press can be corrected and can be made the opportunity of getting the truth before the people, if we would take prompt action. We want to ask our people everywhere to be on the watch for anything pertaining to our church and be prepared to get publicity for the truth. We will appreciate clippings of anything that is printed for or against our church, and this department is always at your service.

THE PUBLICITY DEPARTMENT

1034 LEXINGTON

INDEPENDENCE, MISSOURI

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

PRICE \$2.25 A YEAR IN ADVANCE

Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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There is no finer habit to acquire than the habit of buying good books. Nothing will return so much profit on the investment. Nothing will bring as much pleasure.

In this life we can catch but fleeting glimpses of great men, and if we sought their company we would no doubt be denied, but in the company of books all are welcome, and there the great and the good are found at their best and all of their wisdom is ours for the seeking.

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

VOLUME 67

LAMONI, IOWA, MAY 5, 1920

NUMBER 18

EDITORIAL

Center Place of Zion Established

The following was sent us by wireless on Monday morning, May 2, by Arthur E. McKim. We extend our sincere appreciation to all concerned in furnishing this news so promptly and in such detail.

Sunday, May 2, 1920, was a memorable day in the history of the church, especially as it affected Independence, Missouri. The culmination of many years of training and effort was reached, and the threshold of a new day and new opportunities was crossed.

Zion as an organization was formally inaugurated and its mild reign, so long proposed, was in fact begun. The transition of Independence from a stake to the center place of Zion was authorized by the late General Conference, and that it could be accomplished with so little disruption was credited by President Frederick M. Smith to the splendid labors of Walter W. Smith, who four years ago was called to this charge with the understanding that his work was to be one of preparation, and who during that time perfected the machinery of organization to such an extent that the process of change was evident only in administrative readjustment, and all the group officers are in their appointed places as before. Their work will continue as a means of bringing each member into personal contact with the church through its pastoral arm.

The day opened rather drab and cold, but at 8 a. m. a large gathering of people experienced a wonderfully spiritual prayer meeting and at 11 a. m. the main auditorium was filled and some were permitted in the gallery. The First Presidency was in charge of the sacrament service and truly the Lord's supper was administered in a spirit of brotherhood and with a sense of consecration and unity that we have seldom witnessed before.

The love of God was in the midst of his people from the opening hymn, and the sacrament was one in which the Savior was verily present by his Spirit.

At 2.30 the Presidency was again in charge and the building was filled. Sisters Frederick M. Smith and Audentia Anderson spoke briefly and feelingly of the work lying before the women of the church, and the vision they have for the Women's Department. Doctor G. Leonard Harrington told of his ideals in relation to the health work of the church, and what as church physician he proposed to do.

President F. M. Smith then spoke, and reviewed the history of the stake, the causes and plans that have eventuated into a Zion organization and paid tribute not only to the work of Walter W. Smith who will now devote himself to the historical and educational work of the church, but also to the ability of R. V. Hopkins, on whom the Presidency has placed the detail work of the administrative problems. President Smith told how his heart was made glad to see his vision and ideals thus far fulfilled and expressed his feeling of deep responsibility and the realization that the great work still lay before us. As a leader he knew that he could go

only as far and no faster than his people were willing to go, and his plea was that they might go forward to the accomplishment of the high and mighty task to which they had long ago been called. Much more was said by the leader of the church, and its powerful emphasis was felt by all present.

The center place as now organized is under the administration of the First Presidency and Presiding Bishopric of the church. The center city is divided into groups, each group having an elder, priest, teacher and deacon to care for its administration. These groups are under district supervisors, who in turn report to the Presidency. The Standing High Council of the church will also serve for the center place and will be organized so that it may be called together on very short notice.

Announcement was made that Bishop B. J. Scott would take charge of the Walnut Park Church, as Brother A. H. Parsons had been assigned other labors.

At the afternoon meeting J. August Koehler, at one time pastor at Philadelphia, and until recently one of the presidencies of the Independence Stake, was ordained a bishop under the hands of President Frederick M. Smith and Elbert A. Smith. Brother Koehler is now living in Lamoni, Iowa, he having been placed in charge of the Herald Publishing House a few months ago. He leaves Lamoni soon, being assigned, subject to the will of the membership, to the Far West Stake.

At 7.30 the church was crowded with an attentive audience to hear Walter W. Smith in his farewell sermon as pastor. Brother Smith was in a happy mood, and his congregation could share his feelings, knowing as they did that his new work would not take him from their midst, and that he and his family will still be present in Zion. Brother Walter was at his best in the sermon, and those who have heard him preach know that this is no small compliment. He is closing a wonderful period of service in Independence, and has builded an abiding affection for himself in the hearts of his people. He has been at their call night or day. In sickness or in rejoicing their life has been his chief concern and their happiness has been his reward. He has been a pastor in every sense and through it all, and as shown in this sermon he has ever sought to present his messages so that the people might see beyond him to the cause he represented and he expressed the belief that their devotion being thus attached to the cause rather than to the person, the new pastor would receive the same cooperation he had had.

A report of this first Sunday in May, 1920, is given thus detailed, because we feel that it is an occasion of interest to the entire church. Zion belongs to every soul that has taken on the name of Latter Day Saint, and her glory and perfection will be the joy of all. The Saints from the temple lot branch worshiped in a body at the Stone Church Sunday morning, and the sacrament was administered to all, for all are children in Christ. The experience of General Conference, the vision as pointed out by our leader will not soon be forgotten, and already the purposes of God are being worked out mightily among his people. This Sabbath Day experience was an earnest of the inheritance in store.

Our Theology

"For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead."—1 Corinthians 15: 16-21.

Great as is the economic plan for the establishment of Zion, of justice between man and man; wonderful as is the plan by which each one works for the benefit of all, and all for the benefit of each one—with a solidarity not made according to classes or artificial classification but broad as humanity, wide as our brotherhood under God, still we need sometimes to remember that the social plan is not all there is in the gospel. At times it seems social justice should be stressed beyond everything else, certainly it should be stressed far beyond a selfish ambition simply for the securing of personal gratification in a certain glory.

But there comes those times in life when in the midst of our planning and our rejoicing, death suddenly strikes and carries off some loved one. What means the money of this world; what then mean the pleasures of this world compared with the love borne to the one who has gone from us? No amount of money, no amount of material things can compensate for that loneliness.

Saint Paul goes so far as to say, "If in this life only we have hope in Christ, we are of all men most miserable." That is expressing it rather strongly, for we believe the plan of Jesus Christ will be the best for our present happiness, for the good of our fellow man, and those of the household of faith now and here. Still when one considers the great sacrifices made by the missionaries, the great self-denial required, the pleasant things given up, a clear reason is given for the declaration of the apostle.

The mission of Jesus Christ for the redemption of the world; Jesus the Christ as the Son of God, the Messiah of Israel, the Savior of the world, is a vital part of the Christian religion. The economic solution must fail unless it is accompanied by the individual redemption, which comes with a realization of our sonship with God, and brotherhood with Jesus Christ and with one another. That our loved ones continue to live, together with our hope of seeing and living with them, is a vital part of our religion.

The fact that man is an immortal being, and that his life here is but part of his existence is the most essential fact to be considered in the planning of his life. It gives him a perspective—an outlook upon life that he lives not for a day alone, but that he plan for the ages of ages.

The belief and knowledge we have that the universe is not run haphazard, but that there is intelligent direction and that the power behind nature and all its manifestations is good, is essential to our moral stability, and to our consistent work of development. Theology, teaching us of God who is at once our Father and our Friend, all-wise, all-knowing, all-powerful, all-merciful, and all-loving, is a foundation for the erection of our spiritual and material structure.

Yet on the other hand we must remember that we are here for a purpose, and with a work to accomplish, and that work is largely done with material means, and with our brethren and sisters. Take away either the assurance of immortality and the hope of eternal life, or take away the material comfort that a right, industrial order provides, and life seems scarcely worth living. But it is more worth living with a hope of future peace and joy in the midst of pres-

ent suffering, than it is in the midst of present plenty with no hope for the hereafter.

But having that assurance of the existence and goodness of God and of the life to come, the most important work for us to do here is manifested in our love of our brethren, in which we show our love of God, in doing good for one another.

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6: 8.

We have the assurance that God lives, that our loved ones are not lost, that here we may establish justice in Zion, the city of our God, and hereafter have life eternal.

S. A. B.

Spiritual Progression

It is certain that progress will disturb many people because of natural inertia. We like to think of sitting down and considering ourselves saved. We have been baptized and go to church, and surely that is enough.

We are reminded that most of the people are people of grammar school education. Naturally that is true. It has been emphasized many times in these columns. Nevertheless, a person is not justified in remaining throughout life at a grammar school status. It is not simply a matter of going to school. If a person's reading and experience in life does not fit him for more than a seventh or eighth grade classification, though he is of middle age, he is still a child.

Shall we refuse to use the men and women who have had and through their earnest efforts secured a better preparation and are willing to give it for the church, remembering always that spiritual inspiration and power is a necessity?

To many the idea of studying in the millennium is discouraging. They dislike the idea of learning, even at the feet of Jesus. Yet they will insist that those who persistently have held themselves to a hard task shall be given no consideration.

The Lord has told us that eye hath not seen, nor ear heard, neither hath it entered into the heart of man that which he has prepared for those who love him. We are told in Doctrine and Covenants 76: 7 practically the same thing concerning the celestial glory. What are we then to think of the possibilities of the terrestrial, to say nothing of the celestial?

After a sermon by one of our prominent ministers on the millennium, and the wonderful opportunity we would have in studying under the immediate direction of the Lord Jesus Christ, one of our younger sisters addressed one of our college graduates and remarked, "Well, you are reading and studying all the time. What do you think that you will do in the millennium?"

He replied, "In the millennium? Well, I will tell you. The more I read and study, the more I find out that I do not know. Just at present it seem to me that unless I am to progress more rapidly than I am right now, that I might have enough mapped out to keep me busy for the next million years or so."

"Oh, but that's discouraging for the rest of us."

But is it? After presenting in a public sermon some of the ideals of the kingdom, and the wonderful opportunities before us, a similar expression and reply was made. But is it really discouraging?

What it means is simply this: All the best, highest, and finest that you have ever seen, heard, thought, or dreamed of, you can accomplish. And you can call it your heaven if you choose. But God has planned yet better things for you.

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If you desire to stick there, perhaps you may, but God plans far more beautiful and greater things to be yours. To our mind that is an encouragement rather than a discouragement, that we can learn, and yet learn again, and become more and yet more nearly in divine likeness, and come to know our heavenly Father better, and yet better.

As we have already indicated, to some it seems that when a message comes from God it should be at once accepted. This idea of heaven as a place to sit down and rest; this idea of God arbitrarily saving us; this idea of a word that should be spoken and that man must immediately obey, as an ideal condition, leaving no room for thought, has its origin in one place, and that is described in Genesis 3, Inspired Version.

Lucifer, himself a son of the morning, in the presence of God, offered to undertake the work of redemption. Only he asked the glory and power of God, and he guaranteed that not one soul would be lost. He would force every man to be saved. He simply would bring them back into heaven. But what would they be good for when they got there? To hang on the wall? To decorate the ceiling? They would be prepared for a secular heaven; simply to sit down and play on a harp, providing they had a good ear for music. But it is a narrowed ideal. Because he suggested it, because he would take away the free agency of man, God cast him out of heaven, and he became the devil.

Now why did God desire that man should have his free agency? So he could go to the devil if he wanted to? By no means. It is because the divine process from the beginning has been, always was, and still is a process of education, of teaching, and of development. Three modern prophets, one after another, have urged this factor in their teaching, as well as in the revelations given through Joseph the Martyr to the church. It is the way of God that man should be taught so that he will of his own intelligence, his own free will, choose that which is good. So that he becomes a power for good, not simply a puppet.

It is not the divine ideal that when he speaks all creation automatically must bow and say "Amen"; but rather the creature man should learn to choose that which is good. When God speaks, man should not simply blindly accept, but should, in the divine ideal, so develop that he may feel, with all my power, all my heart, with all my soul, with all my mind and strength, with all God has given me, I love the Lord; and that from the soles of his feet to the topmost hair of his head, he shall feel, not only to vote to accept the word of God, but that with it goes his intelligence, moral, spiritual, yet, and his physical support—his physical support in that in his life he tries to carry this new law of God into effect.

Since he loved man, he not only sent his Son in the meridian of time into the world to redeem man and bring him back to God, that whosoever believeth on him need not perish, but may have the light of life; but he has opened before man a prospect which is to us practically endless. He is God and possesses all power and knowledge, yet he desires that we should learn intelligently to give assent to his laws, and enter heaven, not as a manikin, but as a self-acting agent, choosing voluntarily those things that are good.

That old ideal of the prince of darkness is still in the world. He demands blind obedience, and that we let the priest do our thinking for us; and gives the presentation of heaven as a place where such a person who has never thought for himself might sit down and do nothing for the rest of eternity.

But that is not the ideal of our heavenly Father. He asks our loyalty, and wants our loyalty for his representatives.

He asks our recognition of his priesthood. He asks our recognition of his law.

Loyalty to God means an intelligent support to his law, as we know it to be good. Free agency does not mean that we are as free to do wrong as to do right, and that the consequences will be the same. It means that we have the right to choose, though there is no real *right* to tear down the work of God. There is no right to attack the ministers of God, though one may do all of these things. But this agency is given because only through the exercise of free will can a man possibly intelligently choose that which is good.

There are some who accept this proposition, and that which is presented as from the Lord receives as such their support.

But beyond that status there is the condition where the Lord takes us by his Holy Spirit and reteaches us his law, so that we can see that from the beginning, through all eternity he has chosen that which is best, that which is good, that which is true; and wisdom and knowledge are given us not alone as a matter of faith, but with divine assurance of the truth of that which is presented. We can vote to accept, because we know that his way is best; and not simply as his way, but that it is the best of all possible ways.

But that is an ideal so far beyond most of us as yet that perhaps but few of us can perceive it; that knowledge when we see not only the laws of God as his commandments, but the reason lying back of them; when the mind of the Lord is with us, until we know he has so commanded and why he has so commanded and know that which is best. But that is not a thing that can be taught to children, while our spiritual growth, because of lack of development, will prevent understanding.

The Lord has called us to a peace that passeth all understanding; for a rest from all turmoil, sickness, disease, death, and separation. He has not called us to idleness, neither in Zion, in the millennium, nor in the celestial glory. He still calls us always to an active service in which as we progress there will come an added greater joy leading on to yet greater things, and then to greater knowledge, where we shall see and know all things as they are.

Seeing that vision, the ideal of a place to sit down, and to rest in idleness no longer can make its tawdry appeal. Seeing that vision, and perceiving that which grows out of that meeting in heaven where God and Christ and Lucifer, the son of morning met, when the plan of the world was discussed, we perceive how fundamental are some of the errors into which at times we are in danger of drifting. The perfect theocracy is not a blind obedience, but is instead the intelligent and loving support of the sons of God.

S. A. B.

Cooperative Societies in Bohemia

In 1907 a cooperative society was formed at Prague, in Bohemia. Bohemia is the heart of the Czecho-Slovak Republic. There has been a marked increase in these societies in the last ten years, so that now there are four hundred and fifty societies, with a membership of one hundred and fifty thousand, and doing a business of four hundred and fifty million dollars a year. These societies include, consumers' societies, productive societies, housing societies, farmers' societies, and financial societies. The consumers' society provides for cheaper buying. The housing societies are building a number of houses for the use of members. It is interesting to note the different purposes for which these societies are organized, yet united with one end in view through a central organization.

The Fight Against Materialism

We do not care to set up a man of straw and indulge in a little target practice for the mere diversion it affords, but it may be the following observations will answer an unuttered question that persists in the back of a number of craniums, namely: Is there not too much of the tinkle of the dollar in the note we hear sounded on all sides these days?

On every side we hear of stewardships, inheritances, industrial Zion, business cooperation, purchase of lands, etc., all involving transactions of prime importance and vast sums of money.

On the other hand, there is little written or said about the strictly theological matters that have for years been given first-page mention and occupied the attention of our church audiences. In fact at the late conference President F. M. Smith made a statement which might have shocked the superficial, in which he said he did not care about the differences in the glories in the next world, but did care about the solution of the problems immediately before us. Of course we must apply this with the intended qualifications. He evidently thinks, as does the average person, that the assignment to the glories in the after life is a settled matter so far as divine enunciation is concerned, and has not the same relative importance in our internal development as has the establishment of Zion, which will determine our fitness for rewards in future life.

Thoughtful people concede that doctrinal matters are still important, that we cannot afford to relegate any principle in our organic structure to the scrap pile. Anyone conversant with the ideals of this church knows that the second coming of Christ has as important a place in our hearts to-day as it has ever had with his disciples. But with its increasing imminence as an event, there is a sobering effect. As the occasional sign of his coming gives place to a literal avalanche of signs we are apt to do less discussing and more preparing for the event. So long as there was a prevalent idea that the ushering in of the millennium was a far-distant goal, the natural tendency was to consider it impersonally and with consequent lessened personal application.

But the blindest of us can perceive now that we are in the generation which is to build up Zion and create that condition of purity of heart that is to characterize it. When we realize that, we try immediately to get down to the bed-rock fundamentals and find that the great, untouched scheme for the establishment of equality and common brotherhood is the next number on the church program.

It is true that it will take money, a great amount of it, but only the unthinking believe that to be the most important element. Great wealth is but a mockery in the hands of the ungodly. A comparatively small amount of the thing that represents material values will perform wonders in the hands of people whose hearts are true.

Paradoxical as it may appear, we are urging that the thing we are fighting the hardest is materialism, and proposing to do it with material weapons. We are going to fight the great, onward-sweeping flame of greed for material gain, of seeking after personal pleasures, of selfish gain, of sex perversion, with the right use of these same perverted impulses. When we cry repentance, we are going to mean not only to stop the wrong, but turn to a definite plan of doing right; when we cry out against the selfishness so rampant in the world we are required to offer a religion that demonstrates the positive form of unselfishness: the loving of our neighbor as ourselves. This demonstration must be a real affair—no mere theoretical interpretation will serve.

The whole world is afflicted with a disease which shakes individuals loose from the bonds of unity and inspires selfishness. Men argue that with everything so insecure, why the petty observances of conventionality, of morality, even? Why share material things with a fellow being, when tomorrow Bolshevism or anarchy may demand all we have? Since an infraction of the law will at most bring a jail sentence, why worry over that? Going to jail is a common experience anyway. Such is the delusion men harbor until it comes to serve as a life-motive.

To reach people affected by this thing that is taking hold of the very vitals of civilization we must find the point of contact. The little there is to appeal to must be located and brought out, and its basis is in the gross materialism of life. Our panacea is not on the sordid plane of the soap-box orator who loudly declaims that there is no gospel but the bread-and-butter needs of man, but in the concept that though the Master performed miracles of the loaves and fishes, he also proclaimed that man shall not live by bread alone.

If we have a proper understanding of the demands of the hour, there need be no misgivings about materialism overcoming us. If we are pure in heart, we can handle millions and not be tainted by the transaction. If we are not pure, the dollar in our pocket may ruin us. Besides, the real object of all our monetary plans is to furnish the best possible setting for spirituality. Under our present condition of distraction and turmoil it is impossible for us deliberately to select the finest in life and give our attention to it, but when we rearrange our manner of living we shall provide the conditions under which character can develop and the noblest traits thrive unto perfection.

We are pleased with the genuine interest manifested by our people in matters of personal preparation. One Religion that we know of was struggling along trying to keep up interest in the old plan of lesson study and some program features. When the change was made to fewer classes and bigger subjects the interest doubled and trebled and continues. The classes teem with interest because the subjects under consideration are timely and all lead to preparation for service. We are glad the old days are about numbered when it was thought profitable to debate such questions as "Resolved that fire is more destructive than water." The real question of the hour, which should be debated from all angles, is: "Resolved, that we shall proceed to the establishment of Zion."

It is gratifying to note in the sermon subjects reported to us the men of God are pointing out the way to our success in the unique place which God has intended for us in these momentous days. We hope the day is near at hand when no representative of this church will hesitate to discuss in public or in private these immediate problems. We do not consider it so much a matter of rendition of the law as a better comprehension of what is involved so the rendition of the law will mean something to the average member. There is at present an intense interest in these subjects, and the leaders of the people, local and general, will have much to do with it being understood in its proper light and the elimination of the materialistic as such.

E. D. MOORE.

Taking the prices of 1896 as a basis, by 1914 prices had increased 50 per cent, so that the purchasing value of money was only two thirds; and by September, 1919, prices had arisen to 334, an increase of 234 per cent, so that the value of the dollar was less than thirty cents as compared with 1896. It means a real fall in the value of gold, for it means a readjustment of wages, and salaries must be raised to correspond if we are to maintain the same standard of living as in 1896.

ORIGINAL ARTICLES

The Vision of 1920

BY FRANK B. ALMOND

Zion's outlook from the viewpoint of the young man. A sermon preached at Walnut Park, Independence, April 4, 1920.

As I look into your faces this afternoon and recognize among you those who have toiled and worked for years that Zion might be redeemed, I feel very keenly the responsibility of expressing such ideals as will be fully commensurate with the struggles and labor with which the older members of the church have brought the great work of God to the position which it now holds; and as I see the many young people who have gathered here this afternoon I am made to sense the great responsibility of giving to you a message, of expressing those ideals, which shall quicken your souls to respond to the call for consecrated workers who shall take hold of the task and carry it to its culmination.

I call your attention, therefore, to a passage of scripture found in Romans 8:19-23:

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to tribulation not willingly, but by reason of him who hath subjected it in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Now we have no doubt but that the apostle had reference here to the resurrection of the dead and the complete redemption of the individual; but I do not think it will be presumptuous to infer that he also had reference to the great work of Zion whereby the world itself might be brought to redemption. And with this thought in mind let me call your attention again to the first verse of the text: "For the earnest expectation of the creature [the created universe] waiteth for the manifestation of the sons of God."

In John 1:12 we are told that to as many as received Jesus Christ, "to them gave he power to become the sons of God." Now, we believe, as members of the true church of Jesus Christ, that by obedience to the command of Christ to be born again (John 3:5) we have become the sons of God. If, then, we claim to be the sons of God, how great must be the burden we assume since the Apostle Paul tells us that the whole creation is groaning and travailing in pain for the manifestation of the sons of God.

The message, then, that I would bring to you to-day is that never in the history of the world was the responsibility so great or the opportunity so ripe for the redemption of Zion.

To-day we find the world in a terrible condition of turmoil and unrest. War and strife, poverty and famine, pestilence and sickness, strikes and industrial troubles, crime and vice, discontent and hatred—these are the characteristics of the present era. And I do not need to go very far from Independence to show you that this is true. As I came through Kansas City and thought of the many houses of shame where women are selling the most precious thing in the world for the sake of filthy lucre, I said to myself: "This is not Zion." As I thought of the hundreds of boys and girls being reared amidst terrible conditions of poverty

and crime, in a place set apart for the perfecting of the gathering, I said again: "This is not Zion." As I thought of the political bribery, the industrial strife and hatred, the continual horrible struggle against fearful odds for mere existence, right in the center place for Zion, I said again: "This is not Zion."

Conditions in Kansas City and the "regions round about" are but a miniature of the chaos which the world finds itself in to-day. Of the Central European powers, particularly in Vienna and Berlin, it has been well said, "Youth is making a mad rush to ruin amidst a whirl of music and luxurious abandonment." A noted authority on banking in the University of Iowa states that there never has been such a riotous display of extravagance, such a spirit of don't-care-what-happens, as there is in the world to-day. He also claims that underneath this apparent don't-care attitude of the masses there is a terrible wave of unrest which sooner or later is bound to come to a head. Surely the whole world is travailing in pain for the manifestation of the sons of God—the redemption of Zion.

If, then, we remained content to look but at the surface of things it would be extremely difficult to believe that the redemption of Zion is near. We might possibly become so discouraged and disheartened that we should make no effort to bring about our ideal of the gathering; but we must remember that it was Isaiah who in the very midst of terrible conditions which he denounced with all the power of his very being, said: "Be strong, fear not; behold your God will come with a vengeance. He will come and save you." And it was Jesus Christ, a few short months prior to his death on the cross, who taught his disciples to pray, "thy kingdom come." Later on, it was the Apostle Paul—and by the way, I have a great admiration for this man Paul who kept so steadfast amidst the trouble and toil of the early church—it was this man who said: "We look not at the things that are seen, but at the things that are not seen." He saw beyond the mere discouraging externals and caught a vision of the eternal facts.

So it must be with us to-day. We must look beyond the clouds to the eternal verities of life. We must recognize that in the very elements which seem to us to prevent the working out of the ideals of Zion, there appear the almighty purposes of God.

Let me, then, say that in my opinion there is under the turmoil and strife of the present hour the dawning of a new day. The collapse of the civilization of to-day reveals the weakness of the old foundations. It has shown to thinking men that the only foundations of all human endeavor are service—love—fellowship—and these will stand every test. There has been revealed the truth that all human schemes to solve the social problem fail before the grasping, selfish, greedy desires of man. The world to-day stands aghast and ashamed with its own attempts at self-redemption, and is now waiting for a prophet to say: "This is the way, walk ye in it."

Further than this, there is in the world a terrible, and perhaps divine, discontent—materialistic, it is true, and satisfied with the mere physical enjoyment of life—but which must be marshaled and spiritualized and made a power for good toward the redemption of Zion.

Turning now to a fresh aspect of the situation, we see in the sectarian churches an awakening consciousness to the social and industrial wants of humanity; and the very churches who one hundred years ago scoffed at the message of social redemption are now demanding a compliance with the very principles for which this church has contended for ninety years. The Methodist, Presbyterian, and Baptist

churches have indorsed the principles of tithing and consecration of surplus. They are attempting to put into operation the ideas of stewardship. In fact, it is a remarkable truth that the churches are attempting now to put into operation a definite program of social service.

Amid the ranks of organized labor there has also come a system of new values, and it is remarkable to notice the similarity of the ideals of labor with the propositions laid down by the church. Let me read to you three of the principles laid down by the Labor Party of Great Britain, in the Whitby Report of 1916:

"1. The democratic control of industry.

"2. Taxation of luxuries and incomes above necessary cost of family maintenance.

"3. Surplus wealth to the common good."

Does this not read like Latter Day Saint doctrine? In other words, the Labor Party stands for the stewardship of labor, an income according to just wants and needs, and the consecration of the surplus to the common good.

It is true, of course, that the labor movement is altogether secular and expects to accomplish its ends without the help of religion, but there exists among the leaders of social reforms in the world a growing recognition of the fact that nothing can be accomplished without a social religion. That is what this church has stood for all these years, and it is intensely interesting to us to note the changing attitude of men of thought. For instance, take the following expression from the pen of George Lansbury, a prominent British labor leader and a former Member of Parliament:

"My faith for the future is built on what I conceive to be a surer foundation, which is what the churches call a change in heart and mind taking place in each one of us, making us all understand that salvation is from within, that heaven is here or nowhere, that hell and heaven on earth are of our own making—which in turn means that it is within the power of each of us to help redeem mankind, and that without our effort, our work, the redemption of the world from social and industrial evil will never take place."

This man does not belong to the church of Jesus Christ, but has he not caught the vision which this church has been holding out to the world?

Again, let me quote you from another prominent man, an authority on social problems—Doctor C. A. Ellwood, the professor of sociology in the University of Missouri:

"What the world needs is a new spirit, that is, a new set of values, even more than a new economic system. . . . As long as injustice reigns in the material conditions of life, we must not expect people to believe strongly in the ideals of brotherhood. On the other hand, without an ideal of brotherhood to guide their activity, no group of human beings can realize a brotherly society. . . . A social religion, in other words, is the one thing which can do most to save human nature from selfishness and brutality, and so to solve the social problem."

This man does not profess to be a member of our church, yet who will deny that he has not caught a vision of the part the church must play in the social redemption of mankind?

And this morning I read the following statement by H. G. Wells, in *Collier's Weekly*, which I consider the most remarkable statement ever made by anyone outside this organization concerning the social problem:

"Perhaps the Kingdom of God is nearer than we suppose; perhaps it needs but the faith and courage of a few, and it may be that we may even live to see the dawning of his kingdom; even—who knows?—the sunrise. . . ."

As I read that I thought of the prophecy delivered by President Elbert A. Smith some years ago in Lamoni. He

then said under the inspiration of the Spirit: "I have many forces in the world that ye know not of." And in the light of these remarkable statements of men who, according to our understanding of the Scriptures, have not yet been born again, have not yet become the sons of God—can we not see the stupendous truth that God is preparing the world for the adoption of his plan?

But what of the church? In the presence of the world conditions of to-day, is the church awakening to the great work before it? Let me say right here that my heart rejoices to recognize that God is working mightily with his people, and to know that the church is beginning to respond to the call of the Spirit.

This morning when the priesthood assembled together, we received a veritable Pentecost—almost one continual revelation from God—and one of the things told us was that the time for the endowment had come. Do we sense what that means? Do we understand what it means for this people to receive the endowment? Why, it means that this work is going to go forward as it never has in the past. It means that the representatives of God are going to go out with such power from God that the gospel message will spread among all nations, and the world is going to recognize that God is with men. Oh, my soul overflows with rejoicing at the message which came this morning, and everything points to the beginning of a new period in the history of this church.

As I have already said, the church is awaking to its responsibility. The young people are realizing the splendid opportunity for worthwhile service to humanity. And, as I remarked some time ago, if we will but put our ears to the ground we can hear the tramp, tramp, of the hundreds, nay, thousands, of young men and women preparing themselves for the great call to serve. President Elbert A. Smith has also caught this vision, and I cannot refrain from reading to you a verse of a poem written by him:

"Hark! I hear a distant stirring and the sound of many feet
On the rocky road of ages, with a perfect rhythm beat.

Oh, I hear your pleasant singing and I see your faces shine,
Youths of Zion, as you gather into column and to line."

Everywhere we see the dawning consciousness of the people of the church to the great mission of the church. And right here I might say that I believe the failure to redeem Zion in the early thirties, and the failure to redeem Zion even now, was not particularly because of immorality or impurity or wickedness among the Saints so much as a lack of vision. It is too true that many of the Saints conceived of Zion as a place where they could wrap their cloaks around themselves and assume a stand-off attitude toward the world. They conceived of Zion as a place where they might flee in fear from the wrath to come, forgetting that the voice of the Spirit was that "perfect love casteth out fear," and that without love Zion could not be redeemed.

In my opinion, and I believe it is the opinion of the young men of the church to-day, Zion is a place where the principles of true religion shall be put into operation, a place from whence the light of the Spirit of God may radiate to the world in the daily acts and kindnesses of the Saints. A place in which the people of the world shall recognize the only solution to their woeful condition, the place where the world shall realize that the "tabernacle of God is with men," not because of our evident superiority, but because of the active ministration of Zion towards the weak and needy among men.

There is to-day among the membership of the church a yearning desire to know just what Zion means, to know what the laws to which they must accede before Zion can be redeemed. I happen to be assistant teacher of the young men's class in the Lamoni Sunday school—about sixty or seventy—and you would be surprised to see the intelligent discussion and debate on the pressing problems connected with Zion. It is the same in the Religio class of which Brother E. D. Moore is teacher. Here is a large class of middle-aged, hard-working members of the church, many of them farmers and their wives, and everyone evinces the desire to know and to comply with the law of Zion. Indeed it is remarkable to watch the growing wakefulness of the church to the great responsibilities which it must assume, and I have great hopes that at this conference we shall receive a constructive program which shall encourage all of us to consecrate everything to the great work to be done.

And it may be well here to sound a warning note of danger. There has been in the past, and perhaps there is to-day, a grave danger of overlooking the trees for the forest. It is possible that catching a glimpse of the mirage, we shall pass the wells at our very feet. It is all very well to imagine the Zion of God in its perfection, but we must also recognize the secondary and instrumental things which must be accomplished before we can hope to attain the end of our ideals. It is true we must have in view the vision of the final ideal, but we cannot afford to overlook the many steps and the hard work which intervenes between us and the goal.

And it is going to be a hard work for us. Many times we shall get weary, we shall become discouraged and disheartened by the obstacles which shall beset us, our hearts shall grow sick with the everlasting toil and strife towards the culmination of our ideals. And so let me relate a little incident which happened in Eastern Maine some years ago. A visitor called upon a cobbler, who labored in an exceedingly small, stuffy room, and asked him, "Don't you get tired sometimes, and feel imprisoned?" "No," he answered. "When I have any feelings of that sort come up, I just open the door." And he opened the door, and there was a vision of the infinite sea and the eyes found rest and inspiration by the glimpse over the great deep. Then the cobbler could come back to his boots and begin work on them in the light of a glorious vision upon which he had been resting his eyes.

So it is with us. When the clouds of darkness shall seem heavy and ominous, and the daily tasks of life shall seem a drudgery, it is then we must hear the words of Isaiah:

"Say to them that are of a fearful heart, Be strong, fear not. . . . The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap like a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert."

And finally, as he says,

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

That is the vision of 1920, which I should like you to have. Is it not worth working for? Shall we not put forth every effort to make that a reality?

As I have looked into your faces, and seen the Spirit of God reflected there, I am constrained to believe you, too, have caught this vision. I believe many of you are anxious to consecrate your lives to the service of Zion. Are you ready to do that? If you are, I already begin to see the fulfillment of the age-old dream of the centuries. If you are ready to go forward, to-day I see the new heaven and

new earth. To-day, as with John on the Isle of Patmos, I can see the new Jerusalem coming as a bride prepared for her husband.

Perhaps, if Jesus were to come to Kansas City to-day, and see the tribulation and sorrow, the crime and the poverty, the ignorance and vice, he would weep over the city as of old, and would say: "Oh, how I would have gathered you!" But perhaps his face is lit with a smile of ineffable glory as he sees his people striving to bring to pass his eternal purposes, and as he watches us doing our best to help him bring peace and love to this care-worn world, we can almost hear him say: "Well done, good and faithful servants."

May we merit his love and benediction; may we move out and make Zion the city of God.

Book of Mormon Rays on Scientific Paths—No. 2

BY A. B. PHILLIPS

With the aid of the Book of Mormon, many of the mystifying discoveries of scientists are clear and comprehensive.

It being evident that the aboriginal Americans are identified as having a common origin with the other races of man, it becomes of paramount interest to ascertain to what extent they may be traced to the country from whence they came. Outside of history it would be difficult to trace various of the nations of our time to their sources, and the closest study of Egyptian and Phœnician remains leaves the question unsolved as to the relative antiquity of their languages, besides other important points of resemblance or similarity the relation of which is uncertain. That which is difficult to solve in regard to nations known to have had intercourse with each other becomes still more perplexing when attempted concerning a people of whose past absolutely nothing is known aside from remains of recent discovery. Excepting the Book of Mormon record, therefore, evidences can be considered only as accumulative, and not conclusive. Some interesting material regarding this is found in

Ethnology

It has been suggested that man may have sprung from America, and that this is therefore the oldest civilization of the world. In reply to this it may be said that the most ancient ruins of Peru, Guatemala, Honduras, Yucatan, and Mexico, fail to indicate the high degree of antiquity accorded to Egypt and Mesopotamia, in the opinion of scientists who have considered the probabilities of the matter. It is evident, however, that the Americans have for centuries been a distinct race, and must have migrated at a very remote time if we are to account for their racial differences upon the principle of segregation and transformation by nature. The question not only involves Americans but races everywhere. Ethnologists admit that the distinctive races differ practically as much to-day as they did thousands of years ago, but do not agree as to how many distinctive races there are. The importance of this fact will be noticed.

The classification of races according to color, as white, yellow, brown, black, and red, is not recognized by some of our ablest students on the subject as being either scientific or desirable from an ethnologic viewpoint. Doctor Brinton names five races, it is true, but does not group them to accord with divisions of like number made by others. Some have recognized only three races, while still others have decided that there are at least as many as sixteen. The difficulties of the subject are too complex for a brief considera-

tion, but largely typical of them is the fact that although the Caucasian race includes Arabs and Swedes, they differ nearly as much as do the American and Malay races. In the larger sense it may be truly said that there is only one race—the human race. Darwin says:

“Although the existing races of man differ in many respects, as in color, hair, shape of skull, proportions of body, etc., yet, if their whole organization be taken into consideration, they are found to resemble each other closely in a multitude of points. Many of these points are of so unimportant, or of so similar a nature, that it is extremely improbable that they should have been independently acquired by aboriginally distinct species or races. The same remark holds good with equal or greater force with respect to the numerous points of mental similarity between the most distinct races of Man.”—Descent of Man.

Referring to Doctor Brinton's arrangement, the *Americana* gives the characteristics of the American race as identical with those of Europeans, with the exception of color, hair, and language; which is not true of any of the other races. It is admitted that any system of grouping ever yet attempted is unsatisfactory. One leading writer concludes that, all things considered, the color system is as practical as any of them; and this seems to be quite generally accepted. The diversity among American tribes in this respect is, however, notable; and the various attempts that have been made to arrange them in order by racial groups reveal the hopelessness of the task.

Whereas some have placed them in three groups, the classifications of others vary greatly from that number. The distinctive characteristics of the American Indian are not inclusive of the aboriginal inhabitants here, as is evidenced by Short, Haines, Catlin, and others in various instances. They mention relics of curly, brown, auburn, and fine hair similar to that of Caucasians; and of tribes with fair complexion very different from that of the average Indian. So also their cranial differences are remarkable, presenting a variety that is not always in conformity with the usual Indian type; in some instances more closely resembling that of the white race. These marked differences that have been mentioned have led ethnologists to suggest that more than one source of what may have been separate civilizations is not improbable. Doctor Brinton believed the Andean race culture to have been indigenous, owing nothing to any other race. Mr. Squire thought this was true of the Peruvians; and Mr. Maudslay concluded the same with reference to the Mayas of Central America. Others have concluded there may have been two distinct periods of occupation in America, and have based this supposition upon various evidences, some of which will be referred to under other headings.

Besides the Babelite colony, there was a migration to this continent about six centuries prior to the Christian era, of Israelites from the vicinity of Jerusalem, according to the Book of Mormon. It traces the Indian to them, and claims their change of color was the result of Jehovah's wrath; after which time there existed here two distinct peoples of very different tendencies and habits.

Whatever may be said of the Book of Mormon explanation, it seems at least to be in harmony with all known facts bearing upon the subject. It may not be considered scientific, but it is not at variance with other phenomena that science is compelled to accept rather than to explain; and does not do violence to conclusions of some of our ablest scientists, as is indicated by an eminent anthropologist whose observations cover the range of traceable human occupation. He says: “This variation from a single stock within such period must be accounted for only by miracle.”

A comparison of the various opinions that have been expressed by equally competent authorities shows, as Professor A. H. Sayce has pertinently remarked, that: “Great as may be the diversity between race and race under the microscope of the ethnologist, the unity which underlies it is greater still.”—Races of the Old Testament.

The rapidity with which races have seemingly sprung into existence under this ethnologic microscope, is indicative of much uncertainty as to what the racial distinctions really are, or else proves that they are of so little prominence as to be indistinguishable even to some of the profession. A few examples will suffice to make this somewhat apparent, as, for instance: Virey recognized only two races; Saint-Hilaire found four; Huxley thought there were five, which were subdivided into fourteen secondary races; Topinard decided that there were sixteen, but a few years afterward (1885) increased the number to nineteen; Deniker concluded that there were thirteen in 1889, but reduced the number to six some ten years later, at which time he included in his list twenty-nine subraces, having given thirty subdivisions in his previous estimate.

The valuable work that has been done in this field of research should not be minimized, but it should not be expected that complete reliance is to be placed upon the statement, repeatedly made, that the races have remained unchanged during many thousands of years as distinct races. The inability to arrive at agreement in the attempt to specify the collocation of existing races, is an indication of the greater uncertainty which must exist concerning the time required for the development of supposed racial distinctions, and suggests the difficulty of identifying one of these races with a people of ancient time, if there is no recognized history of their past.

(To be continued.)

The First Metal Type

England and the United States share the distinction of owning the oldest set of metal type bearing Chinese figures in the world, a part of the set being in one country and part in the other; and a recent description goes back into the ancient history of that much-talked-about country, Korea, for there it was, at least as long ago as 1403, that separate types of metal were invented. In that early time the type was set in a bed of beeswax, the surface was covered with ink, a sheet of paper laid across the upturned faces of the characters, and the printing done by pushing the paper lightly with a cloth. The printer, if he was efficient, could make as many as 1,500 impressions a day, but he doubtless worked more than eight hours, and his method certainly would not have gone far in getting out a modern newspaper. But the Korean invention was an improvement over the printing from engraved tablets, and later from wooden blocks, that had been practiced in China in the second century A. D. and also over the movable types of clay which the Chinese inventor, Pi Sheng, made in the eleventh century.—*The Christian Science Monitor*, November 8, 1919.

“One who frankly confesses himself to be in the wrong when he is, will be found mostly in the right.”

Grieve not over the past, for the endless future is but past given back, for preparation.—Selected.

Too many of us willingly spend valuable time turning the stone for selfish people having axes to grind.—Selected.

“When a clock is run down it simply stops working, but a man is different.”

THE FORUM

The Law of Stewardships

BY MARK H. SIEGFRIED

A presentation of historical evidence that stewardships in the early church were held in fee simple.

(A sermon preached at Independence, Missouri, February 29, 1920.)

After I heard our pastor's sermon on last Sunday, I felt that I could use at least a part of it as a basis from which to preach, and especially at this time of the year and in connection with the Interchurch World Movement toward enlisting every producer as a Christian steward. He told you that every day and every Sunday was stewardship day with Latter Day Saints, and called your attention in so many words to the fact that our people were expelled from this community for practicing what the world is now trying to get everybody to practice—*stewardships*.

While it may be true, and doubtless is, that the idea they have of stewardships does not entirely come up to the definition which we would give, yet it does show the trend of events, it does show that men are beginning to feel, if they have not in the past felt, that they owe a responsibility to society which has helped them make a financial success. And so I have thought, after listening to the sermon last Sunday, and taking note of that particular statement that we were expelled for practicing the thing Brother Waller thanked the Lord other churches were now trying to get every producer to do, I thought you might be interested in knowing how our people administered those stewardships. I have spent all my spare time during the last week trying to gather together information and bring together the historical facts in connection with how our people practiced these stewardships for which they were expelled in the early thirties.

I may say here, however, that in my search I have found little evidence of animated discussion over the question of stewardships, coming from the men who held the office of bishop and upon whom the responsibility of interpreting the law rested. There is a general unanimity of opinion running through their interpretations from the time of Edward Partridge and Newel K. Whitney until the present. The discussion has come largely from without.

Along with that, let me say, while I have been connected with the Bishopric for fourteen years and have lived in Independence nine years, in my endeavor to find out what is actually in the law and what the history of the case revealed, I have been compelled to reverse my opinion, because what I one time thought about the matter I have found was not in harmony with the law, the way and manner in which these men to whom and through whom these revelations were given, interpreted, and executed it. Having made that investigation, I can come to you this morning with what I have sought out and found in our church histories and in the Book of Doctrine and Covenants.

How Fifteen Titles Were Held

Now, having concluded, without further investigation, that it is true that our people were expelled for the practice of stewardships, naturally enough you will want to find out how they did it, so I have examined the records in the recorder's office here in Independence* and have looked up about fifteen titles to see how they held property. A number

of farms were deeded to Edward Partridge, who was then presiding bishop of the church, lying in different sections and townships and ranges in the vicinity of Independence. Not only did we look up the property which was held by Edward Partridge, but we looked up different tracts of land in and out of the city of Independence to see how different men held their stewardships. The principal ones are those held by Edward Partridge, by W. W. Phelps and Company, by Whitney and Company, by Gilbert and Whitney, covering lots in Independence facing on Kansas Street, facing on Lexington Street, in various parts of the surrounding country, land lying southwest from here, land lying right here where a great many of our people live. What does it reveal?

This investigation revealed that Edward Partridge had title to a number of pieces of land and that these pieces of land were held in *fee simple*. Not a single piece was ever held in trust by him for anybody. Even the printing office from which revelations were published, from which *The Evening and the Morning Star* was issued, was held in the name of W. W. Phelps and Company in *fee simple*. Title to the storehouse, which was run, managed and controlled by Gilbert and Whitney, was in *fee simple*, and the men who owned it and operated it were stewards. The trust imposed upon them was higher and more far-reaching than any contract can be, and that was the trust and responsibility which they owed to the people and to the Almighty for the way and manner in which they conducted the business intrusted to their care.

The "Law of Consecration"

In connection with that, I should like to call your attention to a document which has been referred to as a possible basis upon which they might have endeavored to practice what is sometimes called the "Law of consecration." Let me say before I enter into an examination of it that the only evidence we have that it ever existed comes from our friends in Utah. There is no evidence in our own church history so far as I have been able so discover; no evidence in the old books of the church published in the lifetime of Joseph Smith, that this document purporting to be a deed conveying property from Titus Billings to Edward Partridge ever existed. The only evidence we have comes from Utah, and anyone who knows what those men have told us in times past knows full well how much credence we can put in it. I refer to it because it has been referred to as a possible basis upon which they sought to act. I want to read those documents to you this morning. I want to examine them in the light of the revelations and the history of those cases that have been cited.

"Be it known, that I, Titus Billings of Jackson County, and the State of Missouri, having become a member of the Church of Christ, organized according to law, and established by the revelations of the Lord, on the 6th day of April, 1830, do, of my own free will and accord, having first paid my just debts, grant and hereby give unto Edward Partridge of Jackson County, and State of Missouri, bishop of said church, the following described property, viz: sundry articles of furniture valued at fifty-five dollars twenty-seven cents; also two beds, bedding and extra clothing valued seventy-three dollars twenty-five cents; also farming utensils valued forty-one dollars, also one horse, two wagons, two cows and two calves, valued one hundred forty-seven dollars.

"For the purpose of purchasing lands in Jackson County, Missouri, and building up the New Jerusalem, even Zion, and for relieving the wants of the poor and needy. For which I, the said Titus Billings, do covenant and bind myself and my heirs forever, to release all my right and interest to the above described property, unto him, the said Edward Partridge, bishop of said church.

"And I, the said Edward Partridge, bishop of said church, having received the above-described property, of the said Titus Billings, do bind myself, that I will cause the same to be expended for the above-mentioned purposes of the said Titus Billings to the satisfaction of said church; and in case I should be removed from the office of bishop of said church, by death or otherwise, I hereby bind myself and my heirs forever, to make over to my successor in office, for the benefit of said church, all the above described property, which may then be in my possession.

"In testimony whereof, we have hereunto set our hands and seals this day of, in the year of our Lord, one thousand, eight hundred and thirty

"In the presence of

"Signed,

"TITUS BILLINGS,
"EDWARD PARTRIDGE."

Now comes the purported deed form from Partridge to Billings:

"Be it known, that I, Edward Partridge, of Jackson County, State of Missouri, Bishop of the Church of Christ, organized according to law, and established by the revelations of the Lord, on the 6th day of April, 1830, have leased and by these presents do lease unto Titus Billings, of Jackson County, and State of Missouri, a member of said church, the following described piece or parcel of land, being a part of section No. three, township No. forty-nine, range No. thirty-two, situated in Jackson County, and State of Missouri, and is bounded as follows, viz: Beginning eight rods E. from the S. W. corner of said section; thence N. one hundred and sixty rods; thence E. twenty-seven rods, twenty-five links; thence S. one hundred and sixty rods; thence W. seventy-seven rods, twenty-five links, to the place of beginning, containing twenty-seven and one-half acres, be the same more or less, subject to roads and highways. And also have loaned the following described property, viz: Sundry articles of furniture, valued fifty-five dollars twenty-five cents; also two beds, bedding and clothing, valued seventy-three dollars twenty-seven cents; also sundry farming utensils, valued forty-one dollars; also one horse, two cows, two calves, and two wagons, valued one hundred forty-seven dollars, to have and to hold the above described property, by him, the said Titus Billings, to be used and occupied as to him shall seem meet and proper.

"And as a consideration for the use of the above described property, I, the said Titus Billings, do bind myself to pay the taxes, and also to pay yearly unto the said Edward Partridge, bishop of said church, or his successor in office, for the benefit of said church, all that I shall make or accumulate more than is needful for the support and comfort of myself and family. And it is agreed by the parties that this lease and loan shall be binding during the life of the said Titus Billings, unless he transgresses and is not deemed worthy by the authority of the church, according to its laws, to belong to the church. And in that case I, the said Titus Billings, do acknowledge that I forfeit all claim to the above described leased and loaned property, and hereby bind myself to give back the lease, and also pay an equivalent, for the loaned (articles) for the benefit of said church, unto the said Edward Partridge, bishop of said church, or his successor in office. And further, in case of said Titus Billings' or family's inability in consequence of infirmity or old age to provide for themselves while members of this church, I, the said Edward Partridge, bishop of said church, do bind myself to administer to their necessities out of any fund in my hands appropriated for that purpose, not otherwise disposed of, to the satisfaction of the church. And further, in case of the death of the said Titus Billings, his wife or widow, being at the time a member of said church, has claim upon the above described leased and loaned property, upon precisely the same conditions that her said husband had them, as above described; and the children of the said Titus Billings, in case of the death of both their parents, also have claim upon the above described property, for their support, until they shall become

of age, and no longer subject to the same conditions yearly that their parents were; provided, however, should the parents not be members of the said church, and in possession of the above described property at the time of their deaths, the claim of the children as above described, is null and void.

"In testimony whereof we have hereunto set our hands and seals this day of, in the year of our Lord, one thousand eight hundred and thirty

"In presence of

"Signed,

"EDWARD PARTRIDGE,
"TITUS BILLINGS."

I call your attention to this because it has been referred to as a possible basis of action and worthy of our consideration. I do not know any thoughtful person who maintains that an individual has no right to possess in *fee simple* any property. I call your attention to the fact here that if this thing is to be used as a basis of action no man holds title to the blankets on his bed; he does not own the dishes on his table; he could not buy a chair for his house or a rake for his garden without danger of incurring the official displeasure of the bishop. Shades on the Roman priesthood with their ability to use the confessional as a power to control the conscience and dominate the souls of men and determine the destiny of nations! Why, as compared with the bishop under such an arrangement, their power would sink into insignificance. The operator owned absolutely nothing; everything was leased to him and owned by the bishop. Some job for the bishop! to buy all the tea kettles in Zion! I hope once and forever that no man will ever refer to this as a possible basis of action. It never was used as a basis for action. The real estate described therein did not then and never has belonged to the bishop of this church; it did not belong to Titus Billings. At the time this deed was supposed to have been given, on June 25, 1833, this property belonged to the State of Missouri, and it was not deeded to anyone until December 5 following, when it was deeded to a man by the name of Adam Christison.

I would like to call your attention to a number of statements in the history. I do this because I wanted to know, and I think you are interested in knowing, what these men thought about this question at the time when the revelations were given, what they interpreted them to mean and how they applied the principles involved. Certainly it is not unfair to presume that the prophet through whom the revelations were given and the presiding bishop to whom much of the instruction was directed, can be relied upon to interpret what was intended and expected.

An Important Letter

Here is a letter dated Kirtland, Ohio, December 10, 1833, and signed by Joseph Smith, jr., who was then president of the church and the man through whom these revelations came. I want you to notice the date, two and a half years after section 42, in which is the first mention of the question of consecration, was given. What he says here about these people after they had been driven out, and the manner in which he refers to their property and their property rights gives us some idea of the manner in which that property was held and the manner in which they exercised their right as stewards over their inheritances.

"I pray God in the name of Jesus that you all may be kept in the faith unto the end. Let your sufferings be what they may, it is better in the eyes of God that you should die than that you should give up the land of Zion, the inheritances which you have purchased with your moneys; for every man that giveth not up his inheritance, though he should die, yet

when the Lord shall come he shall stand upon it, and with Job in his flesh he shall see God. Therefore, this is my counsel, that you retain your lands, even unto the uttermost, and seek every lawful means to seek redress of your enemies, etc., etc.; and pray to God, day and night, to return you in peace and in safety to the lands of your inheritance."

Purchasing Inheritances

I have heard it argued and you may have seen it in print that there was no such thing as purchasing your inheritance, but here is a statement to the contrary from this man to whom the revelations came and who had a great deal to do with the manner in which they were interpreted, working in harmony with the Presiding Bishop.

I call your attention to this for two reasons: first, that their inheritances did not include *only* that which they lived upon, but the inheritance was the farm upon which they lived and by which they made a living. It was referred to in the revelations and in the history, as Brother Walter spoke to you about last Sunday, as their stewardship. Their stewardships embodied their inheritances in every case. In connection with this, there is a statement made by the prophet, Joseph Smith, at a later time while living in Kirtland, Ohio, on October 30, 1835, after all the revelations in the Book of Doctrine and Covenants, given through Joseph the Prophet, except 105, 106, and 107, had been presented. Here is what he said about the manner in which they held property and exercised their rights there in Kirtland:

"Friday, 30th. At home. Mr. Francis Porter, from Jefferson County, New York, a member of the Methodist Church, called to make some inquiry about lands in this place (Kirtland), whether there were any valuable farms for sale, and whether a member of our church could move into this vicinity, and purchase lands, and enjoy his own possessions and property, without making them common stock. He had been requested to do so by some brethren who live in the town of Leroy, New York. I replied that I had a valuable farm joining the Temple Lot I would sell, and that there were other lands for sale in this place, and that we had no common stock business among us; that every man enjoys his own property, or can, if he is disposed, consecrate liberally or illiberally to the support of the poor and needy, or the building up of Zion. He also inquired how many members there were in this church. I told him there were about five or six hundred who communed at our chapel, and perhaps a thousand in this vicinity."—Vol. 1, p. 593.

That ought forever to answer the question of how they held property and the way in which they looked upon men occupying as stewards, so far as the Prophet through whom these revelations came was concerned. They had no such thing as common stock, but men lived upon, occupied and conducted their farms and other property as individual stewards and did not hold it in trust. Be it remembered, this was less than five months before the dedication of the Kirtland Temple; and, if the history of those times is to be relied upon, the church was at the apex of its spirituality.

Not All Things Common

Somehow or other the idea that the church believed in the doctrine of all things common had become somewhat prevalent, and here is the reason why it became so:

"I and my wife lived in the family of Brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from Sister Whitney. The branch of the church in this part of the Lord's vineyard, which had increased to nearly one hundred [this evidently should read one thousand] members, were striving to do the will of God, so far as they knew it, though some strange notions and false spirits had crept in among them. With a lit-

tle caution and some wisdom I soon assisted the brethren and sisters to overcome them. The plan of 'common stock,' which had existed in what was called the 'family,' whose members generally had embraced the everlasting gospel, was readily abandoned for the more perfect law of the Lord: and the false spirits were easily discerned and rejected by the light of revelation."—*Times and Seasons*, vol. 4; p. 368.

The idea was not born out of the church but came from those who knew not the gospel. This is an earlier statement than the former one, but no less significant and no less direct upon the question that is uppermost in the minds and hearts of a great many people in the church to-day as to how the stewardships are to be administered. Here the Prophet says the common stock idea was "readily abandoned" and the false spirits "were easily discerned and rejected by the light of revelation." There are a number of such passages, but I shall not have time to cover them all.

Fee Simple Tithes in Kirtland

A year ago the 24th of this month, I was in Kirtland, Ohio, in company with Brethren Charles Fry and Albert Carmichael. Brother Carmichael and myself made a journey to the old county seat to examine the records and discover if possible the manner in which our people held this property. Prior to that time I had examined the records here in Jackson County and had found disclosed what I have told you already. We examined the records for several hours and copied from them abstracts of seventeen deeds. We discovered identically the same thing there that I had found here. Not a single solitary piece of property, with one exception, was held in any way except in *fee simple*. Not a single piece except that on which the Temple stood was held in trust by anybody. That piece on which the Temple stood and on which the cemetery now stands adjoining it, was held in trust by Joseph Smith, jr., as president of the church. These other pieces of property were transferred as follows:

1. Newel K. Whitney to Sidney Rigdon.
2. Newel K. Whitney to Frederick G. Williams.
3. John Johnson to Joseph Smith, jr., President and Trustee (Temple lot).
4. John Johnson to Oliver Cowdery.
5. John Johnson to Joseph Smith, jr.
6. Newel K. Whitney to John Johnson.
7. Newel K. Whitney to Orson Hyde.
8. John Johnson to Miranda N. Hyde.
9. Reynolds Cahoon to Enoch Moore.
10. Oliver Cowdery to John Johnson.
11. John Johnson to Josiah Butterfield.
12. John Johnson to Sylvester Smith.
13. John Johnson to Parley P. Pratt.
14. John Johnson to Joseph Smith, sr.
15. John Johnson to John E. Page.
16. Newel K. Whitney and A. S. Gilbert under the firm name of N. K. Whitney and Co. to Gideon McNutt.
17. Peter and Sarah French to N. K. Whitney.

Here is a very significant thing, too, that ought to be taken into consideration in this connection: Section 101 in the Doctrine and Covenants has been repeatedly referred to as a basis upon which to conclude that all property outside of that on which a man lives should be held in trust. This section was given on April 22, 1834, and deeds 1, 2, 3, and 4 were given just a few days after this revelation was given and men named in the deeds were also named in the revelation as parties who should hold certain tracts of land as stewards, and every one of them held that property in fee simple. That ought also to answer the question as

to how they administered stewardships. That is the thing for which the president of the stake said we were expelled from here. Maybe it is the reason they were expelled from Kirtland—for living up to their conception of God's requirements for the church ranked high in spirituality at this time.

"A Deed Which Cannot Be Broken"

In Doctrine and Covenants 42: 8 and 9, we find the following, and I expect you have heard this read so many times that you know what it is before I get to it: "If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken." You would not want to give any of your property in any other way, would you? Common sense directs that if you are going to give the bishop a piece of property that you give it to him and not keep any strings on it. "... with a covenant and a deed that cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it to me, and they shall be laid before the bishop of my church. . . ." What is going to be laid before the bishop of the church and his counselors? That property which you give, which you consecrate. "... two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose. And it shall come to pass that after they are laid before the bishop of my church, . . ." What? The property which you are going to give, which you are setting aside for the benefit of the poor and the needy. "... and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments; every man shall be made accountable unto me, a steward over his own property, . . ." What he has given? It does not say so. "... a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family."

Responsibility of Great Wealth

Let me say now, there is no more serious trust and no greater responsibility placed upon any man than to be intrusted with great wealth, and any man who illy uses the powers and privileges that are given to him by virtue of that trust sooner or later will wake up in hell crying and pleading that "the harvest is past, the summer is ended, and my soul is not saved!" (Doctrine and Covenants 56: 5.) No greater trust can be imposed on a man or is assumed by him than when he assumes to direct great wealth. He assumes to direct that which governs in a measure the conduct of men, and when one has in his power and under his direction that which helps to shape the character, that which helps to make up the social life of your fellows, what greater power, what greater privilege, what greater responsibility can any man assume?

It is true that now and then some one springs up in our midst who prostitutes his calling; they do it in the church. They forget that the inspiration that this church has furnished them in their childhood and which perhaps has come to them through the faith of their fathers, has been the mainspring that has given them the force of character and the force and power of manhood to accomplish the things that they have. They have forgotten that success without benevolence is not prosperity. They have forgotten the statement of the law that "for unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." They have neglected, they have failed to comply with the law and some

day they will find that the harvest is ended, the summer is past and they haven't even saved their own souls.

But because now and then a man fails to recognize the great responsibility that he owes to the Almighty, the responsibility which he owes to his fellow men, and has forgotten the inspiration that the church has furnished him in his early life, even to the power to do, shall we say that we shall take from every man and make all men paupers because one man has failed to recognize the responsibility of his stewardship? I do not believe it. To my mind, the revelations say no such thing, but they do put the responsibility upon every man who holds the priesthood to see that all people, whether poor or rich, bond or free, shall hear the message of the gospel; and no matter whether he has much or little, he has greater or lesser responsibility to the people and the church who have helped make him what he is.

"Shall be made accountable unto me, a steward over his own property." I know this has been interpreted to mean that a steward over his own property is that which he consecrated and then received back from the bishop, but the bishop never interpreted it to mean that, so I conclude that this is what is meant: That he is made a steward over his own property, answerable in time and eternity, for every man shall give an account of his stewardship; and if so, but has no property of his own over which he can be made a steward, but has placed in his trust and in his care, property that has been consecrated unto the church, he is a steward over that property as much as a man is a steward over his own. That is the way they interpreted it. Not in the sense of buying and selling and speculating, but in the sense of buying and holding and occupying.

The Nauvoo House

I want to call your attention to something given in the latter part of the life of Joseph Smith, and if there is anything in the book of Doctrine and Covenants that deals specifically with property rights, it is section 107. There is not a single section in the Doctrine and Covenants dealing with the question of property rights and titles so specifically as that contained in section 107. This was given after they had gone through all their experiences in Missouri and Ohio and were settled in Nauvoo. In 1841, here is what is said about property rights. I call your attention to the latter part of paragraph 18 so you may see what paragraph 19 is dealing with:

"Therefore let my servant Joseph, and his seed after him, have place in that house, from generation to generation, for ever and ever, saith the Lord, and let the name of that house be called the Nauvoo House; and let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this the corner stone thereof; that he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls."

Then in the next paragraph the manner in which they were to hold that property is specifically set out. George Miller was, by the way, Presiding Bishop at that time.

"Behold, verily I say unto you, Let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, organize themselves, and appoint one of them to be a president over their quorum for the purpose of building that house. And they shall form a constitution whereby they may receive stock for the building of that house. And they shall not receive less than fifty dollars for a share of stock in that house, and they shall be permitted to receive fifteen thousand dollars from any one man for stock in that house; but they shall not be permitted to receive over fifteen thousand dollars stock from any one man; and they shall not be permitted to receive under fifty dollars for

a share of stock from any one man, in that house; and they shall not be permitted to receive any man as a stockholder in this house, except the same shall pay his stock into their hands at the time he receives stock; and in proportion to the amount of stock he pays into their hands, he shall receive stock in that house; but if he pay nothing into their hands, he shall not receive any stock in that house. And if any pay stock into their hands, it shall be for stock in that house, for himself, and for his generation after him, from generation to generation, so long as he and his heirs shall hold that stock, and do not sell or convey the stock away out of their hands by their own free will and act, if you will do my will, saith the Lord your God."

That tells them in the manner in which they were to hold the stock in that house. I say that is the most specific statement in the Doctrine and Covenants on the question of property rights and titles. It was to be held by them and their children after them from generation to generation until they conveyed it away by *their own free will and act*.

Not to Sell Property

There are statements in section 98 to which I would like to call your attention. Here is one, made on December 16, 1833, after most of their trouble in Jackson County, and they had been driven out. I want you to notice the terms used:

"Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels."

And down in paragraph 3:

"Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes and lustful and covetous desires among them; therefore by these things they polluted their inheritances."

Because of these things they lost their right to occupy upon this land, and it was at this time when the statement formerly read from the president of the church, Joseph Smith, was directed to them, that under no circumstances should they sell their property but hold it that in time they might be reinstated upon that land. I have read to you the manner in which they held that property and in which they occupied on it as stewards, and which they understood to include their homes, what they oftentimes called their inheritances. In every instance their stewardship included their inheritance.

You have heard it stated that a steward could not own his property, that any man who owned his property was in no sense a steward over it. Let me read to you paragraph 12, Section 98:

"Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time, will cut off these wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers; even in outer darkness, where there is weeping, and wailing, and gnashing of teeth."

Men not even members of the church, in this revelation are called stewards. It does begin to look like the Lord recognized the fact that men are stewards over property to which they hold title—the state's recognition of man's right to control.

Title to the Storehouse

Then down in the 13th paragraph is something more. Title to this property, the storehouse, was given to these men to hold and occupy as their stewardship in Zion:

"And again, I say unto you, It is contrary to my commandment, and my will, that my servant Sidney Gilbert should sell my storehouse, which I have appointed unto my people, into the hands of mine enemies. Let not that which I have appointed, be polluted by mine enemies, by the consent of those who call themselves after my name; for this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed, and are soon to befall the nations. Therefore, it is my will that my people should claim, and hold claim, upon that which I have appointed unto them, though they should not be permitted to dwell thereon; nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom, they shall dwell thereon; they shall build, and another shall not inherit; they shall plant vineyards, and they shall eat the fruit thereof."

Here the Lord calls this property "His storehouse," yet Gilbert and Whitney held the title in *fee simple* to the real estate on which the business was conducted (lots 51, 104, 105, 108 and 109, Old Town, Independence) and the business was operated by funds which these men had brought from Kirtland. That sounds like the Lord didn't want them to sell the land they had possessed, that not only they but their children after them should possess their property. That is what section 98 says after the people had been driven out, corresponding with the records in the case.

I would like to read several more passages from the Church History, found in volume 1 and 2 concerning the manner in which this property was held. Lyman Wight was living in Kirtland, Ohio, at the time when Parley P. Pratt, Oliver Cowdery and others started on the mission from New York to Independence. They passed through Kirtland and met Lyman Wight who was at this time a member of a society which holds its property in common. In his account of the visit of these brethren, Lyman Wight says that they abandoned the doctrine of common ownership when they heard the gospel as preached by these young men.

Section 72, paragraph 4, refers to certain men as stewards over the literary affairs of the church. W. W. Phelps was mentioned as one who should come out here and conduct a publishing plant in the interests of the church. They were, I say, specifically directed to come out here and buy the land. Phelps came and bought lots 98, 102, 99 and held them in *fee simple* and on that property he conducted the publishing interests of the church, his just wants and needs being supplied.

I think perhaps I have said enough on this question this morning. I hope that what I have said will be of interest to you and that it will awaken in you new life concerning this question; that it will be instructive and will help in the solution of the problem of bringing people together in an organized society which can really be called Zion.

However, before I close I should like to read a statement published from Nauvoo, January 15, 1841, signed by the Presidency of the Church, volume 2, page 502 of our Church History:

"Having been instrumental in the hands of our heavenly Father in laying a foundation for the gathering of Zion, we would say, Let all those who appreciate the blessings of the gospel and realize the importance of obeying the commandments of heaven, who have been blessed of heaven with the possession of this world's goods, first prepare for the general gathering. Let them dispose of their effects as fast as circumstances will possibly admit, without making too great sacrifices, and remove to our city and county—establish and

WOMEN'S DEPARTMENT

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Our Women's Work

It is with mixed feelings we return to our desk, after the interim spent at General Conference. We went, with the fixed idea of being relieved of some of the responsibilities we have borne for some years, and we return with not an iota of these removed or lightened, and also added burdens, the contemplation of which, in the light of inexperience and "unpreparedness," seems overwhelming. Were it not for the remembrance "As thy days, so shall thy strength be," we should certainly despair; but we feel that if anything has been demonstrated in this church of the "latter days," it is the fact that God will help to qualify the consecrated and willing worker. He will supply that which is needed, when human resources are tapped and exhausted. In that thought we find comfort, and so feel willing to try to accomplish that which has been presented to us as both duty and privilege.

Two years ago, in harmony with a report from the coordinating committee of the church, our Auxiliary voted to

build up manufactories in the city, purchase and cultivate farms in the county. This will secure our permanent inheritance, and prepare the way for the gathering of the poor. This is agreeable to the order of heaven and the only principle on which the gathering can be affected. Let the rich, then, and all who can assist in establishing this place, make every preparation to come on without delay, and strengthen our hands and assist in promoting the happiness of the Saints. This cannot be too forcibly impressed on the minds of all; and the elders are hereby instructed to proclaim this word in all places where the Saints reside, in their public administrations, for this is according to the instructions we have received from the Lord."

Men who had something should come to the land of Zion and establish factories and buy the land that it might be a permanent inheritance for those who had come.

Payment of Tithing on Stewardships

Section 106 provides for the consecration of surplus; and it also provides for the continuance of the payment of tithing. Now, you will tell me how a man can pay his tithing if you take everything away from him and give him nothing to build upon and he has no right or title to anything. Whose duty is it to pay tithing? It is the man who owns the property. This law was given in 1838 and they are told specifically that after this first consecration there is required of them one tenth of their increase annually, and a man couldn't do it if you took away from him every thing that he possessed, as he wouldn't have anything with which to make an increase.

Joseph Smith and Oliver Cowdery made a solemn covenant with the Almighty back in Kirtland, Ohio. They found themselves in debt and they didn't know what to do, so they made a covenant with each other that if God should increase and multiply their possessions they would surely give him one tenth of all they possessed. They understood that they could have property, that they were called upon to exercise a stewardship over that property. They exercised this right not only in Kirtland and in Jackson County, but also in the counties north of here.

We now know how they held their property; we know the manner in which they administered their stewardships, we know they paid tithing. May God help us to do as they did, to develop our possessions, little or much, in such a way that every man shall know that he is a steward in the sight of God and the people.

consider itself a department of the general body. That we might be more consistent with that decision the following resolution was, this year, presented and adopted: "Having in view the necessity of making changes to meet new conditions of church work, and to complete the transition of the women's organization from a separate society to a department of the church, we see that the ultimate abolishment of the constitution under which we have been working will be inevitable; and inasmuch as some changes in the officers seem advisable now, we authorize the executive committee of the department to make such changes in the governing rules as developments shall demand, in harmony with the church authorities."

President Smith, in appearing before the women's convention, presented his reasons for wishing that the work of the women should be, for the present transitional period, under the supervision of a director general, and nominated his wife, Sister Ruth L. Smith, for that position. The wisdom of this step may be seen in the fact that she, being in close and daily association with the leader of the church, has a clear vision of the work the women are to do in the establishment and redemption of Zion—a vision possibly not easily obtained by one not permitted such association.

The convention indorsed this suggestion of President Smith's, and Sister Smith was empowered to assume the duties of directing the affairs of the organization. A further action was: "And in order to further facilitate the work of the executive in meeting the demands likely to be made upon our organization, we authorize our director general to appoint such officers as she may consider necessary in place of the present corps." This Sister Smith did, and her nominations being indorsed by the convention, the following officers were placed in charge of the Women's Department, under her direction: Superintendent, Sister Audentia Anderson; first assistant superintendent, Sister William Madison; second assistant superintendent, Sister May Mather; secretary, Sister A. Morgan; assistant secretary, Sister Vivian Weed Barto. These officers, with the director general, form the executive committee of the Women's Department, and will plan its reconstructive program.

Owing to the illness of Sister Smith, which followed the adjournment of conference, and the fact that the responsibilities of supervising some altogether new to us, but very important departments of activity formerly functioning through the Sunday school and Religio, were thrown upon us the closing day, the executive committee begs that great patience and forbearance will be granted to it, if it seems slow in getting everything adjusted. We are passing through a period of evolution, new visions of our opportunities are coming to us, and we find doors swinging open upon new vistas of achievement. As women of the church, a great and definite part is to be played by us in Zionic attainment, and the facility with which opportunity waits upon perception, means upon desire, impresses us with the thought that surely the "hastening" time is indeed here. For instance, the utmost we had visioned, heretofore, was that, through the home department workers of the Sunday school, by getting their permission and securing their cooperation, we might in time be able to place some of our study material in the homes, in the hands of the parents of small or adolescent children! And lo, in a twinkling, the whole machinery of the home department with its devoted workers was placed at our disposal, and, thus in addition to the limited area of service we had at first glimpsed, wide reaches of opportunity are now thrown open to us!

We had thought, through the workers of the cradle roll, we might place Child Welfare leaflets in the hands of mothers, when, in the tender moments of newly-consecrated parenthood, life is freshly touched with noble desires, with high hopes and spiritual yearnings which attend the ushering in of another of earth's pilgrims. And lo, as if in answer to the thought, comes the cradle roll department to our hands, and with it also, a corps of devoted workers, ready, heart and soul, to enter into the wider concept of their privileges therein.

How shall we meet these new responsibilities? Only one answer is adequate, and that is, *as Latter Day Saint women!* As wide-awake women, who see that the ideals of this church can be realized only to the extent that we perceive and cooperate, shall we not determine to take up the burdens imposed, carry them with credit and discharge them to the glory of God? Nothing shall hinder the upward progress of the mass, if the units persistently strive in that direction; nothing shall deter the church from demonstrating before the world the divinity of its conceptions if its women shall determinedly desire that ultimatum, and shall patiently work to that end. Eternal vigilance, eternal patience, eternal struggling towards the light, will spell victory at the last. It can be reached by each individual recognizing his place in the whole scheme, deliberately educating himself to fill that corner profitable, and then bending his whole energies towards *doing* the things which shall redeem! "Except ye *do*"—how can we hope to succeed unless we *do*? And how can we know *what* to do, unless we shall have the revealing light of truth and love?

Let us, as women, then, "study to show ourselves workmen approved," who will *know how* to meet the enemy of souls in every phase in which he is seeking to overthrow, and learn to "overcome evil with good," with love and good deeds. Let us move forward into the new conference year with a faith that shall not recognize defeat, a faith that will lead us to occupy new territory with the calm assurance that as God gives stewardships, he gives the power by which they may be borne successfully.

We need you; we need every woman in the church; not one should feel that she stands outside this call—not one but has a definite contribution to make to the upbuilding of this, *our* department. If it be in your local, well and good. If larger opportunities and larger responsibilities have come to you, please feel that it is only in their faithful discharge that you can stand right with God. Do not accept position for prestige, or honor. Such is unworthy of any of us. Remember that positions of power mean responsibility, and *grave*, at that. The circle of one's influence is wide, and the effects of his every act certain; so that it is a matter of prayer and duty, that the talent called into requisition shall be improved, with humility and conscientiousness. If you are a district organizer, what of your record? Is it a thing of which you are proud in the sense of duty discharged, and opportunity grasped? Is there a local branch within your jurisdiction which has, as yet, no vision of what its organized women may and should do?

Let us all make up our minds, that whatever the shortcomings of the past may have been with us, "from now on" (to borrow a slogan from our lively General Chorister) determine that we will leave no stone unturned, no field unplowed, from which we might derive a valuable harvest! Let us till and plant, cultivate and nurture, and God, with his sunshine and showers, his gentle, irresistible, wooing Spirit, will touch all with vitalizing influences, and Zion will soon be a reality—a place of wonder and delight!

AUDENTIA ANDERSON.

What's in a Name?

What's in a name, anyhow? "A rose by any other name," etc. However, there are times when it is well to remember names—countersigns, for instance, or the cognomen of your best friend when you wish to introduce her formally! Lo, when a baby comes into the family, the matter of names becomes a very serious and important one!

We have to announce to you, that again the name of our organization has undergone a change; and, strange to say, we now have a name so simple, so very appropriate, that we wonder we did not think of it years ago, when we tried out the others! First, it was the "Daughters of Zion," (which we hope we still are) and then the "Woman's Auxiliary for Social Service," (which we hope to still deserve)! Now we have become simply the Women's Department of the church!

Please notice the plural form of the first word, too! Some miscellaneous habits in the past seem to have called us sometimes "women," and sometimes "woman," but now we want it understood most clearly that "We Are the *Women*," and we sincerely hope to see the day when the entire womanhood of the church will be represented in our inclusive title! Come with us, "Every woman of the Latter Days," and share our weal and woes—if any of the latter there are to be!

There is a distinct work to be performed by the women of Zion. No other influence is more potent than theirs in the homes, for is it not there they reign supreme? No other factor is greater in educational work with the young, for are not women the teachers of their earliest and most plastic years? No other united force is more far-reaching or powerful than that of organized womanhood, when it stands for uplifted ideals, for progressive methods of eradicating evil in the community, or of purifying the legislation and administration by which the welfare of the homes is affected. What is true of the homes and the communities of the nation, is true of Zion's homes and the Zion's social fabric, and it becomes a duty which immediately confronts the women of our church, to definitely outline that course, both as individuals and as an organization, which will place them on the most constructive and progressive program for which they are prepared.

We would reiterate the need for preparational work! Be prepared! Be ready! Do not wait until necessity demands action on your part, before you qualify yourself in some measure at least, to act. It were poor policy to wait until your house burned down before you take out insurance, or to wait until your child tumbles into the pitfalls of sexual sin before you warn him of the dangers! One would not think of obtaining first a position as bookkeeper and then proceeding to study for the qualifications needed! How about child training? How about home-making? Are they less important, or less exact as sciences? We could go on, with almost limitless illustrations in many directions, but enough that each of us may feel a renewed inspiration to get busy, and study. Study something! De we need divine command for it? What of the "Study all good books," in our Doctrine and Covenants? Books of travel, of history, of countries and peoples; books of methods and meanings; books of counsel and competency; everywhere about us are opportunities to carry out this vital command.

As workers in the Women's Department of the church, we desire that the intellectual, moral, physical, and spiritual standards of our homes shall be raised to a degree commensurate with the wonderful principles of divine life which have been revealed to us. Were the dear Lord to come into our homes to-night, would we wish to set him down to a meal of soggy bread, of slushy vegetables, or tough, stringy meat? Would he be compelled to eat from sticky dishes, or rest his weary frame on an ill-kept bed, in a disorderly room? Would we wish him to hear our sharp words to those we love the best, or see the disobedience of our children, the lack of harmony in our home nests? Ah, no! We are sure the answer is "no!"; and as this longing for better things, for more wholesome conditions of body, mind, and spirit is duplicated in the thousands of homes throughout our church, and this ideal of uplift become a spring of living water to the units which comprise those homes, causing them to search for those pearls of wisdom and that poise of soul which are vouchsafed to those who, "seeking, shall find," may we not fondly expect that the effect of our "strong pull, our long pull, and our pull all together," will be seen in a Zion arising, "pure in heart" "beautiful for situation," out from whence the "perfection of beauty" shall shine—a lamp unto the stumbling, and a light unto the wanderer?

Here's to the goal set by the Women's Department! Surely it has "hitched its wagon to a star!"

A. A.

Next to excellence is the appreciation of it.—Thackeray.

Do not sing with a too exact correctness. Put in personality.—William Tomlins.

Our General Office

With the "setting our house in order," which spirit has been marked by that of the recent conference, the Women's Department has been advanced to the dignity of having a general office, equipped with all the necessary essentials for carrying on its broad and important work.

In harmony with the rule under which many other departments work, our office is to be reached through those of the general church. Therefore, all mail intended for the Women's Department in any or all of its subdivisions, should be addressed, on the envelope, simply,

Reorganized Church of Jesus Christ
of Latter Day Saints

Independence
Missouri

Women's Department

This mail will then be transferred by clerk to our own particular office, which will be occupied by our general executive officers. The many advantages of this plan are obvious to all. In the past, very much confusion has resulted from the fact that the personnel of our executive committee changed, by vote of convention, from year to year, and few people could keep track of the varying addresses. Especially was it confusing to those at a distance, to whom these women were not known, personally. Now, you need be in doubt no longer. No matter what your business may be with the Women's Department, be sure that by addressing it to our main office as above indicated, it will reach the one for whom it is intended. Our general secretary, Sister A. Morgan, and her able young assistant, Sister Vivian Barto, are both well-trained business women, and will handle the correspondence with prompt efficiency, passing on to the superintendents of the various sub-departments, the matter intended for them. This includes all orders for leaflets, all dues, contributions, or moneys for whatever purposes.

A. A.

Our New Departments

An unfortunate procedure on the part of the conference, threw into the Women's Department, on the last day, the supervision of the home department of both Sunday school and Religio, and the cradle roll work of the former, with the addition of a birth registry department. This has necessitated a considerable degree of reconstructive thought, and for several days succeeding conference, much time was spent in council with the various workers affected by the change.

We regard the move as one of great progression towards the ultimate goal of having all the work of the church placed in proper and consistent departments, and as little of it duplicated as possible. This change is decidedly in line, and originated with the action of the Religio in voting to throw its home department work into that of the Sunday school, should the latter consent. In turn, the Sunday school referred the matter to the coordinating committee of the church, which decided that the proper channel through which the work of home study should be carried on, is the Women's department—a department which is primarily concerned with education in and for the home and its members. The recommendation from the committee included also the transference of the cradle roll work, and, when placed before the conference, these changes in administration were heartily indorsed and ordered.

In effecting this transference, we have accomplished the following and feel sure that, with the hearty and sympathetic support of all former workers in these departments, the wisdom of the change will be felt by all, and the wider fields and higher objectives will prove inspirational.

The Home Department

Sister J. C. Schwab, of Independence, who has for several years so ably conducted the work of the home department of the Sunday school, has consented to continue to act as its superintendent under the new regime. She will call to her

aid such assistance as she may need, and expects every worker, district or local, to continue working as usual, until such time as changes shall be made. The mechanism of this department really becomes a vehicle through which literature of various study courses may be placed in the home. The Religio *Quarterlies*, as well as those of the Sunday school, will be handled by the local workers, and, later, the Women's Department will also have material to be so placed. An effort should be made all along the line, to increase the interest in home study, and where demand is perceived for courses of study, that demand will be met, if at all possible. Mothers of young children should feel that it is not only a privilege but a duty, to be well-informed on matters which affect the welfare of their children. Older people in the homes can be interested in community responsibilities, and will doubtless welcome along with their Sunday School *Quarterlies* the social service leaflets put out by the Women's Department. There is a vast field to be cultivated, and the results will be worth the combined efforts of all departments of the church working in harmony.

The Cradle Roll

In falling heir to this work, formerly conducted by the Sunday school, we also fell heir to a new superintendent—Sister Cornelius Mills, of Independence. She brings to the work a preparation for work with, and for, small children, and with, and for, all those who care for them, having studied along kindergarten lines for years. Coached by the retiring superintendent of cradle roll, Sister H. B. Roberts, who, in several years of devoted labor in this department, has become most proficient and enthusiastic, Sister Mills will without doubt, be able to carry on the work without loss, and with every prospect of building up this very interesting connecting link between the church and its homes. She desires that all local and district workers shall continue as heretofore, until further announcement and instructions.

The Birth Registry

President Smith, in bringing to the conference the recommendations of the coordinating committee in regard to the two departments mentioned above, stated that he hoped to see added to the cradle roll work, a systematic registration of births occurring in Latter Day Saint families. Heretofore the first record obtainable is through the priesthood when the rite of blessing is performed, which, as all know, cannot be a very accurate account. Very fortunately for the prompt and efficient installment of this new bureau, we obtained the consent of Sister Rogene B. Smith to supervise the work of registering the births of Latter Day Saint children. Having been for some months in touch with our department of statistics, she, with the willing and enthusiastic assistance of Recorder Frank A. Russell, will be able to plan and care for this work with great efficiency, we feel sure. Too, her association with her husband, Brother Hale W. Smith, and her interest in his studies along the lines of social survey, will be of value to her, and we hope to see this new department make a record before next conference, which will justify the desires of our president in urging its establishment.

Important Notice

The important thing to remember just now, is that the Women's Department has established a central general office, through which all mail should pass, no matter for which sub-department it is intended. Thus all letters and communications, reports and requests, inquiries or suggestions, pertaining to any of the various departments of our Women's work, should be addressed:

Reorganized Church of Jesus Christ
of Latter Day Saints

Independence

Women's Department

Missouri

Inside, the letter should be addressed to the superintendent of the special department for which it is intended—such

LETTERS

Progress in Hawaii

The Saints of this district are a very progressive people, as some of our recent activities will show. Since Sister Etzenhouser and I arrived here in August of last year, the Hawaiian mission has been organized into a district with all departments of the work fully organized. We have held two very successful conferences under the new organization and the prospects for the future are very bright.

We have Saints on all of the important islands but the majority of our members are located in Honolulu and Hilo. Just before Brother McConley left for General Conference he and Brother James A. Puuohau made a tour of the islands and saw most of the isolated Saints. So by visit and letter we try to keep in touch with the scattered sheep.

Our Honolulu Saints have adopted some measures that speak well for the members of the metropolis. I feel to congratulate this people where I have been appointed to labor as their pastor.

The finances of all departments of the branch are deposited in the name of the church, under the direct supervision of the bishop's agent Brother Waller. Each department has its own treasurer who keep a record as in the old way but all withdrawals are made through the agent who knows at all times just how much money each department has on hand.

Just before the influenza made its appearance this year, Sister Clancy, wife of our teacher Thomas Clancy, and a nurse of marked ability, was elected as nurse of the Honolulu Branch on the stewardship basis. Her services were in great demand during the epidemic as many of the Saints were stricken. But through administration of the elders and proper care at the hands of our sister all have recovered and thank God for His mercy.

At a recent business meeting the branch voted to dispense with the selecting of a presiding priest, teacher, and deacon, a plan similar to that adopted in Independence and Lamoni. We're looking Zionward.

Eight members of the priesthood are taking the course in public speaking as outlined by Graceland. All are very enthusiastic over the prospects of preparing for greater service.

The bishop has in his hands the plans which we wish to follow in the raising and improving our church building. We are too crowded as it is now and with a basement fitted up for Sunday school and Religio, leaving the upper auditorium primarily for church service, we will have room in which to grow. All are busy raising funds to finance the proposition; the Woman's Auxiliary being second to none in raising the required amount.

While Brother McConley was still in Hilo, the branch there bought a hundred feet of ground adjoining the church and Brother Puuohau is now grading it down as that it may be made into a playground for the young of the Religio. So when Brother Reeves arrives he and Brother Hapai will have a championship game of tennis.

Hilo can now boast of a fine orchestra which has been

as, "Birth Registry," "Cradle Roll," "Home Department," "Child Welfare," "Social Service," "Young Women," etc.

A splendid effect may be produced by all church members forming the habit of using the full name of our church upon the envelopes in which they send communications to headquarters. It will serve to keep the name of our church before the postal public, and will help materially in bringing us out of some of our past obscurity. We are anxious that the "Women's Department," too, shall be placed "on the map"; and so we urge that all mail intended for any of the numerous splendid women who are serving with us, in whatever capacity, shall bear the name, not only of the woman, but of our church, and our department as well.

AUDENTIA ANDERSON.

lately organized under the direction of a friend of the church, a native man of rare ability. I was privileged to hear them in their first public appearance and it was very fine. Brother Reeves with his violin will have plenty to do.

Brother Puuohau and Brother Kanui have just finished giving the interior of the mission house a coat of paint and the sisters have been busy fixing things for the comfort of the new missionaries.

Brother Waller, whose patience and fidelity has contributed largely to the success of the work here, is at present in San Francisco but intends to return to the islands in about two months. His fatherly advice and counsel is appreciated by missionary and member alike.

Ever praying for the success of Zion I remain, yours truly,
V. B. ETZENHOUSER.

Who Is to Appoint Stewardships?

This is the eighth of a series of letters being sent out to the members of Lamoni Stake by the Lamoni Stake Bishopric.

In continuing the discussion of the creation of stewardships—who to appoint, which was discussed in our last letter, we wish to present the following:

"The word has been already given in agreement with revelations long since delivered to the Church, that the temporalities of the church were to be under the charge and care of the Bishopric, men holding the office of Bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contribution gathered from the saints of moneys and properties under the terms of tithing, surplus, freewill offerings, and consecration."—Doctrine and Covenants 129: 8.

"The time has now come when the necessities of the work require that the servants of the church, Bishops Edwin A. Blakeslee and Edmund L. Kelley, should be more closely associated in the carrying on of the financial affairs of the church and the care of the properties belonging to the church . . . as an organization under the laws of the church and of the land."—Doctrine and Covenants 131: 2.

The Presiding Bishopric are the ones to formally allot stewardships from property consecrated to the church.

The assigning of stewardships out of church property means the passing of the title to the property in fee simple, as soon as paid for. Or it may be held in trust either by the individual or the group, this title having been held by the Presiding Bishop as trustee in trust.

To be in accord with the laws of the land, then, every steward receiving a stewardship from church property must receive it legally (formally) through the Bishop.

It will simplify matters if we call the attention of the reader to this fact that all property received by the church must be so received through the bishop, and that all property disbursed by the church must be done so through the bishop, because the bishop is the legal representative of the church—the trustee in trust.

Stewardships Made from Property Belonging to the Individual

Stewardships may be recognized and entered into by Saints using property therefor which belongs to themselves.

"Every man shall be made accountable unto me, a steward over his own property."—Doctrine and Covenants 42: 9.

In this case the title does not have to pass from the church to the steward, the title being lodged already in the steward.

A formal written acknowledgement and recognition of the stewardship may be given the steward by the bishop.

The reason for this formal written recognition of the "right" of the steward is to emphasize the importance and sacredness of the union between the steward and the church, or between the individual and the group.

We are told that the Saints shall retain the possession of

their inheritances "forever." "Whatsoever ye bind on earth shall be bound in heaven," is as true in matters pertaining to the Bishopric as that of any other church authority.

The giving of stewardships requires the very best judgment possible.

The Lord long ago said, "In the multitude of counselors there is safety."

When we remember that there will be thousands of stewardships to be given—that this financial system, providing for the proper distribution of wealth is the one that shall ultimately prevail, our interpretation of the law of procedure should be broad enough to provide for this necessary growth, yet not so latitudinous as to alienate us from God.

We lack nothing only willingness. The Lord has not only provided the necessary organization to accomplish his work, but has also given us broad but comprehensive instructions enabling us to proceed in appointing of stewardships.

The Order of Enoch

This order is a helping order to the bishopric and as such may allot stewardships. This order may be discussed in future letters.

In our next letter, we will discuss stewardships—who to have.

Handle Pleasures With Care

The HERALD of March 3 seemed to me to breathe a broad spirit, and the sermons and articles seemed to be nearer what may be termed the spirit of tolerance.

I am not a cranky individual as to pleasures, but I feel to say that this is a pleasure-seeking generation, and it is the silken cord referred to in the Book of Mormon with which the devil leads them on to destruction.

Many pleasures, such as billiards, football, moving pictures, etc., are in themselves harmless enough, but it is the contrast that causes me not to condone or advocate an all-the-way program with regard to the movies. The millions who celebrated the football and picture craze in all kinds of weather are not by any means the most religious folk in the world.

We have to face the problems of to-day, it is true, and the tendency is, "Lovers of pleasure more than lovers of God."

The movie has its good points as an illustrator. But do you think, editors, that if they gave demonstrations upon morality or immorality and its effects, and a really scientific series, that the pictures would last long? Sensation is the bad feature of pictures. So many feed upon it as they do the cheap novel.

I pray that we may not do a thing that we shall be sorry for in our fostering of harmful pleasures that appear innocent in themselves.

My own observation has been at work on these matters, and when I saw a growing desire with our own children to see pictures, I said "All right, I will come along." The result was that by showing the small amount of good and large percentage of evil, our children do not wish to go very often.

Some folks get to spend too much time and money upon these things. It positively does not increase the desire to study, nor does it increase the spirituality of the one who goes often.

May the Lord guide us all in caring for our young. The spare time, with the shorter hours of labor in England and Wales, is not spent for mental development. The mammon of selfishness—monetarily, and in pleasures, is topmost. Home life as God would have it is a great factor—in fact the greatest factor in my mind.

Your brother in Christ,

NANTYGLO, WALES.

THOMAS JONES.

"Many a man is satisfied to follow the crowd, and even then only at a safe distance."

"A long face usually gets a short welcome from a busy man."

Opening of Saint Louis Church

The writer spent Sunday, the 18th, in Saint Louis, assisted in the formal opening of the new church, occupying the pulpit at both services. This was a great day for the Saint Louis Saints. The dream of years had come true. The thing for which they had unselfishly labored and sacrificed had materialized.

They now have a real church home—a delight forever. The structure is modern in every way. There is ample provision for every department of the church: Sunday school, Religio, Women's. They have cloak room, reception room, class room, pastor's study, dining room, kitchen, Sunday school rooms, and auditorium. The acoustics are perfect. The main audience room is ample for present needs.

And what a bunch of enthusiastic workers in Sunday school and church! The building fairly swarmed with men, women and children vying with each other in an effort to make each service worth while.

Brother Ralph W. Farrell is pastor here. He has an excellent corps of workers. They expect to hold a series of revival meetings commencing Sunday, April 25. This is opportune.

Saint Louis is not one whit behind in the musical line—a first-class pipe organ presided over by an expert, a well-disciplined choir give promise of great achievements.

There is also a large group of ministers here—men of consecrated purpose who are willing to suborn individual aspiration to social service.

The work in Saint Louis should move forward by leaps and bounds. May God bless and guide these dear people and enable them to avail themselves of the splendid opportunities now opening up before them for social and spiritual evangelization. Sincerely,

T. W. WILLIAMS.

Impressions of the General Conference

"Through this conference, many doubts have dissolved. A more thorough understanding has been gained."

The General Conference exceeded our expectations, and I think it came well up to those of all who attended it. A preparation of prayer had been going on throughout the church. The leading officers were especially and constantly remembered. How could God do otherwise than recognize those officers, when he had said:

"If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction."—Doctrine and Covenants 125: 14.

Long experience in the church convinces the writer that disrespect of authority and rebellion against it, is one of the most dangerous things for any individual to indulge in, as it is also injurious to the work of God. We have the history of the past as far back as the rebellion of Korah, Dathan, and Abiram in Moses' time, as certifying to the displeasure of God visited upon those individuals in their particular case.

It is true the memory of the latter-day apostasy lingers in the minds of many, and confidence in man has been shaken thereby.

It is time, however, in the history of the Reorganization, for confidence to be restored, that the work may move on. No doubt the late President Joseph Smith suffered much from the attitude of suspicion on the part of many who were afraid of being led contrary to the law, and had not sufficient confidence in the leader to receive his interpretation of the law, which was his special province to give. (Doctrine and Covenants 43: 2; 122: 1, 2.)

There is no comparison between the efforts of Brigham Young to annul "the books," and the efforts of the First Presidency of the Reorganization from 1860 until now, to apply the law in Zion and in the stakes and branches of the church. As we now see it, the efforts of the present Presidency have been for a more energetic and thoroughgoing

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execution of the law, and a more systematic prosecution of the missionary work in all the world, than ever before. Why should not confidence be restored? Why should not the work move on?

This Conference betokens that it will move on as never before, in the not-far-distant future. In the mind of the writer, the lectures to the priesthood before the conference did much good. They tended to remove misunderstanding in regard to several features of church work, and to unify the ministry. They made an excellent preparation for the conference.

The mass meeting of the priesthood held on Sunday morning, April 4, was a climax to the meetings of preceding it. God saw fit to speak through a number of his servants, including President Elbert A. Smith. A greater endowment was promised, and predicted upon faithfulness, even in the year to come.

We were not privileged to attend the auxiliary meetings throughout, but those we did attend were certainly worth while. One of the outstanding ones in our memory, was that of the Women's Department on Monday night, April 12. It was addressed by Dora Young and Lucie Sears and last, in a wonderful effort by President Frederick M. Smith. Not only did he dwell upon and give the official seal to woman's work in the church, but he insisted upon the value of education, and still more education beyond the bounds or limitations of degrees, if it were possible, even for every member of the church. We were fully converted to his viewpoint, if we lacked something of it before. God is in touch with all the works of his hands. He is in all and through all. By him all things consist or hold together.

Why should we not be privileged to come in touch with him through a knowledge of his creations, whether by the study of mind or matter; of animal, vegetable, or mineral life, and of the heavens as well as the earth. In reference to the kingdoms, we are told that, "Any man who has seen any or the least of these, has seen God moving in his majesty and power." (Doctrine and Covenants 90:12, 21.)

We are privileged to apply ourselves to learn by study and also by faith, or to enlarge our understanding by the accumulated efforts of human endeavor, and the inspiration of God in addition thereto.

The gospel closes no doors of knowledge. It opens those otherwise closed. It does not limit the human mind or its activities. It encourages it in all fields. Why should we with extra powers, be behind the whole procession of fact and philosophy in the material universe? I am glad we are waking up to a consciousness of our environment and a study of it, with a view to a more perfect adjustment to all the laws of God and man. Where is there apostasy in this? Where is it in a more thorough preparation in days of youth or youthful ministry, for later activity so strenuous that there is little time for study?

The class for religious training is going to collect the thoughts and concentrate the efforts of our youth, who would otherwise drift with the world current. A call to prepare by no means invalidates or unfits for a call for action, or in other words a choosing for action.

Through this conference, many doubts have dissolved. A more thorough understanding has been gained. A great amount of business has been initiated for the executive department to deal with. The touch of hastening is here; the beginning of a new epoch has dawned. Competition in business and all endeavor is going out. Cooperation is coming in. Stewardships will be appointed on the basis of consecration. The ministry will not be alone in their great sacrifices. The entire membership will be behind them, and all will be blessed. The next two years will see the program of the conference well under way.

A building suitable to all the needs and requirements of the General Conference is one of the first considerations for the whole church, and the same liberality characterizing the conference, will no doubt be in evidence throughout the church, and make the building a certainty for the next great gath-

ering, two years hence. Certainly Brother Hoxie was happy before, during, and after the unprecedented money raising of \$65,000 in a brief time, and will be still happier when the great organ to fit the building shall be provided for.

We credit Brother Hoxie with bringing a good spirit into the services, even before the opening of conference, for we so discerned it in connection with the first singing. His leadership in music and song was certainly one of the features of the conference. The singers and musicians who so ably seconded his efforts are worthy of full appreciation.

The carrying out of the program agreed upon, involves the consecration of men and money. The first consecration—that of men and women—will make possible and sure the second—that of money. The general good is in view in the measures planned and adopted. There is no violation of any command not to build "churches or place of entertainment not essential to the continued onward progress of the general work." (Doctrine and Covenants 130:7.)

Localities here or there may do this. The general church has not pledged itself or the people to such a program. As we see it, the work of twenty years must be done in five, for the safety and good of the people. The demands for money are, and will be, a logical part of the hastening. If we give cheerfully, God will give cheerfully to us, and giving will not impoverish us. It is to be hoped that cheerfulness, confidence, zeal, faithfulness, humility, charity, and every virtue, will commend us to God and man, and that the measure of our happiness will equal the measure of our devotion. "He that keepeth the law happy is he." There is no such happiness to be had as the diligent and faithful Saint has at his command, but it lays largely with the individual as to whether he shall realize it.

It is not to be found in doubt, fear, worldly pleasure, self indulgence of any kind, disloyalty to the leaders or authorities of the church, district, or branch. It is to be had in the grand cooperation plan of action in which each should vie with the other to render profitable service to God and man, such as this work and no other provides for and makes possible. Our reward will be immediate for willing obedience and responsiveness, in the gifts and blessings promised now, which in themselves are a great reward; yet a mere prophecy or foretaste of that which is to come. But happiness is ours now if we will do our part now, and not procrastinate.

We have said by conference action that we will do it now. Will we make our pledge good, men and women, rich and poor, old and young? It is for each individual to decide for himself, and not for another. There is no moving forward without decisions on our part to do so. The more good ones adhered to, the better. General Conference decisions are as nothing, unless reinforced by our individual decisions in harmony with them. It is up to you and me to make and carry them into effect, and we so leave it.

M. F. GOWELL.

Some Criticisms on the Lecture Series

A district president believes the preconference lectures should be given yearly, and questions allowed only at close.

In mingling with the home Saints it is wonderful to note the difference in the spirit manifested after this conference and the one a year ago. It is truly very encouraging. And yet I went out with a greater determination last year than I do this year; not that I do not commence the year with determination and zeal, but I really feel a relaxation, while last year I felt a tenseness that has all vanished with the passing of the year and the conference just closed, and in its stead there has come a peaceful calm determination that is really restful.

The lectures were very educational and worthwhile. One of the things to be regretted was the omitting of some of the lectures by President Frederick M. Smith, which was a disappointment to many, but unavoidable I am sure. I am very hopeful that these lectures will be continued yearly. If not

in a central place, then in different sections of the fields of labor where the conference appointees can attend with less expense to the church.

By way of criticism may I say that in my opinion there was a mistake made in allowing any questions until the lecturer had finished his lecture, and then no negative questions should be allowed. There should only be allowed such questions as would clarify the thoughts presented by the lecturer. These negative (?) questions tend to confuse rather than educate. But some one suggests that suppose there is a flagrant mistake made by the one lecturing? Then in that case I suggest that it be presented to the one in charge in writing, and he arrange for its correction in its time and place, so that it will not confuse the lecturer at the time of his lecture, and if it is thought necessary to discuss the matter, then it should so be arranged by the ones in charge, and not participated in by the entire assembly, in order that some be allowed to explode their pet theory, and if it involves a point of doctrine, then it should be referred to the authorities of the church whose duty it is to interpret the law. This should end discussions and bring unity.

An Aged Tithe-Payer

I should have renewed my HERALD when the time was out, but I was away from home nursing, and earning money for the Lord. When I came home I gave all I earned (\$90) to Brother Blakely for tithing. Last year I gave him \$100, all for tithing. Now I have my tithing debt all paid up. I own my home (the place which Alexander Smith built) and four acres of land three fourths of a mile from Plano, Illinois. I cannot express the joy I feel over having paid my debt to the Lord. I will be seventy-six years old in June, and my trust and hope is in God, and I hope to have a home with him in the future state.

MRS. AMY L. GREGORY.

The Spirit of Consecration Very Prevalent

A letter from one of the missionary force which expresses much hope and appreciation.

The prayer meeting on Sunday morning preceding conference removed almost every vestige of hatred and doubt, and instilled in the brethren the spirit of brotherly love and unity. Previous to that prayer service there were some who seemed disturbed but if they felt the same after that wonderful meeting they never allowed that spirit to manifest itself.

The conference demonstrated what could and will be done when the church comes together in the spirit of unity. Lack of unity has been one of the greatest hindering causes that has largely prevented the accomplishment of the work designed of God in the work of the church.

The two weeks spent in listening to the lectures delivered previous to conference were very helpful, and the good resulting therefrom would justify the cost of time and expense in bringing so many of the ministry together to hear the subjects discussed. The men who delivered these lectures did all that could be reasonably expected of them in presenting in a very clear and concise manner the subject matter treated upon. I was surprised at the unity that existed after some of these subjects had been presented. Especially was the above true in regard to the subject of the atonement as presented by Brother Garver. I had expected to see considerable division and perhaps bitterness exhibited by some of the brethren who seemingly were at two extremes of this mooted question, but to my surprise very little disagreement manifested itself. . . .

To me the outlook is very hopeful and I never witnessed the spirit of consecration more fully developed in the minds of the Saints than now. It is hard to determine what the next two years will bring to the church, but I would not be at all surprised if it did mean the increase in membership of many thousands. I shall watch with considerable interest the many features of church work, but I have no fear

as to the onward progress that we shall make as the body of Christ.

Though Far-Distant, Felt the Endowing Power

I think I must have had a measure of the endowment of the Holy Spirit enjoyed in the conference time, when I preached yesterday, for both morning and evening I had fine liberty, and it was a pleasure to minister in the word. I think it was greater than I have had before, and I have had many occasions when great freedom in preaching was given me, but never anything to exceed yesterday's experience. We had good audiences both morning and evening, and some non-members present.

It is very encouraging to read of the important, forward movements inaugurated at the conference, and we rejoiced at the unanimity shown and the support and loyalty given you. Sure the time, the set time, to favor Zion has come, and it is good to see the enthusiasm displayed in moving on to the accomplishment of this great work. It makes us feel that were we ten years younger, that we might have a further part in the redemption of Zion, we would stay right here a while to help these good people. But our strength is waning, and we can no longer sustain our part as we desire to see it done. We are hoping to hear that some one has been assigned to take my place, and that he will not delay getting here. The branch will be left in charge of Brother Claude C. Smith, our branch priest, after this month.

Next Sunday morning if all is well I will deliver my farewell address here. We are gathering up our things now and packing so as not to be in a rush at the last. Expect to reach Independence, May 7. Sister Emma Burton will be with us.

(Letter to the Presidency from W. H. Garrett, Long Beach, California.)

"Now Let Us Do"

A missionary writes to the Presidency that he is in full accord with all the conference did.

To say I am well pleased over the lecture course and the conference only feebly expresses my feelings. I am delighted. Even that does not express all that I feel. I feel that the greatest event in history since the time God took Zion to himself has been experienced by his people. I feel exceedingly thankful that I have lived to see this day. I realize it is but the beginning of a greater endowment. So that my joy of anticipation quite exceeds my present thanksgiving.

For nearly ninety years our preaching has been only a beautiful theory. We have seen only the blossoms; now we begin to taste the fruit not yet quite ripe. We fondly anticipate the coming feast of fruit divine. We have been talking and planning; now let us do.

When President Smith launched forth from theory to practice, the latent spirit in every Saint was awakened, and instantly they were on their feet to follow. The lost chord had been struck and every soul cried out, Amen. Instantly, all past differences were at an end. With some, scales fell from eyes that had not seen too clearly, but that now saw our leader no longer pushing, but leading. Some felt that they were just now through the wilderness and breathing the air warmed by the Son of Righteousness. Everyone could but feel to follow on. All present could not resist the leadings of the Spirit to aid as best they could and to redouble their diligence in doing so.

The fondest hopes the human soul is open to burst into our inner beings, and the future looks bright and joyous. If I mistake not, the church will develop by leaps and bounds both in numbers and especially in divine power. One can see and feel the truth of another divine message through another of the First Presidency. "Whatsoever ye sow, that shall ye reap. He that soweth love, shall reap love; he that soweth

contention, shall reap contention; he that soweth evil shall reap evil; he that soweth mercy, shall reap mercy. As ye shall in meekness and righteousness perform your labors, there shall come to all such the endowment of divine power long since promised." Truly, one can but be thankful that we have arrived at this place and been permitted to live in this time. With much care, one should watch his sowing.

Not a single event of the conference but with which I am in full accord. I cannot, however, accept some points in some of the lectures. I cannot believe God is omnipresent, nor that Christ or the Holy Ghost are equal to God. The First Presidency on earth, I think, represents the First Presidency in heaven. One is greatest of the three in authority. In fact, without the chief, the others would not have been. From the fact that God is in heaven proves that he is not everywhere.

But lest I worry and weary you, I desist. May you all go forward, and in so doing, I am with you.

The Best Answer to God-Evolution

A district president who believes the lectures were of great value to the ministry.

Well, the past conference and the preceding lectures were a great experience to us. Of course, I could not agree with all that was said by the lectures, but it was all of great value to the ministry, I think, in leading them into great fields of thought and research. One of the greatest thoughts presented, to my mind, was that by Brother Walter Smith in reference to the Godhead, showing as he did, that "GOD IS," and that he does not develop or progress. It was the most complete annihilation of the Brighamite-god-evolution theory that I ever heard.

Brother Elbert's lectures were all good, and manifested a good spirit that seemed to touch all the brethren. I was disappointed in not being permitted to hear Frederick M. Smith's lectures on revelation.

In my own mind I questioned the wisdom of such great expense occasioned by the calling together of the ministry for the lectures, especially under the present existing critical conditions, but I hope that time may vindicate the wisdom of what was done. I know that I was helped, and very much enjoyed the lectures.

MUSKEGON, MICHIGAN, April 5, 1920.

Editors Herald: It affords me great pleasure to tell you some of the blessings God is bestowing upon his people here in Muskegon.

We moved here two years ago, and the first meeting we attended was when ten of us met for Sunday school. There was not a branch or an officer here, so we labored together, and in the fall we had a school of thirty-five. Then in answer to our prayers, an elder came along and decided to move here, Elder Archie Whitehead, of Cadillac.

In the spring we had to rent a hall, and were organized into a branch on Easter Sunday, 1919. Since that time there has been one priest, three teachers, and two deacons ordained. One teacher left, and one priest moved here.

We had an entertainment Easter, as an anniversary of our organization, and you would surely be surprised at the talent in our Sunday school children.

We began to talk orchestra last fall, and some steps were taken by some getting instruments—all children from the junior and intermediate classes, and we had the privilege of listening to some selections on violins at our entertainment.

God spoke to his people through our elder last fall, and told us that the influenza would sweep the city again this winter, and would be worse than the year before, and that there would scarcely be enough well to care for the sick; but if we would trust in him, he would care for us and be our physician. Truly it came to pass, and only one was taken from our number. Some were given up by the doctors, but the elder was called, and through obedience, the disease departed.

Again the Lord spoke to us Easter morn through Elder

NEWS AND COMMENT

CHURCH NEWS

Elder Harry Passman writes that he has reserved passage on a boat leaving for Palestine from Marseilles, France, June 2, landing him at Joppa. He will first visit Germany.

In the *Ottawa Journal* for January 31, we notice an announcement of lectures by Elder Nephi Jensen, of the Utah church. This announcement is followed immediately by nearly half a column, two columns wide, setting forth the differences between the two churches, and ending with a challenge to Philemon Pement to canvass these differences in public. The announcement is made that these differences will be canvassed at the Sunday evening service. The announcement itself conveys considerable information to the reading public.

Do you know of anyone who would like to purchase at half price back numbers of *Autumn Leaves*? I have the following: Complete volumes—1915, 1914, 1918, 1903; all of 1905 except December, all of 1911 except January; all of 1910 except October and December; last half of 1904; first seven numbers of 1912; also several odd numbers of 1902, 1908, 1907, 1912 and other years. Peter M. Hinds, 1112 West 6th Street, Waterloo, Iowa.

Apostle William Aylor writes: "We will be leaving for our new mission, South Africa, about August 1. Anyone knowing of members, churches or friends in that country will please send me their addresses at 824 South Chrysler Street, Independence, Missouri."

A group of brethren at Woodbine and Pisgah, Iowa, have decided to transfer their business interests to Lamoni, and to this end have purchased the Lamoni Storehouse, which includes the leading grocery and a coal and feed store, operated successfully for a number of years under the direct management of Charles E. Blair. The stock is being invoiced and the store will be operated for the present by Arthur Lane, of Pisgah, and perhaps one other of the men involved. It is intended to enlarge the business to include all kinds of general merchandise and finally utilize the services of all the men now engaged in the ownership and operation of the Vredenburg and Lewis general store at Woodbine and the Lane Brothers general store at Pisgah. These brethren are going into this on the stewardship basis, fully consecrating themselves and their means to the good of the cause of Zion. Those included in the group are: David M. Vredenburg, A. E. Lewis, D. W. Gamet, Ralph Travis, Lee Travis, L. W. Rollings, Fred A. Fry, Arthur Lane, Don Lane.

FROM THE BRANCHES

Lamoni, Iowa. At the preaching services of late the visiting missionaries have been taking an important part. At

Whitehead, and put us in mind of his mercies, and promised to bless us more if we continue in his love.

We have a branch of about eighty members, and many are watching and waiting for the ice to depart, and for Elder Whitehead to again make his trips nearly every Sunday down to the water.

Muskegon is a coming town, one of the coming cities of the State, and for any one who likes city life, this is the place.

The elder surely was a busy man during the epidemic. He had to quit his job for about six weeks and devote his time to administering and helping care for the sick, yet God careth for his own, and he was supplied with the necessities of life. God cares for the ravens, and his servants are more worthy than ravens, so he cares for his own.

Yours in gospel bonds,

FLOYD G. SMITH.

the Sunday evening session recently the children's chorus and the Lamoni orchestra furnished the musical numbers, and George Thorburn preached. The junior meeting at 11 a. m., continues popular, with an average attendance of about 145, mostly children under fifteen. Sermonets and lectures of about 20 to 30 minutes, with program features by the children are the usual order. The Sunday school and Religio attendance and interest are excellent. Housing is a big problem here as well as elsewhere, with few new houses being built. The season has been backward, and the farmers impatient. The sacrament service on the 2d was a fine, spiritual meeting. A goodly number of the young missionaries who will soon be leaving for the first appointment took part, and the Lord, through J. W. Wight, gave them a message of cheer, especially to those who because of their adherence to the church had been compelled to sever home ties. There are three in the class in religious education who because of their religious affiliation do not have a home. The monthly priesthood meeting was addressed as usual for a half hour in general session by the pastor, J. F. Garver, after which quorum work was taken up, some interesting subjects being under discussion.

Stockton, California. Some fine sermons have been preached by H. J. Davison on the Book of Mormon and latter-day revelation. Some Utah Mormon elders have been here, very enthusiastic in their work but have not succeeded in showing the "light" to any of our people yet. On Easter Sunday the Ceres Branch visited us and in the morning we had a spiritual sacrament and prayer service. Three were baptized. Brother Davison and family have moved to a far better location than they recently had, and all rejoice with them, for they deserve the best, being live workers for the Master.

Saint Louis, Missouri. Good success in the series of meetings being held. Large crowds are addressed by T. W. Williams, the interest is exceptional, many nonmembers and Saints united in making the meetings a success. With a new church, a first-class chorister, a fine choir, a supporting pastor and priesthood, an invincible combination is had.

THE WORLD AT LARGE

George W. Anderson of the United States District Court, of Boston, Massachusetts, has spoken in very clear terms condemning the methods used in the arrest of aliens called "Reds." He condemns the holding of supposed aliens, without warrant, for two weeks, and condemns also the methods used in the attempt to secure evidence.

There is nowadays the discussion of the wearing of overalls to keep down the cost of living. It is stated that one judge on Long Island mounted the bench in gray overalls and jumper. The immediate effect of the agitation has been an advance in the price of overalls. Ye editors have seriously considered at times adopting such an official garb, but have managed by wearing old clothes to keep from doing so for the present. It is evident, however, that we should be prepared to make all reasonable sacrifices to avoid the high cost of living, in order to meet our obligations in the family and church.

The *London Weekly Dispatch* reports in the April 11 number that a deadly form of influenza called "blue flu" has made its appearance in and around London. This form of disease is most rapid, death ensuing within forty-eight hours, or even less. The name comes from the effects on the lips and ears, which turn purple or blue, from the derangement of the circulatory system. It is not as infectious as ordinary influenza is supposed to be. There are many cases of influenza in London, it being on the increase. For the week ending the 8th there were 124 deaths, as against 57 the previous week.

The *Omaha Bee* in January, conducted a discussion under the heading, "Are women slipping?" It applies it especially to the change of dress; also to the fact that young men once

MISCELLANEOUS

Conference Notices

Lamoni Stake, at Hiteman, Iowa, the evening of Thursday, June 10, continuing over 13th. A profitable session is anticipated. Helen Bootman, secretary.

Reunion Notices

Lamoni Stake reunion at Lamoni, Iowa, August 11 to 22. Particulars later. In the meantime parties desiring information may address J. F. Garver, Lamoni, Iowa.

Pastoral Notices

Having been appointed to labor in Arizona, Phoenix as objective, I will be pleased to hear from Saints living in that locality, or from any who have relatives or friends in Phoenix or surrounding country where possible openings might be made.

The call for intensive missionary work is great, and it is the mission of the church to sound the message of salvation to all people. All have responsibilities along that line "When you have been warned, warn your neighbor."

We are ready to assist you in sending out that warning. All calls will be attended to as promptly as possible. With ever-increasing desire to assist.

WILLIAM ANDERSON.

PHOENIX, ARIZONA, 522 East Willetta Street.

Our Departed Ones

DRAKE.—Laura Bell Mitchel was born at Fort Dodge, Iowa, May 19, 1859. Married M. P. Drake, April 22, 1914, at Maquoketa, Iowa, where they resided until March 23, when she went to the Independence Sanitarium to have a cancer removed, and passed away March 27. Baptized at Maquoketa, Iowa, in 1914, by Alaska McCumber; confirmed by John Heide. Funeral at the German-Lutheran Church. Sermon by John Heide. Interment in Mount Hope Cemetery. Her husband is the only near relative.

ANNES.—George William Anness was born in the town of March, Cambridgeshire, England, July 21, 1837. Baptized in 1892 and remained a loyal and devoted member. On December 2, he was taken with cerebral hemorrhages, and for 10 weeks was a patient sufferer. March 3 bronchial pneumonia set in, and March 5 he passed away. Leaves wife, one daughter, 4 granddaughters, and 11 great-grandchildren to mourn. Services at the residence, John Scheur officiating. Interment in the Inland Cemetery.

WHITEHEAD.—Margaret Whitehead was born in Dumfries, Scotland, March 19, 1833. Died in Toronto, February 7, 1920. She rejoiced in the gospel and was unwavering in her testimony. Survived by 2 daughters, 4 sons: Mrs. Ward, Mrs. Hunter, Robert, and John of Shelbourne, and Archie, of Michigan; Andrew preceded her in death. Services in charge of A. F. McLean.

BOGUE.—Isaac Almon Bogue was born at Brunswick, Ohio, December 14, 1821. In 1848 or 1849 married Sarah Wiltse. Two sons and 3 daughters were born, one son dying in childhood. His wife died in 1868. In 1883 married Emma Hemmingway, who bore him one son and one daughter. Was a member of the old church, baptized in 1844. After the re-

called women "fairies," "angels," and "queens," while they now term them "chickens," and "good sports." Girls smoke, drink, and tell questionable stories. The discussion so far as we have noted is about equally balanced. It is evident that there is more freedom of speech and action now than there was in past ages.

organization was ordained a seventy, serving till his release in 1900. Died April 23, 1920, at Lamoni, Iowa, leaving 6 children to mourn, also 16 grandchildren and 22 great-grandchildren. A double funeral was held for him and his son-in-law, Oscar Thomas, in charge of J. F. Garver and sermon by F. A. Smith.

HUGHES.—Alfred Hughes was born at Laurel, Ontario, August 2, 1879. Baptized in March, 1914 by R. C. Evans. Leaves wife, 3 children, father, 3 brothers: John, Robert, and Joseph of Toronto, 2 sisters, Mrs. Melvin Hanna, and Mrs. Ritchie. Died April 9, 1920. Was a good Saint, kind husband and father. Funeral in charge of A. F. McLean.

THOMAS.—Oscar Irvin Thomas, born at Streetsboro, Ohio, October 26, 1853. Moved to Iowa in October, 1871, and to Lamoni, in 1880; married Emma Bogue in 1881. Three sons were born, all of whom died in childhood. Baptized August 1, 1880. Died April 21, 1920. Leaves to mourn: wife, brother and sister, and other relatives and friends. A double funeral was held for him and his father-in-law, I. A. Bogue, sermon by F. A. Smith, J. F. Garver in charge. Interment in Rose Hill Cemetery.

BAILEY.—Clara Elizabeth Hite was born October 2, 1847, at Patterson, Ohio, where she lived until grown to womanhood. Married Frederick P. Bailey, July 19, 1866. Four children were born, 2 oldest dying in infancy. Baptized in May, 1876, and was a firm believer in the gospel. Died April 26, 1920. Funeral at residence of daughter, Mrs. Striley, near Olathe, Colorado, sermon by M. L. Schmid. Interment in Ash Mesa Cemetery.

RUPE.—John Decakard Rupe was born January 27, 1839, in Gallia County, Ohio. Died at his home in Osawatomie, Kansas, February 24, 1920. Baptized by I. N. White, November 12, 1893. Leaves 4 sons, 2 daughters, 16 grandchildren. Was faithful to the end. Services from the home, in charge of Joseph Arber, assisted by S. F. Shoemaker, interment in Osawatomie Cemetery.

“The Use and Abuse of Authority in the Church”

Of Special Interest to All Men of the Priesthood

There is just one opportunity to get the official statements of the late President Joseph Smith on the question of “Common consent” and “The use and abuse of authority in the church,” and that opportunity should be used now.

To supply your need we printed a limited number of copies of the April *Journal of History*, which contains also a complete index to all biographical matter in our publications.

You will be sorry if you don't get your copy. One chance. Get it now; 128 pages; price 50 cents.

HERALD PUBLISHING HOUSE
LAMONI IOWA

Gifts for Charity

The *Literary Digest* of April 24 reports on the result of some solicitations for charity. One bazaar in New York took in \$72,000 and netted only \$645 for the benefit of any charity. Part of the trouble is a lack of proper audit and the easy methods of soliciting. In many cases the expense was found to be 79 to 80 per cent of the gross receipts. This has resulted in an organization to secure more desirable practices in social work and to prevent duplication of work. It requires a complete annual audit, no solicitors on commis-

sion basis, no use of the “remit or return” method; in fact it is their intention to secure the discontinuance of street soliciting, the sale of tags or buttons, the raising of funds by collection boxes in stores, and all entertainments for revenue.

The best method of making a donation is not through an entertainment or a bazaar in which the larger part of the receipts must necessarily be taken for expenses. The method provided by the Lord in his church is direct and simple, so that the whole benefit of the receipts goes to the purpose intended.

THE SAINTS' HERALD

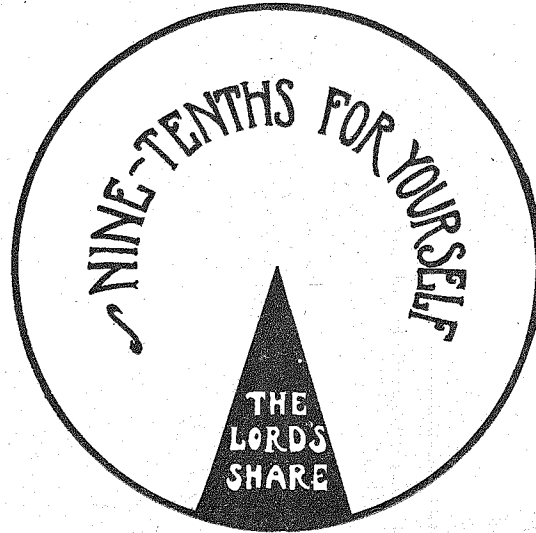
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Would You Grudge the Lord His Share?

THE LORD is the Author and maker of everything we possess; yet of all his bounty, he requires only one-tenth of the increase as his own.

That is a standing rule to all the children of the kingdom; tithing is the first requirement of the financial law and no one is exempt.

And what is done with the Lord's share? The missionary families are kept that our ministers may go forth on

the Master's business; the poor and needy are cared for, that none may be hungry or cold; the Church in all its good purposes is maintained that through it Christ may be made manifest and his work be accomplished.

One-tenth of our savings is to be dedicated to this noble cause.

Surely none would grudge the payment of a claim so fair when God is so generous with his blessings.

"Verily it is a day of sacrifice, and a day for the tithing of my people."—Doctrine and Covenants 64: 5.

Let Every Member be a Tithe Payer!

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more about tithing
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Box 256

Independence, Missouri

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, MAY 12, 1920

NUMBER 19

EDITORIAL

Home Work

One feature of the last General Conference was not noted in our summary, and is of great importance, and that was the action on the last day transferring the home department and cradle roll from the Sunday school and Religio, to the Women's Department.

In the past, the cradle roll has had as its primary purpose enrolling the little ones as prospective members of the Sunday school, and hence indirectly of the church; to see that they attend Sunday school upon reaching a proper age.

The home department was organized to extend to those unable to attend the Sunday school and the Religio, as much as possible of the work of each. The various *Quarterlies* were carefully studied, reports and collections made, and whenever possible, the class members were encouraged to attend the regular session of the Sunday school and Religio in branch or district.

On behalf of the Religio, in addition to the study of the *Quarterlies*, provision was made for the writing of papers, and occasionally a share taken in the district convention.

It can be readily seen a splendid field may be opened, if this work is taken up yet more energetically, the Women's Department being extended to every branch of the church (which of course it is not as yet, though this new movement will evidently act as an entering wedge).

The home visitor will see to the registration of all children, and the attendance of all of suitable age at Sunday school and of young people especially at the Religio, encouraging their attendance at church services, giving advice concerning the care of infants when it can be done acceptably and by a competent person. The visitor may help with home reading and in the securing of texts on home building, and on any other interest which may develop.

We are not informed that they intend to fuse these two departments in this way. But it can readily be seen that a good home visitor cannot possibly know too much. She should be a trained nurse, at least, and a natural teacher, as well as a friend of good intentions.

It may be noted that some of the things indicated above belong to the ordained visiting officers of the branch. It still remains their duty to help with home conditions.

It is very evident that the sisters of the branch can give their valuable help where permitted to do so. They can assist the deacon and bishop in the care of the poor and sick; and this with real economy to the church. They can give personal attention, which is so often needed, and real help in times of trial and of sickness by practical nursing.

It may be replied that women have been doing this for lo, these many years. That is quite true. But through better organization they should be able to do it better.

The sisters may also, where wisdom directs, assist in the visiting of the membership of the church. Probably most of our Sunday-school teachers to-day are women, and probably all cradle roll superintendents and nearly all home class superintendents. We have left this work of teaching very largely to the mothers and to the sisters. And there are other problems of the mother in the home in which a proper

visitor can help her. Of course to do so, in ninety-nine cases out of a hundred she will have to get entirely away from the ordinary idea of relief and service, that it has come to be and is a matter of quizzing and condescension.

It is evident that if it is going to be well done it is going to take prepared workers, and we are rather looking for the time in the near future when in various parts of the country the visiting officers of the branch, the local priesthood, will be gathered for instruction, and where regular school work will also be provided for our sisters, thus helping to qualify both men and women for this very important work. If the Women's Department can do this one work well, even though they accomplish nothing else, they will have made a splendid record.

Naturally we hope sincerely that the religious education work and literary work will not be diminished in any instance, but to it there will be added work in hygiene, sanitation, maternal care, infant care, dietetics, home furnishing, and the like.

We sincerely hope, also, that the day is near at hand when they can work harmoniously and for the good of the work as a whole with the visiting officers of the branch, each being trained for his own special service, each filled with the love of God and of their fellow man, and the ordained man moving forward according to the direction of the Spirit in his very important responsibility.

It opens a wonderful field for service. It opens before the women of the church a splendid opportunity to make their influence widely felt for good. Nor should it hinder in the least the important work of the priest, in his spiritual work.

May divine wisdom be given them in the direction of their work in small branches wherein dwell the larger share of our membership.

S. A. B.

An Open Letter to Farm Boys and Girls

The following letter is sent us by Elder Charles E. Irwin, at the head of the agricultural department of our newly created industrial commission. His address for the present is 310 Agricultural Hall, Ames, Iowa. We hope his request will be heeded. Write to Brother Irwin about what you can do and want to do. Give him a great deal of concise information to work on; though he may get so many letters he cannot answer all of them, you may be sure he will give all of them consideration.

Not long ago we wrote him with some suggestions and found he was ready for them and turned the tables on us by asking for some further suggestions for putting them into operation!

This is not the only department you will be hearing from. From time to time other heads of departments are going to ask your consideration of their problems, and we are confident you will read and consider all that appear.

This is Brother Irwin's letter to farm boys and girls:

"Every normal boy and girl looks forward to a career which will give one an opportunity to give full expression to his or her talents. To work out fully one's own plan; to contribute to society for the betterment of civilization; and to create some positive factor which will represent a life well spent, should be essential features of the universal creed of youth.

"Unfortunately our educational institutions have, in the

past, emphasized these features in such a way as to militate against rural life, thus striking a fatal blow at America's basic industry—agriculture. Our boys and girls have been directed toward the city as the only available field of promise for real wide-awake men and women. They have been taught by teachers who for the most part have either been trained in some great urban center or have been reared in a city atmosphere. The arithmetic lessons have been made up of problems of the merchant, the banker or the carpenter instead of problems related to stock raising, dairying or horticulture. We have centered the student's attention upon the great commercial and social activity of the city and at the same time we inquire with brazen innocence why the modern boy and girl refused to stay by the old farm homestead. We have spent our thousands in making sure that the hogs had proper housing facilities, while the home plant was inconvenient, unsanitary and unattractive.

"In the great work of building up an industrial Zion the farmer must be the pioneer; not the kind of a pioneer that endures isolation, hardship and social ostracism, but the pioneer which provides the dynamics necessary to make the wheels of a basic industry turn around. His is the task to produce the fruits, the cereals, the wool and cotton that the whole group may have all that is needful; to manage his stewardship that he may add his increases of five, ten and hundredfold.

"Let not our young people think that all worth-while careers are to be found in the city nor yet that they are all to be found outside of the farm. To assume such an attitude would retard the work of building Zion and entail a loss such as could be reckoned only in terms of human disappointment and despair. Rather let them devote themselves to the working out of the best methods of farm planning, or center their attention upon the adaptability of the central regions to the production of fruits, or give attention to the ruralization of the country school, or study the requisites of an ideal farm home, or seek to become familiar with the various types of soils and problems of fertilization, or train for leadership in the social and recreational activities of our rural communities. These are but a few of the many things in which our young people who have the rural point of view, can put their energy and be reasonably sure of a substantial return.

"If you have vision and determination, let us have your offer of assistance. No matter how young or how old, let us know your special interest in our agricultural problems and in what respect you are qualified to serve. The new day is here and the farmer must be the first to move forward."

The Professional Man

In the *Atlantic Monthly* for December, 1919, there appeared an excellent article in the form of a letter showing the gross injustice of charity to the man who teaches, or labors in the ministry or other professions. Such men, as with the supposed writer of this article, often possess equal or superior financial ability to most business men, but because of conscience have not entered into that department of work.

The writer states that her husband would have made a good politician, as he had keen practical sense, constructive imagination, intelligence in government, finance, and sociology, with a wide outlook and ability to meet and impress men.

He would have made a highly successful business man. He has been treasurer and chairman of many finance committees, and managed his home with wisdom. But the absurdities, inequalities, and crudities of present business would make it unendurable to him, so he has entered a profession which net him much less indeed than other employment would have done.

Most emphatically we must all agree that every man should be willing to render a dollar's worth of service for every dollar he receives. There is no room in Zion for the idler. The provision is that there be well-directed toil, and a just recompense, protection for old age and sickness. A man

should be prepared and should give full value. The motto should be "Maximum service at minimum expense," not a "minimum service at a maximum expense."

But when men do consecrate and deny themselves for the common cause, the value of their service cannot be measured in mere dollars and cents. It far exceeds the value of money. Nor can comparison be made between a professional man, a minister, a teacher, a lawyer, or doctor, who labors for humanity, and the man who labors only for financial reward. The money test of recompense is not a fair one to apply.

Lately the matter has received serious consideration, if the social order should not rather be organized on the basis of the professions, so that business labors under the direction of the professions instead of being at the beck and call of the business man. The reasons set forth in favor of such a change are the high ideals and ethics of the professions.

The ethics of every profession is first and last service to humanity, not simply the gaining of selfish ends, or the laying up of wealth for self. The doctor's primary purpose is to heal the sick and to help people to keep well. The minister's primary aim is the salvation of the souls of men, including in this their conversion to the brotherhood of man, and social justice. The lawyer is the officer of the court, bound by honor to give honest advice and see that the laws are kept, as well as to see that justice is done his client. The teacher forms the future world and molds the mind of the child and youth.

They are all idealists, as are also such men as the architect, with his love of beauty. The architect has to consider the price of buildings, the necessary expense, and also the convenience and adaptability of the building for the purpose for which it is intended, as well as its lines of beauty. Architects are planning model cities, and are seeking to secure better housing and living conditions.

The mere fact that men have entered each of these professions and then have prostituted them for the sake of personal ends, the fact that a few have done so, is no reason for calling in question the excellent service of the many, and the high ethics and principles of these professions.

Service to humanity must be our test. Service to humanity is the ideal set before the professional man.

Centennial Heralds

On April 7 the SAINTS' HERALD published a Centennial Number, in commemoration of the first vision of Joseph Smith, in the spring of 1820. It is our present intention to continue this theme through the year, and at regular intervals issue further special centennial numbers. We already have several articles on hand for the next issue, and will be pleased to hear from our writers on questions which they consider of importance in interest concerning the change in religious belief, in political, and economic conditions, and in any other way in the world, especially in the United States the past one hundred years.

The article by Elder E. E. Long on "Changes in the creeds," which was started in the issue of April 7, has not yet been completed in these columns because of the intervening of General Conference. It is our present purpose and expectation to hold the balance of this article now for our next Centennial Number.

The purpose we have in view by publishing these articles in special numbers is, that these special numbers may be kept, and the information more readily preserved, by those who do not keep all of their HERALDS. Hence the continuation of Brother Long's article in the next centennial number will be quite in order.

"The scratch that hurts most is the scratch for a living."

The Reservation

The theory of the Indian reservation is, that the Indians are a separate nation with whom we make treaties. The reservation is then tribal territory to be respected. We have no right to run post roads or telegraph wires through a reservation without their permission.

As they are citizens of their own nation and tribe, they were not considered citizens of the United States. They constituted separate states, capable of managing their own affairs.

In time, however, the relative weakness of the scattered reservations and the advantage taken of the Indians, caused the development of the Indian Bureau, in an effort to secure more nearly justice to them. There have been difficulties and abuses, but at best an effort has been made towards justice.

Now we find a large part of the Indians educated at white schools, some of them marrying white girls, owning their own property, and enjoying the rights of citizenship, and there is a growing desire that the remaining Indians be set free from reservations, and as individuals take their place as do other races, as part of the citizenship of the country. That they shall own their own property, administer it as do others, and take their place, not as tribes or tribal units, not as a nation within a nation, but as individuals of the one great state.

The public mind is doubtless now much more ready for such a development than it was fifty years ago.

In the great war, Indians were enlisted and enrolled as white men. No separate Indian regiments were formed or desired. They took their place as individuals and did their full share in defending the ideals of the country, on the battlefield, in camp, and in the liberty loans and Red Cross subscriptions.

There might have been a spectacular aspect in an Indian regiment in full regalia. But they would not have been nearly so effective for service, nor would they thus have represented their own best interests as seen by leading Indians of to-day.

Not a nation in a nation, not wards of a people, but independent men and women taking their rightful place as part of the great commonwealth, is the present ideal of both the Indian and his Anglo-Saxon brother. S. A. B.

Vacant Tenements

The *Christian Science Monitor* of April 30, discusses the economic conditions of to-day. It calls attention to the frequent protest during the past decade that the American standard of living must be maintained. During the war and since the war, certain lines of work have been much more highly paid not only absolutely, but relatively, than was the case before the war; that is, relative to the cost of living. Some have gone down considerably, and hence have had to lower their standard of living.

The cost of building has gone up tremendously, and there is a shortage of flats, departments, and houses for rent. But despite this furious shortage of places in which to dwell, there are over 800 tenements vacant in Boston, and many more in New York City. It seems that the American people are no longer willing to live in smaller tenements and dilapidated dwellings, of which there were many thousand put up before the war. And by this indirect action are accomplishing a destruction of the slums, or at least a large part of them.

In the old days before the war these tenements had tenants, "why should they remain vacant in the far more intense and widespread demand of to-day?"

The *Christian Science Monitor* suggests the reason is that

people will live in dilapidated houses while intoxicating liquor is a daily factor, but once they are living sober lives, they see what the squalor really is, and revolt.

It means that all of this will abolish the slums of America. It says it is decreasing the population of the jails, the poor houses, hospitals, sanitariums, and asylums, so will it decrease greatly the number of slum dwellers.

That people will not live in these houses to-day, the inference is fair that they never will live in them again.

The next important development is the increase in the number of single family houses, and two family houses; the decrease in the number of three-story houses, or three-deckers, and apartment blocks in course of construction, for experience is teaching the American workers that there is a certain security in possessing one's own home. This means a moving away from the urban section, which were once in demand. Public transportation makes possible living in the outlying portions of the suburbs where the price of land is lower.

Attention should, however, be called also to the article in this issue by our church architect on model towns. It is evident that the movement to-day is gradually turning in that direction, and will in the end tend to stop emigration to the large cities, if it does not cause a flow in the opposite direction of population, to the smaller industrial cities where there are ample agricultural lands in the immediate vicinity and as part of the plan.

The Pilgrim Fathers

This year is the third centennial since the landing of the Pilgrim Fathers at Plymouth, Massachusetts, in October, 1620.

This event is to be celebrated in Holland, August 29 to September 4, and also doubtless in the United States. This settlement of New England is one of the great fundamental dates of American history, even though the settlement at Jamestown had preceded it by some thirteen years. The rock-ribbed New England coast, and those who have settled there, have played a tremendous part in the settlement and development of America, in science, in politics, and in religion.

International Education

The outbreak of the recent war shows that most Americans were not informed concerning the problems involved, and the conditions in other parts of the world. It has shown also, that even the nations of Europe were not informed concerning this country. It has also shown the interdependence of all civilized nations, in fact, of the whole world.

Because of this lack of information steps were taken as early as 1917 to provide for an institute of international education. Because of the interest of the United States in the war, it was postponed until February 1, 1919. Its purpose is to develop international good will by means of educational agencies; to act immediately as a clearing house of information for Americans, of things educational in foreign countries, and for foreigners concerning things educational in the United States.

The first annual report of the director, Doctor Stephen P. Dugan, has just reached us to-day.

One aspect of the work is an interchange of professors; also the arrangement to receive foreign young men and women as students in American institutions, and to send American students to foreign institutions.

The person who considers everything will never decide on anything.—Italian.

Rent, Interest, and Profit

We note the *Atlantic Monthly* for January, 1920, states that two per cent of the people of the United States own sixty per cent of the wealth. We note this same statement was made on behalf of the Student Socialist Society in 1914.

Again by the latter it is shown that the bulk of the income does not go to the same people who have the wealth. It further affirms that less than one per cent live in idleness.

Excessive profits are to be condemned, but does that mean that when a man has saved, bought a farm, and in his old age is not able to farm it, so that he moves to town and rents the farm, he should receive no rent?

Does it mean that if you have saved up your money and place it in the bank, you should receive no interest? Does it mean that if you loan it to others that you should receive no support from it?

Does it mean in the case of your death, leaving a widow and small children, that you cannot turn over your factory to them, so that they receive a reasonable recompense?

Is it true that they are to be called idlers, receiving the bread and garments of the laborer? Yet they are not then helping present production. But they certainly are preparing for future production.

A mother can do no better service for the church or society at large, even from the viewpoint of material production, than stay at home and care for her children. And the children can do no better work than to get ready, by school work, for future service. It has been found by practical tests that no nursery, no matter how good, can care for babies as well as a mother can. There is no known substitute for a mother's love and care.

The church provides for that, and that the mother and children should be cared for by the late husband and father, if he has left means sufficient for their care; but if not, they shall be cared for by the church.

That implies strongly rent and interest, the income from that which is left by the husband and father. Rent, interest, and profit, within the right limits do not burden or limit the share that goes to labor. They are after all the contribution of management to the common good. That is, they are such under the plan laid down in the law of God.

S. A. B.

Love Thy Neighbor

The gospel of the Lord Jesus Christ provides for the life to come. Right living brings in its train blessings and fulfillment in a continuation of our life. It teaches also Jesus Christ as the Son of God, and teaches us what man has been able to comprehend of the nature of God.

Unfortunately the church in ages past has placed its principal, if not its whole stress on theology and eschatology; on "Thou shalt love the Lord thy God with all thy heart," and upon the hope of the life to come.

But there is a second commandment, "Thou shalt love thy neighbor as thyself." Under this, in the church in the days of the Master, and under the apostles, they had all things common; neither did anyone consider aught that he had his own. Under it, in the days of Enoch, they also worked in cooperation and mutual helpfulness, and brought to pass heaven on this earth, so that the city of Zion was taken to God.

Also when the gospel was restored in these latter days, we find early stress placed upon the social and economic law—on justice between man and man. The threat is even of hell fire for those who do not obey, though it is well recognized that that which is done in fear is not founded in

sound morals; nor is that founded in sound morals which is looking only for a reward. Only that is of firm foundation which is founded in the love of God and our fellow men, and in the love of truth and righteousness.

It is a vital part of the gospel of the Lord Jesus Christ. "By this shall all men know that ye are my disciples, that ye have love one to another." (John 13:35.)

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."—1 John 4:20-21.

If we love our brother, we will strive to help him. If we love our brother as ourself we shall give him the same treatment we would give ourselves, and share with him in clothing and food. Though this does not mean supporting an able-bodied man in idleness.

The economic law is founded on the plan of Jesus. With love one for another the details of stewardship, of inheritance, the storehouse, of tithing, consecration, and of Zion—the pure in heart—can readily be worked out.

Without love one for another, where instead we find jealousy, strife and bickering, no formal action of General Conference, no commandment of God, no effort on a part of a few can accomplish that which is designed we should accomplish under the law of Christ. Confidence in one another, loyalty to one another, and love for one another is essential.

S. A. B.

Foreigners in America

The *Literary Digest* reports, quoting the *Saint Louis Globe-Democrat*, that 6,000 aliens of southern Europe are leaving the United States each week. They are returning home on account of their wine supply being cut off, because they have amassed in American money what would constitute a fortune in their home country at the present rate of exchange, and because they desire to know what has become of their relatives and their home country. As a result it is stated that prices will continue high because of the shortage of labor, amounting at present to nearly four million. They are one and a quarter million now in this country of men whose families still reside in Europe, and there are eleven million foreigners who have not yet learned to speak English.

Schools for Rural Pastors

At Lamoni and some other of our large branches some very successful schools have been carried on for the benefit of our church members. At other points some of our Sunday school teachers have joined an interdenominational training class and have secured a great deal of the same work in this way.

It is worth our while in any event to secure the viewpoint of other people. It is in this connection that we are pleased to receive from Elder Hale W. Smith an announcement of the Methodist Episcopal Church, from the *Brooklyn Daily Eagle* of March 15, with the announcement of various schools for rural pastors.

For the past eight years lectures have been given at General Conference to the priesthood, and especially the Melchisedec priesthood. At the late General Conference the ministry were called together two weeks in advance and the lectures given at Graceland College to the class in religious education were repeated.

This furnishes an opportunity for us to extend the field of our information, and advantage of it should be taken by as many as can reasonably do so. The announcement lists classes at fifteen Methodist institutions in as many places, on dates from May 10 to October 9.

ORIGINAL ARTICLES

A Plea for Higher Ideals in Our Future Building

BY HENRY C. SMITH

A paper read to the priesthood at the recent General Conference, by the Church Architect.

Although it is necessary to apply the word future to our undertakings yet the importance of works of art in all things round about us is as old as creation itself. In the first few words of Genesis the record shows that the Lord regarded his creation a divine work of art, for he applied the artist's test at the end of each day. The seventh time it is repeated; "God saw all that he made and behold it was good." We cannot disassociate the idea of good from that of the beautiful and uplifting. Neither can the beautiful and the good exist merely as an end in itself without connection with our religious, political, social, and industrial life. In history past the whole Greek epoch was characterized as preeminently that of beauty in all these phases of daily life. The Greeks have been unexcelled in glorifying their many gods in monumental places of worship. We marvel to-day that with a religion so superior to that of pagan worship we should seem contented with so much less expression to our one God.

"Behold, It Will Do

When we travel over the country and visit our churches, can we say to ourselves as did the creator at the dawn of history, "Behold it is good"? We are more apt to paraphrase the statement by reading into the intentions of the builders, "Behold it will do." And why is this? We may not be "of the world" but we are "in the world" and cannot help being influenced by the tendency of the age—that of industrialism and materialism. One writer says with despair, "The great production machine now has us in its clutches. Its appetite is insatiable. It can never be satisfied. Its clamor for quantity alone is the world's greatest illusion." Preston Bradley, in analyzing present conditions in the world, especially with reference to the effects of the war says, "Civilization as been put back five hundred years in development. There never was a time when music, art, and culture are so much needed in the world as they are to-day."

And that is why I am asked to discuss this subject with you at present. Because, if our constructional efforts in the future are to be superior to those of the past and a credit to our cause, we must unitedly strive to that end. We must combat the forces of the great production machine which is sapping so much out of almost every life. No time nor interest is left for an appreciation and enjoyment of the higher and nobler things. The wild rush for material gain and the selfish interest of the business world are the controlling powers, which, if need be are executed at the expense of life itself. On the extreme side we have only to call attention to the drudgery, the monotony, and the barrenness of the millions of lives in factory work.

We Must All Work Unitedly

As I have said we cannot do things unless we all work unitedly. To improve our homes, our places of business, and our churches cannot be done by one man alone at the head of our church who sees the crying need for such, nor by the one who has general charge of this work. If we could do so it would be an exception to all successful movements in the past. The people have to be prepared first. The revival of the Roman architecture, for instance, was a prac-

ticable proposition because there was brought into existence a public favorable to such revival. The same is true of the Gothic which was so closely connected with the religious movement of its day, Take for instance the magnificent Gothic cathedral at Cologne, Germany. Was it the kings and princes of that land who built it? No, it was built with the money from the toil of the plain German people who chatted in the market place. The fact that they were six hundred years in finishing it shows their untiring effort in aspiring towards what is above everyday levels.

And just to mention the cathedral at Amiens, France. It is described as "a structure of material, of glass and stone, so noble, so uplifting, so delicately mighty that nothing the human mind has ever conceived in architecture compares with it for grandeur and sublimity." And who built it? The citizens themselves shouldered the burden of money and labor in the sixty-eight years required for the main part of the construction; and so well was the work done that not even the German shells that fell upon it in 1918 were able to effect more than superficial damage to those soaring vaults which have stood immovable for six hundred and thirty years. Surely the sacrifice and devotion of those simple folk in achieving what they did centuries ago is an inspiration to us to pay the greatest possible tribute to our Creator, too.

If our churches to-day were such as these we have described, whose profound sublimity and grandeur fill us with awe and solemn reverence, as if we were truly in the presence of the creative Power who inspired such noble structures, we should not have the irreverence, noise, and confusion of which we are accused in our places of worship. Our young people especially need the opportunity to feel an ennobling influences commanding silence and reverence in our churches of the future.

The Influence of the Priesthood

That is our appeal to you of the priesthood, because you are the leaders all over the world to train and inspire higher ideals in the minds of the people—that they exert every physical effort and feel no sacrifice too great in order that the Lord might be glorified. Those who have heard Brother Augustine Dwyer in his lectures remember how often in commenting upon church building he made the appeal that love for the Master should know no extravagance, love should know no sacrifice, that we must not live in better houses than we give him in worship, that we should make our churches as beautiful as possible, even though we may not be able to build an Amiens of Cologne Cathedral. One of our great thinkers of the past, Horace Mann, expressed this same thought of sparing nothing, in these memorable words about the Cologne Cathedral: "If one single soul is brought in closer relation with the great God it pays to expend all energy and money." We all know the admiration that our very first edifice, Kirtland Temple, demands. We know the sacrifice and hard work it required in building, yet to-day it stands as a sacred memorial to those pioneer builders and the work of God in that early day. And if they could sacrifice and toil for the sake of magnifying the name of the Lord we can to-day with all the modern improvements to make construction work easier.

What Other Churches Are Doing

Our church is not the only one to-day which is trying to improve the building standards; the Lutheran, Episcopal and others have their bureaus of architecture. I have just recently received a very unique monograph on church building from the Methodist Episcopal Bureau of Architecture in Chicago. In speaking of the building requirements for the

church to-day, Mr. Lowe makes the same appeal for sacrifice and toil that we have just made. He states:

"In the building of a church the most important consideration contributing more than anything else to success, is the right spirit of devotion and self-sacrifice. If we to-day are to have buildings as beautiful and as well built as those of our forefathers in ages past, we must have faith as they did and must be willing to exert our every effort to express that faith in the structures which we rear."

Again:

"Our forefathers lavished their scanty wealth and toiled with devout hands in gratitude and praise and thanksgiving; and nothing was too precious, indeed all things failed in measure to show the deep devotion of faithful men, and their solemn knowledge of the majesty of that Presence which should enter and dwell there.

"If, in the period which is now coming to a close, the designers and builders of our churches might have realized the importance of making the buildings expressive of this purpose, we should not have in every community the cheap, tawdry and ugly structures in which to worship. Their ill-proportioned mass, their pompous display of ornament, and their unfitness in every respect repels rather than invites one to worship."

Following Existing Styles

Mr. Lowe then goes on to point out what style or period of architecture would be most suitable for their line of building. Right here it might be well to comment upon a distinctive architecture most suited to our building. There are those who have been overzealous to think that the Lord will direct us in a most miraculous way to produce something not known before. We do not discredit the Lord's directing powers, but we maintain that we do expect direction in a natural way—along the lines of our existing architecture, from which we may adapt motives most appropriate to our construction. This we can say of the divine inspiration that is accredited to Kirtland Temple. The Lord was directing a people who carried into their new habitat the tastes and practices of a long-established colonial life of the east. They had brought with them the traditions of their forefathers who were devout worshipers and very early erected a number of architecturally excellent buildings, which served as precedents for virtually all of the later country buildings. There are no outstanding features in Kirtland Temple which would indicate that the builders endeavored to develop any original style bearing no traces of inherited tradition—which would have been a feat unprecedented in the history of architecture. Two thousand years of classic architecture development would have had to be forgotten. The Classic has something so inherently appropriate to the decoration and construction of buildings of all kinds that architects have been compelled to make it the dominant factor in their designs.

As I have stated in my report to General Conference:

"We look forward to the time when we can have uniformity in an ideal architecture, but due to the financial limitations of our building funds as well as our ideas and requirements varying from east to west, north to south, we shall find it a matter of time and education before satisfactory results are noticeable. Owing to these varying conditions and our cosmopolitan make-up nothing can be found more suitable for us than an adaptation of forms and motives universally recognized as useful, beautiful, and true. The Colonial-Georgian period type furnishes the flexibility necessary for our purposes and should be doubly appreciated by us for being developed by a people foremost in their time in a struggle for religious freedom. This type is represented by the first permanent edifice built by our church—Kirtland Temple—which offers the best suggestions for us to follow."

Elimination of the Basement

Here, too, is another point in which we agree with Mr. Lowe:

"The tendency too prevalent in the last decade of using the basement under the church for Sunday school purposes is discouraged by all church leaders. There are many advantages in eliminating the basement altogether except where needed for heating purposes. Usually it is difficult properly to light and ventilate the rooms so placed without raising the floor of the church auditorium high above the ground. For practical and architectural reasons the long flight of steps thus made necessary should be avoided. Furthermore, a basement room is an inferior place and any department of the Sunday school assigned to it must feel the disadvantage. The building laws of at least one State set forth that 'no room wholly or partially below the grade shall be used for worship or religious instruction.'"

Mr. Lowe also discourages the basement for social purposes.

"Practically every building constructed in recent years contains one room which may be used for social affairs, dinners, lectures, etc. Too often this room has been in the basement under the church auditorium, where it is not well lighted nor ventilated and where the ceiling is low and there are many posts or other obstructions."

Some of these points may seem foreign to the work of those who are ministers of the gospel. But there is a decided interrelation of the profession which provides the places of worship and that which later supplies the worship in them. Much is being written and agitated to-day about the inter-professional idea—that our professions so touch one another at every angle it is virtually impossible to be the so-called specialist, absolutely ignorant and careless of all that is going on around us. A general knowledge and appreciation of other fields is necessary to magnify our own.

Professional Culture

Your profession is a minister, mine an architect; others are doctors, lawyers, etc. By the term profession we imply all those callings which have as their distinctive feature service to others. For this reason the professional idea has been held to be a finer basis for a vocation than the business objective where a man uses his talents for the reaping of profits.

Another distinctive requisite of a professional man stated in the words of a certain authority—"that it is commonly regarded as necessary for a professional man to have more or less general culture. A man can build a railroad without culture, in the sense of a financier, he can finance a railroad, or he can operate a railroad without culture; a man can establish a great bank or a great financial system without culture. But it is a very difficult thing for a man to be a real lawyer, a real physician, or a real minister of religion without general culture, either acquired in his youth or acquired in his maturity, alone, and under greater obstacles." (By "general culture" is meant such a training as will so develop the life that is unique within us, that we may liberate our full contribution to the use and service of mankind.)

Hence, no matter how, nor where, whether studying by yourself or taking some course, we make the earnest plea that you realize the importance of this architectural work as a field most intimately allied with your church work, as a part of your general culture training. Grasp every opportunity to acquaint yourself with good design, simple yet dignified—that not only the interior but the exterior of our places of worship will be as beautiful and well kept as they can be. Make the lawns attractive, read and study some of the interesting things on landscape gardening. Sometimes the need of paint and run down condition in general of some of our churches do not make them seem a fit dwelling for ordinary mortals much less for the Savior himself.

This is all constructive criticism, and with your help we are going to develop higher standards. But you cannot do

your part alone. You must have the cooperation of the people, they must be educated to appreciate all things. First get them to realize that they do not, and if they are sincere they will strive to learn.

Community Development

In very close connection with your interest in our church buildings should be the study of community development which might give us suggestions for our Zion. The most profitable study would be the Garden City movement in Europe, particularly that of Letchworth, England. For those who are not acquainted with the movement it may be interesting just to know what really ideal conditions have been attained in community building. And we should ask ourselves the questions, "Are we as yet able to improve upon them? And does it not mean a very profound comprehension of the economic, social and industrial problems as well as the spiritual to construct such a community?" When we stop to think of the stupendous task we realize not one moment nor a single opportunity should go to waste.

A Garden City

What is Letchworth? Letchworth is a Garden City. The Garden City movement was the outcome of study by a man of the people—Ebenezer Howard. The problem which Mr. Howard set himself out to solve was to show that by starting entirely new towns in rural districts, free from the vicious inheritance of generations of town life and slum degeneracy, an opportunity would be given for a fuller, freer life, and that the mental, moral, and intellectual development would follow as surely as the physical.

Some of the essentials of a Garden City are:

1. Before a sod is cut or a brick laid, the town must in its main outlines at least take form upon paper. By so doing traffic difficulties would be avoided in the future. Schemes of lighting, drainage and water supply would be planned out from the beginning. Also natural beauties must be preserved, the utmost degree of healthfulness must be secured and proper regard be had for communication with the surrounding district.

2. In the town area the number of houses to each acre should be strictly limited—not to the exorbitant amount of fifty-six or even sixty allowed in some of the municipal by-laws to-day, giving a population, even in cottage property, of some three hundred people, while in tenement districts the number is still higher—but to twelve houses to the net acre, and this with the provision of ample open spaces, parks and recreation grounds and a suitable garden for every dwelling. This means an average of five people to a house, and no greater population than thirty people to the acre.

3. The town area must forever be surrounded by a belt of agricultural and park land, so that while in the center the urban problem is being dealt with, the rural portion, which should be the larger part of the estate, may be available for farms and small holdings, in order that the small holder and market gardener may have a new market direct to hand for the sale of produce.

4. In order to overcome the undesirable features of cities which are too large the Garden City's growth must be limited to a population of twenty-five to thirty thousand in order that the great mass of dwellers may not be shut away from fresh air and sunlight and that the countryside may not be in danger.

5. The town must not be merely residential, but also commercial and industrial, thus keeping the worker and his work away from the crowded centers in the fresh air and

country district, where not only the land should be cheaply obtainable for the employer, but also the worker should have a comfortable cottage at a convenient distance from his labor.

6. The return on the capital should be limited to, say, five per cent; any profit above that amount being applied to the estate itself for the benefit of the community.

Where Agriculture and Industry Balance

In the *Journal of the American Institute of Architects* the following comment is made on Letchworth:

"Letchworth is the most important experiment ever made in the science of community building. Its founder sought to find the law which governs wise community growth. Letchworth is founded on the principle that agriculture and industry should balance each other in the community. That we should not herd industry together in one Great Industrial Machine, and then leave agriculture to the isolated countryside where there would be no communal life. Letchworth embodies the principle of giving workmen a contact with the land and of giving farmers a contact with the community. That, in brief, is the Letchworth idea, and I believe that it embodies the law by which alone communities can grow wisely. Under that law they cannot grow large, but we do not want large communities. Every large community that man has built has perished and every one will perish, because, they utterly deny the social life of mankind.

"Look at the question from the economic standpoint. No business man tries to see how he can increase his transportation charges. On the contrary, he tries to see how he can reduce them. Yet, in the United States, it is a common belief that the more money we spend for transportation the richer we are becoming. But the truth is quite the contrary. Frankly speaking, it might be said that all transportation is waste. Potatoes are no better for having been carried across the continent and cotton cloth is in no way improved by a three-thousand-mile journey. Exigencies of climate and soil compel a certain amount of transportation, but, in a nation which kept a proper set of books from which a proper trial balance could be drawn, I am sure that its financial advisers would study how to decrease the amount of transportation, not how to increase it.

"Letchworth is based on the principle that the less transportation of goods the better. Every man who lives in Letchworth may have a garden if he wishes, while working in any of the forty industries that are there now established, and a part of Letchworth is set apart for farming of all kinds. Thus the food question in a very large measure does not involve a huge waste in transportation. Correspondingly, it permits those who farm to have access to a community which has already attained a population of over 12,000. Add to that the fact that Letchworth is built on the self-owning principle, with private ownership of land prohibited, and you have the whole principle of the Letchworth. I predict that there will be thousands of Letchworths in the United States before this century comes to an end. We have had them here, in embryo, in the early days of American industry in New England. I know one that still exists. We shall return to them, some day, for that I believe is the right law of communal growth."

Does not this sound more like Zion than anything you have heard of? Can we afford to neglect to study what is in the world?

Building the Home

Our third consideration for higher standards in building is the home, which is the foundation of all our Zion. We trust that as a people we shall soon no longer lack an appreciation and understanding of architecture to the extent that our houses will be so improperly built as they are to-day. Listen to this criticism on the tragedy of the houses; it has just been sent to me:

"In the United States we once built good houses. They were honest, sound, and very often beautiful. But as the

country began to grow, a curious thing happened in our democracy. The more houses we built, the more houses continued to cost. As a natural sequence we sought to cheapen cost by cheapening quality, then by reducing the size, then by reducing the number of rooms. We bent our entire energy toward trying to defeat something that only mocked all our effort.

"Thus we began to give up the house. We adopted the flat and the apartment. But the same story repeated itself. The more we built, the more they cost. So we tried to reduce cost by reducing quality. Then we reduced the size of the rooms. Then we reduced the numbers of rooms. Then we began all over again and reduced everything all round.

"Our entire energy went into the same frantic effort to defeat something that only mocked at all our effort. We contrived and invented. We proposed all sorts of remedies. We forgot all about life, and human beings, and homes, and happy children, and fathers and mothers, and citizenship, and talked houses, and 'housing,' and 'housing reform.' We held conferences and formed societies and we propaganded and contrived and invented and talked.

"And all the time houses kept costing more and more. Rents grew steadily higher and higher. Finally there came a time when investors grew frightened. The risk became greater than the traffic would bear, they thought. Then came a housing crisis in the shape of not enough houses. The old crisis, that we have always had with us, related to abominable houses, filthy houses, uninhabitable houses, breeders of indecency, immorality, crime, drunkenness, degenerate children, and disease. They filled our asylums and jails. But we could not build them fast enough. And then came the new crisis.

"On and on went the process. It is still going on, at a greatly diminished rate, because private money will no longer flow into house-building operations and public money is not available for more jails and asylums.

"Do you think it is a tragedy? And do you think that anything ought to be done about it? And if you think so, where shall we begin?

"The question is before us, and it is not too much to say that the fate of the United States as a democracy and as a nation is dependent upon our ability to find the answer."

This shows the conditions we are confronting in our building of Zion. Our standard will have to be raised. Houses as unfit as these just described can be found on all sides, inhabited by some of our church people, too. I refer in particular to the poor ventilation, lack of sunlight and unsanitary conditions due to a lack of understanding of some of the fundamental building principles on the part of the builder. Think of how essential it is before we presume to know how to build houses to have some knowledge of the laws of health and hygiene—not build bedrooms, for instance, where never a ray of sunlight enters.

We Must Appreciate Our Problem

The need for urging public appreciation and understanding of better building and community development is not only felt by us but by the foremost thinkers and leaders of the day. Universities and colleges are beginning to realize the mistakes they have made in the past by not requiring a greater knowledge of the fine arts on the part of the students so that on building committees, town-planning commissions, etc., all over the country there would have been those with such uplifting, broadening and refining influence upon the people, that our Nation to-day would be on a much higher plane, for it is generally conceded that architecture is an index of the civilization of an age, a race, or a people.

The university presidents and professors suggest various ways for increasing appreciation of art in this country: having a professor of architecture lecture before the entire student body; having real architecture for the backgrounds and surroundings in the moving pictures; having instruction

in drawing and the simplest method of design required in all public schools. Here they feel is the keynote to the solution of the whole problem—to start with little children who with fresh, eager and unprejudiced minds may be trained instinctively to see and enjoy the beautiful in everything. Then this training can easily be continued in higher education. In the coming generation we shall have cultivated the power of seeing things; bad architecture will then look ugly and offend and will no longer exist. Richard C. Cabot in his very fine book *What Men Live By*, which none of us should fail to read sometime, says: "We know that very few of the children who learn writing in our schools will ever reach any greater literary distinction than the composition of a good letter. But we do not, therefore, give up teaching them to write. Neither should we fail to teach children painting, design, and drawing merely because we know that only a few will ever get beyond the pleasures and appreciations of the amateur."

What an influence you of the priesthood, coming in contact with the public and so many homes can exercise in promoting these various schemes to bring people unconsciously to higher standards in all their buildings and surroundings of their daily lives. Traveling about as you do, many of you have rare opportunities to develop yourselves for this work. You have access to the museums, conventions of various kinds, public lectures, etc. Especially work with the young people, encourage them to develop their minds along these lines, showing them the great part they have to play in our future Zion. And when we have a body of people so developed that we shall be able to build a place so beautiful, so lovely, and so perfect that we can truly say, "Behold it is good," then we shall be ready for the Savior to come and dwell in our midst.

Book of Mormon Rays on Scientific Paths—No. 3

BY A. B. PHILLIPS

Classification of races by colors and other arbitrary distinctions is often illogical.

Ethnology

The variety of bases upon which racial divisions have been made, include the following, which are of most importance: First, color was believed to be the distinctive feature, and divisions were accordingly made; but it soon became apparent that all could not agree as to the colors that should be chosen. Some thought there could be recognized only two, the black and the white races, while others included a third, the yellow race. As has been noticed the general opinion seemed to finally be that two more should be included, although several men of equal learning, apparently, added to this number somewhat extensively.

It was next believed that the shape of the head should be the deciding factor, but this resulted in a difficulty somewhat parallel to the one just mentioned, as it was uncertain what the distinctive shapes were in some respects. A medium between the two was then suggested, but later it was thought by some investigators that the hair was of more importance than any other one feature. More recently the psychologic differences began to be recognized as of great importance, and this opinion appears to be gaining recognition. Professor Butler, who is an anthropologist of some note, considers language to be "the chief of the psychical elements," and remarks that, "Some perhaps, with Horatio Hale, would make it the sole test of race." Five races are given by Professor Butler, arranged geographically, and named European, African, Asiatic, American, and

Oceanic. He appears to consider the problem of the American race more perplexing than any other, admitting that, "The status of the American aborigines is left unsettled."

The significance of language will be considered under another division of our subject, and brief mention will be made of the other characteristics just noted as forming bases of racial divisions.

Three difficulties present themselves when an attempt is made to designate Americans as a color race, first of which is the fact that there is great diversity among them in this respect, as previously mentioned; their lack of uniformity of color making it impossible to include them as one race by this plan, with any degree of satisfaction. Secondly, the color of many of those included in other races is practically identical with certain of the American race, making identification by this means impossible. The third difficulty is that there is such diversity of color among other races, as well as Americans, that it serves to confuse rather than to assist the ethnologist in the attempt to trace some of the races toward primitive sources; the various shades overlapping in some cases where it is believed that no racial connection has existed.

In regard to the color theory, it is now claimed by physiologists that color is mainly, if not essentially, a matter of climate, diet, and mode of living, resulting in hereditary tendency with the passing of time. To this may be added the result of intermarriage by which is produced a variety of shades, more or less tending to a final permanency, especially if there are other contributing causes. It is difficult to predetermine the effects of intermarriage upon resulting progeny, except that it seems to be the rule that distinctive characteristics of the stronger type will prevail, and this is probably true as to color as well as in other respects. In America, for instance, all shades of dark yellow and of light colored types appear to be largely intermingled in some localities, such being the case in Bolivia. There is no absolute certainty as to what variations in color may have existed among prehistoric nations, but there is substantial evidence that it existed to a considerable extent. It is probably futile, therefore, to attempt to trace the nations to any source in this way.

The skull shapes indicate quite forcibly the differences existing between human and other species of animal life, but inasmuch as a unit of human species is recognized, it will be perceived that racial differences naturally might not be accurately traced by this means, aside from the reason already mentioned. It may be noticed that offspring impregnated with characteristics does not always transmit them very discernibly, and other causes intervening may change them as certainly as in the first instance. The isolation of a type for an indefinite time would result in it becoming more fixed and as general as the extent of its isolation, but the time required to accomplish the greater distinctions found in existing races no credible scholar presumes to state. There is much difference of opinion on the subject. Professor Butler expresses the trend of opinion that seems to be generally held, stating that, "Craniology alone cannot be depended upon to supply sufficient or trustworthy material for the proper classification of mankind."—*Americana*.

The variations of color and texture of the hair of American races have considerably modified the significance that otherwise might be supposed to attach to this feature. It is now thought to be one of the most unvarying of the physical features, but even if this be so, hereditary tendencies are such that it cannot be certainly relied upon in classifying races of to-day. Suppose, for instance, that a moderate number of persons, possessing what may be considered

several racial distinctions, should be placed in some part of the world where no communication is possible with any other people for a period of one or two thousand years; on one could tell us what racial distinctions might be developed during such period under the conditions stated, among them as to the hair and other physical features; but it is probable that distinctive racial features might be developed during such period under the conditions stated. Professor C. R. Enoch remarks that, "Most writers agree that the natives of North and South America are substantially the same in race characteristics."—*The Secret of the Pacific*. This much can probably be said of all nations to the extent that their intercourse has been limited to themselves for many centuries.

In other words, while it appears to be convenient to group the races by color, hair, skull shapes and various other distinctions, none of them are entirely reliable for the purpose of tracing race origins or race producing causes; and the statement that existing races have remained unchanged for many thousands of years is hardly susceptible of proof when there are such conflicting opinions as to which are the distinctive races. If we cannot agree upon the classification of present-day races, it is difficult to understand how one can be relied upon to properly classify nations which have been extinct for thousands of years, by employing similar bases of racial distinctions.

In order to determine the time required to develop race characteristics we must have a demonstration, the essential particulars of which cannot be questioned. None of those thus far considered have been proven to require the long period of time assumed by some to be necessary for this purpose. Of the more important methods there is yet to be considered the psychologic. Reflection will indicate that this is largely dependent upon education conditions as affected by environment. Max Muller says: "A whole family, tribe, or race of men may in a very short time rise to the highest pitch of virtue and culture, and in the next generation sink to the lowest level of vice and brutality." This appears to have been the case with the American Indian, according to the Book of Mormon. It also accords with developments in individual instances, as in cases where one chooses an immoral course of life; the result is visible not only in the person but in the offspring, sometimes for several generations, and if there are no restraining influences the result may eventuate in a race type, so-called. The variations existing in this respect are as clearly to be traced to the causes mentioned, in the case of nations as they are in that of individuals, allowing for such intervening influences as may have been more or less effective in the instances considered.

From an examination of the chief points recognized we are assured that during the time of occupancy of the aboriginal inhabitants, even if common chronology be accepted, America had ample time to develop from the ancestry named in the Book of Mormon racial distinctions such as are shown to have existed here.

(To be continued.)

"It is probable that Zion City, Illinois, will not long enjoy the unique distinction of being the only No-Tobacco city in this country.

"Our Professor Lough reports a No-Tobacco victory in the city election of LaVerne, California, and no doubt in a short time the sale of any and all kinds of tobacco will be prohibited in that city.

"It is a school town and a fitting place to enact such a law. We hope to report in the near future that LaVerne is our first No-Tobacco city."—*No-Tobacco Journal*.

OF GENERAL INTEREST

THE AMERICAN INDIAN IS A THRIVING RACE

Their number in the United States increased from 230,000 in 1890 to 307,000 in 1919.

Indian mythology has it that some day the buffalo will return to the great plains and that the Indian will return with him.

The myth is in a way to be fulfilled. The buffalo is coming back in numbers, at least, whatever his environment, and the Indians probably are more numerous now than they were fifty years ago. The vanishing race has ceased definitely to vanish. It is a little mixed, to be sure, and part of it is more white than Indian, but the Indians as a racial class are increasing.

Vanquished race though they are they owe their regeneration to their conquerors. The contact of the two races, if left uncontrolled, would have resulted in the annihilation of the red men even after the tomahawk was buried and the rifle rang no more in border warfare. For several decades this harsh contact of the higher with the lower race tended mercilessly to the destruction of the Indians, but, thanks to the efforts of the later years to reinvigorate the race and educate its members to meet the conditions of what must be their life in a white man's country, they are gaining in numbers and growing in ability to cope with the changed environment.

"It's a great privilege to be instrumental in saving and restoring a race," said Cato Sells, the United States Indian Commissioner, when I called on him the other day to get some facts about the Indian of 1919. "Under our control or having some relation to our work," continued Mr. Sells, "there are now in the United States, exclusive of Alaska, 307,000 Indians, as against 230,000 in 1890."

A Doomed Tribe

"I estimate that altogether there are fully 350,000 Indians in the United States. Thousands have slipped away from all tribal and governmental relations and are living among the white population and making their way in life just as other people do. The normal birth rate exceeds the death rate by about six to the thousand, and the former tends to increase and the latter to decrease as the Indians attain economic stability.

"What has been done since I have been in office with a single tribe, the Jicarilla Apaches, illustrates how much vitality there is in the race and how quickly they 'come back' under suitable conditions. The Jicarillas have a reservation in southwestern Colorado and northern New Mexico. Disease had so undermined the tribal physique, their numbers were so reduced and their economic condition was so low that, tribally and individually, these people had lost all ambition, all interest in life and the will to live. They were simply waiting for death—a doomed and hopeless tribe.

"I have just returned from a visit to the Jicarillas, taken for the purpose of superintending the division of the tribal flock of sheep among the competent members of the tribe. During that visit I had a conference with several hundred men of the tribe that lasted for hours, there being no other white man present. They were full of the zest of life, keenly interested in their flocks and herds, absorbed in playing the game of the new surroundings and as delighted as a college crowd over a football victory because a shipment of 500 lambs to the Denver market had topped all records for the year by 25 cents a hundred."

Back to Life

"The dying Jicarillas had come back to life so gamely that they were able to beat the white man at his own game of sheep raising. Primarily, this people was saved by giving

it a purpose and goal in life. We bought them sheep out of the tribal funds, we showed them how to play the economic game of sheep raising, we held before them the lure of individual ownership as soon as they were competent for it, and now they are up and coming. Of course, we have done much for them in the way of sanitation, medical treatment and general betterment of health, but it was necessary to revive their souls as well as their bodies. They did it.

"Some of them beat us to it in respect to individual ownership; they were not content to await the division of the tribal flock. One third of the families on the reservation have managed to start herds of goats and sheep of their own. Ed Ladd Vincenti has more than 2,000 head, and as he reviewed his flock for my benefit he declared, 'I loves my sheeps.'

"The other flocks range from 2,000 down to a dozen. Sheep have started these Indians, and now they are going on to agriculture. They raised so much grain this year that all the granaries were filled, and we had to convert an unused schoolhouse into one. Oh, I tell you, it's simply wonderful to watch a whole tribe come back from the gates of death."

High Rank in Wealth

The commissioner then took up his annual report with me, and as he went through it he brought out the high spots of the achievements of the reviving race in such an enthusiastic way that one might almost have thought that the Indians would soon be setting an example to some of the backward regions and decadent spots of the white domain.

It may be "Lo, the poor Indian" is some respects, but hardly in a dollar and cents sense any more. Economically the Indians are fully as well off as the whites, taken as a whole, and the per capita wealth of some of the tribes is far more than that of the average white.

The Indians have lost a continent, but they still have plenty of room. The conquering race has reserved to them some 60,000,000 acres of land, which if brought together would make a region more than twice as large as the State of New York. It is very conservative to say that this land is worth \$363,000,000. Moreover, there is standing on it timber worth at least \$71,000,000 and the annual income from the forests is about \$2,000,000. Altogether the Indians are "rated" at about \$700,000,000. One way and another they enjoy an annual income of \$54,000,000, as compared with a little more than \$3,000,000 in 1890.

Sources of Wealth

Besides the timber item just mentioned, they raise about \$11,000,000 worth of crops, sell about \$4,000,000 worth of livestock annually without depleting their flocks and herds, gather in about \$5,000,000 a year from brother white man as landlords, sell about \$4,000,000 worth of land a year, receive about \$1,700,000 a year as interest on trust funds, \$700,000 on treaty account and, in the last fiscal year, about \$20,000,000 more from Indian money, mineral royalties and hard work, the latter item alone amounting to about \$4,000,000.

Of course, some of the tribes are much wealthier than others. Some of them are among earth's most fortunate dwellers and others are very poor indeed—some literally having no place to lay their heads. The Osage tribe, for instance, realized a bonus the last fiscal year of more than \$10,000,000 on oil and gas leases, with a royalty besides of 16 2-3 per cent on all the oil and gas that may be produced therefrom. On the other hand, the Indians of the Bishop, California, agency realized only \$48,000 all told in the whole year for more than 1,500 persons.

More than 56,000 adult Indians are now self-supporting and less than 5,000 able-bodied adults received rations with or without labor equivalent.

Bought Liberty Bonds

In fact, the Indians as a class are now so prosperous that they were able to invest about \$25,000,000 in Liberty Loan bonds, or approximately \$75 per capita, which is far better than the per capita showing of many of the States, besides investing about \$1,000,000 in war saving stamps. Jackson Barnett, a Creek, put \$1,096,750 into Liberty bonds; Jeanetta Richards, a Creek woman, invested \$414,250. Other Creeks invested as follows: Susan Bacon, \$375,000; Mollie Davis, \$330,000; Sandy Fox, \$325,000, and the Maley Fier estate, \$313,000.

Nor did the Indians content themselves with staking their fortunes on the outcome of the war. They sent 10,000 of their young men into the army and 2,000 into the navy, and they boast that the first American to cross the Marne in the battle that threw the Huns back for the last time was an Indian. Even Sergeant York was outdone by the exploit of Private Joseph Oklahombi, a full blood Choctaw, of Company D, 141st Infantry, who received the Croix de Guerre in recognition of a feat of arms set forth in Marshal Petain's citation as follows:

"Under a violent barrage, dashed to the attack of an enemy position, covering about 210 yards through barbed wire entanglements. He rushed on machine gun positions, capturing 171 prisoners. He stormed a strongly held position containing more than fifty machine guns and a number of trench mortars. Turned the captured guns on the enemy and held the position for four days in spite of a constant barrage of large projectiles and of gas shells. Crossed No Man's Land many times to get information concerning the enemy and to assist his wounded comrades."

Of other deeds of Indian heroism in the great war Commissioner Sells says in his report:

"It is reported that Francis Lequier, a young Chippewa, in company with two or three others, attacked a machine gun nest, and when left as the only survivor faced all that remained of the machine gunners and killed or captured the entire group. He was said to be recovering from eleven wounds received in action."

For "Exceptional Courage"

"James M. Elson (deceased), of the Tulalip reservation, was cited by his commanding officer for guiding sentry squads to an isolated post in No Man's Land and for guiding patrol to outskirts of Brioules, securing information of enemy occupation and showing exceptional skill, courage and coolness under fire.

"The superior officer of Richard Bland Breeding, a young Creek of Oklahoma, said of him: 'He was the most capable, daring and fearless platoon leader in the division.'

"Among those who won the Croix de Guerre was Volunteer John Harper, a full-blooded Uncompahgre Ute, of which details are lacking at this time; Chester Armstrong Fourbear, a full-blood Sioux of South Dakota, cited for bravery in swift running as a messenger at Bellicourt; Ordnance Sergeant James M. Gorden, of Wisconsin, cited for rescuing while under shell fire a second lieutenant of the French army who was wounded while on an inspection tour; Nicholas E. Brown, a full-blood Choctaw, who when killed was a corporal in the 142d Infantry, composed largely of Oklahoma Indians, the honor being posthumously awarded; Marty Beaver, a full-blood Creek, on the military records as Bob Carr, an orphan boy who enlisted in Company F, 142d Infantry, 36th Division, details at present lacking."

Into Foe's Lines

"Alfred G. Bailey, a Cherokee of Oklahoma, had been in regular service with General Pershing in Mexico. He was a sergeant when killed in action in France and was awarded the Distinguished Service Cross for creeping into the enemy's lines alone far in advance of his regiment, where, unaided, he killed two German machine gunners and captured a third together with his gun.

"Walter G. Sevalia, of Brule, Wisconsin, a corporal in Company F, 7th Engineers, was cited for 'extraordinary heroism' in action near Brioules, France, in November, 1918. He swam the Meuse under terrific fire with a cable for a pontoon bridge, and later carried another cable over the Est Canal and across an open field covered by enemy machine guns. At this time he was wounded, but returned bearing a message of great importance.

"Sergeant O. W. Leader, a three fourths blood Choctaw, was foreman of a cattle ranch in Oklahoma when he entered the war. Greatly to his chagrin, an idle rumor gained currency that he was a Hun spy. He quit the cattle business at once and enlisted as proof of his American loyalty. He was cited for bravery in battle in the course of a brilliant record, of which the following is a synopsis: Fought at Cantigny, May 28, 1918; fought at Soissons, Chateau Thierry, July 18, 1918; fought in Saint Mihiel salient, September 12, 1918. Fought at Argonne Forest, October 1, 1918. Twice wounded and twice gassed. In addition to this military record is the interesting fact that Sergeant Leader was selected by the French government as the model original American soldier of whom an oil painting should be made to hang upon the walls of the French Federal Building, where will be displayed types of all the Allied races."

The army experiences of the young men has proved, for most of them, the most important education factor of their careers. Commissioner Sells refused to permit them to be grouped as Indians in service units. They volunteered or were drafted as individuals and were allocated as such to companies and regiments. The result was that for a year or two they lived precisely the life of the white soldiers, with white men for companions. Many of them were completely regenerated in the service.

Wounded and Gassed

"One Cheyenne, a typical no-account reservation Indian with long hair," says an Indian superintendent, "went to France, was wounded, gassed and shell-shocked. Was returned honorably discharged. He reported to the agency office, square-shouldered, level-eyed, courteous, self-reliant and talked intelligently. A wonderful transformation and caused by contact with the outside world. He is at work."

A California superintendent writes:

"In every case that I have encountered where an Indian has returned to his jurisdiction I have found that the Indian young man was greatly bettered through his work in the army, both physically and mentally. I do not know of a single case where it has not benefited the Indian to such a degree that it is plainly noticeable and commented upon by the whites of his community. I was over to see an Indian just the other day who had returned from active service in the trenches of France. This Indian, Phillip Jim, had the remarkable record of going over the top more than thirty times. He walked into the recruiting office at Quincy on his way home and laid down \$100 for a Victory bond, saying that he was done fighting, now he could help some other way. This Indian went straight home to farm, and started hard work of putting in a garden, repairing his fences, buildings, etc., that had got in bad condition since he left, for his father was afflicted with an incurable disease and his mother was ill. He says that he knows much more than he did and that he wants to do more now than he ever did."

Are Outdoor People

The Indians naturally take to the outdoor occupation. They are sheepmen and cattlemen, lumbermen, fishermen, trappers, hunters and farmers. They now cultivate more than 700,000 acres of land, and 176,000 of them have their individual land holdings. Some of them are extensive farmers and some are intensive. Some succeed in the humid regions, some succeed at dry farming and others are irrigationists. They own about 250,000 horses, mules and burros, about an

equal number of cattle and 1,230,000 sheep and goats. The total value of their livestock is \$48,000,000, an increase of sixfold in twenty years.

The Indians are now going forward so rapidly that it is something of a problem as to how to relieve from government paternalism those who need freedom, and yet not turn loose any incompetent ones prematurely. However, Mr. Sells thinks the situation can be met successfully.

Establishing Citizenship

"There is no longer any doubt," he says, "that, with adequate provision for the expense of proper inquiry as to competency and with faithful adherence to the broadened declaration of policy, we shall speedily sift the Indians who should stand on his own merits, pay taxes, discharge the service and exercise the freedom of citizenship from those who will require the protection of the government for some time before taking on such responsibilities." In determining competency the general rule is laid down that all adult able-bodied Indians of one-half or less Indian blood, not mentally deficient, are competent, should receive fee patents to their lands and be "turned loose." In pursuance of this policy 10,956 patents have been issued in the last three years—more than were issued in the preceding ten years.

The full-blood Indians are declared competent as rapidly as their records show that they are able to manage their own affairs. It is recognized, however, that the physical environment on some reservations is such that the lands cannot be allotted wisely at this time because so large a part is desert or range land and so little susceptible of cultivation. In such regions tribal use and control of the bulk of the lands appears to be the only way for the present. As fast as the Indians take their land in severalty and receive fee patent to it, and their shares of individual and tribal funds are turned over to them, they become citizens. In further pursuance of the policy of reducing paternalism the plan is now being followed of making all Indians freed from government supervision, who have access to public schools, send their children to them instead of to the Indian schools, or pay for their support in the latter to an amount not exceeding \$200 a year.

Thousands in Schools

As to the present-day educational, social and domestic condition of the Indians, it appears from Commissioner Sells's report that 61,000 out of 84,000 eligible children are in school; that 43,000 out of 54,000 families live in houses; that there are only 236 polygamous marriages; that 113,000 Indians are churchgoing; that 120,000 speak English; that 81,000 are literate in English; that 191,000 wear citizens' clothing; that 79,000 are citizens, and that 26,000 are voters.

Altogether, it appears that "the noblest savage" of them all has successfully won through from savagery to civilization, and that we shall have the Indian with us for all time unless with full independence and citizenship he should mingle his blood in the great stream of that of the general population of the country, though it is noticeable that at present only about one tenth of Indian marriages are with whites.—Theodore M. Knappen, in *New York Tribune*, January 25, 1920.

If I were the Devil, I would watch those men who are specially gifted in any way or who have some special work and I would point out the petty vanities and failings which are in such men; I would induce all their brethren to harp on those failings until the poor victims should find their influence destroyed, or until they would quit the field in bitterness.—Elbert A. Smith.

THE FORUM

Distinct Classes of Stewardships

BY JOSEPH FLORY

A stewardship in the Order of Enoch is different, according to this view, from an ordinary stewardship.

We shall now attempt to set forth our reasons for claiming that the stewards and stewardships as set forth in Doctrine and Covenants, section 77, 81, 93, and 100—all relating to what is known as the Order of Enoch—are a distinct and separate class of stewards and stewardships from those stewards and stewardships where members of the church were made stewards over their own property or their inheritances in the church, as we have set it forth in our other article.

"To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20.

We shall attempt to prove our claim by an appeal to that which is written in what has been accepted as a law unto the church:

"The Lord spake unto Enoch, saying, Hearken unto me saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together, and listen to the counsel of him who has ordained you, from on high, who shall speak in your ears the words of wisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God, for verily I say unto you, The time has come, and is now at hand; and, behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you. And now, verily thus saith the Lord, It is expedient that all things be done unto my glory, that ye should, who are joined together in this order; or in other words, let my servant Ahashdah, and my servant Gazelam, or Enoch, and my servant Pelagoram, sit in council with the saints which are in Zion; otherwise Satan seeketh to turn their hearts away from the truth, that they become blinded and understand not the things which are prepared for them; wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken, and he who breaketh it shall lose his office and standing in the church and shall be delivered over to the buffetings of Satan until the day of redemption. Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample, which I give unto you, whereby you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world, that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman; who hath appointed Michael, your prince, and established his feet, and set him upon high; and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life."—Doctrine and Covenants 77: 1-3.

And again, I say unto you, I give unto you a new com-

mandment, that you may understand my will concerning you, or, in other words, I give unto you directions how you may act before me, that it may turn to you for your salvation. I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise. Therefore, verily I say unto you, that it is expedient for my servant Alam and Ahashdah, Mahalaleel and Pelagoram, and my servant Gazelam, and Horah, and Olihar, and Shalemanasseh, and Mehemson, be bound together by a bond and covenant that cannot be broken by transgression except judgment shall immediately follow, in your several stewardships, to manage the affairs of the poor, and all things pertaining to the bishopric both in the land of Zion, and in the land of Shinehah, for I have consecrated the land of Shinehah in mine own due time for the benefit of the saints of the Most High, and for a stake to Zion; for Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments; therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord. Behold, here is wisdom, also, in me, for your good. And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an single to the glory of God. This order I have appointed to be an everlasting order unto you and unto your successors, inasmuch as you sin not; and the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the buffetings of Satan until the day of redemption."—Doctrine and Covenants 81: 3-5.

Some Things to Expect of the Order of Enoch

We will now notice some of the things that must characterize the Order of Enoch as described in that which we have above quoted.

In the first place the revelation was addressed to these who had been "*ordained unto the high priesthood of my church,*" from which we draw the conclusion that the general membership were not included as being active participants in the management of the affairs of the order.

It is expressly stated that there must needs be "an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people" (section 77: 1), or as more fully expressed in section 81: 4, "to manage the affairs of the poor and *all things pertaining to the bishopric both in the land of Zion, and the land of Shinehah.*"

If this organization was for the managing of the affairs of the storehouse for the poor and all things pertaining to the bishopric, then without question they were to have charge of the funds in the Lord's storehouse in the hands of the bishop, which had been consecrated to the Lord according to the law of consecration or tithing, as we have shown in our previous article.

An Unbreakable Bond and Covenant

Again, those who were to be organized according to the directions as given in the Book of Covenants were to be bound together by a bond and covenant that could not be broken without incurring the penalty of losing their office and standing in the church, and being turned over to the buffetings of Satan until the day of redemption. (Doctrine and Covenants 77: 2, 3; 81: 4; 101: 2.)

The fact that they would lose their *office*, as well as their *standing* in the church proves that they were officers in the church, as they could not lose their office if they were not of-

ficers in the church, any more than they could lose their standing in the church if they did not have a standing in the church.

The Order of Enoch was appointed as an everlasting order unto those designated by names, and their successors—evidently their successors in office.

Some years ago we endeavored to find the true names of the officers who corresponded to these names and commanded to organize themselves into the Order of Enoch, and so far as we were able to learn their true names, they were all officers in the church in its formative period. We shall show later on what those offices were.

There is nothing written requiring those who were to be stewards over their own properties, or their inheritances, that they should be bound together by a bond and covenant, as were those who composed the Order of Enoch. Neither were they subjected to such penalties as they in the Order of Enoch were, in case of unfaithfulness to their trust.

Order of Enoch Stewardships Different

Therefore, we claim that those receiving stewardships in the Order of Enoch are a separate and distinct class of stewards, and are to be governed by an altogether different law. And the failure to distinguish between the two classes of stewards and stewardships, and the laws governing the same, has resulted in much confusion and misunderstanding upon the subject of stewardships.

"And again, a commandment I give unto you concerning your stewardship which I have appointed unto you; behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the properties are mine then ye are stewards, otherwise ye are no stewards. But verily I say unto you, I have appointed unto you to be stewards over mine house, [the storehouse of the Lord.—J. F.] even stewards indeed; [stewards in the full sense of that term.—J. F.]"—Doctrine and Covenants 101: 10.

(The remaining portion of the paragraph we have just quoted from has reference to the publishing of the literary concerns of the church as commanded in section 70 and 72: 4, latter part of paragraph, the proceeds of which were to be kept in a separate treasury and subject to the rules governing, as commanded in Doctrine and Covenants 101: 11.)

"And again, there shall be another treasury prepared and a treasurer appointed to keep the treasury, and a seal shall be placed upon it; and all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order. And this shall be the voice and common consent of the order: that any man among you, say unto the treasurer, I have need of this to help me in my stewardship; if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifest before the council of the order plainly, that he is an unfaithful and an unwise steward; but so long as he is in full fellowship, and is faithful, and wise in his stewardship, this shall be his token unto the treasurer that the treasurer shall not withhold. But in case of transgression the treasurer shall be subject unto the counsel and voice of the order. And in case the treasurer is found an unfaithful, and

an unwise steward, he shall be subject to the counsel and voice of the order, and shall be removed out of his place, and another shall be appointed in his stead."—Doctrine and Covenants 101: 12.

Control of Order of Enoch Treasury

From the above we learn that the treasury of the Order of Enoch is under the control of those who are organized into that order as they may counsel and direct among themselves. But any man belonging to the order may say to the treasurer that he has need of a certain sum to help him in his stewardship, and so long as he has proved himself faithful and wise in that which he has already been steward over, the treasurer cannot withhold from him that which he claims he needs to carry on the business of his stewardship. This is in harmony with section 81: 4 which says:

"And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God," etc.

There are no such provisions made for those who are stewards over their own properties. It is only for those who are stewards indeed—in the full sense of that term—over the properties of the Lord—who have the rights as specified in that which we have quoted.

All Moneys to Be Turned In

It is also specifically stated that *all moneys received* in improving upon their stewardships, must be cast into the common treasury, whereas those who are stewards over their own property are only to pay *one tenth* of their *net* increase, as required by the law of tithing. (Section 106.)

The stewardships in the Order of Enoch may consist of "houses or lands, or in cattle, or in *all things* save it be the holy and sacred writings." Now the term "all things" gives a very wide field to operate in—mining, manufacturing, merchandising, foundries, machine shops, telephone or telegraph lines, electric light plants, railroads, steamship lines—in fact everything that is legitimate and honorable, and which is now carried on in the world by men of means or corporation trusts and combines.

While those things are being done by the world largely for the benefit of the few—owners and stockholders of those institutions—the Order of Enoch will use church funds, and *all of the increase* will "be cast into the Lord's storehouse to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."

We can now see the force and meaning of the declaration found in section 77: 3:

"Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample, which I give unto you, whereby you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures [man-made institutions.—J. F.] beneath the celestial world, that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion."

Order of Enoch Covers a Big Scope

Thus we see that the Order of Enoch will eventually embrace within its scope *all* that will be needed for the prosperity, welfare, and happiness of God's people on the earth, from a temporal standpoint of view.

This work will not be accomplished in a day, or in a year, but will perhaps take many years to fully accomplish its work. God has said:

"My words are sure and shall not fail . . . but all things must come to pass in their time; wherefore be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great."—Doctrine and Covenants 64: 6.

While the law governing those who hold stewardships in the Order of Enoch requires of them to turn over into the treasury or storehouse of the Lord *all* of the increase made in the management of their stewardships, we believe that they will receive a just remuneration for their services in the management of the same.

Who Compose the Order

As we have already stated, the Order of Enoch is to be composed of officials in the church. We will now show *who* those officials were to be.

In the *Journal of History* for January, 1920, page 34, we find the following in "Statements of Joseph Smith," (our late president of the church):

"President Joseph Smith in his history says:

"I received the following—revelation given July 18, 1838, making known the disposition of the properties tithed as named in the preceding revelation. (See Doctrine and Covenants 106.) "Verily, thus saith the Lord, the time has now come that it shall be disposed of by a council composed of the First Presidency of my church, and of the Bishop and his council, and by my High Council, and by mine own voice unto them, saith the Lord. Even so, Amen."'"—*Millennial Star*, 16: 183."

Now then, inasmuch as the Order of Enoch was to be an organization made for the special purpose of "regulating and establishing the affairs of the storehouse for the poor of my people" (Doctrine and Covenants 77: 1), or as more fully stated in section 81: 4, "to manage the affairs of the poor, and *all things* pertaining to the bishopric," we think there can be no question but that the Order of Enoch was to be composed of those three quorums as named in the revelation as quoted from the *Journal of History*.

Evidently their work, or stewardship, was to have charge of the financial arm of the church, to handle church funds by investing them in any and every business that could be done with profit to the church, and the income of the business of the Order of Enoch was to "become the common property of the whole church."

As we have already stated, so far as we have been able to get the true names of those persons with fictitious names who were commanded to organize themselves for the purposes named in the revelations from which we have quoted, they were *all officers* in the church in its formative period, and were also, in the early days of the church, *all* members of some one of the three quorums mentioned in the revelation as found in the *Journal of History*, and above quoted.

Thus we think we have clearly proven that the Order of Enoch will be composed of the members of the First Presidency, the Bishopric, and the High Council of the church, who will carry out that work according to the direction of the revelations in the Doctrine and Covenants, and the voice of the Lord unto them.

The *Christian Science Monitor* informs us that prohibition enforcement is costing the Government nothing, as the amount of collection of fines, and the value of liquor confiscated is from two to five times the expense of administration. It says the money is being diverted to the education account, so it is increasing the opportunity of young people to secure better preparation for life. Even if it cost the county millions to prevent the waste of a billion dollars a year for liquor, it would be worth while, for it means the diversion of part at least of this surplus wealth to the schoolhouse. This is in addition to the economic gain.

THE STAFF

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The Music of the General Conference

Those who were privileged to attend the General Conference just closed witnessed and enjoyed the musical features therein; but there are many of our musical workers who did not get to come and these are doubtless anxious to know what the others enjoyed.

Paradoxically, the music of the conference was just the same as at all previous conferences, only it was different. That is, many of the same things had at previous conferences were still had, only they were handled somewhat differently. Then, there was added other features, new in their character and some decidedly novel and unique.

To take the things that have been standard for years: there was the hymn singing, only it was conducted differently and on different lines, the congregation being induced to sing a wider range of hymns and sing them better, and more of the congregation were led to sing. Anthems were still sung by the big choir and progress in both finish and interpretation was markedly in evidence. But owing to the number of evenings devoted to institutional and departmental work the number of anthems that could have been used was less than at some of the conferences of the past. Then, there was the oratorio; and when we mention the oratorio we naturally feel that we are referring to the high water mark (so far) of our musical attainments; for the work of preparing and rendering an oratorio is unquestionably pretentious. Haydn's ever-vernal masterpiece, "The Creation," was the one rendered and it was given in such a way as to maintain the credit and previous reputation of our conference choirs.

But the new things brought out deserve particular place and mention because they mark a new era, perhaps, in our musical development and some of them will undoubtedly affect the future musical policy of the church.

First, there was the evident desire to diverge from the too well beaten paths of the past in our congregational singing; to get away from the persistent use of the too often over-worked hymns like "Redeemer of Israel" and others, and use some of our other hymns of equally appropriate and beautiful sentiment. This is well: we may sing a good hymn so often that its charm is forgotten and its singing becomes mechanical. Then there was the desire to sing our hymns in a better style and in a more spiritual as well as a spirited manner. Even the hymn work of the prayer meetings was on a much higher and more spiritual plane. This is good: if "the song of the righteous is a prayer" unto God then that prayer should be given in the Spirit and in a proper manner. Let those of our musical forces who have in charge the direction of our congregational singing look well to the development of better and more spiritual work.

In connection with the congregational singing of the conference we must advert to the work of Brother Albert N. Hoxie, who since 1912 has held the post of general church chorister. Brother Hoxie was in fine trim and fully up to his previous attainments. His two years service in the Government has given him some valuable things, or rather developed some valuable qualities. He has a broader vision and a greater mastery over things and is now more capable of promoting the musical interests of God's church than he has ever been. He was evidently fired by the Spirit himself and made the congregation sense his own inspiration and to respond in like measure. The result was that our singing *en masse* rose to spiritual heights of enthusiasm as never before. The people wanted to sing and they wanted to sing new things. And so they sang such things as "The Holy City," "The Lost Chord," etc. Also they quickly learned and sang his special song, "Pray, men, pray," words by himself, particularly suited to the belief of the church to-day regarding Christ's second coming. In all this work there is the evidence that the hearts of the Saints are being turned to song as a natural expression of their ideals and hopes.

One thing that should be mentioned as a strong factor in

making possible this excellent congregational work and that is Brother Hoxie's song book, "Songs of the Legion." Bound in paper covers and containing the best from Hymnal and Zion's praises, together with some excellent popular songs sung throughout the Nation, it "filled the bill" for the occasion. While this little book cannot take the place of our church song books, it is an excellent thing for our reunions and for missionary work, where Hymnals are not easily available. Incidentally, those who may want a copy of it should address the Ensign or Herald Publishing Houses, with fifteen cents for each copy; and Brother Hoxie has promised that the profits from their sale shall go to the church. If they are not immediately available, they will be soon. Possibly the big demand at conference time used up all on hand.

Another thing very evident, and a fine thing too, is the growing spirit of song among the ministry and the increasing number of the missionaries who can sing quite acceptably. "The missionary chorus," a number of the ministry who get together each conference and render male quartet work very acceptably, sang very enthusiastically. Although their membership is transient in character they should organize in some way, that their work may be made a permanent feature. It is also gratifying to note the ability to lead in music work that is evident in some of our missionaries.

We must not close without commenting upon the orchestral growth that was evident at the conference. This work has been almost unnoticed for the past two years, but it has not been dead by any means. Although the showing of the work rested very largely with the Independence musicians, there were some others from other branches who played with them and the proof is not lacking that there is a very healthy orchestral spirit in many quarters of the church. The Liberty Orchestra, a church organization of Independence, which has developed under the leadership of Brother Robert T. Cooper, formed the nucleus of the large orchestra that rendered a very acceptable and enjoyable program on the Saturday evening of April 10. This orchestra's work on this occasion was gratifyingly good, sufficiently so as to lift it from the ranks of the indifferent tyro class and distinguish them as earnest, intelligent amateurs, with a serious object before them. And in view of the distinction we recently made in The Staff as to the rank of the worthy amateur, this appellation carries with it dignity and credit. The work of this orchestra on this occasion shows the great possibilities of orchestral development within the church—and we must work for such a grand attainment.

Altogether, it was an epochal conference from a musical point of view; not so much from the standpoint of the quantity of music rendered as from that of showing our musical desires, possibilities and growth.

A. H. M.

Here's Something New

For some time we have been wishing that we had something really "new" for Staff readers, and now we certainly have it. Furthermore, it is not only *new*, and of great interest to all church workers, but we feel it will truly "warm the cockles of the hearts" of those who are interested in the church's musical progress.

For some years The Staff has been the official organ of the General Choir Movement and has sought faithfully to chronicle its many important interests. This general choir movement was instituted in 1912 for the express purpose of promoting the choir interests of the church. It has given some good service in the years of the past, the results of which are seen in a number of our choirs. But it was inevitable that, in the growth and progress of the church, this movement, somewhat limited in its original scope and intentions and caring for but a part of the church's music work, should give way to something larger and more adequate to the church's needs.

Now here's the "new" thing you are waiting to hear about and we know it will gladden the hearts of all our music workers.

The general choir movement as such has ceased to exist; but in its place has been instituted something bigger, better,

more comprehensive; something that marks a very forward step in the musical progress of the church and that will give to music its proper place in the church. There is now established as a part of the church's organization and regular work, THE DEPARTMENT OF MUSIC, fully constituted and appointed and having as its vision and object the development of the musical spirit and work of the church.

Well, we did have something "new," didn't we? And we knew you would be greatly interested and gladdened when you learned of this important and forward movement of the church. And now we will try to tell you of some of the ideals and aims of this new department and of some of the good things we hope it may do for the church.

The Department of Music! Does not that have a ring to it of seriousness and of determined desire, and does it not seem to promise good things for the church? But further, we hope that our most fervent wishes and ardent promises may be amply fulfilled in time, for the good of the church and its work.

Of course this new department is in its very infancy; but oh, how it hopes to grow! And what an ambitious child it is in its ideals and aspirations, and how it prays that its services may bring to the church a rich harvest of development in all things musical. This newest child in the family of the church's departmental work feels that it has a divine mission and it starts upon that mission with a deep sense of its responsibility and stewardship and with the true spirit of consecration, praying that it may do God's work for the church. So it comes to you in much hope, earnestly seeking your cooperation.

It is impossible to tell all the good things this department hopes to do for the church. Its possibilities are without number and limit. But like all movements that have to do with the progress and development of mankind, it will surely evolve its full destiny. As time goes on it will not only do the humble things it now has in mind, but many other things as well and in better ways. Let us therefore endeavor to realize that its evolution must spell continual progression and development. In this way it will justify its existence and prove an important factor in the greater growth of the church.

But let us tell you of some of the good things this new department hopes to do for the church; and perhaps we may be able to help you to see a part of the vision that has been granted those who have had its foundational work and development in hand.

The great *general* aim of The Department of Music is to promote and encourage the spirit of music in the church *in every possible way*. This is quite an extensive undertaking but the church needs this big thing accomplished and we are willing to bend our efforts to do it. And when we say that the new department proposes to foster the spirit and work of music in all possible ways we mean exactly that thing. The former general choir movement aimed at the promotion of choir interests but the Department of Music aims at fostering and developing *every* musical interest in the church. Our church choirs, whether near or remote, are subjects of its care and entitled to its aid; the budding young orchestra, whether in Maine or Australia, anxious to give its service to the church or Sunday school, is an object of its interest and concern; even the individual student who is earnestly striving, perhaps far remote from advantages of musical surroundings, to cultivate his gift of music or of song, is dear to the heart of the department, for it wants him to succeed and stands ready to help him. Wherever God's people are striving to cultivate the gifts he has endowed them with, that they may use them in his service and to his glory, this department is anxious to render help and encouragement. Is not this desire a holy one, and do you not find your hearts responding with a determination to cooperate with us?

There are so many things that we need to do for the church's good that we can scarcely begin to enumerate them. For instance, the development of the missionary spirit among our singers and musicians, whereby they may help the missionaries of the church present the gospel message more attractively by a proper accompaniment of music and singing with their services, is one of the things needed. The de-

velopment of the power of original composition, whereby our own people may produce more of the music we play and sing, is another. But why try to enumerate them; one eminence mounted, another rises to view and the horizon ever widens before us.

We cannot tell you how deeply we feel that in some way the church's music is to prove a very potent factor in the evolution of her destiny; the accomplishment of her great ideals and the salvation of her people. Else why did God speak so earnestly and place so much stress upon the one art of music above all others, and enjoin its particular culture upon his people? This church must be made a musical church, singing, as did the armies of America in the late war, its way to victory. And has not God promised that the victorious accomplishment of the church's ideals shall be had accompanied with "songs of everlasting joy"?

It cannot be expected that the new Department of Music shall spring, Minerva-like, into the full realization of its work and powers at once. Like all movements that men make for their betterment it must grow, becoming each day in its development, more proficient. Evolution is always a matter of comparatively slow growth, but true evolution is always upward. Therefore, while we expect the Department of Music to evolve into that which is higher and better, we shall also expect you to be patient, trusting that we may reach the goals we are seeking in due time. As we grow and as experience shall give us proficiency and wisdom, we shall some day be able to do better things for the church than we now can do.

In course of time (and we trust it may not be too far off) and as our work shall develop and experience shall show us just what is needed and how to secure it, the Department of Music expects to launch a campaign of education in music and music work. This campaign is intended to embody educational work to meet the needs of many in the church; that will aid the struggling choir in the isolated branch; the ambitious vocal or instrumental student away from the centers of culture. In many ways this may be made to function, and in such work we feel that the music work of the church may be more thoroughly accomplished.

Another thing the Department of Music proposes to do. You have all doubtless learned of the plans established at the last General Conference for the erection of a large auditorium at Independence. For the music work of this auditorium there will be needed a large pipe organ—a very large one in fact. This department proposes, in cooperation with the bishopric of the church, to work energetically for the promotion of "The Pipe Organ Fund" for this auditorium. Cannot the musical workers of the church furnish the means for this large organ, and would it not be peculiarly fitting that this magnificent instrument should stand as a testimonial to their zeal and devotion. More about these plans later.

The personnel of those now in charge of the work of the Department of Music is: Albert N. Hoxie, former general church chorister, 3119 North Sixteenth Street, Philadelphia, Pennsylvania, General Director; Paul N. Craig, director of the School of Music at Graceland, Lamoni, Iowa, Assistant Director; Arthur H. Mills, former secretary of the general choir movement, 1514 West Short Street, Independence, Missouri, Secretary. It is hoped that Brother Harold C. Burgess, superintendent of the light plant at Lamoni, Iowa, may be released that he may give his time to the work as managing director, in charge of the physical work of the department. As our work grows, doubtless others will be called to help us with our burdens, either in an official capacity or in assistance in various ways.

The work of The Staff as the official organ of the new department will continue as it is for the present until the public avenues of the department may be further determined. But we hope that it too will expand into something better and more comprehensive and more suited to the needs of a growing active department of the church work.

Well, we have told you all about the plans and ambitions of the Department of Music. Are you with us in this grand work, so important to the church's welfare? We know you are. Incidentally, we would be glad to hear from you at any time about it.

ARTHUR H. MILLS.

In Memoriam

Florence Burgess passed into the life beyond at Saint Louis, Missouri, April 12, 1920. She was a pioneer in the work of the general choir movement, early championing its cause and laboring continuously for its good. She ever took an interest in its work and each year would master the oratorio and the special music for the General Conferences and attend in person, with others whom she had aided to in like manner prepare themselves, to assist in rendering the conference music program. This year she longed to be present and assist as formerly, but failing strength preventing, she urged her mother to attend, that, upon her return, she might tell her of the good things she had witnessed and heard. But even this slight boon was, in the wisdom of Providence, denied her, for a change for the worse came upon April 8, which hastened her end.

Sister Burgess's life was one of continuous musical activity. At the age of ten she was organist for the Sunday school; afterwards pianist for the Religio. She was one of the charter members of the Saint Louis choir and at her death had been in its continuous service over twenty-five years. She served it as chorister in its early days, when but little other than congregational singing could be had; but her efforts made possible the later development under others. In the latter years of her life she served it as organist until failing health compelled her to relinquish her burden. But still she continued to serve as strength would permit.

The chief characteristic of Sister Burgess's service was humility. Although possessed of unusual talents herself she did not hesitate to use them in ways and at times when the compensation seemed small and the sacrifice great. Whenever her services were needed, throughout district or branch, she served quietly and unostentatiously; and labors like hers render possible the work of greater things. Her reward is with Christ. The musical interests of her city and district will greatly miss her ministrations.

We knew her personally as a young girl of excellent musical taste and attainments and this tribute is in part ours. The limited space of The Staff will not permit of much beyond the work of our church music; but we have felt constrained to give this brief obituary concerning one who was ever a devoted worker in the church's music, that her example may receive the emulation of others.

A. H. M.

The Secret of Success

I used to blow the organ in a good old country choir;
I kept the bellows crowded full and never used to tire;
I seemed to catch a vision of the promised happy land
When that old organ thundered underneath the player's hand.
Now here's the point I'm making—please to notice "where
I'm at."—

That wind was *raw material*, and mighty raw at that;
But when it came a-rushing that old organ's piping through,
It then was *finished product*, way up on its finish, too.
I did the hard *raw labor*—pumping in the wind, you see.
The organist did better—a skilled worker, was she.

A hundred boys could handle my pump job at any day;
The church was minus music when that woman stayed away.
And so in early childhood I pumped out this settled law,
To dodge old competition, just quit handling the *raw*
And learn to make *skilled products*; you will live to find your
fill

Of good things will be greater as you cultivate your skill.
The folks who at the organ stay, there ever pumping wind,
Have hardly cause to grumble when they tag along behind
Those folks who learn to handle every pedal stop, and key
That lets the wind from prison in a flood of harmony.

—Rural New Yorker.

"Those who never do more than they are paid for never
get paid for more than they do."

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Zion

We have this morning returned from a hurried trip to Kansas City and Independence, where our Women's Department executive committee met in council for the first time since conference. We are still under the thrill and uplift of the wonderful experiences of yesterday, when the "Zion of latter days," the "city of Saints," the "central place," was formally opened. Never shall we forget the baptism of spirit which attended the services, nor can we feel too grateful for the vision and outlook, the assurance and confidence we sensed was spread, as a mantle, over the worshipping throng. It is not for us to record, here, the events of the day, but we feel to pass on some of the impressions received, concerning the work which is to be done by the women of the church.

Forming, as the women do, such a large percentage of the membership, can we conceive that the work to be done by "Israel of latter days" will be accomplished with us hanging back, shutting our eyes to opportunity, expressing by word and action our unwillingness to progress, to study, to labor, to keep step with the upward trend of the church? Or, can we conceive that progress in that direction (which *must* be made, if the church is to enter in upon its highest achievements) will, or *can*, be retarded if the women, unitedly, move onward and Godward? So, in that light, is there a woman in the church who fails to see that the real progress of the church of God upon earth, rests upon her shoulders equally with those of every other unit in it? If there be such a woman, should any others sit contentedly under the molding influences of God's Holy Spirit, and not wish to share with her the great impetus with which the church is being moved? Truly a hastening time!

In the home lies our field. In the homes of Latter Day Saints there are still inexperienced and indifferent parents, who do not sense the privileges which are theirs to chisel and carve, by the grace of God, a thing of eternal worth and beauty, from the materials given them in the person of a little child. There are still homes which are such in name only, where Christ, in the guise and spirit of a little child, is being daily crucified upon the cross of cruel misunderstanding and selfish neglect. There are still homes in which the exquisite blossoms of childhood, with all their glorious potentialities of fruitage and harvest, are drooping and dying because of the unfavorable and blasting nature of their environments. Can any woman among us say, with the high purposes of Zion in mind, that the well-being of such children, of the inmates of such homes, is not *her* concern, nor yet *her spiritual responsibility before God*, if so it shall be that by deep devotion, by great loving, by intense yearning, and careful and persistent study and preparation she might become a tower of strength and veritable salvation to the mother who presides over them?

Entering upon the day of Zion's establishment, witnessing the promise and consolation so freely extended from the courts on high, newly moved to consecrate our all upon the altars of its perfect and glorious demonstration in a sin-sick world of doubt, coldness, and selfishness, shall we hesitate upon the threshold? Because the task is tremendous, because it will call forth every ounce of the best that is in each of us, because it demands us *all*, and *all* that any one can give, shall we still hug to our breasts, any pitiful earthly thing which shall prevent its triumph?

"Zion, the pure in heart!" In the testing days to come, when, tried as by fire, the weak, the stained, the selfish, the unprofitable, the false, and the unwilling, shall be purged away, in order that only the pure, the loving, and the consecrated may remain, to become the great beauty which shall attract all men to Zion, what will be our fate, and where will our lot be cast?

AUDENTIA ANDERSON.

"The truth is as clear as a bell but it isn't always tolled."

The Executive Committee Meets

We feel sure that the readers of our column are anxiously awaiting the announcements which properly follow changes made in the plans or official personnel of our organization. We will attempt, briefly, to tell you about some of them.

It will be good news to those who knew of the illness of Sister Frederick M. Smith at the close of conference, to learn of her improvement. With a renewal of her strength and health, came the urgings of her devotion to our work, resulting in a meeting on the 29th of our executive committee. There were present, the director general, Mrs. F. M. Smith; the superintendent, Audentia Anderson; her two assistants, Mina Madison and May Mather; and the secretary, Marie Morgan. The assistant secretary, Vivian Barto, and our treasurer, Bishop McGuire, were unable to meet with us.

A quite thorough canvass was made of the field of work which has been ours in the past, as well as a most careful consideration of the new work that has fallen to our department, through that action of conference which placed the responsibility of prosecuting the home department and cradle roll work under our supervision. Various changes in our working plans were outlined, and the adaptation and assimilation of these new departments progressed with a fair degree of satisfaction. The importance of firmly establishing our work in Zion, from its very beginning, was impressed upon the committee, which indeed hopes to see it, in the near future, "blossom as the rose."

It is not possible to announce at this time, the names of the supervisors of our different study bureaus, but we may assure you that but few changes are anticipated. The scope of the work placed under the charge of each, may be broadened, and some "follow-up" courses to carry on the development along study lines be provided for later.

The home department and cradle roll work, as well as that of publicity, will be cared for by standing committees composed of those prepared, to some degree for service along the special lines indicated. Steps were taken for an early publication of the new Year Book. Those interested will be pleased to be informed, too, that the manual for the Temple Builders will soon be in their hands.

We hope to be able to publish next week, our completed list of officers, committees, and department heads. The value of this list will be to assure you that able and consecrated women are accepting the tasks and responsibilities involved in putting our women's work on its feet, and helping it to function effectively.

In the establishment of our general office at headquarters, it will no longer be necessary nor advisable for anyone to address any of our workers personally on matters of departmental interest. Communications of whatever nature, addressed to our general office, will, through our office force, reach the one for whom intended, as promptly as possible. This will eliminate the confusion which has yearly followed our conventions, where new officers were elected. It has taken the most of the year following such elections to become familiar with the changes made, and by the time such familiarity was nicely established, the year was up, and other changes were in order. So the plan we have adopted will, we feel sure, appeal to all our women.

Several new lessons in the Child Welfare Course which, is being prepared so ably by Sister Lydia Wight, are ready for mailing. Those who have placed their orders for the entire course, have doubtless received these numbers. Those who have been neglectful in ordering, will be glad to know that some copies still remain of the first lessons issued, so that, for a time at least, it will be possible to obtain the complete set. Twenty-five cents, accompanying an order for this Child Welfare course, will secure the entire series. Send your order to our general office. Remember the address:

Reorganized Church of Jesus Christ
of Latter Day Saints

Women's Department Independence, Missouri.

At our recent convention, Sister Wight explained the purpose and plan of her Child Study course. In response to

our request, she has from memory, sketched her address, and we are glad to present it to our readers in this issue. No mother, who feels her responsibility to her child, should longer delay in ordering a set of these, as well as the other most valuable leaflet courses our department is putting out. Only by study and thought, mental concentration and meditation, and a purposeful line of action and ideal mapped out and set up as objectives, can the modern mother safeguard her children. God will help us, as he sees we are willing to try to help ourselves, and by putting forth the first efforts, he will encourage and enlighten through his spirit of truth, the light of intelligence.

AUDENTIA ANDERSON.

Child Study Course

We come to you this morning with a topic old as the race; a topic treated seriously by some, laughed at by others, and misunderstood, or only half-conceived, by most of us. It is a topic old, but which should now be filled with rich meaning, because of its relation to the arduous task the church has undertaken—that of building Zion. As President Smith told the women yesterday, "no church can rise above the standard of its homes."

What a sight it is for those who sit in the gallery at the business sessions to look down upon the rows of broad shoulders and erect heads of our missionary force! Have you tried to estimate the energy represented in that body? The measurement of it would surprise us, and yet, do we realize that the tremendous energy expended by those men as missionaries and pastors is wasted to a great extent unless that same energy, coupled with that of the women of the church, shall as *parental energy*, be operative *through the homes*? Can we afford to waste even the smallest part of that force?

We feel that progress is being made, but most of us will agree that the church has not yet reached the height it is designed it shall attain. Then there must be something wrong with the standard of our *homes*!

Let us look at the situation. Here is a family of children; they look well-fed; they appear to be clean, and have no startling wrong habits. Their parents have done a pretty good job, we say. Here is another family; the same number of children. They have been properly nourished, scientifically fed; their faces shine with the health that comes from clean bodies, clean minds, and righteous living, and they have built up a fund of good habits. Shall we not say these parents have done a better job in thus building positive forces for good?

The first task is accomplished by the majority of our homes; the second which can yet be improved upon, can be successfully done only by trained and consecrated parents and teachers. There is, then, a need for a broad course in child study. The new course is not yet perfect; it is only a stepping-stone. The course attempts to serve two purposes: one, to assist the mother who is forced to get all her training after she has undertaken the task of home-making; the other, to educate our people to see the need for previous training in mothercraft.

What is *mothercraft*? Mary Reed says it is "the skillful, practical doing of all that is involved in the nourishing and training of children in a sympathetic, happy, religious spirit." Can instinct supply us with all that? What banker trusts his books to an inexperienced youth? What promoter of big business dictates his letters to a stenographer just beginning a course? What manufacturer of fine fabrics places his fibers in the hands of unskilled workers? All this would be considered inefficient, expensive and wasteful in business. How much more is it true in homes where human lives are the raw material!

The Child Study Course stands for several principles, two of which we mention. It stands for the forming of a policy covering each problem parents know they must meet. This policy should not be worked out by mothers alone, but by the parents of a neighborhood. Only by combined action can be met such problems as (1) the hours boys and girls shall play and hours they shall work, (2) playing or idling in the street, (3) motion picture show attendance and, in fact, all

recreational and social problems. How much easier for Tom to do a certain thing when he knows John across the street is held to the same policy!

The second principle for which this course stands is that of honesty. We mean that kind of honesty which makes parents willing to submit their children to intelligence tests which discover true ability.

The New Child Study Course is divided into periods beginning with prenatal care, and extending through the adolescent period. It treats of the physical, mental, moral, and religious aspects of each age, and attempts to give mothers an idea of the development they might expect of the child at different ages.

The proper training of our children is a big responsibility, but we have a confidence in the women of our church, that they will rise to the new needs of the homes, and turn out young people free from taint, and fitted in every way to continue the upbuilding of Zion.

We leave with you this quotation from one of our foremost child welfare workers:

"One generation—one entire generation of all the world of children, *understood* as they should be, *loved* as they ask to be, *developed* as they might be, would more than *begin* the millenium!"

LYDIA THOMAS WIGHT.

Spring River District

Sometimes I feel the work in this district is slow indeed, but at others I am made to feel that the sisters are coming to a realization that there is something for the handmaidens to do in the redemption of Zion, as well as for the priesthood. In March I visited the branch at Pittsburg, Kansas, and enjoyed a spiritual prayer and testimony service. After its close, we were permitted to talk to the sisters, explaining the object of our organization, and answering questions to the best of my ability. An auxiliary was organized, the pastor of the branch, Brother Arthur E. Stoff, acting as secretary of the meeting and encouraging us as much as possible. They have about 20 members, and are willing to contribute their mite to the great good.

This makes the eighth branch in this district in which our auxiliary work is represented. We want to make a record here, of which the general society will not be ashamed. May the work receive divine help and we all be able to accomplish all that we are designed to do, is my prayer,

MRS. J. A. GRAVES,
Organizer, Joplin, Missouri.

Pontiac, Michigan

A report from this place shows an enrollment of 13, average attendance of 7, 12 meetings held, 2 socials, sewing, quilting, etc., and receipts of \$139—and all inside of three months. We count this a good record. It is sent in by the secretary,

MRS. ANNIE McLEOD,

The largest body of fresh water in existence is probably that underlying the western prairies. It is not visible to the natural eye, but in the first one hundred feet of depth there is sufficient water to make a lake seventeen feet deep. Crops deplete it a few inches but the rainy season restores its level. Unfortunately, railroad cuts, ditches, and wells through this area result in draining this valuable supply. It has already had this effect in Minnesota, Iowa, Wisconsin, Michigan, and the Dakotas, to such an extent that legislative action is contemplated preventing the continued drain.

There is such a thing as genuine, intelligent, religion. There is also a faithful counterfeit: superstition. There is, moreover, an amalgamation of both, and it is quite evident that if all the religion of mankind or even that which is found within the precincts of the true church, were relieved of superstition, there would be immensely less of it; yet what would be left would be immeasurably more valuable.—H. J. Davison.

LETTERS

The Church and the Social Problem

The following from a letter from one of our most careful thinkers, will interest our readers, discussing as it does in a broad way the problem of the church and the social order.

Inasmuch as our own church seems to be anxious to develop a program of social and economic activities, it might be well to have the church understand the nature, extent and intricacy of the problem. The ideas which seem to be more or less vague in the minds of our people certainly will be the better of something in the nature of a catalysis. The sociological improvements making for the realization of Zion and the correlate ideals is a matter which lies deeper than the issuance of programs and the ecclesiastical legislation or indeed any legislation. In fact it seems to me to be a problem in which psychology must have primacy.

When Mr. A. says: "The church has said it can do nothing," he may be technically correct, for the church cannot by external means or mechanistic methods do anything much beyond charity, to bring about a permanent change. That, it would appear to me, is not the church's business. The business of the church as an institution is to direct its energies to educational effort and create a new mind, a new consciousness, a new life, and once the devotee and disciple of the church has passed through such a crisis then the new man will create a new environment by ceasing to correspond with those things which make for misery and iniquity and injustice and will commence a correspondence with those things which will make for goodness, virtue and justice, and then happiness will be the result. To illustrate by one of Comte's two correlative laws: "Moral evils can only be cured and not by material agencies." The church should by all means use its strongest and highest power to create such conditions in which church people will be able to realize the church ideals but at the best such efforts can only be indirect and mediate.

Of course the conclusion which A. reaches that the way to reform and betterment lies through revolution and chaos is dramatic rhetoric but impossible logic. Men do not have to appreciate sobriety only after drunkenness, nor virtue after orgiastic extravagances, nor is it necessary to sublimate spiritual character in the wild maelstrom of deviltry.

There is also something of merit in Dean Hart's reply to the charge that the workingman had not taken his complaint to the church. The church may have been unsympathetic at times and in places but generally speaking the church is the official champion of rights, privileges, and justice of and for all men, and though history shows many failures and possibly things of which the church ought to be and no doubt is ashamed, yet to the church modern civilization owes a great debt of gratitude and no matter what sectarian name the church may bear she is now as always the great human symbol of the place where God and man may meet in sympathetic and mutual converse.

Truly this is a great and wonderful age and the possibilities for good or evil are tremendous, but I cannot but believe that good is winning slowly, and possibly painfully its way to sure and certain victory. I am very grateful to have lived in this period and many, many times so fervently wish I knew how to serve it better and to greater effect. It is a great sorrow that so often the big and worthy call of humanity at large is disregarded because of the many trivial and lesser demands which crowd in upon one.

We think of Zion, we talk of Zion, we sing of Zion, and we pray of Zion, but we shall never be able to pierce the dense mists of selfishness that surround the shining walls of the temple: we must scatter the fog. O selfishness, thou unmerciful God of this century, begone from Israel! Zion is a myth, so long as thou art king.—J. P. Buschlen.

Graceland Notes

Graceland college closes its year's work on June 2 with a number of graduate recitals preceding that date. The baccalaureate sermon will be preached on the morning of Sunday, May 30, by Apostle Myron A. McConley. The commencement address will occur Wednesday evening, June 2, by Honorable Nate Kendall of Albia, Iowa, the Republican candidate for Governor of the State.

The graduating class will be the largest in the history of this institution, representing all of the departments.

Sister Laura Mann, R. N., a graduate from the nurses' course at the Sanitarium, has been assigned to instruct in nursing, hygiene, and sanitation, for the rest of the school year, having especially in mind the needs of the class in religious education. This service is going to be of great value not only to the students in the class, but to the student body generally.

Governor W. L. Harding of Iowa has appointed President George N. Briggs of Graceland College as one of the Iowa delegates to attend a National Conference on Education called by the Secretary of Interior and the United States Commissioner of Education to convene in Washington during the present month "to discuss the pressing problems of education from the standpoint of statesmanship and public welfare."

This conference will be participated in by the presidents of colleges and universities of the United States. It is believed it will be of great value to the general educational progress of the country.

Let's Hear From a Hundred Places Like This

It is needless for me to say I am beginning the year's work with renewed energy, for who could have been in attendance at the conference and lectures without going to his tasks in the church with more confidence and courage.

I think the lectures were a great benefit, and certainly will tend to broader views and greater unity.

I have just completed the arranging of the membership in the branch into "groups" and the priesthood will begin work under this arrangement this week. I feel assured greater efficiency will result if the priesthood do their part.

We are preparing to adopt the "budget" system in our finances, placing all the funds from all departments in one treasury.

The Boy Scouts are moving along nicely. One young man is studying "wireless," and we expect to install a station soon. Another young man is preparing to take up the study of medicine, and a young sister is taking a course in story-writing. We meet this week to organize a "junior" orchestra. Our church debt is paid and we are making some repairs and will soon be ready to dedicate the church.

The outlook is very encouraging and we are hopeful of good results this year. Sincerely,

W. S. MACRAE.

KNOBKNOSTER, MISSOURI, April 26, 1920.

A Good Man Passes

Editors Herald: On last Tuesday, March 30, I was called to Nevada, Missouri, to preach the funeral sermon of Brother Arthur L. Crocker, who died quite suddenly on Sunday afternoon, March 28, while listening to a lecture in the High School building in Nevada. On Sunday morning he seemed perfectly well, attending church and taking part in the services as usual. In the afternoon, still feeling perfectly well, he went to hear this lecture; and while listening to the speaker, he suddenly pitched forward, in an unconscious condition, and died before they could get him out of the building. The cause of his death, the doctors said, was cerebral hemorrhage.

Arthur was born at Cornwallis, Nova Scotia, December 25, 1866. Was baptized on February 5, 1890, by E. N. Webster, and was confirmed by M. H. Bond and A. N. Hoxie. Was ordained a teacher by U. W. Greene.

His life, from the time he came into the church, was wholly consecrated to the service of the Master; and he realized,

too, that one is serving the Master when he is doing good to his fellow man. Hence, like the Master, in this respect at least, he went about doing good to others. Time, money, and self, counted for nothing when duty called him. He invested many dollars in books on gospel subjects, which he loaned or gave to those who were investigating the angel message, or who were willing to investigate; and many dollars he gave, too, to those who were less fortunate in financial affairs than himself. One of the most unselfish men I ever met. All who really knew him loved him, whether they were of the same gospel faith or not. Quite a large audience attended the funeral, more than half of whom were not members of our church.

His death will be quite a loss to the Nevada Branch but his wife and foster son will, of course, miss him most. I would like to mention some of the good things which I happen to know of his doing for others, but I realize it would make this letter too long, hence I shall forbear; but I feel assured that all who came in contact with him, sufficiently long to really know him, were made better by that contact. His reward will be the reward of the righteous; and although he is now reckoned among the dead, his life still has its influence for good upon many who yet live. In gospel bonds,

ISAAC M. SMITH.

GROTON, CONNECTICUT, April 12, 1920.

Editors Herald: Out here in Connecticut Jack Frost still holds sway with frosty nights and cold, bleak days. We wonder if in central Missouri it is any more comfortable than here.

April 4 was observed by us at the home of Sister Wilkes in Westerly, Rhode Island, where we were met at Brother George H. Gates who administered the sacrament to us, after which we had a good testimony meeting, followed by a sermon by Brother Gates.

Things look encouraging at Westerly. I trust that Brother Arthur Phillips may be appointed to this field as he knows many of the people and is well liked.

To-day's mail brought another tract and circular letter from John Zahnd in which he prints a letter to the conference assembled, requesting to be permitted to address the assembly. Then comes the polite refusal from the First Presidency by E. A. S.

For the past year Mr. Zahnd has been sending broadcast through the mails insulting and misleading literature regarding those in authority in the Reorganized Church of Jesus Christ.

Saints, without doubt many of you have been receiving these tracts and all-things-common books, and Zahnd's paper *The Order of Zion*, and read his articles in which he has endeavored to make us discredit those that God has called and set in the church to direct it in the ways of righteousness.

I was brought up a Quaker, and very strict. Was baptized into this church twenty-eight years ago this month. Have seen a real growth in the church. Have read church history thoroughly, and F. M. Smith is the only man on earth that can produce any real evidence that he has any call from God to act as prophet, seer, and revelator. The call of Brother Benjamin R. McGuire to the presiding bishopric, through Brother Smith was a divine call, a real revelation. The Spirit burned within me as I read it.

Saints, we have not read any unkind or slurring remarks in any of our church papers (written by God's chosen representatives) against Zahnd. They, like Michael the archangel, would not bring a railing accusation against Satan, but said "God rebuke thee."

For the past week I have suffered terribly in my hip and leg where it is broken in the hip joint, but hope soon to be all right. Two physicians told me that in time I will be nearly as strong as ever. One of them is an army surgeon. He advised against operating, saying nature will bind it up and make a new joint. So I live in hopes.

With love to all Saints, I am

Your brother in the only church that will bear the truth,

THOMAS G. WHIPPLE.

MISCELLANEOUS

The Presidency

In this issue is a notice from the Quorum of Twelve touching the missionary work, group supervisors, etc. The Presidency calls attention to this notice.

Under the direction of the Twelve, special efforts towards missionary work are being promoted, and it is hoped that local members of the priesthood will cooperate with the missionary arm. Local officers are expected to give their first attention to the local work, of course, but much can be done to assist the missionary work, both individually and by coordinating branch activities with those of the missionary department.

It will be noted, also, that supervisors of groups of missionaries have been appointed. Let it be understood that the supervision is over men. The assignment to certain territories refers to the missionaries in these territories. These group supervisors are not in any way in charge of local work. But to these supervisors is given the task of promoting missionary work and interests, and we urge the local workers to heartily cooperate with them.

In this connection it is well to announce that the missionary work in Far West, Holden and Kansas City Stakes will be directly under the supervision of the members of the Twelve at headquarters. Brother G. T. Griffiths, in addition to his Indian work, will supervise directly the missionary work in Eastern and Western Oklahoma Districts.

FREDERICK M. SMITH,
President of the Church.

INDEPENDENCE, May 3.

THE WEEKLY LETTER

To All General Conference Appointees: The weekly letter will be continued, and all general appointees, local and missionary, are expected to write to headquarters each week. All communications, local or missionary, should be mailed to "The Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri." At the top of the first page of the letter indicate the character of the communication. For example, if it is a weekly letter from a missionary, write at top, "Weekly letter, missionary." If from a local worker, "Weekly letter, local." If it is a report, so indicate. If a letter of inquiry, so indicate. It is well also, to indicate the department to whose attention it is desired the communication shall come, as "Attention Statistical Department," "Attention Missionary Department," "Attention Bishopric," "Attention Presidency," "Attention Publicity Department," etc.

It is hoped that the brethren will make consistent effort to comply with the foregoing requests.

FREDERICK M. SMITH,
President.

INDEPENDENCE, MISSOURI, May 1, 1920.

Elder Edward Rannie has resigned the presidency of the Central Oklahoma District, because of his appointment to labor in another field, and the Presidency has appointed Elder Joseph G. Smith to succeed him until the convening of the next conference of said district. Those concerned please take notice.

THE FIRST PRESIDENCY.

To the Missionaries Under General Appointment

Constantly recurring complications at home and abroad are calling for a solution which the world is not able to furnish. In the gospel of Jesus Christ we have that which would solve all the world's perplexities. It therefore emphasizes the necessity for a speeding up of its promulgation.

We, therefore, urge that all the men will without delay enter the field to which they have been appointed. We are planning on putting forth an intensive missionary campaign this summer, with the assistance of such local singers and musicians as we may be able to enlist. We trust everyone who can assist in this kind of work will report at once, and assignments will be made so far as possible.

Two things quite necessary to successful missionary efforts are organization and cooperation; and that the benefits of both may be secured, missionaries have been arranged in groups, each group under a supervisor.

It is the duty of the supervisors to organize and direct the missionary work; and we earnestly solicit the cooperation of all conference appointees, district and branch officers. In fact every member of the church who feels personally interested should volunteer services for such work as they may be able to perform, in tracting, inviting people to the services, assisting with the singing, etc.

Every man holding the priesthood should be busy, and cooperate with the district and branch officers and missionaries in assisting these organized campaigns, or in filling week-end appointments near where he resides.

We expect missionaries to confine themselves strictly to missionary work, and not interfere with the work of the branches and districts, unless specially directed from this office. Neither should they accept local office therein.

Supervisors should keep in touch with their men and make weekly reports. Each missionary should keep constantly in touch with his supervisor, but this does not excuse him from writing his weekly letter as heretofore. In this he should state where he has been and what he has been doing. Each missionary should from month to month make his monthly statistical report, and under the heading of REMARKS give a summary of the month's work. Let the weekly letter to headquarters be mailed to "The Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri." Report at top of first page should be marked: "Weekly Letter, Missionary." The list of appointments follows:

Group Supervisors

Arizona: William Anderson.
Alberta District: Fred Gregory.
Alabama, Mississippi, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Florida: T. C. Kelley.
Arkansas and Louisiana: J. T. Riley.
Chatham and London: James Pycok.
Colorado (Eastern and Western Districts): J. D. Curtis.
North Dakota and Minnesota: J. E. Wildermuth.
Northern California: A. C. Barmore.
California (Southern): Jesse Simmons.
Hawaii: Gomer Reeves.
Iowa, Saskatchewan, Manitoba: Daniel Macgregor.
Idaho, Utah, Eastern Oregon: L. G. Holloway.
Illinois (Central): C. E. Harpe.
Illinois (Southern): L. O. Wildermuth.
Illinois (Northeastern): Ward L. Christy.
Indiana (Southern): J. W. Metcalf.
Illinois (Kewanee and Nauvoo): Oscar Okerlind.
Kansas: T. W. Curtis.
Missouri (Southern, Spring River, Clinton): Lee Quick.
Michigan (Eastern and Detroit): John R. Grice.
Michigan (Northern, Western and Central): W. D. Ellis.
Michigan (Southern), Indiana (Northern): F. F. Wipper.
Montana (Eastern and Western): George W. Thorburn.
Nebraska (Except unorganized territory): W. M. Self.
New York: George W. Robley.
New York, New England and Maritime Provinces: A. B. Phillips.
Oregon: Unprovided.
Ohio: J. W. Davis.
Oklahoma (Eastern): J. A. Davis.
Owen Sound: W. A. Smith.
Pennsylvania (Youngstown and Sharon): Leon Burdick.
Pennsylvania (Pittsburg and Wheeling): J. D. Carlisle.
Toronto: Unprovided.
Texas: D. S. Palmer.
Virginias (Except Wheeling District): Thomas Newton.
Washington (Spokane District): J. A. Bronson.
Washington (Seattle and British Columbia): S. S. Smith.
Wisconsin (Northern): Leonard Houghton.
Wisconsin (Southern): B. C. Flint.

It has been noted that some of the missionaries left their fields to attend several reunions. In some instances as many as twenty-four general conference appointees have been in attendance at one reunion. Missionaries should remain in the field to which they have been appointed, unless instructed or given permission to attend reunions in other districts.

We invite the fullest cooperation between the district and branch officers and the missionary force, and pray God's blessing may be with all in their efforts to spread the message of peace and goodwill.

THE QUORUM OF TWELVE,

By U. W. Greene.

INDEPENDENCE, MISSOURI, May 1, 1920.

Requests for prayers

George E. Richardson, of Farmington, Missouri, requests prayers of the Saints. He is bedfast with kidney disease and his family, wife and six children, are much in need of his support.

Sallie Williams, of Eros, Louisiana, requests prayers for her stepmother, who has been ill for seventeen months.

Spokane Sunday School Officers

W. W. Wood has been appointed district secretary to fill vacancy made by death of Sister Gilmore. Will all local secretaries be prompt in getting in reports on or before June 12 so he may report to coming convention. Do not neglect this. Address him 127 South Regal Street, Spokane, Washington. Mrs. J. A. Bronson, superintendent, Gibbs, Idaho.

Conference Notices

Pottawattamie, at Underwood, Iowa, May 28, 29, 30. Elsie Lapworth, secretary.

Western Maine, Stonington, May 29 and 30. George H. Knowlton, Stonington, Maine.

Spring River, at Webb City, Missouri, June 12 and 13. John C. Virgin, secretary.

The Religio Department

Notice to Secretaries

All local secretaries who have not yet done so are requested to at once send to us a list of the names and addresses of all their officers, stating the district or stake in which they are located; and all district secretaries are likewise asked to send the names and addresses of the secretaries of all locals. We are issuing a very important letter of instructions and must have these names and addresses. Mark your letter for The Religio Department, Box 255, Independence, Missouri.

HOWARD W. HARDER,
General Secretary.

Pastoral Notices

Northeastern Illinois and Southern Wisconsin Districts: According to the "powers that be" I now say adieu to good old Northeastern Illinois District and the Saints there, so far as my labors this year are concerned. However, I shall long remember my eight years of ministerial labor there, and nothing will ever erase from my memory the kindness shown me while your servant. While my labors will be in Southern Wisconsin, I am sure that I will find my mind now and then thinking of you, and while absent in person, I will be with you in spirit, and hope that this may be the best year that the district has ever seen. To all those desiring district aid or direction, please address Elder J. L. Cooper, 430 South Seventh Street, DeKalb, Illinois. As first vice president of the district, he will answer all calls. And I assure you he will do his best and will make you a willing officer. I am thankful he is this year under conference appointment in Northeastern Illinois. I hope for him the same kindly support that you have so freely given to me and those associ-

ated with me, in district work. This also includes my services as chairman of the reunion committee and let me say: I hope that every Saint in the district will remember, that the success of the committee, with the new reunion grounds, purchased March 1, depends on how you all stand behind them as your servants. It is a fine location and I am sure you will all be pleased when you see it. Elder W. L. Christy, 6532 South Hermitage Street, Chicago, is secretary-treasurer of the committee and will be glad to receipt for money at any time.

To the Saints of Southern Wisconsin district I would say: I have no sorrow so far as being returned here is concerned; in fact it seems like coming home! Unless there are more men sent here Brother B. C. Flint and I will be the only two under conference appointment, this year, but I am thankful that we have so many willing local men, who can assist us so much and in so many ways. Brother Flint being ordained a seventy, will give his special attention to missionary work, and I to the district work, as instructed by the appointing powers. Brother Flint's health is not the best, but being relieved of the burden of the district matters will I trust, have better health and answer calls for new places and missionary efforts, throughout the district, and at times we will combine our efforts. I wish especially to call attention to the fact that we also have Patriarch W. A. McDowell, who is appointed to Northeastern Illinois and Southern Wisconsin and I hope the branch presidents of the district will not be slow in asking the services of Brother McDowell, or Northeastern Illinois will get more than their share of his services.

In Doctrine and Covenants 125:3 we read: "The patriarch is an evangelical minister. The duties of this office are to be an evangelical minister; to preach, teach, expound, exhort, to be a revivalist, and to visit branches and districts, as wisdom may direct, invitation, request, or the Spirit of God determine and require, to comfort the Saints." So please do not fail to "request." So far as possible then we will try to have Brother McDowell assist in the special meetings held in each branch.

May this be a year of great growth to the church, not only in Wisconsin but throughout the church.

Brother Frederick M. Smith says our aim should be 10,000 baptisms instead of 2,500 or 3,000, as has been in the past. May each of us do our part that this may be realized. One and all should remember the reunion of 1920, at Madison, and make every effort to be there. The date to be August 27 to September 5. The date of the district conference at Soldiers Grove, Wisconsin, in June, will soon be published. We hope there will be a good turnout at the conference. Matters in Milwaukee now demand attention, but will try and reach all the branches as soon as possible. Your servant in Christ,

J. O. DUTTON.

EVANSVILLE, WISCONSIN, May 5.

To the Saints of the Southern California District; Greeting: Having been appointed missionary to the district, we desire to get in touch with all the scattered Saints or those who may desire preaching where opportunity may afford, or where new openings may be effected. The Lord has admonished us to warn our neighbors, and again in the late revelation to the church concerning missionary work, that "the work in this line must be hastened." Let us all then heed the call and do what we can. Address: Jesse M. Simons, 1315 East Sixty-first Street, Los Angeles, California.

Course in Religious Education

The committee of members of the Quorum of Twelve and other general church officers appointed by the First Presidency to pass upon the applications for next year's course in Religious Education at Graceland College expect to have a meeting early in June.

All persons interested or who know of others who are interested should take notice and be sure that all applications are in the hands of the President of the College before June 1.

For further information and application blanks address the President of Graceland College, Lamoni, Iowa.

Our Departed Ones

WHORLOW—Mary Ann Sanders was born February 7, 1845, in Kent County, England. Married Edward William Whorlow January 5, 1865, in England. They with one child came to America in April, 1869. Emigrated to Kansas, where they remained 20 years. Moved to Allendale, Missouri, in 1889. To them were born 8 children. Died March 29, 1920, at Grant City, Missouri. Four of the children were present at her death. She had united with the church about 35 years ago, and remained faithful until death. Funeral at Allendale in the Saints' church. Sermon by Eli Hayer.

ANDREWS—Margaret Andrews was born May 27, 1840, at Irvington, New Jersey. Baptized October 28, 1866, Fall River, Massachusetts. Died March 15, 1920; funeral services at Saints' church, sermon by Horatio W. Howlett, interment in family cemetery, "Head of Westport," Massachusetts. She was one of the oldest members of Fall River Branch. Death superinduced by a fall and subsequent operation. She lived a patient and consistent life.

PYCOCK—James Pycok was born at Wainfleet, Lincolnshire, England, April 16, 1852. Married Elizabeth Ann Whitworth, May 16, 1878. Six children were born: James, David, John, Mrs. A. Hamilton, Mrs. H. Seymore, Mrs. Ed. Tiffin, who with his companion and adopted daughter survive. He left eight grandchildren. Died May 2, at his home in Humber Bay, Ontario. Came to Canada in 1886 and was one of the first baptized in Humber Bay, September 10, 1896. Services in Saints' church, by A. F. McLean. Interment in Park Lawn Cemetery.

weeks, up to April 23, and with splendid interest; many of the old-time Saints are renewing their covenants, and many nonmembers are in attendance. All seem to be universally delighted with his message.

The Des Moines District is to have some extra good numbers at the educational conference at Boone, Iowa, June 4 to 6. Stewardship and economic problems will be discussed, the college quartet will furnish a musical concert. District President H. H. Hand will resign, and there is talk of his moving from the district. Roy Cheville, of Rhodes, Iowa, will for the present look after publication items for the *Dispatch*. The Des Moines Young Men's Sunday School Class has a good ball team and has arranged a schedule of games with several other church teams in Des Moines, from May 3 to 24. The *Dispatch* is growing better right along and is filling a useful place in disseminating information in the district that is largely of local interest.

We are informed that a nine-pound boy has come to the home of Mr. and Mrs. Henry C. Smith, at Independence, Missouri. We congratulate the architect department on acquiring the new assistant.

Dean Wight, stepson of Elder J. A. Gunsolley, of Lamoni, has received an appointment as cadet at the United States Naval School at Annapolis, and will enter on the 8th. He took preparational work at Columbia, Missouri, the past year and in the examination ranked second in Iowa. He has attended Graceland College the past year. The course covers four years and graduates to the title of ensign, equal to second lieutenant in the army.

NEWS AND COMMENT

CHURCH NEWS

The Saint Louis Branch has been fortunate in securing a building with unusual facilities. We are informed that it compares favorably with the best buildings held by the church in seating capacity and in acoustic properties, with a kitchen and dining room. They are fortunate in securing this building because the congregation which had previously owned it had moved to the west end of the city, upon receiving a liberal contribution from one of its members. As previously announced, the church was formally opened for services on April 16, with Apostle T. W. Williams as the speaker, and with excellent music under E. C. Bell, who presided also at the organ. The church building includes a fine pipe organ valued at several thousand dollars. Brother Williams has been holding continued sessions for at least two

FROM THE BRANCHES

Waterloo, Iowa. The Oriole Girls are but few in number but they have recently cleared \$27 at a box social. They are to give an apron social soon. They and the Women's Department have completed a quilt which they jointly purchased and presented to one of their number who is soon to need these household necessities in a home of her own. We have a vacant lot back of our little church, which we are going to plant to potatoes, everyone donating a little of his time to the work, the proceeds to go into the branch fund. Ivy Carpenter Fisher has taken charge of the Home and Child Welfare department of the women's work and we are going to have something good.

Pontiac, Michigan. Special opening services for the basement of the new church located on Front Street, will be held Sunday, May 16. Those coming on the interurban get off at Pike Street and go west to the first street past the viaduct and one half block south.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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IF---

---We had 300 missionaries always at work,
---And each preached 365 sermons yearly,
---And 100 new listeners came each meeting,

It would yet take 146 years to preach once around
the earth

PRINTERS' INK MUST GIVE HELP TO THE MINISTRY

Publicity is the power of an idea multiplied by Printer's Ink. Minds must conceive the thought but the printing press may copy it by millions and the true idea can be sent with the speed of an express into all parts of the globe, once it has been given the wings of publicity. All races of men now read, and what they read profoundly affects their beliefs and their lives.

Printer's Ink can never replace the personal ministrations of our traveling elders; it cannot, nor would it compete with their service to mankind. What it can do is to supplement their efforts; it can go ahead of them to prepare the way; it can follow after to keep their converts in the faith; it can go into foreign fields and unreached fields at home and wherever it goes it can say again what the preacher has spoken to a few, and can say that powerfully and with effect.

Printer's Ink is limited only by the funds which are supplied. Our task is the converting of the world. It is a missionary work in which we can all join. This is your chance.

Support the Work of the Local Publicity Agent
Let the People Read Our Story!

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, MAY, 19, 1920

NUMBER 20

EDITORIAL

A Review of Our Church History

A synopsis of sermon by S. A. Burgess at General Conference, Independence, Missouri, April 11, 1920.

How many of us have thought that when we all teach the same thing there may be at times a tendency to repetition, if not to monotony? However, there are some things which will bear repeating at this time. So even though they have been said before, we will not avoid saying them again if necessary to the topic assigned us.

The Church of God—the Gospel

A review of our church history properly considers the church of God in all ages of the world, its purpose as manifested in the ages past and what this age means. For this age is referred to by one of the apostles, Peter, as "the times of the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." (Acts 3: 21.)

It is the age of fulfillment and completion. It is the time of proving, and gives again the gospel of the Lord Jesus Christ to the world. It is because of the restored gospel that this is the age of fulfillment.

It is because it is so fully and exclusively the gospel of Jesus Christ that is restored that we take our text in the first chapter of the gospel according to Saint John:

"In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. All things were made by him; and without him was not anything made which was made. In him was the gospel, and the gospel was the life, and the life was the light of men; and the light shineth in the world, and the world perceiveth it not. Then was a man sent from God, whose name was John. The same came into the world for a witness, to bear witness of the light, to bear record of the gospel through the Son, unto all, that through him men might believe. He was not the light, but came to bear witness of that light, which was the true light, which lighteth every man who cometh into the world; even the Son of God. He who was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God; only to them who believe on his name. He was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the same word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the Only Begotten of the Father, full of grace and truth."—John 1: 1-14, I. V.

We note that while in him was the gospel and the gospel was the life, and the life was the light of men, it is also stated that he is the true light which lighteneth every man that cometh into the world, even the Son of God. The same is stated in Doctrine and Covenants 85: 3. Peter speaks of the gospel as a light in a dark place. (2 Peter 2: 19.) And in these latter days we are told the light is beginning to break forth among the children of men. (Doc-

trine and Covenants 45: 4, 5.) And it is the light that shineth in darkness. (Doctrine and Covenants 85: 3.)

In all these passages and others is the gospel referred to as a light in darkness; as a light that lighteneth the minds of men, evidently increasing their understanding. Daniel expresses it clearly in the last chapter of his prophecy. (Daniel 12: 4.) "Shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased."

Age of Enlightenment

We should naturally expect that knowledge would be increased by the enlightenment of the gospel, and this plainly is the voice of revelation in the word of God. It is again illustrated in the parable of the woman and the meal, as recited in the 21st verse of the 13th chapter of Luke: "Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

In 1820 a young boy went out to pray and asked which was the true church. He relates that in reply to his prayer he received a vision; he saw the Father and the Son, and was given commandments which led up to the establishment of the church. This was light coming in the world, and the result has been a tremendous leavening force in the increase of intelligence. There is not a department of human knowledge but what shows the effect of the enlightenment of the past one hundred years.

Concerning our physical light alone there are those here before us this morning who can remember when the best light they had was a tallow dip. Abraham Lincoln studied by the light of a torch or fire. The tallow dip had been used for hundreds and thousands of years, and no progress made, but within fifty years we have seen the development of kerosene, the development of the kerosene lamp and special burners, gas, the Bunsen burner, the electric light, the incandescent light, and now special kinds of bulbs, such as the tungsten burner and indirect lightning. The development of even the past ten years has been remarkable, to say nothing of the past fifty years.

We cannot do more here than simply refer to the marvelous development in transportation; from the cart of the ages past, which was still the means of locomotion one hundred years ago, to the railroad train, the electric car, the automobile, and the flying machine.

It is true of science and education, of the study of the human mind in psychology, of medicine, theology, economics, and biology. Darwin did not advance his theory until the fifties. More progress has been made in human knowledge in the last one hundred years, by far, than in over two thousand years before. In fact, we know of no other age in the history of the world when the rate of intellectual progress has been as great as it has been in this past century. And this because light has come into the world.

Revelation

In the field of religion the gospel has indeed proven a leaven to leaven the whole loaf. There probably is not a so-called Christian church which has not changed its creed in the last one hundred years, while the membership an-

a whole, have gone much beyond what their creeds concede of truth. A revelation from God was quite universally denied a hundred years ago. To-day there are many individuals, and even some ministers, who are ready to teach that we should be able to hear from God as readily now as in the ages past.

It is true, however, that even to-day, the controlling authority—"those professors" as a whole, of these various churches still will call in question present-day revelation. And that is, after all, their principal cause of objection to this church. It is not on the grounds of Christianity. For it is true that no church teaches as emphatically the mission of Jesus Christ. Some others are now talking of a return to the New Testament church, and its evangelism, but this young boy preached a hundred years ago such a return and a restoration of the New Testament church. He went farther and insisted that the church to-day should have the same God-ordained and called officers; that the church to-day should have the same gifts of healing and the like, as in the times of the New Testament. And he taught revelation from God.

Some of our opponents have conceded in private, though we can readily see why they will not make a like confession in public, that they have no objection to our church on the ground of the morality of its members, or as a Christian church, but wholly on the basis of present-day revelation. And why? Because God has not talked to them. They have no revelation. They have the outward shell, but not the substance of the gifts and fruits of the spirits—they have a mere form.

But present-day revelation being a certainty, as it is, and that fact once generally conceded, they might as well shut up their doors. And that fact of present-day revelation is coming to be more and more conceded by the thinking public.

The doctrines concerning God, concerning hell, the power of evil, concerning baptism and the second coming of Christ, and in particular infant baptism, have all been changed in the last one hundred years. The laying on of hands for the healing of the sick is recognized now by some of the old established churches—in the Emmanuel movement, and other similar movements in other church organizations. Still we must recognize the great and vital difference between human administration and the Spirit of God; for the Spirit of God cleanses also from sin. It cleanses the soul as well as the body.

The attack of the agnostic that God is partial and that man was left for long ages without the gospel has been met in the Inspired Version and in the Book of Mormon, since it shows that God is the Father of all living, and will speak to one as unto another, when they are willing and ready to receive.

Social Justice

To-day the great problem is industrial unrest, the need of economic justice, the necessity of cooperation, and for the establishment of a city, to which even the name Zion is applied. Long before the danger and necessity were recognized in America, the church through this young man, Joseph Smith, presented the industrial solution in consecration, stewardship, inheritance, the storehouse, and spiritual and industrial Zion.

The gospel has had a tremendous effect in the religious and the industrial world of to-day, it has affected all departments of science in the greater enlightenment and understanding of humanity. What has been the history of progress of the church? These principles were all laid down in the first fifteen years of the century. What progress has the church made? Let us first review briefly that history.

History

Some one has stated that history is a record of progress of the Supreme One through the ages. The only right way to study history is to place one's self in accord with the divine mind, earnestly seeking to read the great lessons of the past. If that is true of secular history, certainly it is more completely true of religious history, the record of God's dealings with man.

Such men as Doctor G. Stanley Hall would recognize for America a new ideal of culture. The ideal of the German university has been simply the gaining of knowledge—the solving of a set problem. The English ideal was the creation and development of gentlemen. The American ideal should be humanism, and every field of knowledge should be considered in connection with the whole field of knowledge in epistemology, and its practical aspects in making life more worth living.

Nor do we mean this in an immediately pragmatic sense, but having a largeness of view, and the broadest possible basis. The purpose of the study of history is not then merely to memorize a few dates, nor is it simply mental gymnastics but is to help us to understand our problems of to-day, and to prepare us to meet the problems of the future.

Joseph Smith received divine instruction to prepare him for his work through the visitation of an angel on September 23, in the years of 1823 to 1827. At the latter date he was given the plates of the Book of Mormon. Through difficulties, the work of translation was completed, and the work prepared for the printer. He and Oliver Cowdery were both baptized and ordained to the Aaronic priesthood, and provision made for ordination to the Melchisedec priesthood, as soon as the church was organized, on April 6, 1830.

When Revelations Were Given

It may be a matter of surprise to note that the revelations included in the Doctrine and Covenants show in 1828 two revelations; in 1829, fourteen; in 1830, twenty; in 1831, thirty-seven; in 1832 and 1833, thirteen for each year. This means that in two years, 1830-1831, fifty-seven revelations were received. In five years, 1829 to 1833, ninety-seven revelations out of the one hundred and six received prior to 1844. In fact, there were only four received from 1835 to 1844, inclusive.

In the Reorganization in 1860 to 1873 three short revelations were received. In the fifty-four years, 1860 to 1914, fifteen revelations in all.

This is natural, because much more instruction was needed in the period of formation which is sometimes referred to as the period of the giving of the law; while some refer to the second period, 1860 to 1915, as the period of the interpretation of the law; and the present period since 1915 as the period of the administration and fulfillment of the law.

Of course, such classifications can only be partly accepted, since there is a continual need of further light and revelation in the giving of the law, and there is also a present need of interpretation. A great deal was done by way of interpretation in the first fourteen years, and a decided effort was made then to carry into effect the law for the establishment of Zion.

Historical Precedents

One of our good brethren suggested that we do not care to-day for historical precedents. That is not correct. The interpretation given by the men who first received and applied the law is of the greatest importance, and should be received with utmost respect. The inference is that the interpretation of the past is correct. It is upon those who would apply a different interpretation to show the contrary.

At the same time an interpretation of the past should not be considered in such a formal way as to close the possibility to all further consideration, for it is quite possible that with later progress we may act more closely in harmony with the law. Also with the changing conditions in this age of rapid progress and hastening time, our methods should be the best adapted to meet the present conditions and situations.

The fact that other methods were found acceptable in the past is not conclusive. But the fundamentals of the law, its principles, are unchangeable. It is good for us to see not only the interpretations of the past but also the application of the law then made—the attempts at the fulfillment of the law and its results in blessings—the failures that were made and why they were made.

As early as 1830 the trip to Jackson County was undertaken via Saint Louis, and the move also made to Kirtland, Ohio. The Temple Lot was dedicated in August, 1831.

First Presidency

It is of interest to note that high priests were ordained in January, 1831, and Bishop Partridge was called on February 4, 1831, Joseph Smith was ordained at Amherst, Ohio, as president of the high priesthood on January 25, 1832, and Frederick G. Williams was chosen as his counselor the following March, and Sidney Rigdon in 1833. Provision was made so early for the First Presidency.

We find it also provided for in the fundamental law in Doctrine and Covenants 17: 1, 17. Joseph Smith called the first elder of the church, and provision is made for ordaining of the president of the high priesthood or presiding elder. Also as early as 1831 we find the First Presidency provided for in connection with the work of the bishop in Doctrine and Covenants 48: 2, and also 68: 2, 3. This is also confirmed in the call of Frederick G. Williams (section 80: 1), as well as in other passages.

Thereafter the high council was organized on February 17, 1834, at Kirtland, and shortly after a high council was organized in Zion. The fact that high priests were ordained in January, 1831, and the high council organized in February, 1834, is of great importance. Some have supposed that because of the work that was done by a council of high priests in the early church that the high priests should do exclusively such work to-day.

Twelve and Seventy

But we may note that the Quorum of Twelve was not called and ordained until the month of February, 1835, and the first seventy were also called on the last day of the same month. In the early days of the church, work was done by a council of high priests, which properly belonged to these quorums, when they were organized and set in order.

But, on the other hand, we should remember that the high council has very much larger powers and responsibilities than has been the case in much of the history of the Reorganization. Their decisions are provided for as being of equal weight with that of the Presidency or Quorum of Twelve. (Doctrine and Covenants 104: 14, 15.) A council of high priests is also provided for if the church falls into disorder, or any part of it; and a like provision is made in Doctrine and Covenants 122: 10, for the Presidency, Twelve, and Seventy.

The high councils have a great responsibility in the establishment of Zion and her stakes, as will readily be seen by a careful study of the fundamental law and revelations of God. Their responsibility is not simply judicial, but also that of an advisory body in the administration of the establishment of Zion and her stakes. And we rejoice to see

the high council moving forward to undertake more and more of this work and duty.

To our present view it is rather startling to note the short time allowed for the carrying out of certain works and responsibilities. The Temple Lot was purchased in August, 1831, and a movement was made to settle Jackson County. As early as 1833 they were finally expelled from Jackson County, and by 1839 were finally expelled from Missouri. It was a period of trouble and of trial, and a surprisingly short time were they allowed for the establishment of Zion.

Why Driven Out

There is much speculation at times as to the cause. No doubt they made mistakes in boasting, and attempting to administer too much themselves instead of placing their confidence in God. But the Lord has declared plainly the reasons for their expulsion:

“Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels. . . . Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me.”—Doctrine and Covenants 98: 1, 3.

It was because of contentions and of strife. There was division between the leading officers of the church; they found fault with one another, and with Joseph Smith, unjustly. Contentions, jarrings, envyings and strife. How is it with us to-day?

The above was given in December, 1833, and the following June additional revelation was given on Fishing River, in Missouri:

“Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation; but I speak concerning my churches abroad; there are many who will say, Where is their God: Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys. Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion.”—Doctrine and Covenants 102: 2, 3.

Again is emphasis laid upon their transgressions, and also their unwillingness to impart to the poor, and their unwillingness to do their share in the building up of Zion by contributing of their means.

Kirtland Temple

In 1836 the Kirtland Temple had been completed, and, by the way, some have estimated that if the church to-day

made a similar sacrifice for a temple, it would mean the raising of several million dollars compared to the effort that they made in the building of Kirtland Temple. They made the most of these self denials, and went to work with all their might to accomplish that work of God. As a result the Spirit of God was poured out upon them in power, and to Oliver Cowdery and Joseph Smith the Savior appeared, and also Elias and Elijah.

We may speak of our progress to-day, but there was a high point reached in inspirational power when they were able again to talk with the Master of light and with these prophets of old.

The fact that they made mistakes by no means excuses the breach of all law and equity by their oppressors. It by no means nullifies the law, nor the sincere effort they made.

They passed the necessary resolutions, they moved forward in an earnest effort to establish Zion. They moved both in Far West and also in Nauvoo for the establishment of schools, and places of higher education. They stood clearly against slavery and against the liquor traffic. That has always been the position of the church. In Nauvoo a decided effort was also made for the erection of the temple. It was started in 1841, and in three years had not been completed. It has taken ten years at times to do a much lesser work. We need not speak in condemnation of their earnest devotion. Still it was not enough.

Reference has been made to the Masonic Temple. There were such difficulties there, but the building was a small one. The grave feature is that they had failed in their undertaking and in their responsibilities to build the temple of God within the time allotted.

We will say but little concerning the Nauvoo charter, and its extraordinary powers. It was duly granted by the State Legislature and was not unusual for that time, nor was the Nauvoo Legion a surprising feature, when we remember that Nauvoo was on the frontier, and that Iowa was not yet organized as a State, and many Indians were still to be found in Illinois. We make but little comment upon these now because they are not of the immediate importance to us, as are other portions of the history of the church.

The church failed to complete the temple. Probably because of the wrongs of men within the church, the continuation of this strife and bitterness within the church, Joseph Smith and Hyrum Smith were slain, and the church which had once been so numerous was scattered abroad.

Factions

There were various factions started, by Brigham Young, by Strang, Lyman Wight, and others. The most significant feature is how very small a percentage of the church as it then existed can be thus accounted for. Probably not more than ten per cent can be thus accounted for in any shape or form.

Reorganized Church

The Reorganization was started in 1852, and gained marked strength with the coming of young Joseph, our late President Joseph Smith, in 1860. But still the Reorganization has gathered but a small part of the scattered fragments.

If we consider the estimate of Joseph Smith of two hundred thousand as being correct, and when we realize the number that were scattered through the valley, it probably is not too much to suggest that there are five hundred thousand descendants of old Latter Day Saints in the United States, not connected with the church. The importance of retaining our young people cannot be overestimated, and means fully as much, if not more, than the making of new converts.

The faction in Utah, under Brigham Young, with polygamy and other things has made the way difficult for the true church, so its development has been slow.

In the old church a mission had been sent to England as early as 1837, to Palestine and Australia in 1840, and to Germany in 1841. The Reorganization, as early as 1860, attempted to reestablish the European mission, and succeeded in doing so in the course of a few years.

In 1876 a return was begun to Independence. In 1865 the headquarters of the church were established in Plano. About 1880 the Herald Publishing House moved to Lamoni, Iowa, and Joseph Smith moved with it. In fact, the settlement had been made in Plano, prior to 1865, but that is the date when he moved there.

At the time that the church headquarters were established at Lamoni, there was at least one saloon in the town, but that was quickly abolished. The same thing proved to be the case in Independence, when the headquarters of the church, the First Presidency and the Presiding Bishopric were established there in the first decade of this century. It was again but a short time until the saloon was shut out of Independence, and that without waiting for national prohibition.

The past 30 years has seen the erection of Graceland College, and its development. It has seen the establishment of the several old folks' homes, and their development to their present day efficiency. It has seen the establishment of the Children's Home, and of the Independence Sanitarium. It has seen, in fact, a great development of the institutional work of the church. Yet much still remains to be done.

Zion

As we consider the establishment of Zion and what it will mean, we are reminded of those, who in early youth arose with a glad hope of seeing Zion and economic justice established in their day. They have labored long years, and in later years have lain down to rest, and their remains may be found in cemeteries at Independence, Lamoni, and elsewhere. They have had the ideal, but their hopes were not fulfilled. Can we establish it? Shall our hope be now fulfilled?

We have voted to make some decided forward steps, but voting is not enough. No, not even if the votes be backed up by our pocketbooks. It is not alone the moving up of our right hand; it is not alone in the devoting of our moneys that Zion will be established, for Zion is the pure in heart. We may give of our moneys, we may buy land, we may erect buildings, and still be no nearer the solution of the economic problem and the establishment of a place of righteousness than we were before we started.

We are reminded of a statement of our late President Joseph Smith, to the effect that he would rather be a watchman on some remote tower far away, and know in his heart, though he were lonely, that he was clean before God, than to sit down in the very midst of the city of Zion and know that his heart and life were not right before God. Zion is the pure in heart.

There is a necessity that we should cleanse ourselves from secret sin; there is necessity that we should set our ideal high and live to it; there is necessity that we should contribute of our means, it is true, still we cannot desire and hope for the blessings of God while there are contentions, envyings, and strife among us. The responsibility is laid upon the whole church, but in an especial sense is it laid upon those who are established in the central place.

(Continued on page 486.)

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ORIGINAL ARTICLES

The Receiving of Revelation

BY L. G. HOLLOWAY

A challenge accepted; the Bible itself is the result of men deciding on what is revelation from God—and even the ten commandments were accepted by common consent.

In a recent number of *Messiah's Advocate*, a publication of the Advent Christian church of Oakland, California, appears a criticism of the recent revelation coming to the church, and the manner of its acceptance by the General Conference. For the benefit of the readers of the *HERALD* we present the criticism, as it is on a par with many others of a similar nature. The first two paragraphs are taken from *Zion's Ensign*:

"The revelation presented by President Frederick M. Smith to the General Conference on April 7 came as no surprise to the church. It has been evident for many months that changes should be made if the Quorum of Twelve accomplished the strenuous work which seems to be so necessary. . . .

"When the conference convenes this afternoon and hears from the quorums as to whether the matter presented by President Smith on yesterday is in THEIR judgment a revelation of God's will, the first station in the journey of the Conference will have been reached.' Emphasis and caps, ours.

"We consider the above RICH! Any one who cannot see through the whole thing in an instant is surely stupid.

"Note: 1. The president has a 'revelation,' which, he, no doubt, claims, came from GOD.

"Note: 2. The 'conference' must convene to hear from the 'quorums.' What about? To see whether they will accept this 'revelation' or not? No! To see 'whether the matter' (this purported 'revelation') presented by President Smith, 'is in THEIR judgment a revelation of God's will.' If anyone can beat such a method of procedure, let him try it. Or if he can find anything like it in the Bible, let him show it.

"Now imagine that Paul when he got a 'revelation' that the Gentiles should be fellow-heirs (see Ephesians) got the Ephesian church together to see if 'in THEIR judgment' it really was 'a revelation of God's will'!

"And let us suppose that Peter—when he had the vision of the sheet let down—when the Lord taught him about the Gentiles in a 'revelation,' said to the household of Cornelius, or to the church: 'I wish, brethren, you would get together at once and see if in your judgment this vision and revelation I had on the house-top is FROM GOD!' Supposing Peter had been so childish as to suggest it and approve of it, what respect could Christians then and now have had for Peter and SUCH a 'revelation'?

"The difference between men in Paul's day who got a 'revelation,' and these last-day false prophets is, THEIR revelation was accepted as 'a revelation of God's will'—and it was such. Modern prophets must have a quorum of uninspired men to see if a revelation is—in their judgment—from God.

"And IF they found on investigation—investigating a revelation of GOD and passing on it—that the revelation of this President Smith was NOT 'a revelation of God's will,' and if they had the courage and manhood to speak out the truth, would they not find Mr. Smith a mere pretender, just as the rest of us have known for many years? What think ye? How long will intelligent men and women continue to be fooled?"

No doubt it will appear strange to many of our readers that any man or church who has repeatedly refused to allow God to reveal anything now for the benefit of mankind can intelligently criticize the receiving or accepting of a divine message. It is well known to all that the Advent Christian

Church has so far alienated itself from God that they have never in the history of that organization been known to receive anything that even had the slightest resemblance to a revelation from God. From such an organization as that we could not expect to receive any competent advice as to the proper procedure in receiving revelations.

The editor who makes the criticism (Mr. Schaumburg) raises the questions: "If anyone can beat such a method of procedure, let him try it. Or if he can find anything like it in the Bible, let him show it." For the benefit of the editor and others concerned let us direct attention to certain facts that every Bible student should know.

First, we ask the question, Who determined just what should appear in the Bible, as we now have it? Is not our critic aware of the fact that a great amount of material had to be passed on by men as to whether it was authentic or that which would not stand the divine test as it now appears in our Bible. Let us quote from a source the truthfulness of which he will not care to question. We here present:

"The Council of Trent (1545-63) at its fourth session (April 8, 1546) passed a decree concerning the canonical Scriptures, which gave a list of the books which were received, made the vulgate Latin version the sole authoritative source of quotation, and threatened with punishment those who presumed to interpret the Scriptures contrary to the sense given them by the Fathers."—The New International Encyclopedia, vol. 3, article "Bible."

From the above it will be clearly seen that this council determined what should appear in the Bible as being authoritative. Our friend the editor is compelled to accept the work of this council of the Catholic church as determining for him what is the word of God and what is not. There was a great amount of supposed sacred writings which was rejected by different councils as they sat and passed upon different documents coming into their hands for examination. Year after year different writings were added by different men as that which in their opinion represented the voice of God as the following will show:

"The Reformers separated the books which had no Hebrew original (i. e. the Apocrypha) from the rest, and placed them at the end; the remaining books, as they stood in the Vulgate, were then in the order which they still retain in the English Bible. The tripartite division of the Hebrew canon thus recognized by Jewish tradition can, however, be traced back far beyond the Talmud. The Proverbs of Jesus, the son of Sirach (c. 200 B. C.) which form now the apocryphal book of Ecclesiasticus, were translated into Greek by the grandson of the author at about 130 B. C.; and in the preface prefixed by him to his translation he speaks of 'the law, and the prophets, and the other books of our fathers,' and again of 'the law, and the prophets, and the rest of the books,' expressions which point naturally to the same three-fold division which was afterwards universally recognized by the Jews. The terms used, however, do not show that the Hagiographa was already completed, as we now have it; it would be entirely consistent with them, if, for instance, particular books, as Esther, or Daniel, or Ecclesiastes, were only added to the collection subsequently."—Encyclopedia Britannica, vol. 3, 11th edition, page 850, article "Bible."

To place the matter beyond the possibility of successful controversy we here present evidence which clearly establishes the fact that step by step other writings were sifted out until we finally received the Bible as we have it now. The italics are ours:

"Concurrently with the tendency to discriminate between the higher authority of certain writings and the lower authority of others, there was also a tendency to collect and group together writings of the first class. The earliest example of this tendency is in the case of the Pauline Epistles. Marcion, we know (c. A. D. 140), had a collection of ten out of thirteen, in the order, Galatians, 1 and 2 Corin-

thians, Romans, 1 and 2 Thessalonians, Laodiceans, (equals Ephesians), Colossians, Philippians, Philemon. We observe that the pastorals are omitted. But it is highly probable that the collection went back a full generation before Marcion. The Short Epistle of Polycarp contains references or allusions to no less than nine out of the thirteen epistles, including 2 Thessalonians, Ephesians, 1 and 2 Timothy. Ignatius, writing just before, gives clear indications of six, including 1 Timothy and Titus. The inference lies near at hand that both writers had access to the full collection of thirteen, not omitting the pastorals. Polycarp (ad Philemon 13: 2) shows how strong was the interest in collecting the writings of eminent men. . . .

"The famous passage from Irenaeus (Adv. Haer 3, 15: 8) assumes the possession by the Church of four authoritative Gospels and no more. This is the general view of the Church of his time, except the little clique known as the Alogi who rejected the Fourth Gospel, and Marcion who only recognized Saint Luke. But here again, we may go back some way farther. Irenaeus writes (c. A. D. 185) as though the Four Gospels had held the field as far back as he can remember. About A. D. 170 Tatian, the disciple of Justin, composed out of these Gospels his *Diatessaron*. If Justin used any other Gospel, his use of it was very subordinate. Practically we may say that the estimate of the Four to which Tatian and Irenaeus testify must have been well established by the middle of the century, though sporadic instances may be found of the use of other Gospels that *did not become canonical*. The sifting out of these was proceeding steadily and gradually, and by the end of the century it may be regarded as complete."—Encyclopedia Britannica, vol. 3, 11th edition, page 876, article "Bible."

Our critic will certainly be able to realize that we have as good a right to pass on that which is to govern in our church as these men and councils had to determine not only what should be regarded as sacred writings for the use of the Catholic Church, but also nearly every other church that claims to be representative of the Christian religion. In fact the Catholic Church to-day accepts more in their translation of the Bible than do other churches. As to whether the additional matter accepted by the Catholics is true or false we do not care to discuss here. All we want to say is that some men at some time had to pass on the authenticity of that which purported to be divine direction.

We are also challenged to show any place in the Bible where anything like our procedure in the matter of approving the revelation coming through President Frederick M. Smith, took place. We gladly accept the challenge and hope our critic will remember that which we are about to say, so that in the future he will not need to make a laughing stock of himself as he has attempted to do with us, in criticizing our manner of receiving revelation. We have a most striking example as to what a true prophet of God at one time did after the Lord had spoken to him and gave certain revelation that affected the children of Israel as the law by which they should be governed. We here call attention to Moses. When he received revelation from God he came and presented the words of the Lord to the elders and the people, and the people made answer "All the Lord hath spoken we will do." (Numbers 19: 8.) Here is the rule of common consent honored by God and his servant Moses. Is there anything wrong in the above procedure? We answer no. God always regards man's right of agency. If Latter Day Saints believed in popery as some do, then we would accept without question any purported communication without submitting it to the church for their approval. Should we accept without question that which claims to be divine communication then some wise editor would at once raise the cry of forcing on the people that which they had no voice in as coming from God.

Is it not a fact we all in our human judgment pass on

whether a thing is divine or not? Would God ask any individual to suppress his own judgment and accept anything without evidence when he had the right to determine as to the truth of any matter? Certainly it is the ravings of an insane mind to think that God would censure any people for using every known means at their command to determine the truth or falsity of any matter on which may depend the salvation of the souls of men.

Yes, Latter Day Saints, although called a deluded and foolish people, believe in the thought that if a thing is divine it will stand all the investigation and light that can be thrown on the matter presented. As a result when anything is presented to the church claiming to be the voice of inspiration, they not only examine its contents, but also pass on it as did the children of Israel as to their willingness to be governed by it.

No doubt our critic, the editor, if he were to follow out the logic of his own argument, would not be permitted even to allow his mind to entertain the thought that he be permitted to pass on whether a thing was true or false. Did he ever consider whether the Bible is true or is he one who opens his mouth and swallows everything that comes his way? We believe in accepting a thing because it appeals to our intelligence. That is why we accept the Bible. No church in the world is pledged to that record as we are, because we have said by conference action that we are to be governed by it. The same is true of other revelations coming from God. We are pledged to them by the voice of the people, and certainly that is a safe rule.

Will a Panic Be Averted?

BY WALTER L. YATES

Man proposes many remedies for our present social and economic ills, but only God's plan can stand the test.

Even the most optimistic of men are free to admit that perilous times are ahead of the financial world. In spite of the warnings that have been sounded, from time to time, by men of broad vision, and the heroic efforts of the Federal Reserve banking system, the situation becomes daily more grave. No economic problem in the history of the world ever equaled, in size and urgency, the present problem of the restoration of the world's finances, commerce and industry. And if the world is to be made safe for civilization itself, the problem must be solved and solved quickly. Surely the divine inspiration that dictated the need of hastening the preparations for Zion, as delivered in President Smith's message to the conference, is being made apparent to each one.

Economic disturbances during the war were to be expected, but that which is totally baffling is the way in which these conditions still continue, more than a year after the cessation of the actual fighting. While the war was being prosecuted, a direct stimulant was given to production, which together with the thrift and economy then prevailing, made these changes less noticeable. This period, however, was followed by one of waste and reckless extravagance. Lulled by a false feeling of security, inflated incomes have been lavishly expended irrespective of prices, and business, in order to meet the unprecedented demands for commodities, has been compelled to expand credit to the limit. As a result speculative values have accrued all along the line.

Labor benefited by these increases for a season, and as promises were made of an immediate reduction in the cost of living, a temporary truce obtained. Disappointed, however, in these hopes, labor unrest is, again at the forefront

and employees insistently are demanding higher wages. Strikes once more are ominously common; a forerunner of what may be expected to occur more and more frequently during the next few months, provided the retail prices of commodities remain at their present levels or continue to rise.

The wisdom of the advice contained in the revelation of the Lord concerning speculation is plain now. This, however, has little value to the world, as the stern facts now confronting us prove that it is now too late to give to the country advice upon the advisability of speculation. The harm has already been done, and the sole cure is found, not in the advice, but in the painful, though purifying financial and economic self-denial and thrift that should characterize children of God.

Japan, after an experience similar to our own, is now in the midst of a serious panic. An analysis of the conditions directly responsible for their trouble may have a direct bearing upon us. At the beginning of the war, Japan enjoyed a period of unusual prosperity because of increased exports. As a result, the gold deposits of the country increased enormously, a condition which permitted the government to issue great quantities of paper currency. Speculation and extravagance followed, bringing with them an increase in the cost of living double that which we experienced during the same time. As an outcome of the high prices prevalent, the total value of imports suddenly exceeded that of exports, thus creating an adverse trade balance which had to be met by heavy shipments of gold out of the country. This in turn left their whole financial fabric without foundation; credits were impaired; then came the crash.

The present trend of our own affairs has been, and increasingly continues to be, in the same direction. For instance our gold shipments to the country of Argentina, alone, since the first of the year have amounted to \$110,000,000. During the years 1914-1920 our imports from them have totaled \$358,751,000, in payment of which \$220,000,000 have been shipped, leaving a large balance yet to be paid. With our present inflated currency, these heavy gold exports are beginning to prove embarrassing to our credit system and we are already feeling the results.

Many are the remedies being proposed by the wisdom of man. The Supreme Council of the Allies in its "Declaration on economic conditions of the world," calls for complete demobilization; hard work; careful saving; intense production of foodstuffs and coal; stopping of extravagance and further Government loans; cessation in the inflation of currency; reduction in floating debts; and the resumption of commercial credits.

How shallow these all seem as compared to Zion! Can we not all bend every energy to the task before us? The General Conference has been a wonderful emotional experience. Let us remember the advice of William James in his chapter on "Habit"—how we must not let an emotional experience "sluice away," how after every such experience, pleasant or unpleasant, we must go out and do something. Talk Zion; live as Zion and work for Zion, and then we will have a part in the consummation of the dream of the Ages, "Zion, City of our God."

The *Christian Science Monitor* reports that there are 4,000 cooperative stores in the United States, as compared with 500 two years ago. Through the cooperative store, a ten-cent loaf of bread can be bought for nine cents. There lies its significance for most people.

The Higher Life

BY FRED GREGORY

The purpose of this article is to build up and strengthen the study of the soul.

To assert the dual nature of man is no new doctrine. It has been advocated from the inception of the church and zealously defended in authentically published articles and forensic discussions. In our textbooks the subject is divided into numerous headings, such as, "Preexistence of spirit," "A spirit in man," "Spirit and soul interchangeable," "Spirit exists independent of the body," "Spirit the intelligent part of man," "The body a house for the earth life," etc., and under these various subheadings an abundance of scriptural texts is found in support of the subject matter, all of which commits the church in a general way to a belief in the immortality of the spirit or soul, a doctrine we presume none would hesitate to reaffirm at any time.

To Encourage Intense Study of the Soul

The purpose of this article is not to destroy but to build up. Not to lessen but to increase the emphasis, deepen the interest, and to encourage a more intense study of the soul. There is no other subject so vital to our present or future development. The perfection we seek as a church is an individual trust, and written by the God of heaven in every man's soul. Therein is the fatherhood of God and the brotherhood of man, the foundation stones of Zion. The discovery of one's own soul is the prime guarantee of spirituality. All other "ologies," "ics," and "pathies" are of secondary consideration. In the light of the Savior's query, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" there can be no greater study.

Why Is the Subject Neglected?

Is it not strange that apart from a debate calling for direct discussion of the question, or an occasional funeral discourse, the idea of the soul or spirit being the intelligent part of our person now, is seldom spoken of, with special emphasis upon the word *now*. Is all thought or study of the soul and its divine nature logically limited to funerals and debates? Why the oversight? Is it deliberate or accidental? Is it not a daily question for sober thought and mention, among true godly men and women of action, or should it be left to the sectarian world, to be referred to only by ranting evangelists in their zeal without knowledge when in pursuit of converts? Surely none would thus scorn the study of the soul.

If the "body without the spirit is dead," and the "Spirit beareth witness with our spirits," and "no man knoweth the things of a man save the spirit of a man which is in him," the spirit, while we are now in the flesh is the part of man that requires constant notice and emphasis. The soul is our life as well as intelligence. By reason of its presence every organ of our body functions and its removal from the body means death. Recalling the account of creation as recorded in Genesis we read, "And God said, Let us make man in our image, after our likeness," which was done. This creation refers to the spirit and not the body which was afterward made of the dust of the ground, and it will be noted that the body is not said to have been made in God's image or likeness. The spirit, or soul, being made in God's likeness must necessarily be perfect as well as immortal. It must also be divine, possessing divine qualities, and these qualities must likewise be divinely perfect. Moreover, as individualized spirits, we were created in the beginning by the Father of spirits, himself a Spirit, and so

from the beginning we have been detained in the preexistent world until such time as we came into the body. The question arises, Were we not actively and intelligently engaged in some heavenly pursuit while in this preexistent state? And if thus employed are not the preexistent experiences yet in the memory of the soul? Why not? Can it be possible that a perfect intelligence has no memory of the past? Surely there is an eternity of knowledge locked up in our soul which would probably be of great service to us while in this probation, if we could but draw upon it, and why should that be thought incredible? When Christ came into the world as a baby he knew no more than other babies. It is written, "In his humiliation his judgment was taken away" but how came he to remember his preexistent state? Was it the result of his perfectly balanced life, his untarnished character, his complete harmony with God? If man would open his mind fully to the divine inflow, his whole being would be harmonized and his relation to God perfect. Great indeed are the possibilities of man. Jesus said, "If therefore thine eyes be single thy whole body shall be full of light." The "light of life" is our great need. It is within, awaiting expression, not without, to be acquired; a fact of which all seem too poorly informed. Christ knew man was capable of repeating his so-called miracles, and even enjoined it upon man to do so. He knew what he was doing and why he did it. The *how* of doing was no mystery to him, and it is reasonable to suppose he looked for the same intelligent procedure from his followers. Should they fail, the fault was in themselves. A true gauge of genuine oneness with God is but a test of man's higher powers.

Five Senses Not Sufficient

The outer man guided by the five physical senses is not spiritual, for spiritual things are not discernible to the fleshy touch, sight, taste, smell or hearing. Mentally, this man lives wholly in a material world. He lives to eat and eats to live. Such is his vision of life. Man as a personal being should be governed from the within out, and not from the without in. The latter method forbids the soul lawful utterance, and with the "inner man" denied its legitimate channel of expression there is no hope of a sanctified life. Our conscious thoughts, words, and acts, should conform to the "soul," "life," "intelligence," within us. Perfection is written in the soul and waits unfoldment according to the gospel plan. To live from what may be learned without can never elevate the personality to the spiritual heights the soul is capable of attaining. The basis of our entire philosophy compels this belief. It is the "inner man" that is made in God's "image and likeness." This inner man expressed fully would be a reflection of God. Nothing can be added to the spirit of man. It is already perfect, God's image. The improvement is in the personality. Harmony between the conscious mind and the divine intelligence within is the task mortal beings have before them to accomplish.

The Spiritual Mind the Better State

The carnal mind is the lowest state of mind. It is the soul's intelligence limited to the perception and reflection of the "flesh." The spiritual mind is the higher and better state of mind. It is the light of life, reflecting more or less of the perfect life inherent in the soul from everlasting to everlasting. To aid us in this unification we obey the gospel and have the promise of the Holy Spirit, bearing witness with our spirits, comforting, guiding, teaching, and otherwise showing us the things of God. This greatest of all divine agencies is to abide "in" us, and hence our acting from the within out. Harmonizing our whole being, inner and outer man as one, the inner or divine nature has free and

natural outlet—God manifest in the flesh. Thus the carnal thought dies and the spiritual lives. With a proper understanding of the "principles of the celestial law" and the faithful application of our God-given powers to the same, the church would soon rise above all disintegrating forces and our loftiest ideals would become almost superhumanly real, a real Zion, the hope of all.

Man must knowingly and completely give his conscious mind to the cleanest, purest and highest thoughts. Jesus spoke from experience when he said, "If thine eye be single thy whole body shall be full of light." Says James, "A double minded man is unstable in all his ways." The New Testament scriptures do plainly teach the "full of the Holy Ghost," "sanctified," "holy," "blameless," individual life. Can we do otherwise and hope to succeed? We are responsible for the state of our mind, which is determined by the character of our thought. Unfortunate we may have been, but let us immediately be consoled by the thought that we can make ourselves over, and evidently in this respect all have need to begin work. There can be no compromise with darkness. We must walk in light.

Education Never Makes Perfect

Using the term "*education*" for what it means to the majority of readers can never make one perfect. Perfection is a soul quality, and not the property of science or any school of learning. But this glorious soul heritage awaits expression through the mentality and every item of truth learned, if used in harmony with the truth of one's being, adds so much more to man's mental assets and thus contributes to the soul's expression. No doubt of this, but after all is said, the soul ranks first in importance as a matter of study. There is so much chaff associated with every subject taught in our colleges and universities that Latter Day Saints need a school and curriculum peculiarly adapted to their belief. A curriculum that includes the whole truth and nothing but the truth: all wheat and no chaff. This would conserve energy and time, and we need all we have at our disposal. May we indulge the thought that the school of the prophets is to be such an institution, and further indulge the hope that the soul nature with all its godly characteristics will not be the least of the subjects taught, since the whole object of life on this mundane sphere is the expression of the soul.

Unity in the Soul

Another feature worth considering is our oneness with God. This unity is in soul or spirit. By creation we stand related to God as his children. Spirit Father and spirit children. Add to this the fact that we are made in God's image, and then further considering our obedience to the gospel by which we humans are adopted into the kingdom, thereby given power (Spirit of God) to become the sons of God (in the flesh), the completeness of man's unity with God is assured. But to accomplish the unity we are aiming at as a church, and to our knowledge we are the only church organization thus believing and working, the brotherhood of man looms up before us as a doctrine hitherto neglected, but no longer to be held in silence. The order "stand to" should mean as much to church members as it does to the marine engineer. We have hope that every active Saint, alive to the situation and intending to participate in Zion's cause will respond when the time comes. But the law must be known and intelligently observed, and all together, conscientiously, unreservedly, and lovingly, move in one solid body like the Israelites the night they left Egypt, the Spirit of God permeating every individual through and through, that God may be in all, above all, and through all.

All Creation Is One

Spiritually all creation is one. Can we imagine the many billions of spirits, or souls, of which God is the Father? Each and all were alike made in his image, and God is the Father? Each and all were alike made in his image, and God is as near to one as to another. Let us not imagine God to be selfish like mortals. Rather let us rise above our little self and behold the *world* God made, which may I say without being thought benighted, is even bigger than the church as we visualize it. The celestial law is the law of genuine brotherhood, the law of love, of perfect peace, and all Christly virtues, all such virtues being inherent qualities of the soul. This is no dream nor is it mere sentiment. It is a reality, and the sooner we awaken to the fact, the sooner will our ideals become real. Live in the consciousness of the soul. Live mentally in the world to which that intelligence belongs, from whence it came and whither it goeth. That is the life of the soul, the true life of which all are partakers, and of which we may even now comprehend to a wonderful degree. Let us have the confidence in ourselves that God has in us, and work together in love as we are commanded, and all will be well.

Book of Mormon Rays on Scientific Paths—No. 4

BY A. B. PHILLIPS

What elements go to make a distinctive race of people?

It has been objected that the characteristics of a distinctive race such as the American race cannot have been developed within the time indicated by the Book of Mormon, because other races have remained without material change for as long a time. Such argument is hardly good logic inasmuch as it does not point out the manner of acquiring the racial distinctions of the people thus indirectly referred to, nor even state what they are. We have already shown that it is not proven that any one of them, as usually recognized, requires even as long a period of time for acquirement as has been covered by the Book of Mormon. Some ethnologists believe that we should consider the collective characteristics of a race, and not any one of them. This seems a reasonable hypothesis, but we must still examine each characteristic separately in order to determine its value and relation as between races. Such examination does not result unfavorably to the Book of Mormon record but rather confirms it in some essential features. A clear distinction should be made between opinions that may have been expressed, which are more or less contradictory oftentimes, and facts upon which sound opinions must be based. Opinions usually are the conclusions drawn from such facts as appear, and we offer these as far as they relate to this subject in precisely the same manner that another may do who differs from them for any reason that appears conclusive to him. An illustration of this may serve as well to submit something of interest concerning the American tribes. For instance, we have the statement of Professor Sayce saying that, "Mixture of blood results only in sterility or reversion to an ancestral type." He also says that mixture of blood "does not produce a new race." If man is a unit of species, as is admitted, what does produce a new race? That mixture of blood may result in increased fertility instead of sterility is shown by Professor A. H. Keene, who says: "Indian women of more than forty years have on an average, approximately, six children, while half-breed women have on an average from seven to eight . . . the fertility among half-breed women is considerably larger than among full blood women."—*Anthropology*, p. 153.

Examining the first statement, we find that sterility does not always result from mixture of blood. As to reversion to an ancestral type, it seems apparent that if man is a unit of species, all races would revert to the ancestral type from whence they first came, if his opinion were correct; but this does not appear to be the case, for there is a constantly increasing variety overlapping racial distinctions. Because there may be instances showing such reversion to a type, it does not necessarily follow that it is a law of nature of universal application. Or, if we admit the liability to sterility, we must conclude that the Indian is of the same race as the white man, so called; otherwise the union could not result in increased fertility, as is shown to be the case.

American races are variously divided into from two to seven groups, according to the judgment of the investigator. Of the latter divisional plan it is recognized that five groups have left notable monuments of their intelligence, art and skill. Of the Quichuas of Peru, who belong to the South Pacific group, Professor Butler says: "They developed agriculture, domesticated animals, constructed large buildings of stone, were expert workers in metals, and devised a method of record keeping by means of strings and knots called quippus."—*Americana*. The domestication of the llama and the alpaca must have required a great period of time to accomplish, yet there are none of either species to be found wild. They are used to carry burdens, to yield wool, and also flesh for food, and were found domesticated as thoroughly at the time of their discovery by Europeans as they are at the present day.

It is generally considered that the American tribes are of all one race, but instances of contrary opinions indicate that racial distinctions are not agreed upon; hence some have claimed that the Esquimo is of a distinct race, while the majority consider that no racial distinction exists between him and any American tribe. As has already been noted, the same difficulty exists concerning many instances in distinguishing other races, and so many points of resemblance may be found between Americans and other of the lighter colored races that it would not be difficult to conceive the possibility of connecting them with any one of them in a more or less remote period, when judged by the characteristics referred to.

Comparative Chronology

Using Usher's chronology as a basis, it would appear that the first emigration to America recorded in the Book of Mormon occurred about two thousand and two hundred years prior to the Christian era. Investigations of recent years tend to indicate that this period is much too recent, and a few remarks upon this subject may prove interesting and perhaps beneficial as well, inasmuch as these investigations pertain largely to the antiquity of the Babelite people from whom the first inhabitants of America came, as claimed by the book referred to. The word Babel is synonymous with Babylon, the Bible birthplace of all nations and races of antiquity. Egypt and Mesopotamia are recognized as the oldest indisputably ancient civilizations of the world, the inscriptions of which form the basis of what is known of their antiquity.

The year 4004 B. C., given by Usher as the beginning of Bible history, or the creation, is now considered to belong to the well developed period of Egyptian and Babylonian nations; and the discoveries at Nippur lead to the inference that long before that time Mesopotamian civilization was well established. Whether or not the Egyptians are of Hamitic stock is still uncertain, but is supposed, as also that the Semitic people came from Arabia; but this uncertainty

OF GENERAL INTEREST

THE DANGER OF SOCIAL CHAOS

Mr. Anstey, who was given a good reception, made his view clear from the outset. He repeated with approval a remark which he said had been made by Mr. George Swinburne at Hawthorn 15 years ago, that Christ was the founder of the social question and of social duty, and that the Church ignored those things—that it gave itself too much to routine and ritual and not enough to those matters that vitally affected the masses of the people. He was one of the millions, he said, who had been born in the highways and byways of the great cities of the world, and it was no good telling him that he should not be discontented. He did not believe that everybody had an equal opportunity in this world. He was quite aware that the poor man could climb to the throne. But the poor were many and the thrones were few. Christ had said, "The poor ye have with you," but he had not said, "Ye must always have them." Chattel slavery had passed away, and he saw no reason why poverty should not pass away also. Australia was called the paradise of the working man, but such conditions as had been gained here were simply the reflex of the better organization of the working class on class conscious lines. In 1883 a royal commission had declared that there were 20,000 men, women, and children working in Melbourne "under conditions abhorrent to every sense of decency and humanity." In the same year a British commission had declared that the kanaka trade in Queensland was "slavery based on cruel deceit, base treachery, deliberate kidnapping, and cold-blooded murder." Mr. Swinburne had declared that the Church was the most potent influence on the earth. But what had the Church done for the masses up to this time, before the Labor party came into existence? When a missionary from New Hebrides had sought to speak against the slave traffic in Queensland, the doors of the churches had been shut against him. The masses had cried out for help in the darkness, and there had been none to give it to them. Their only salvation, then and now, was in themselves and their own class. He who called upon the masses to tolerate the abhorrent conditions under which

they were suffering in the hope that they would get something better hereafter, was simply an upholder of those conditions.

The Bible, continued Mr. Anstey, said that "man shall eat his bread in the sweat of his brow." But in modern society those who sweated least got most. Somebody had perverted the divine injunction. The fundamentals of Christ's faith were the most inspiring things in history, but they were being lost sight of. Henry George, the last of the idealists to exert any influence, had declared that the Church was a useful asset and agency of the moneyed classes, and that was the view of the average working man to-day. During the last five years the annual burden to be borne by the Commonwealth had increased by £25,000,000. Somebody had to pay that debt. The manufacturer and the wholesale and retail trader passed on their share of the tax in the form of increased prices, and the ultimate consumer came to the Church in his trouble. "I do not want to strike," he said, "but the whole burden is being put upon my shoulders. What are you going to do for me? You speak of sacrifice—but will you call upon these others to make sacrifices too?" And the church replied:—"I can do nothing." "Then," said the worker, "I must act for myself, and if the cost of living rises 50 per cent, then my wages must rise 50 per cent also." "But," was the reply to this, "every time you increase the price of labor you increase the price of goods." "Then go to the other man," said the worker, "and tell him that every time he increases the price of goods he increases the price of human labor." The Church, which professed to deplore the present conditions, had yet upheld them in every crucial test. Each day the balloon was rising higher and higher. Higher prices were followed by higher wages, and higher wages by higher prices. This could not go on indefinitely. The world was heading for social chaos, and it could not avoid it. The majority of the working men were neither Bolsheviks nor extremists. They did not know the fundamentals of a soviet government, but they were determined that their standard of life should not be reduced. They were determined in future to follow, not the preachings, but the practices, of the master class. They were animated by the master spirit—to grab everything on the table, regardless of

does not materially effect the conclusions that may be formed from a decipherment of their inscriptions.

Some difficulty exists with the older events recorded, from the fact that the Babylonians recorded the most important official matters chronologically by reference to some noted event, as for instance: "The year he overran Karkhar," "the year in which Ine-Sin became king," and similar expressions. This method does not seem so strange if we recall the fact that even Herodotus and Thucydides in the time of the greatest splendor of Greece wrote dateless history, and, as noted by Professor Morgan, the annals of the Jews are nearly as baffling as those of the Egyptians, except for synchronisms. The Hebrew, Samaritan, and Septuagint texts are chronologically at variances; so much so that one writer has made 120 different computations, and a still greater number has been claimed by others. The result is that biblical creative periods range from 3483 to 6984 B. C., and none of them are authoritative. Just what period of time is represented by the Hebrew "Shanah," which represents men as living nearly a thousand years, is not absolutely certain. The word literally means "repetition." The word "year" is represented by the Hebrew "yamim." Were these periods fixed by the movements of the heavenly bodies? And if so, were the same astronomical calculations

used in successive ages? We cannot say with certainty what changes may have been inaugurated in remote times, hence chronology may never be traceable, without a break through the various periods of antiquity, with precision.

The most dependable Babylonian data is based upon astronomical events the time of which is determinable. In this way, a rising of Sirius and a contemporary overflowing of the Nile, referred to in an Egyptian papyrus, showed that Usertsen III became king of the 12th dynasty between 1876 and 1873 B. C. This is the oldest certain date period that has been discovered; the divergences of estimated Egyptian dates among the most authoritative scholars vary from 500 to 1500 years during the time prior to 2000 B. C., says Mr. Morgan. So also the Chinese records give us 2277 B. C. as the oldest reasonable starting point, and is very uncertain. Strict investigation does not substantiate the reliability of prior periods.

Chamber's Encyclopedia says: "Fairly accurate chronology in ancient Babylon begins with Sargon I., king of Agade, 3800 B. C." Their history is traced to much greater antiquity, and Professor Clay remarks that, "Discoveries of the recent decade seem to confirm the idea that Babylonia is the cradle of civilization."

(To be continued)

everybody else. The age of idealists had unhappily gone by. It was now an age of mere greed and grab. It was an age of tooth and claw. It was useless to try to patch up or shore up the present system. The world must walk again through the valley of death and suffering to the top of its Calvary. It must find salvation through mutual suffering and sorrow if it could not find it through mutual discussion and help. But the figure of Christ loomed in its immensity down the centuries. It was not the property of an institution, but belonged to the human race; and out of the valley of suffering, out of the struggle that was coming, out of the chaos that loomed ahead, men would see their common brotherhood and their common interests, and in the new order of society that was to come the Church would take its place as the reflex of that brotherhood. It would then be nearer to the primitive doctrines of Christ, and nearer to the heartbeat of the multitudes who toiled than it had been since the Crucifixion. (Applause.)

Dean Hart, in thanking Mr. Anstey, said that the address had reminded them of things that must not be forgotten. With the greater part of what Mr. Anstey had said everybody present would agree. The only thing he could challenge was the statement that the down-trodden worker who felt that his lot was becoming worse had come to the Church with his complaint. It might have been the Church's fault that he had not come, but the fact remained that he had not.—*The Argus*, Melbourne, March 3, 1920.

SOME RESULTS OF PROHIBITION

Notable reduction in crimes and dependencies in wet centers since prohibition went into effect.

National Prohibition, under the Eighteenth Amendment and the Volstead Act, became effective on January 17, 1920. Already the beneficial effects upon society have become very pronounced. Below are a very few of a multitude of items collated from the public press, showing effects in all parts of the country:

Camden County, New Jersey, workhouse closed.

Mercer County, New Jersey (Trenton), workhouse practically empty. Jail with very few inmates.

Essex County, New Jersey (Newark), jail, eighty-eight cells formerly all occupied by drunks and minor offenders, only fifteen cells now occupied.

Passaic County, New Jersey (Patterson). Order for new jail cancelled. The sheriff says not now needed, owing to Prohibition.

Bergen County, New Jersey (Hackensack), new one half million dollar jail with only twelve occupants. Consider remodeling into a tenement house.

Warren County, New Jersey, jail empty.

Hunterdon County, New Jersey, jail empty.

Sussex County, New Jersey, jail, one prisoner.

Somerset County, New Jersey, jail, one prisoner.

Cumberland County, New Jersey, jail, two prisoners.

New York City, Bellevue Hospital, alcoholic ward closed.

New York City, free clinic for drug addicts abolished.

New York City, Board of Inebriety—nothing to do—have requested the Legislature to dissolve it.

New York City, Commissioner of Charity reports few vagrants; lodging houses practically out of business; enormous decrease in destitute families; fewer children committed to institutions; appropriation reduced two million dollars.

Philadelphia City workhouse 1,100 empty cells, formerly all full.

Philadelphia General Hospital, alcoholic ward abolished.

In July, 1918, had 162 patients. In February, 1920, only 8 patients. Now none.

Chicago, Illinois, two municipal courts handling criminal cases closed, for lack of cases.

Chicago, Illinois, morgue keeper reports his business is very light.

Hartford, Connecticut, prisoners in jail under sentence reduced from 197, September 30, 1916, to 57, February 1, 1920.

New Haven, Connecticut, reduced during same period from 380 to 82.

Columbus, Ohio, 250,000 population, not a single arrest for any cause during twenty-four hours of weeks of March 20 to 27.

Detroit, Michigan, total arrests 1917—19,309; fell to 6,248 in 1919, under Prohibition.

Buffalo, New York, arrests for drunkenness fell from 2,761 in January, 1919, to 1,012 in January, 1920.

Erie County, New York (Buffalo), inmates in penitentiary reduced from 554 January, 1919, to 176, January, 1920.

San Francisco, California, total arrests fell from 4,105, February, 1919, to 1,988, in February, 1920.

Peoria, Illinois, (formerly the world's greatest whisky center), in March had only six inmates in the workhouse. Formerly the average was over 200.

East Saint Louis, Illinois, opposite Saint Louis, notorious for liquor-inspired race riots, and with a very large alien population, March 5, 1920, had not a prisoner in the city jail.

Salvation Army and industrial homes are being discontinued everywhere.

Keeley cures in White Plains, New York, and elsewhere throughout the country are discontinued.

These statistics might be multiplied by like figures from all parts of the nation.

Below are a few comments from the nation's very wet metropolis.

The New York *World* of March 20, giving an account of a speech delivered by Bird Coler, commissioner of public charities of New York City, prints the following:

"Commissioner Coler said that, since the dry era, the municipal lodging house has been practically vacant, only about 40 of its 900 beds being occupied. The alcoholic ward at Bellevue Hospital has practically ceased to exist as such, he said, only 15 or 20 patients having been received within the last month. Besides, he said, commitments of children, because of poverty, have shown a marked decrease.

"I can only say this to my friends in the Democratic organization in the city, state and nation," said Commissioner Coler, "that if any of them were sitting in my place, with a chance observer the betterment of civilization Prohibition has brought, he would take no other stand than to present these facts to the American people.

"The results of the disuse of alcohol have been more astounding than ever the claims of the most ardent Prohibition advocates."

The Brooklyn *Daily Eagle* adds its testimony, under date of March 26, by publishing from a speech by Frank Vanderlip, one of the great financiers of this country, the following:

"With a true combination of moral insight and plain common sense we have amended our Constitution and have provided the greatest single economic factor looking toward material prosperity ever created by legislative enactment. I believe that the economic value of Prohibition will eventually be an influence for the prosperity of society the like of which will amaze ourselves and the world."—*The American Issue*, May 1, 1920.

When men speak ill of thee, live so that nobody will believe them.—Plato.

PASTORAL

The Program of the Church

BY EDWARD D. MOORE

A convenient outline to help visualize the work before the church.

The idea of trying to develop, for our own information as well as an aid in proselyting, the essentials of the program of our church appeals to us as worthy our consideration.

While we do not have the distinction of being the only church organization with lofty ideals and offering a panacea for the ills of the world, we may consistently lay claim to having the most comprehensive and definite plan yet presented to humanity to save the souls of men. Making the claims we do, it becomes a duty to utilize every possible method to stamp indelibly our message and plan on the minds of all who come within our influence.

Since we have preached the beauties of our gospel plan for ninety years and are now putting into practical operation some of our ideals, it seems to us we may greatly facilitate our work by a simple graphic arrangement of our outstanding expectations.

Much as we may appreciate the value of such methods of learning the program of the church, we well know it is not fair to our friends who would investigate our claims—and sometimes, indeed, to an experienced member—to ask him literally to dig out this program from our standard books. We know it is there in surprising perfection, but must be put together by careful work.

So we present herewith a draft of such a program, reduced to very simple form, it having been worked out by a program committee, of which the writer is a member, for use in the quorum work of the Lamoni Stake Quorum of Elders:

The Program of the Church

I. The Essential Preparation:

1. Spiritual.
2. Mental.
3. Physical.
4. Temporal.

For—

1. Presiding and organizing.
2. Preaching to Saints and the world.
3. Pastoral work.
4. Business, industry, and education.

II. Establishment of Zion:

1. Purchase of lands.
2. Inheritances and stewardships.
3. Building of industries.
4. Erection of temple.
5. Receipt of endowment.

III. Evangelization of the world:

1. By preaching the gospel in power.
2. By example and precept of those within Zion.
3. By righteous lives of those outside Zion's borders.

During the General Conference we addressed a meeting of the mass quorums of elders on this subject, using this outline, and noted with pleasure the interest manifested in the subject. It is meeting with favorable response in local quorum work, and is especially valuable when studied in detail and the full meaning of some of the items sensed. A bare outline like this lacks life and vigor, but when discussed

rather intimately and the points elaborated properly, it is found to have a vital bearing on our future.

Since it was designed primarily for the consideration of ordained men, the emphasis in section I is placed on preparation for ministerial work, though in only the second and third points under "For—" is it at all exclusive. Preaching and pastoral work are purely ministerial yet we have many equivalents in related lines of work which may be done by an intelligent and devoted laity. And even the ministerial work to be effective must be supplemented by an intelligent cooperation and friendly assent of those concerned.

Perhaps we should not take the space to elaborate the points in the outline, but we must say a few things about sequence in program development.

We are convinced that it is not possible to arrange an unfoldment scheme which can be guaranteed to occur in the order given. So some items must arbitrarily be put first, even though they are no more immediate than the others following. Generally speaking, we are of the opinion that most of these will proceed simultaneously. It is possible that by stressing the preparational features we may earlier and more efficiently arrive at a realization of sections II and III, but we do not mean to imply that all will have qualified in all these before we begin (or even complete) some of the other features.

While the gathering is not specifically mentioned here, it is implied in "The establishment of Zion." When lands are purchased and stewardships and inheritances put into effect, we will at the same time, perhaps, be building our industries and providing for our internal developments. Naturally the success of these is contingent upon the fulfillment of the prophecies on the gathering.

Then there is the point concerning the temple and the one on receiving of the endowment of God's power. Now it is not necessary that we try to set any bounds on these events. We know the endowment has already begun, and we think it but logical to suppose that it will continue as we shall develop capacity, and finally, through the temple endowment reach that grand climax toward which we have long looked. Viewing it in that light, we placed the building of the temple first.

Again, regarding section III, by which we mean simply the carrying of our message to the nations, that God's chosen people may be gathered out, we do not necessarily suggest that it will follow the divisions designated I and II. They should all be in process of development at the same time.

In the formulation and study of such an outline (and we hope others will develop what best expresses their ideas) it is interesting to think over the relative effect of one item on the other. For instance, will the preparation suggested bring about the establishment of Zion, or will the establishment of Zion make possible the work suggested in those items? Will the preaching of the gospel and the conversion of the honest-hearted greatly facilitate the establishment of Zion, or will the establishment of Zion be a dominant factor in reaching the nations with our message?

We might well develop this idea of visualizing our church program by putting our version of it on charts or on stereopticon slides. It will strike a responsive note. The world needs what we are offering; it will want (at least many will) what we have to give when we make our plan comprehensive to the average mind. We have done well in visualizing the first principles; now we have a new responsibility in visualizing the economic program of the church.

Our own people will appreciate a simply arranged outline of our proposed activities so they may more easily explain it to their neighbors. It is a real opportunity for the ministry.

THE FORUM

Poverty and Pauperism—Cause and Remedy

BY D. R. BALDWIN

"Never in this world can our constitution make us free and equal until we assert and maintain our rights at the polls."

We are pleased to note the serious thought that some of our writers are giving to this enigmatic topic, for it has become so prominent that we cannot dodge the issue; the subject confronts us in all of the walks of life.

The term *poverty* comes from the Latin word *paupertas*. The prime definition of pauperism is "a poor person: one dependent on others for maintenance." So Webster says they are synonyms.

Our standard dictionaries in no way associate the word *pauper* with indolent or vicious habits. There is no intimation that a pauper (a dependent person) is lacking in morals, self-respect, nor powers of initiative.

The highly-respected lady who was the former cook for the royalty of Great Britain is said to be in the almshouse. No trace of indolence, viciousness, nor association with bad companions; still she is a pauper. She is a pauper simply because she is "dependent on others for maintenance." There are thousands of temperate, frugal, honest, hardworking people reduced to dependence in these days; and a startling number who commit suicide to escape the curse of poverty which is more cruel than death. There are more than ten million people in the United States said to be living "below the poverty line," or as the Industrial Relations Commission puts it, "below the line of decency." Facts and figures given us by numerous investigations prove clearly that a heavy percentage of people who are reduced to dependence are in no way responsible for their humiliation.

The Cause

Sickness, unemployment, introduction of modern machinery, accidents, women and child labor, old age, vicious habits, intemperance, desertion, ignorance, and sheer laziness are all handed out to us as so many causes of the great misery of want in our land.

We do not propose to take issue with any of these causes so carefully searched out. We can easily see how each of these may be directly or indirectly responsible for a very small percentage of the great plague of poverty that confronts us.

We were amused the other day by reading a long, carefully-written article, wherein the writer traced "the most common cause of poverty" to sickness; and in searching for the prevailing cause of sickness he easily traced it to poverty. He seemed unable to sound this great perplexing problem to any greater depth.

For the benefit of those whose hearts are wrung by our Nation's great misery, I ask permission to point out just one more cause for poverty.

In Basil M. Manly's official report of the \$320,000,000 income tax that our Nation was defrauded out of in 1915, which he prepared for the Government press, *Scripps*, and other newspapers, he estimated that three fourths of the wealth of the United States belongs to less than two per cent of our adult population. This was before the war; and our Federal Trade Commission reports that from the time we entered the great struggle these gentlemen have multiplied their profits by from two to four and one half. Many thousand dollars were spent in making these investi-

gations; they were conducted by the keenest talent of our nation. These reports go into minute details; they explain where, when and how these figures were obtained. These estimates are not at all likely to be overdrawn.

Since as a nation we sacrificed three fourths of our net products, three fourths of all we produce above our living, to the idlers who eat the bread and wear the garments of the laborers, before the war, and since the beginning of the war their profits are from two to four and one half times greater than before the war, surely it should not tax our discernment beyond measure to see the one great cause that eclipses all minor causes of the rapid increase of poverty in our beloved country.

The Remedy

Utopian conditions, Zionite conditions, or the righteousness of God's kingdom by whatever name you choose to call it, cannot be realized independent of righteousness in the souls of men. It can never be realized independent of the gospel in its fullness.

Our grand old constitution (while by no means perfect), makes us practically equal along political and legal lines, but not without the proper effort upon our own part.

Never in this world can our constitution make us free and equal until we assert and maintain our rights at the polls. Never in this world can a fractional part of the restored gospel bring man to his own and banish poverty and pauperism from our midst. We must arouse, and diligently use our God-given blood-purchased franchise. We must take a positive stand for our constitutional rights.

To show you what the diligent and proper use of the ballot can do toward banishing pauperism from the land I only need to tell you of a few really big things done in North Dakota in the short space of two years, 1917-1918, namely:

Thousands of North Dakota farmers were mortgaged to the limit; two years' drouth had put them up against the wall; the banks could advance them no more money; feed and seed they must have or throw up the sponge. Just as they were about to give up in despair the farmer legislature passed the bonding act and placed three million dollars in the hands of drouth-stricken farmers with which they seeded more than one million acres that would otherwise have lain idle. This put these farmers back upon their feet again.

Their assessment of banks, railroad, telegraph, telephone, express, and sleeping car companies on the same basis of valuation as farm lands, increased the revenue of the state \$2,558,000.

Their activity through Doctor Ladd secured a minimum price of \$2.20 instead of \$1.85 for wheat. This brought the farmers of North Dakota an increase of \$43,750,000.

Their grain grading act of 1917 saved the farmers of that State \$950,000.

Money and credit tax increased revenues \$300,000.

State bonding her own public officials instead of patronizing Wall Street saved to the State \$50,000.

Tax on property of corporations not taxed before, \$75,000.

Preventing of fifteen per cent increase in freight rates within the State, \$2,000,000.

Back taxes on private car line companies, \$10,000.

Idle acre act by State Council of Defense, \$2,000,000.

Preventing of \$1.40 increase on price of lignite coal, \$1,000,000.

Farmers in North Dakota who ship their wheat to the State-owned mill at Drake now receive thirty-five cents more on the bushel than is paid at the local elevators.

The State credit bank is saving to farmers many million dollars in interest.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

An Unfortunate Error

On page 432 of the HERALD for May 5 Sister Anderson is made to say: "An unfortunate procedure on the part of the conference, etc.," when her wording was *unforeseen*. We certainly regret this, for it puts Sister Anderson in an entirely unwarranted light. We hope any who have been disturbed over this misstatement made by a typographical error will feel relieved.—EDITORS.

Mothers Go to School!

Our editor has asked me to write of the responsibilities of mothers to children as relating to their school life. That is a big subject, and the ground cannot be covered thoroughly in one short article, but I shall try to present some phases of the situation in a way that I hope may prove helpful.

To begin with, mothers, interest the fathers in the school, if possible. It is their duty as well as yours, to know something, at least, of their children's school life.

Do you parents know your child's teacher? I do not mean would you recognize her if you met her at church, or in Black's store—but do you *know* her? Of course you have heard Mrs. Jones say that "the new schoolma'am must be terribly extravagant because Susie said she had on a new waist every day of the past week!" Or your Jimmie said the boys didn't dare throw paper wads like they did the last term!

Have you visited the school to see how she is stirring up the spirit of cooperation by careful supervision of the play-time activities; or how she is fostering love of the beautiful by her taste in decoration and her care of the school room? Have you invited her to your home for supper, or to stay overnight? When she came to church, did you make her feel at home, perhaps ask her to teach that class of young ladies?

Once get acquainted with her, and you may find she is a charming, friendly person, with wholesome ideals of her own and ambitions for your children as well. On the other hand, she may be sadly lacking in the essential qualities of a teacher; in either case, *you* should *know* the facts, for yourself.

Don't criticize your child's teacher before him. When he relates the day's events (as you should encourage him to

All this and much more have they done by awaking to the fact that no change worth while can come only through our law-making machinery; only by legislating for themselves. All this and much more they have done by the diligent and proper use of the franchise.

Thus by preventing bankruptcy they have restored to downtrodden humanity the grand inspiration of achievement. The self-respect and the powers of initiative that were being crushed out of their souls has been resuscitated. Confidence in themselves and in their fellows is strengthened. Optimism is born again, and real character is being constructed.

"I have many forces at work in the world, saith the Lord. I have many spiritual forces at work in the world that you know not of: you see but the smaller part of my work and the world perceiveth it not at all."

Let the church put to the test the economic, cooperative principles of the gospel of the kingdom. Let the church see and know, and align herself with the forces that God has at work in the world. Let her diligently inform herself along political lines; let her uphold by her influence and her franchise just and good men who stand for freedom and the constitutional rights of all mankind, and as the Lord liveth, so shall poverty and pauperism disappear from our ranks.

do) be careful to avoid condemning the teacher, at least, to him, when he tells his grievance. If it seems serious, set yourself the task of finding out the facts and righting the matter without his knowledge, unless he is at fault. Once a child loses confidence in, and respect for, his teacher, he has lost interest in the school and the rest of the term is mainly wasted time, or worse, for him.

Do not expect too much of the teacher. Psychologists tell us that each person is "long" on some subjects, and "short" on others, or, in other words, he is especially equipped by nature for learning some subjects, while in other branches of learning, he cannot progress very far. When we combine this fact with the restrictions of environment we cannot expect any one person to know everything, can we?

One reason why we mothers should visit school frequently, is to become acquainted with the teacher, and, if possible, combine our efforts in a parent-teacher association, to help overcome faults. Perhaps Miss Jones is a stern disciplinarian and can teach so well that her pupils pass their tests with flying colors. She is also a good playground supervisor, but to her, the "open book of nature" is unknown. In such a case, you mothers should provide nature books for the children, take them out walking, have them keep a weather record, go kodaking in the woods, make collections of various objects, etc. To stimulate interest, see who can recognize the most birds, bird songs, flowers, trees, weeds, insects, and numberless other objects. After you have done all these things, you can probably outline your own nature study.

Perhaps your next teacher will be a keen student of nature and an excellent scholar, but has never acquired those little social graces which make one more pleasing to his friends. Here is more work for the mother, for we know that courtesy and tact do much to relieve the friction of life. You must teach your child, yourself, the simple rules of etiquette, and drill him in their use.

Another teacher may be at a loss as to how to manage the children at noon and recess. Mother and teacher, put your heads together and devise some means of getting playground apparatus.

Most assuredly mothers ought to be interested in school politics. They should know the source of the money in the treasury, how it may be increased, and for what it may be spent. They should be interested in school legislation, and they should do all in their power to prevent men not qualified for the office being elevated to a position on the school board. In at least three instances, personally known, the most ignorant, uncouth, immoral man in the neighborhood was elected director because only two or three voters were present at the meeting. These men hired the first teacher who applied, provided she were not a friend or relative of some one in the neighborhood, against whom the directors held a grudge. Would any man in that community have trusted the hiring of his farm manager or herdsman of his pure-bred cattle to one of these men? It is a crime against fatherhood for a man to provide better for his cattle, hogs, and horses, than he does for his boys and girls!

Let me describe an average country schoolhouse and grounds as they look when the teacher approaches in September. The yard had grown up to weeds during the summer, and having been, now, freshly mowed, presents the appearance of a stubble field, with big, wicked stubs, at that, to bruise the unwary toes. There are two dirty looking outbuildings with leaky roofs, or the sides caving in. There is no well, and not a sign of apparatus for play. There are no trees to protect the building from summer's sun or winter's storms.

Let us pass into the house. The floor hasn't been scrubbed nor the windows or curtains washed since the last teacher "cleaned house." The woodwork has been painted the drabdest color that ever took the joy out of life, and smoke and dust have enhanced the depressing effect. A few scarred desks, the teacher's desk and chair, a bookcase with a few worthless books, a rusty water pail, and rusty dipper, and a battered tin wash basin complete the equipment!

Here are some of the things which should be done, and are possible through a mothers' live-wire organization! The
www.LatterDayTruth.org

school yard should be seeded to grass and mowed often enough to keep the weeds down. Some trees, shrubs and perennial flowers should be planted. A well should be put down, careful attention being given to location and drainage, so as to insure a supply of pure water. The outbuildings should be made sanitary.

Then some provision should be made for playtime; swings should be put up; a slide, and trapeze bar for the older ones, with perhaps a tennis court and croquet grounds laid out, and basket ball goals set up. There should also be made provision for some indoors games for stormy days. The schoolhouse should be thoroughly fumigated, aired, and cleaned, each summer. There should be good slate blackboards, good erasers and hard chalk provided. A good set of maps, and a suspension globe are also useful.

The old seats should be replaced with adjustable ones. Then destroy the old worthless books, and get some really good ones; also subscribe for some magazines. I have seen the Alger books, Mary J. Holmes' novels and books of like character in school libraries! If you live in Kansas your state superintendent of schools will send you a list of books suitable for school libraries, and classified by grades. Doubtless other state superintendents will do the same. You can make a fairly correct estimate of the worth of a book by reading the description in the publisher's catalogue.

Here is a suggestive list of periodicals needed: *Normal Instructor and Primary Plans, Scientific American, National Geographic Magazine, The Pathfinder, Needlecraft or Modern Priscilla, The Boys' World*, some good agricultural paper, and a good weekly newspaper (the weekly *Kansas City Star* is a good one). Some would add a daily, but while it is well enough for the adult to read a daily, I very much doubt a child's having discrimination sufficient to choose the good grain from the chaff. Much in the average daily is absolutely rotten.

All of these improvements will not be made in one term of school, neither should everything be done by the mothers and teachers. The children themselves should be allowed to help in the transformation of the school, and then they will the more highly appreciate it.

If you saw a man building a chimney and leaving out every fourth or fifth brick, or perhaps several in succession, you would say he was crazy, wouldn't you? Or suppose the publishers had omitted paragraphs here and there in our splendid serial, "The call at evening," how would you like that? Then what sort of a structure of knowledge do you think your child can build if he misses school every few days? Can you wonder that he loses interest? When you start your child in school make up your mind that he isn't going to miss a day except for sickness, and encourage him to hold the same plan.

Perhaps some subject in the curriculum is hard for your child or distasteful to him. In that case, do not say, as I heard one mother say, "I told Jesse that he didn't have to study *fizzleology* if he didn't want to. I never did when I went to school!" Enlist the teacher's sympathy and the two of you can probably devise some way of making the subject interesting, and then it will be easier for the child to master it.

"Life is a leaf of paper white
Whereon each one of us may write
His word or two, and then comes night;
Greatly begin! Though thou hast time
But for a line, be that sublime!
Not failure, but low aim, is crime."

MAPLETON, IOWA.

MAY DAVIS.

The great high-road of human welfare lies along the old highway of steadfast well-being and well-doing, and they who are the most persistent, and work in the truest spirit, will invariably be the most successful; success treads on the heels of every right effort.—Samuel Smiles.

A Shining Morning Face

A principle of psychology which every mother should know is that the last thought before going to sleep makes the deepest impression. Try it. You will find that the last thought at night is sure to influence the first thought in the morning, therefore the last waking thought should be a happy one. A child should never be punished just before going to bed if you wish to create in him a joyous disposition. A happy bedtime will mean a sunny morning face.

Another important fact, based more upon physiological than upon psychological principles, is the importance of a happy mealtime. Perhaps the child has done some little naughty thing and is scolded for it until he cries or is sent from the table. His dinner is spoiled. He needs that dinner. He cannot be happy if he is hungry or if he feels undue censure and he will be cross all afternoon. Did you ever indulge in weeping at mealtime or allow yourself to become very angry? If so, did you find your indigestion improved and did you have a happy day? As it was with you, so is it with the child. It is a well-known physiological fact that anger and grief interfere seriously with digestion. If you wish to lay in your child a foundation for indigestion you can find no more effective way.

It is even worse to send a child to bed supperless. Did you ever go to bed without your dinner when you were not ill and needed food? How did you feel next morning? Did you awaken with a song in your heart or did you feel the world a false and hollow place? The latter, surely, unless you are an unusual human being.

No one can be at his best morally and spiritually unless he is at his best physically. No child can be improved morally by being injured physically. To send a child away from the table hungry or to send him supperless to bed is a relic of barbarism. It will not only fail to bring good results at the time but will lay the foundation of future misery and unhappiness. A happy bedtime and mealtime are the right of every child.—Josephine Barclay, in *The Mother's Magazine*.

Wanted!

In casting about for workers to fill different demands in our department, we are impressed anew with the old cry for efficient and interested people. We happened upon this editorial in a city daily, which expresses the needs, and we would echo the demand for workers in this church who are interested in their work, who like their work, who think about it, who have new ideas in regard to it, and who are able and willing to put any amount of enthusiasm into it necessary to "make it a go!"

Promotion

Roger W. Babson, the noted business observer and expert, has just spent a month visiting factories—great and small—department stores, publishing plants and other great business establishments. In every case he talked to their owners or general managers. The most important question he put to these men was:

"What quality do you like best in the men who work for you? How do you pick men for promotion?"

Listen to the answers he got:

"We promote those who are most interested in their work."

"We pay for enthusiasm and not for time."

"We pay most for new ideas."

"Those who like their work are the ones who get ahead here."

"Enthusiasm, imagination and initiative are the qualities we want."

Do you get what this means? It means that America is just as democratic as ever!

Everywhere these big business men wanted qualities for promotion that any young man can have if he only makes the effort.

If you like your work you are in line for promotion. If

LETTERS

An Experience With Peyote

[This letter is of interest, showing the Indians' deep-seated belief in the efficacy of prayer. The Indian thinks objectively, and symbolism is always present in his ceremonies. One who understands this can see more in their ceremonies than those who are unsympathetic with what may differ from their own beliefs. President Smith, referred to in the letter, because of his understanding of Indian nature and customs, has seen the significance of the symbolism so pronounced in the peyote ceremonies, and is not disposed to antagonize the religion, but rather to sympathetically replace the ceremonies gradually by Christian ceremonies, as the religious education of the Indians progresses.—EDITORS.]

We are very enthusiastic over the work among the Lamanites. The Omaha and Winnebago Reservations lie just north of our town. The Lamanite Saints on the reservation were once members of our branch. We are intimately acquainted with a number of them and have learned to love and respect them.

Brother Wilson Walter and family who have resided among them for nearly eighteen years speak very highly of them as neighbors and citizens. Just recently he and his family had an attack of influenza. They were very sick, and as yet had not been able to procure the services of a doctor.

One of their neighbors and all his family were seriously ill with the same dread disease; three of them had died in less than a week, notwithstanding the fact they were blessed with the services of a doctor and trained nurse.

Their near neighbor (a peyote chief) stepped in and discovered that they were all real sick. Upon inquiry he found they needed wood. He brought a nice load of hickory poles, cut it, and carried it into the house for them. He then asked if they would drink some peyote tea if he would prepare it for them.

Brother Walter hesitated. He had always been prejudiced against the peyote, but the thought of their neighbor's great calamity caused him to feel that they must try to do something for themselves.

He thought of the faithful testimonies he had so many times heard among those people in favor of the peyote, so he decided to try it.

The chief (Paul Lovejoy) hastened to his home after the medicine, returning immediately, bringing his wife with him. They prepared a vessel, being very particular to have it perfectly clean. After putting in a sufficient amount of water, he placed it over the fire, and motioned across it each way with his hand, and said, "That represents the four winds." Then he took the peyote in his hands and knelt down on one knee and blessed it, asking God that which ever way the wind blew it would blow healing to this family, and that they should again walk upon the earth and mingle with mankind.

He prayed very earnestly for several minutes, asking it all in Christ's name. He then put the peyote in the water

you have enthusiasm, they'll pick you, my boy. If you think—use your brains—they'll push you straight up the ladder.

It's all up to you. It does not matter whether you are of lowly birth or not. It doesn't matter whether you wear a swallow-tail or an overall. And you don't have to have a college education.

In a word, it's equal opportunity, equal rights, the golden age of equality. America, the paradise of the common man!

In giving publicity to the important information he picked up on his tour, Babson has done a valuable service to the people of this country, and his story should be blazoned across this land in box car letters.

Oh, yes; and don't fail to tell the bolsheviks about it.

very carefully, placing it right side up. He steeped it the required length of time, and proceeded to administer to each member of the family, blessing each cup separately and asking them to remember the Lord, and drink it in faith.

In about an hour they began to feel better. Brother Walter went to the bedside of his little girl (who previously had a high fever) and found that her fever was gone. About thirty minutes later the little girl arose and said, "I could practice my music lesson if you'd let me." Her father gave permission, and the older girl, hearing the music, arose and they asked her how she felt, and she said, "All right."

Inside of two hours they were all able to be up, notwithstanding the fact that a few hours before the two girls actually thought they were not going to live.

Brother Walter says his prejudice against the peyote is gone, for he misunderstood their motive in using it. They use it for a purely religious purpose and their faith is in God and not in the peyote.

Mr. Lovejoy had often told Brother Walter of remarkable cases of healing among them, but he never had any faith in it. Now he says, "I know the Lord is blessing them through that medium."

Mr. Lovejoy was greatly pleased when he returned the next morning and found the family all up and able to eat. He said to Brother Walter: "We like the Latter Day Saints, and sometime this summer the peyote boys are going to build a nice Latter Day Saint church in Macy, where they can hold services, and we can, too." He said, "The peyote boys all like Fred Smith. He is not opposed to the peyote. He is a reasonable man."

Also he said that the peyote caused them to love all mankind, the white man as well as the Indian. "I have a very bad temper," he said. "I have to watch myself every day or I'll do something I'll be sorry for."

It is very gratifying to note that the peyote boys are certainly striving to do right, for they forsake evil and trust in God to help them overcome.

Let us encourage them to do good, and pray that God's Holy Spirit will lead them into the light of the glorious gospel of the Son of God.

Any of the missionaries passing this way will be thrice welcomed by the Decatur Saints. Yours hopefully,
DECATUR, NEBRASKA. MRS. EDGAR BUTTS.

Hawaiians Anxious About Zion

We learn by letter from Brother Waller that the new missionaries are to sail to-day direct for Hilo. While we are disappointed in not having them come our way, it will be so much better for them as they will avoid the trip from here to Hilo by the small interisland boats. The Saints at Hilo are anxiously awaiting their arrival.

This week has been a glorious one for the Congregational church, as they are celebrating the one hundredth anniversary of the landing of their first missionaries in 1820. Members of all churches have assisted in the celebration, many from our number participating. The pageants and parades have been quite wonderful, showing progress of the past hundred years. I trust we will have something to equal it in our celebration in 1930. The Saints here are looking forward to that time. We can have many races and nations represented by that time.

The early missionaries did much for the Hawaiians, but the natives have more than paid for the benefits. All of the best lands have fallen into the hands of the missionaries' sons, many, if not all, of the millionaires in the island are direct descendants. It is true that they brought the Bible in one hand but the other one grabbed the choice lands. As a result, very few natives are to be found on the land. Some of our members have taken up homesteads, but homesteading conditions here are not very favorable.

Just recently I have been asked about conditions in Zion. Some here would like to buy property there, residence or farming land. I have been talking to them of stewardships, etc. All are very much interested in the development of Zion. These islands have been spared to a certain extent

from the conditions resulting from the war, but the oriental population is beginning to make trouble and the time is not far distant when all of God's people will be very anxious to leave the Paradise of the Pacific.

Many of the native Mormons some time ago sold all and went to their Zion in Utah but they are all back now and left their wealth behind. We will have no failures of that kind, but because of that experience it will require a great deal of faith on the part of some to move forward. In the eyes of many, we are all of the same stripe. Brighamism has surely done more to hinder the work of God than all other denominations combined.

We are all anxiously awaiting news of the conference, as it has been the subject of our prayers for many weeks. We expect to hear good news when the papers arrive. Yours in bonds,
V. B. ETZENHOUSER.

Why Do We Neglect the Boys and Girls?

Much of the disrespect and indifference on the part of our young people is our own fault.

At the different conventions and conferences it has been my privilege to attend, I have been made to realize how very selfish we older Saints are. Yes, even careless!

When the different programs are arranged, we find that almost every line of activity is directed to the maturer members, and nothing done to keep the boys and girls busy. These boys and girls are told to respect the house of worship, and my personal opinion of many of these so-called acts of disrespect can be traced back to the neglect of duty on the part of some one older.

A crowd of healthy boys and girls will find an outlet for the energies they possess, and if no attention is paid to them you can rest assured that the committee in charge will not have a very good opinion of the children that attended that conference or convention.

Among all the people, are there not some few who can be persuaded to forget selfish desires and take charge of something or do something for these children?

We are prone to look upon our young as fine to have about when we have time, but when it comes to sacrificing a good sermon or a chance to chat with some one on the gospel, we then fly to the old adage of children to "be seen and not heard."

I know of boys and girls to-day who are thinking of attending other churches. To hear the sermons? Nay. Because those boys and girls are now being neglected. I have heard many say that if we allow the boys and girls to have a club or anything but the Religio they will be weaned away from the church. I have more faith in the young than that.

Oh, how I wish that I could make others see the great need of attention to our lads and lassies.

They ask for a little recognition; what do they get? They are told to come out to prayer service and Religio. I am not saying that these are not essential; they are necessary, but these young minds are active and they want a good time, just as we did.

How many sermons are given to the boys and girls? Why, don't you know? Easter and Children's Day. I know of two elders in this district who can always draw a crowd of children. Watch the faces as they talk. Can you ask for better attention? Why, they can tell you all about the sermon weeks after. What's the matter? Are we as a people asleep?

Satan has attractions at every turn. He is straining every nerve in this fight for supremacy.

We sing:

"There's surely somewhere a lowly place,
In earth's harvest field so wide,
Where I may labor through life's short day,
For Jesus the crucified."

Here is a good place to prove that we mean what we sing.

The holy priesthood is the heritage of some of these boys; the responsibilities of wifehood and motherhood are waiting for the girls.

I hope some day I may see our selfish desires forgotten and something done for the young.

MRS. NETTIE M. GAULT.

DETROIT, MICHIGAN, 96 Longworth Avenue.

Marveling at the Goodness of God

Perhaps it is needless to say that during the conference just passed I felt to more fully consecrate my life to the service of God and the church. Doubtless few, if any, who attended that wonderful gathering, felt any spirit other than that of consecration, full and complete.

Since returning to my pastorate I have felt the spirit of this work as never before. I have felt in great power that Spirit which lifts, strengthens and assures. Moreover, there has come to me a peace and happiness which passeth understanding. Naturally, as a result of this influence I am able to discharge my duties more promptly, efficiently and satisfactorily. Verily, "The yoke is easy, the burden is light."

In many instances this has caused me to marvel at the goodness of God. I have tried to interpret the meaning of all this. In seeking an answer I am not disappointed. 'Tis a portion of that long-looked-for endowment. I pray that the church as a whole and the ministry in particular may so respond to this mighty influence that we may make that development which shall entitle us to a complete endowment in due time. Very sincerely,
A. E. WARR.

DES MOINES, IOWA.

Wants to Help Sanitarium Extension Work

I read to-day with great pleasure a letter by Mary L. Palmer in the *Ensign*. It was such a good letter from start to finish that I want to commend it. She is very generous in her ambition to help. She offers her services one year free when the annex is built to the Sanitarium for the delinquent of our church.

I am very much in sympathy with all that have friends mentally deficient. There are numbers of Latter Day Saints in insane asylums who should be cared for by our own church people. The elders could be available for administration and they could be cared for by kind and loving Saints, encouraging and helping them quickly to recover in many instances.

There are many of these people not actually insane. They need treatment and kindness. Some who have been removed from these places say they would have completely lost their reason if they had not been removed.

I am ready and anxious to contribute and will ask others to do so.
LILLIE M. RENEAU.

Is Our Salvation in Political Movement?

Care should be exercised by the Saints in their communion with the world in regard to the social and industrial problems which are now facing humanity. To the end that others might be warned as have we with regards to this vital issue I present here a manifestation seemingly given of God for our guidance and direction.

Some of our local brethren in the past have been lending their influence and efforts to the organizations in the world which are trying in their imperfect way to bring to the troubled with the panacea for its grievous ills.

One evening not long since, two of the brethren, one holding the priesthood, stopped at our home while returning from a meeting where the radical influences were manifest very freely, and having partaken to some extent of the spirit emanated became rather indiscreet in some of their statements. Among other things the following two thoughts were presented:

1. The conditions of the world must be greatly improved before the church can accomplish its work with regards to the redemption of Zion.

2. This improvement will come through some of the political movements of the day, thus preparing the way for Zion's coming.

This lack of faith in the church worried me greatly, especially since it came through one holding the holy priesthood, which God has given for our enlightenment, and a brother in whom I had placed much confidence in the past. We talked very freely and feverishly until the time of separation for the night came. After their departure I thought seriously and with deep feeling upon the condition into which my brother seemed to have allowed himself to be led. These thoughts did not depart at the time of retirement. I could not dispel them from my mind. While in this mental condition, whether asleep or awake I cannot say, there was presented to my mind the following:

I looked upon a condition of desolation and destruction. What seemed to me once to have been a forest was now a mass of debris and the earth seemed to be completely covered with litter and refuse. An animal of monster shape and huge proportions lay lengthwise upon the earth with its body extending from east to west, and the head turned toward the north. The appearance of this monster is indescribable. His head was similar to that of an alligator. His eyes were small and beadlike. The mouth appeared very large and vicious. It was filth personified, its whole body being a mass of scurvy and scales.

My brother, of whom I have spoken, and myself were standing directly in front of this ugly beast. He, the brother, had in his hand a crust of bread from which he broke fragments and cast into the hungry mouth before us which seemed never to have enough. Again and again did he cast bread to it, and each time its greedy mouth would come together with a snap, only to open with invitation for more. In the meantime I watched the expression upon the face of my companion which seemed to be very unpleasant. As the animal continued to greedily accept the bread an expression of disgust came over his features. With a stamp of his foot he angrily threw the last portion and exclaimed, "That's the last you get from me." At this the beast closed its mouth very slowly, and shut his eyes as though in resignation. As he did so I said to the brother, "Let us go while he has his eyes shut." As we turned to go I noticed a little child sitting upon a rise of ground, the sweetest baby I ever beheld; healthy, strong and beautiful. I called my friend's attention to it. We approached it in haste, for its condition seemed to be perilous. There were honey bees swarming about it on every side; but as we came near to the child our fears were allayed for the bees did no harm to the little one. My companion exclaimed, "Well, here is where my heart is, anyway." A new expression came over his face, and the tears streamed down his cheeks. The bees were busy at their tasks, paying no heed to surrounding conditions. The earth was literally covered with them. They were so engaged that they did not even notice our approach. This surprised me, for I was sure that when they saw us coming they would leave their occupation and seek safety in flight. But this was not the case, for these little workers stayed with their duties, seeming to be entirely unconscious of our presence. I said to my companion, "What do you think of that?" "Yes," said he, "this is just the way we must be before Zion can be redeemed. Busy as bees, and paying no heed to others." Then I remarked, "This goes to show that we must not pay attention to the things of the world." To this the brother consented.

I came to myself with a wonderful degree of the Spirit of God present. I pondered over the manifestation all through the night, and the presence of the Spirit continued with me until the morning. A great satisfaction came to me with the assurance that all would be well with my brother, who had worried me.

I believe the dream might be better understood should we label the beast "Radicalism"; the baby, "The church"; the bees, "Zion's laborers." The beast carries with it the filth

and unrighteousness of the world having the great mouth of avarice and greed. We cannot improve our condition individually or collectively by feeding this monster. We had better let it die of starvation. The growing church of Christ is healthy and strong though just a child; and to it we owe the food which some of us are bestowing upon unworthy institutions. To feed the church of God we must be alive to every opportunity for the advancement of the common cause, as busy as bees. In the church is our only hope. May the Lord help each of us to labor to the end that Christ might be more thoroughly represented through his institution.

DOTT I. PHILLIPS.

Sheffield Reunion

The Sheffield District Reunion was held in the Saints' Church, Fern Street, Sutton-in-Ashfield, Nottingham, England, on April 11, 1920. This building, which is an army hut, has only recently been erected, having been opened three weeks previous to convening of reunion. The Saints in Sutton have given their time, money, and labor necessary, liberally.

The reunion was opened in the morning at 9.30, when the president of the district (Elder C. Cousins) presided over the prayer meeting, which continued until 10.30 a. m. The vice president (Elder S. Holmes) was in charge of preaching service, with Priest G. V. Willis as associate. All the Saints both residing and visiting there had the privilege of hearing nearly all the priesthood in the district speak. Each speaker was allowed approximately ten minutes to make his observations and remarks. This meeting concluded about 12 a. m., when the Saints adjourned until 1.45 p. m. The president of the Sheffield Branch (Elder John Austin), who is seventy-two years of age, having experienced some forty years in this work, presented a paper entitled, "The predictions of Jesus Christ."

At 3 p. m. a fellowship meeting was held. The Saints gave forth their testimonies in song and thanksgiving. After this meeting the Saints adjourned until 6 p. m., when our district president presided over the evening preaching service. A duet was rendered, and then the vice president and Elder A. Hall were the speakers.

Everyone in expressing themselves said they had enjoyed the reunion, and the Spirit of the Master was with us in each meeting.

JOHN W. FOSTER.

LOWER LAKE, CALIFORNIA, April 18, 1920.

Editors Herald: It has been some years since Lower Lake has been heard from. Several years ago we were quite proud of our little branch, but many have moved and united with other branches, while others have been called higher, which leaves only three faithful ones. Still we meet and partake of the emblems and have our lessons in the *Religio and Gospel Quarterlies*, also keep in touch with different parts of the world as we receive the *HERALD*, *Ensign*, *Glad Tidings*, *Journal of History*, and other publications of the church. We have just finished reading the Braden-Kelley Debate and found it very instructive. I would advise all who have not read the book to procure one and carefully read it. After finishing the book we were anxious to know how the audience decided and Braden's final end.

We would like to hear from J. S. Roth; we always read his communications with great pleasure. As I am badly afflicted, I ask all the Saints to pray for me. Your brother in Christ,

E. F. ADAMSON.

The Christian Standard, a leading Disciple organ, has been compelled on account of non-delivery of paper to cut down its size from 24 to 16 pages and use a smaller size of type than usual. They are finding themselves in the same situation as affects all periodicals these days. Because of delay in transit of paper for THE SAINTS' HERALD we are compelled to make an extra run to get out issues of the usual size. We have ample paper for present needs but have exhausted one size of stock, which makes us the extra work.

BOOK REVIEWS

Habits that Handicap

A vigorous and arresting book by Charles B. Towns, on the growing drug and narcotic evil in the United States.

One of the most readable books of its kind that we have observed is a new one issued this year by Funk & Wagnalls Company, New York, written by Charles B. Towns. (\$1.50 net, \$1.62 by mail.)

There is an introduction by Richard Cabot and a chapter on "The relation of alcohol to disease" by Doctor Alexander Lambert.

It is certainly astounding to have such a book of many revelations brought to us relative to the widespread use of habit-forming drugs in the United States, then to pick up the current dailies and find positive statements from China that the opium industry is again flourishing and the degrading habit on the increase. And that there are universal evidences all about us that the pernicious thing is becoming a world-wide menace.

It is hard for us to realize the extent of this awful blight that has settled over humanity to curse and lead it down to hell. No realistic devil could have a stronger grip on his victims than does opium and its many derivatives. Men lose their perception of right and wrong in the overwhelming craving for the drug. Women of exemplary character lose all sense of moral responsibility; in fact those in the grip of the horrid monsters lurking in morphine, heroin, codeine, cocaine, and similar pain-easing drugs to a large extent shut themselves outside the realms of normal men and women and must above all satisfy that insatiable craving which the body has become the victim of.

And the pity of it is that the habit is easily formed by some seemingly innocent cough cure or headache powder, or by drinking the so-called soft drinks at the average soda fountain.

Mothers often establish the habit in administration of soothing syrups or paregoric or other quieting medicines, little knowing that the innocent child must some day pay a terrific price for its mother's ignorance.

The sad conditions portrayed in this book are such that it makes one's heart ache, yet when we come to realize that it is but one of the conditions which will bring about the downfall of the race and general prevalence of godlessness that is to prevail in the latter days, we realize it must be expected.

But we wish there were some way in which the information in this book could be burned into the consciousness of every member of this church. If they could but realize that "it is not the quantity of the drug taken that creates the craving for more of the same. It is the nervous and organic reaction to the drug itself, plus the regularity of its administration, that starts the conflagration."

And continuing, the author says: "And remember, that combining the opiate with pink syrup, or with other ostensible 'remedies,' does not destroy the physical action of the narcotics. All the powerful potentialities for evil—for physical, mental and moral shipwreck—are present in these nostrums."

He tells in this same chapter of Doctor Grinnell, of Vermont, a man held in such esteem that in his effort to learn of the extent of the drug habit in this State he was able to receive replies to practically all his inquiries. "These replies indicated that sales of habit-forming drugs had increased so rapidly following the arid wave [recently established prohibition law] that, at the time of inquiry, there was a daily combining the opiate with pink syrup, or with other ostensible and codeine—equal to one and one half grains for every man, woman and child in Vermont.

This alarming increase was attributed solely to the prohibition of the use of liquor. Doctor Grinnell concluded that the attempt to enforce abstinence upon the man who wants to drink is not only ineffective, but actually destructive.

He quotes Doctor Copeland to the effect that "it is safe to say that in all New York one person in thirty is a victim."

We can well understand the basis of the opposition on the part of some people to the prohibition law. They contend that to deprive men of the use of alcohol is to turn them to other things even worse, therefore prohibition is wrong.

But we must insist that though a few million addicts to tobacco, alcohol and drug habits must suffer the consequences of their unholy practices, we cannot afford for their sake to throw down the bars for the recruiting of other millions of our youth who might escape when the temptation is less open and alluring.

The "take-something" habit is one that must be satisfied. "In India and China," we are told, "following the forced reduction in the consumption of opium, there has been a correspondingly marked increase in the use of alcohol."

The author pays his respects (?) to nicotine, found in tobacco. He says: "In the Fifth Edition of the National Dispensatory, on page 1576, there is a bald statement of a fact. This fact is that 'Nicotine stands next to prussic acid in the rapidity and energy of its poisonous action.' Prussic acid is probably the most deadly of all known poisons. A drop placed on the tongue kills like a stroke of lightning.

"Here are facts which, if realized by the good men and women who, during the late war, worked so faithfully to 'get smokes to the boys,' might give them pause, for scores of thousands of these fine chaps have been, and are being, killed by the kindness of these well-meant efforts.

"Many of them have been so thoroughly nicotine-soaked that, medically speaking, they may be properly classed as invisibly wounded men, along with the shell-shock cases and other forms of neurosis."

He tells how their livers, kidneys and other vital organs have been permanently damaged; how the blood vessels have lost their elasticity; their hearts degenerated, with Bright's disease, apoplexy, and "heart failure" invited to dwell.

The reason the poison taken into the system does not kill instantly is that the system is gradually impregnated with it, and therefore resists the effect so death does not follow, but one's judgment is perverted, his perceptions of the finer qualities of life are dulled, and he cannot be the man he otherwise would be.

He cites a few instances of unquestioned authenticity as to the harmful effects of tobacco:

"Doctor Edwin C. Clarke studied two hundred students of Clark College and found the scholarship distinctly lower among the smokers than among the nonsmokers.

"Doctor George L. Maylan, of Columbia University, found that the ratio of failures of smokers as compared to those of nonsmokers was ten to four.

"In the study of eight hundred high school boys, Doctor P. E. Henry found a school record difference ranging from 17 per cent to 28 per cent in favor of the nonsmokers."

We are pleased to have Doctor Towns strike another knock-out blow at the popular fallacy that we inherit the craving for habit-forming drugs or narcotics or drinks. He insists, and Doctor Lambert assents, that this is not so. While it is true that we may inherit constitutional weaknesses which make us an easy prey to temptation and habit, but we are not justified in charging our ancestors with our failings along this line, if we are unfortunate to possess such.

Doctor Town does not argue that we must let down the bars and make alcoholism easy. He insists that it is a serious situation that must be handled with firm grip and finally eliminated. While he admits frankly that to arrest a drunkard and deprive him of his liquor is often but the means of bringing on insanity, that it will not do to allow the general use of the cursed thing. He knows that mere deprivation in drug cases is not a cure, that tobacco saturated cells are sick cells not able to function normally.

His argument is that the system is poisoned so thoroughly in all these instances that a definite plan of depoisoning must be followed to eliminate the effects and dispel the craving. As a matter of fact he has been very successful along this line, and is willing to offer his methods to the various com-

AT THE OFFICE

BISHOP J. AUGUST KOEHLER

Brother Koehler has recently resigned his position as manager of the Herald Publishing House, and will remove soon with his family to Saint Joseph, Missouri, to labor in his office as bishop. His address will be 517 North Twenty-second Street. From now on, no matters pertaining to the Herald Office business should be sent to him.



BISHOP J. AUGUST KOEHLER

During the eight months he has been manager of the Herald Publishing House he has succeeded in putting into effect a number of changes in administration of the publishing interests and leaves the institution in better shape than he found it. But the insistent needs of the church for men of his type to labor in the general financial affairs has led to his present change of work, and we are sure his extensive knowledge of business and finances as well as the organic law of the church and the ideals of the people will serve him well in his new work.—EDITORS.

MISCELLANEOUS

Letter of Instruction to Religio Workers

The recent Religio convention which was held during the General Conference provided for a number of changes in general procedure. Religio workers throughout the world are anxiously awaiting instructions. We herewith call attention to some of these. A letter will be mailed to you directly outlining in detail the indicated and contemplated changes and supplying a comprehensive outline for work.

We ask that you carefully study these communications with a view to familiarizing yourself with all changes in general as well as local administration and also to prepare for other changes which will be imperative as we move into our ever-widening field of labor.

The convention directed the general executive to make effective immediately the changes provided for by the convention and also authorized the executive to make such other changes as it may elect.

We advise the locals to continue their work with unabated interest and with a view to making this a year of unprecedented activity and expansion. We urge that you make haste by going slowly. Abrupt radical departures are not wise and are often harmful. Do not attempt any change in procedure until you have carefully considered and have had time fully to explain the matter to all of the workers of your district or local.

The lesson course will continue as it is for the present. It is our purpose to make such gradual changes as will eventually furnish a systematic course along lines directly connected with recreational and social work. Our present study will not be displaced. It will be supplemented.

Special attention is called to the new name: Religio Department, also the new title for local and general heads—superintendent. The office of first and second vice president has been abolished. In lieu thereof we have a superintendent of the girl department and a superintendent of the boy department. The former second vice president who was acting as the superintendent of the boy department will continue as the superintendent of the boy movement. Local officers will confer with the superintendent of the Women's Department with a view to the selection of a superintendent of the girl movement. Where there is no women's department the local will proceed immediately to make selection. Every effort should be made to supply a place within the department for the rightful expression of the work of the Temple Builders and Orioles.

The Library Commission so far as the Religio is concerned has been abolished. The temperance department has been discontinued as a part of Religio work. The gospel literature department has been transferred to the publicity department. The home department has been transferred to the women's department.

Some difficulties will have to be overcome to effect this last

monwealths which will use them, so anxious is he to see that something is done for the honest people who have fallen into the clutches of these awful monsters.

To read his book can but make us genuinely sympathetic for those who insist that they are unable to break away from the curse that holds them back. We get a greater appreciation of the cause of this condition. The breaking down of the resistive powers or the will of the addict is no light thing. Of course we church members know that when the victim can exert his faith and will to the utmost, that God usually does help him overcome the habit, yet the fight is only begun. The penalty for having yielded to the habit is often a severe one that cannot be escaped, but one can regain some of the things he has lost, if not all.

It is an important medical and sociological situation. It pays us to be fully cognizant of it, that we may be really helpful to those in need, and exert a wholesomely helpful influence on those who might be persuaded by the insidiousness of the numerous appeals made. To own and read such a book will open our eyes so wide to the enormity of the problem that we shall never again close them in secure complacency. The dread thing is at our doors. It is among us to a degree, but unsanctioned and unwelcome. We have been warned of it years ago, and in heeding the warning recognize the advantages that accrue. Having clean and wholesome bodies, we make a place for the dwelling of God's Spirit, which enables us to rise far above the appeal of such miserable things as we have suggested in this brief review.

change owing to the fact that we do not have local women departments in all localities where we have Religio and Sunday school departments. We suggest that those in charge of the home department work in each locality continue as heretofore until you receive further word.

The general superintendent is empowered to appoint field workers in districts, and these field workers will have general charge of the Religio work in their respective districts. These field workers will take the place of district superintendents. It is not the intention to continue district organization with elective officers as heretofore. The main function of the district organizations in the past has consisted in seating delegations and electing officers—an unnecessary procedure. Under the new plan the field worker will take general supervision of the Religio work in his territory; stimulate activity in organized locals and to give primary attention to extending the organization into new localities. He shall arrange for local and district institutes, workers' conferences, and supervise recreational and social activities at reunions, conventions, conferences and general gatherings. He is empowered to call to his help any or all of the active workers in the district. The present district superintendent will act as the field worker of his district until further provision is made. The office of district secretary is abolished as well as all other district officers. District officers other than the superintendent having any papers or property belonging to the district in their possession will please forward same to the district superintendent or field worker.

The delegate system of electing delegates to district gatherings has been suspended and hereafter all district gatherings of Religio workers will be mass gatherings comprising all workers in attendance.

Local secretaries will make quarterly reports to the general office on blanks furnished for that purpose. A duplicate of this report should be sent to the field worker in charge of the district where the local is situated.

The executive officers of the local or general organization will consist of the superintendent of the department, the superintendent of the boy movement, the superintendent of the girl movement, the secretary and the treasurer.

Each local should have the following committees: program, lookout, social, relief. Other committees may be arranged for, such as, calling, music, missionary, flower. The local superintendent should be chairman of the program committee; the secretary should be chairman of the lookout committee and the treasurer should be chairman of the social and the relief committee.

Field workers are directed to get in touch with the district president of the church and canvass the work of the Religio Department in connection with the regular church work. It will be well to go over the minutes of our convention with him. Have a general understanding. Establish a general working basis. There is no need for friction. No district president will object to our work if he rightly understands it. It is up to us to respect the church authorities.

There is no time or place for the laggard. To doubt is to be damned to-day. Have faith in God. Have faith in your fellows. Have faith in yourself. We are depending on you. We believe you will make good. We are boosting for you. We are praying for you. We are with you to a man in all of your efforts to build up the Religio work. We expect big results from you. You are not going to disappoint us. You are not going to disappoint yourself. You are not going to disappoint God.

You will please address all communications intended for the general office as follows:

Religio Department
Reorganized Church of Jesus Christ
of Latter Day Saints,
P. O. Box 255,
Independence, Missouri.

T. W. WILLIAMS,

General Superintendent of the Religio Department.

[Editors' Note: Our readers will be especially interested in the Religio Arena in June *Autumn Leaves*, wherein Brother Williams presents a fine review of the late convention, the Religio Exposition, etc.]

The Boy Department

Every Boy Can Be a Scout

One of the difficult problems that we have had to meet in connection with the Boy Scout work has been the large number of isolated boys throughout the church. We receive almost daily letters from church workers telling us that they do not have enough boys in their district to organize a troop. With this need in mind we took up the matter with the National Organization of Boy Scouts and have now on hand some literature in regard to what is known as the "Division of Pioneer Scouts." Through this organization it will be possible for any boy living anywhere to become a Pioneer Scout and thus have access to all the literature that is available for free instruction in the hundreds of things that a Boy Scout is taught to do.

We have ordered a supply of application blanks which will be furnished to any boy interested in becoming a Pioneer Scout. We will be glad to furnish a copy of instructions on how to become a Pioneer Scout to any interested. District boy leaders and especially isolated boys who are interested in this plan should get in touch with the undersigned at once.

Special Field Commission

Arrangements have been made to secure special field commissions for our district Scout leaders or for other field workers through the church. These commissions must be reserved for men who influence rather a wide territory and who would have an opportunity to introduce scouting into many communities. These commissions cannot be granted to those who do not have a chance to influence a large number of people. Any district leaders or church representatives who would be interested in taking up this work should address me at once, sending me information in regard to their field of labor, the amount of territory they will be able to reach during the year, etc.

Special Number of the "Autumn Leaves"

Arrangements have been made with the Editor of the *Autumn Leaves* to make the July issue of that magazine a special Boy Scout number. We are very anxious to secure pictures, articles, and letters of various kinds illustrating the Scout work in the various branches of the church. Contributions will be appreciated. If you have anything that you think would interest the boy workers of the church send it along. All material should be in by June 1, and pictures earlier if possible.

F. M. McDOWELL,

Superintendent Boy Department.

The Presidency

Notice of Appointment

By concurrence of the Presidency, Twelve and Bishopric the following appointments have been made: Samuel T. Pendleton, Fremont District. M
C. Wilson Morgan, Fremont District. M
Raymond Whiting, Southeastern Illinois District. M
Mrs. F. A. Rowe, Central Texas District, Unordained missionary.

E. L. Kelley, Portland District, Seattle and British Columbia District, Traveling Bishop.

John F. Sheehy, Transferred from Western Maine and Massachusetts to New York and Philadelphia District, Brooklyn Objective. L

Robert Newby, Western Montana District. M

May 11.

THE FIRST PRESIDENCY.

Appointment of District Presidents

The following appointments of district presidents have been made by the Presidency, subject to the ratification of the next district conference. Those concerned will please take notice.

Elder J. A. Grant, President Southern Ohio District, vice G. E. Burt, resigned.

Elder H. E. Moler, president Southern Michigan and Northern Indiana District, vice F. F. Whipper, resigned.

Elder Edward Rannie, President Clinton District, vice H. E. Moler resigned.
 THE FIRST PRESIDENCY.
 May 10, 1920.

The Bishopric

Central Nebraska District

We have received the resignation of Brother Levi Gamet, as bishop's agent. This is made necessary by reason of the change of his field of missionary activities, and we hereby appoint Charles M. Sodersten, of Clearwater, Nebraska, as his successor, which becomes effective May 15.

This brother comes to us well recommended and we believe he will serve the Saints in this district in a creditable manner.

His aim for the coming year will be to double the tithing paid by this district during 1919. It can be done and with a willingness on the part of God's people to assist in the Master's work, the tasks will be accomplished.

May God prosper the Saints in this district in temporal things, and imparting according to their blessing, may an abundance of the manifestation of his Spirit be theirs to enjoy. Your servant for the Master,

BENJAMIN R. MCGUIRE.

Corrections to Annual Report, December 24, 1919

<i>As Published</i>	<i>Should Read</i>
Page 4—Adair, Ellen, Okla., \$6.00 tithing.	Adair, Grace, Lyman and Ellen, Okla., \$12.00 tithing.
Page 7 — Lyman, Grace, Okla., \$6.00 tithing.	
Page 7—Mumo, C. L., Kans., \$4.30 tithing.	Munro, C. L., Kans., \$4.30 tithing.
Mumo, C. L., Mo., \$21.01 tithing.	Munro, C. L., Mo., \$21.01 tithing.

Southern Saskatchewan District

Page 19—Hildson, A., \$7.50	Crofford, Hildren A., \$7.50 tithing.
Page 19—Hildson, Andrew M., \$500.00.	Crofford, Andrew M., \$500.00 tithing.

Central Illinois District

Page 21—Bath (Snicarte) Obla., \$16.97 tithing.	Bath Branch (Snicarte) \$5.12 oblation.
	Beardstown Branch, \$16.97 oblation.

Far West Stake

Page 36—Winslow, Dale E., \$10.00 tithing.	Winslow, Dale E., \$5.00 tithing.
	Winslow, Darl E., \$5.00 tithing.

Sincerely yours,

BENJAMIN R. MCGUIRE.

To the Saints of the Northeastern Kansas District: The general authorities of the church have outlined for the coming year the most aggressive and intensive missionary campaign in the history of the church. That their plans may meet with ultimate success calls for the active cooperation of every member. In fact every member of the church should feel a personal interest in helping by becoming a tithe payer and sending in his tithes and freewill offerings that means may be provided for the promulgation of the gospel. I am at your service at any time, either by letter or personal visit to assist you in making out your property statements. Note my new address.

FRANK G. HEDRICK, *Bishop's Agent.*

ATCHISON, KANSAS, 714 Parallel Street.

Conference Notices

Southeastern Illinois, at Joppa, June 19 and 20. There will be an entertainment on Friday evening. Send all reports and assessments to W. E. Presnell, secretary, Xenia, Illinois.

Mobile, at Vancleave, Mississippi, May 28, 29, and 30.

Opening session will be prayer service at 9 a. m., 28th. Sunday school, Religio, Women's Department, will hold conventions during the time. T. J. Booker, president.

Fremont, Iowa, with Thurman Branch, May 28 to 30. The business of the district and the auxiliaries will be conducted on the general lines laid down by coordinating committee and business begin 10 a. m., Saturday. Friday evening session given over to auxiliary departments and a priesthood meeting 8.30 a. m., Sunday; other services as conference may provide. T. A. Hougas, president.

Northeastern Nebraska, at Blair, June 5 and 6. Jay Leeka, secretary.

Des Moines, at Boone, Iowa, June 4 to 6. An interesting program is outlined in *The Dispatch*. One important item of business will be the resignation of the district president, H. H. Hand, and the selection of his successor. Bessy Laughlin, secretary, Rhodes, Iowa.

Nauvoo, at Fort Madison, Iowa, June 5 to 6. Services evening of 4th. Church at corner of Tracy and Windmeyer Streets. W. H. Gunn, secretary, 3014 Seneca Street, Fort Madison, Iowa.

Reunion Notices

Minnesota, at Clitherall, Minnesota, June 12 to 20. Conference June 15. Lester Whiting, secretary, Battle Lake, Minnesota.

Chatham, at Erie Beach, July 23 to August 2. Full particulars later. Order tents early from Stewart Lamont, Chatham, Ontario. John C. Dent, secretary.

Spokane, at Coeur d'Alene, Idaho, June 18 to 27, 1920. District conference will be held on the last Saturday, at 10 a. m. We sincerely hope the Saints will sense the necessity of making the necessary sacrifice to be present. Can we keep in touch with the onward progress of the church without congregating? Wilbur F. Yates, president.

Toronto, at Lowbanks, Ontario, July 24 to August 9. It is to be bigger and better than ever. Prepare now to come. Watch for particulars. Send for booklet to 48 Fern Avenue, Toronto, Ontario. M. Clark, secretary.

Addresses

J. E. Yates, 1110 East McKinley Street, Phoenix, Arizona.

CHURCH NEWS

President Frederick M. Smith and Apostle T. W. Williams have engaged passage on the *Rotterdam*, to sail July 20 for England, and will reach there in time for the mission reunion.

"As Elder Mortimer and I are going to our home in Owen Sound for a month or so, would say, as district organizer for the Women's Department, as well as home department superintendent for Religio, anyone wishing the services of an organizer or superintendent, please confer with me at the following address after May 19: Mrs. J. L. Mortimer, 1796 Fifth Avenue West, Owen Sound, Ontario."

A REVIEW OF OUR CHURCH HISTORY

(Continued from page 468.)

Personnel

We think much at times of personnel, sometimes more of the men who are called to office, or released, than we do of the important principles of law that are laid down. But personnel will not solve the problem of Zion.

In the early church there were no Quorum of Twelve or seventy for nearly five years. In the Reorganization the First Presidency has had less than three members for a little more than half the time. The Quorum of Twelve was not completed until about 1897, and at different times for several years has had less than its full number.

Personnel alone will not solve our problems, but only a

sincere, deep conviction and desire to keep the commandments of God, in our personal life, in our association with each other, and in our efforts to help our fellowman in the establishment of spiritual and industrial Zion.

In the midst of conditions in the world to-day it will require a strong organization. We may repeat the statement of Fisher Ames, that "Monarchy is like the merchantman; it sails well, but every once in awhile strikes a rock and then goes to the bottom with all on board. While democracy is like a raft; it never sinks, but your feet are always in the water."

For in the plan of God we have the perfect combination of the two. We have democracy—the safety of the raft—the right of the people to accept or refuse to accept, to delay when they do not understand. After all that is the most prolific cause of delay, for we are inclined to balk when we do not understand. At the same time a raft on the face of the ocean may sometime get some place, but there is no telling when it will get, or where. That is not the ideal for Zion. We want to get some place, and we want to get there on time; and to do so requires something of the qualification of the merchantman under the direction of the seeming aristocracy of the priesthood and under the direction of God. A strong centralized organization in order that we may not drift with the current, but we need also the safety that is given us by the right of democracy, as represented by the raft.

How Long Shall We Wander

The Lord declared at Fishing River that Zion might have been redeemed even now, that is eighty years ago, and it is not redeemed yet. Ancient Israel wandered in the wilderness for forty years. We have wandered for eighty years. There are giants in the land. Shall we fear them, or shall we move forward? We have come to the River Jordan; the promised land lies before us. Shall we move forward, or shall we fear that we may get our feet wet? At the crossing of the Jordan to get to the chosen land, the priests of ancient Israel had first to wet their feet.

If we decide to go forward, shall we go with the full devotion and consecration to the service of God, or shall we find the spirit of Achan in our midst? Achan attempted to profiteer. He attempted to take that which did not belong to him, and to get rich quick without following the divine plan. To us to-day it would mean the man who speculates in real estate or other commodities; the man who is unwilling to cooperate in the building of Zion, or who,

with his lips and with his vote, speaks and votes for Zion, still in his actions seeks to secure a special part for himself.

Shall we get discouraged if we should find an Achan in our midst, or an Ananias, who lies to the servants of God? Shall we fail if men do as Ananias did, and seek to keep a special share for themselves?

I know we have men in the church who do not speculate around Independence or Lamoni, but they invest their funds far away, in order that they may gain every profit that is possible. They will not help to buy land around the stakes for fear they be accused of speculation, so they go out into the world with their moneys and speculate there, even though they seek to gain some of the benefits of the stake organization for themselves.

Recently we saw a very interesting discussion of "Straight is the gate and narrow is the way." Comparison was made to the world championship baseball game. We crowd forward then to get in before it is too late. Have you ever seen the crowd at such a time? We crowd to get into the church, so as to hear special oratorios; we crowd the stairs and wait for hours to secure a favorable seat. Men sit up all night to secure good bleacher seats.

Of course in the kingdom of God we do not by our entering prevent anyone else. Yet there should be something of that earnestness and sincere desire, that we will sacrifice a night's sleep, sacrifice bodily comfort, and will press forward with all our might that we may accomplish the purpose in view and enter in. Are we not ready to do that for Zion? Are we unwilling to enter unless we can ride in easily in automobiles?

If we are going to follow the path of personal ease, we need not expect in this instance that we will accomplish the work before us, or be able to get in.

Let us then resolve to press forward with all of our power, and all of our means. Already in the east can the signs be seen of the coming dawn—the dawn of the coming day of the Son of Man. The issue is before us, we must choose. If we would, we cannot go back; we must press on. Are we ready to do so with devoted purpose and realize the splendid results which are possible under God? There are difficulties; there are giants in the land; there are weaknesses among our brethren; there are forces without and within which seem to make it hard, and at times impossible.

Shall, therefore, our faith fail, or shall we with confidence in God and our eyes set steadfastly towards the signs of his coming, move forward and in our hearts and lives continue to offer that prayer, "Lord Jesus, come quickly"?

THE SAINTS' HERALD

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“Twenty Thousand Converts Before Next General Conference, Each With His Face Toward Zion!”

That is the slogan set for the missionary arm of our Church by our President. It is setting the ideal high; it is assigning a mighty task; it is imposing a tremendous responsibility on the missionary department. But is it beyond achieving, or would we aim less high? The answer in the heart of every missionary will be, “No, we have been called into a great work; and with our brotherly unity and with God’s help we can achieve great things, even to the goal pointed out by our Prophet and leader!”

We have good cause to believe that the coming two years can be made to produce a great harvest. Do you know that last year, in spite of our discouragements, that we made a splendid gain in membership while the other Protestant churches, almost without exception, report appalling losses? Surely with the spirit of unity now animating our people, and with a foretaste of the endowment as experienced at Conference, we can go out and preach the gospel with a new zeal and with a spirit that will carry conviction to all who hear.

We have a message for the people of to-day. We can teach it by word and by example. Already the call to move in and occupy as stewards has been sounded, and with its demonstration our light will shine out as never before.

Our far-flung battlelines will reach to new continents this year, and our cause will have earnest men preaching it at home and abroad. They will be in the first line bearing the brunt, but the great army at home, and in the local branches and in the stakes of Zion will furnish steady reinforcements, and will aid mightily in the great task. Where will you serve in the army of the Lord?

*Our President Has Set The Goal!
Help The Missionaries Achieve It!*

Reorganized
Church of Jesus Christ
of Latter Day Saints

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

The Church in World Problems

*An address to the General Conference,
April 6, 1920, at Independence, Missouri, by
President Frederick M. Smith.*

The text I have chosen is one which quite unexpectedly came to me as fit for the subject I have in mind. It is not new to you. Many of you have used it. Many of you have quoted it. And without doubt, many of you have used it to present the eschatological aspects of our religion, and I wonder if not a few of you have failed to see the economic aspect of this text. You will find it in the latter part of the eleventh chapter of Saint Matthew, the last three verses: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

This is a favorite text with our people who are desiring to present to the people of the world an invitation for coming into the fold—to introduce the message that will bring cheer and comfort to those whom they may have before them as listeners, and I challenge anyone to produce anywhere in religious literature an invitation which is more appealing, more enticing, which is more encouraging than this invitation that was given by the Master to those who might be weary with the affairs of this world: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Need for Message

Perhaps at no time in the history of the world was the necessity for this invitation greater than it is to-day. Perhaps at no time can it be presented with more appealing force, with more significance than to-day, if the import of that message is understood as Jesus intended we should understand it.

The world is war-weary, and yet is not permitted to rest. Anyone would have supposed a few short months ago that of all nations in the world that would be disposed to make haste to consummate peace, it would be the United States, and yet we have seen the Senate of the United States discussing for months a document as a basis upon which peace might be introduced, and finally rejecting it, leaving us technically at war. For over a year since the armistice we have been trying to establish peace, and yet it is significant that the French army is on German soil, and the French themselves have been disposed to disregard the terms of the treaty they were anxious to introduce a short time ago for their own protection. Not only that, but the Balkan situation, as we all know, is still uncomposed. Consult any European politician and he will put his finger on that situation as the keynote to the whole trouble; the fire, if you please, that keeps the European kettle still boiling, and is likely to for some time. The world is war-weary, and yet it cannot rest.

The laboring class is striving hard to improve its condition.

The laborer has become toil-weary. He has worked at his machine; he has worked at his trade for the purpose of gathering wages, that he might aggrandize his interests, ameliorate his own condition, not only toil-weary, under the conditions that exist to-day, but added to the weariness of body is that most awful of things which we call homesickness, and the homesickness of the masses of the laboring people to-day is intensified because of the hopelessness that exists in many instances of their ever having what they can call their own home. Add to the weariness of toil, the heart-weariness of homesickness and you can appreciate the depression the laboring man is fast getting into to-day, and the significance of what it means to society because it is arousing a bitterness within the heart of the masses of the laboring people that is bound to find its expression sooner or later, even though it might find it in destructive ways, for the time being. The world is weary not only of war, but it is toil-weary, and many of its masses are weary because they have added to the discomfort of aching muscles the heaviness of heart that comes from the knowledge of the fact that they have no home.

The Evils of Competition

The favored classes, therefore, find that the laboring man is banding and the organizations of labor are becoming more powerful and there is growing up within the organization of labor itself a spirit of domination, a spirit of determination to have their own way and to alleviate their condition that makes it inevitable that the crash will come sooner or later. The favored class is still trying to maintain its position of advantage.

Competition is what has crippled industry to a large extent. There are people to-day who still are devoted to the doctrine of competition, though they fail evidently to recognize its mercilessness, as it drives to despair and distraction not only the laboring man, but the man who employs labor, as well. The evils of competition have augmented the bitterness of the struggle that is being waged between the laboring man and the employer. Living without labor has become a false idea of success. Almost within a stone's throw of this auditorium, there occurred an incident not long ago that will illustrate what I mean. A man who had been making a comfortable living by sellings stocks, writing insurance, etc., said that as a young man he had completed learning the trade of shoemaking and one day he was boasting to a banker that he had learned a trade. He had evidently been reared among those who held it out as an ideal to be accomplished by an individual that every man should have a trade to fall back on if necessary. The banker who was listening ridiculed the idea and said, "That is all right to have a trade, if you haven't brains enough to get a living without work." The man had boasted that he had taken that statement to heart, that he hadn't worked since, although he had made a living. Living without labor is a false idea of success, and it has left its impress upon the condition of the world and has become a factor in contributing to the conditions that exist to-day.

The deplorable condition of society as we find it to-day increases the burden of the laboring class, for, for every man who is detracted from the ranks of honest labor, it

means an additional burden placed upon those who remain therein. I am not going this morning to take the time to analyze this question of labor, to say what is or is not labor; it does not mean, of course, to say that just because one does not work with his hands, he is therefore not doing honest labor.

Fear of Dependency

Ceaseless toil for the mere privilege of existing (let me repeat that), ceaseless toil for the mere privilege of existing has brought not alone weariness, but has brought despair. And that is another factor that is functioning today that makes the condition critical. The fear of dependency through disability has added to the gloom. A man who feels that he has years of service before him, who goes to work rejoicing in his physical powers, that his muscles are working without aching, that his joints are not rusty, that he is robust in health, that he can breathe to the bottom of his lungs, that he can do more or as much work as any alongside of whom he works, has constantly the fear over his head that a misstep, a miscalculation might take off a hand or a foot and leave him disabled for life, and his family, who depend upon him, be left without their means of support. The fear of dependency in the laboring class in this age of competition has added to the gloom that exists, that is driving organized labor towards the clash, towards the conflict.

The fear of debt through sickness adds to despair. Any man who has had experience through his own family, or has seen what comes to the family of his friend, knows that the small savings are dissipated as snow before the June sun when the doctor comes into the house, when medicine must be secured, when the sick must be nursed. So that the fear of sickness adds to the despair that is creeping over the laboring classes.

And fear of still another kind adds and intensifies the bitterness of the struggle for gain; and that is the fear of old age without means of support. One of the most dreaded things in the life of the average man is the advent and advance of senility, and the fact that he has to rely upon other for his support. This embitters and intensifies the struggle for gain. Poverty, looking through the mists of misery, glimpsing the luxurious extravagance of opulence, has in resentment engendered hatred, jealousy, and smoldering desire for revenge. Class consciousness, aroused by the evidences of disparity, is easily fanned into class hatred by the efforts of those deliberately attempting it, especially when the pinch of poverty, the hungry cry of loved ones, the moan of un nourished, unsuccored sick augment the efforts towards discord. That is the purpose of creating class consciousness. And the realization of the disparity that exists in society creates this class consciousness and sets it on fire as nothing else can. And when to this effort to arouse class consciousness is added the pinch of poverty, the hungry cry of loved ones, the moan of the unnurtured sick, the efforts toward discord are tremendously augmented and multiplied.

A Word Picture

Let me paint you a picture. We see a man some bright morning, a man whom we recognize to be in his prime of physical condition, who apparently is in good health, and who is going to his work; and yet he goes droopingly, no spring in his step, his shoulders are forward, and when he looks up towards the factory he is about to enter, no joy is reflected in his face. He approaches the machine almost with hate, for he feels that he is tied to the machine, and almost as mechanically as the machine he operates he goes through the

movements of the day, for wages—a mere chance to live. He leaves his machine and the factory when the whistle blows, and if, when dragging his weary muscles across the street, he comes close to being hit by a rapidly moving motor car, can you not see the strong inclination to raise the threatening fist of hate when he sees within that car his employer riding in ease to his home, while he is left to walk wearily the long distance to his? Joy in his work has long been taken away from him. And can you imagine how the despair, the bitterness can be augmented and will be augmented if on coming to that place he calls home, which might be a mere hovel, he finds in his absence while operating the merciless machine, disease has stealthily entered his house and stricken one of his family? Can you picture the despair when he sees in imagination the small savings account disappear and in place thereof come the burden of debt? I can picture him telling his troubles to a fellow laborer, and I can imagine somewhat his surprise when he learns that his fellow laborer is also a fellow in misery; and this bond of sympathy between men in misery is bound to expand its circles and draw together the laboring men until they can remove the conditions against which they revolt and protest.

And the employer who was apparently riding home in the machine in luxury—what about him? Is it as well with him as the laboring man perhaps misguidedly judged? I imagine that in nine cases out of ten if you could scan carefully the face of such employer you would find it was marked and seamed by the traces of care, and should he unburden his heart to tell you he would tell you stories of hours of meditating, contemplating, and thinking in trying to meet the problems that come to him—problems everywhere, problems of maintenance, problems of machinery, problems of difficulties in settling strikes, of satisfying discontented laboring men, of trying to get the raw material and considering the cost, the problems for converting the raw material into the finished product, always counting the cost, the problems of putting the product on the market, ever considering the problem of cost. Costs as offset against profits. Profits for what? Trying to protect himself, perhaps, against the same thing the laboring man is, an old age of incompetency, or an old age of dependency, because of sickness. Profits for mere gain for selfish purposes to protect himself and loved ones from the fear to which all seem to be heir. And so the struggle goes on and on towards the inevitable clash. Let me put the old trite expression, the conflict between labor and capital. Now I hear some of you perhaps who are optimistically inclined say, "Why ring that old cry in our ears? Has it not been in the world almost since the introduction of steam and power machinery, when it became impossible for one man to own and run machinery by himself, when companies were organized to carry out these things? Always has the cry been the inevitable clash or conflict between labor and capital." Yes; it is true that it has been. It has been looked for, and the looking for it will continue; but let me ask you in all sincerity, let me ask in all earnestness, Can you students of history put the finger on a page of history that records a time that was more propitious for the clash between labor and capital than it is to-day? Higher wages, higher costs; higher costs, higher wages—reckless extravagance on every hand; people buying because they have the money, turning away from low-priced things because they have the money in their pockets which they never had before, and not counting the cost. They want the thing that is highest priced.

Going It Blind

Extravagance in every direction! The Government itself going into extravagance of expenditure despite the fact that

its treasurer is constantly calling out the fact that its treasury is being fast depleted, the Secretary of the Treasury indicating how by hundreds of millions of dollars almost monthly we are plunging into a condition of national debt with no promise of getting out. (I don't want to get into politics here, so will stop right there; I might go too far.)

Labor is organized, offsetting this organization of employers. Labor is organized to an extent not known before. Walking delegates everywhere are not only watching and safeguarding the interests of labor, but are constantly on the alert to stimulate the laborer to anger, if you please, and resentment against the conditions he is laboring under. And you who have come in contact with those conditions know that is true. Recently I have learned indirectly, but not very far removed, of a conversation between a large shipper and a railroad official of one of the most powerful railroad organizations in the country, one of the few which came through the United States Railroad Administration without financial depletion, in which the railroad man said, "We don't know what to expect, but we do know this, that from the stenographer in the office of the president, down to the humblest man working on the roadbed, our employees are organized to a man; and we do know that smoldering in their consciousness somewhere are demands they are going to insist upon to which we cannot yield." They are looking for a clash.

We are going it blind as a nation, economically, socially, and I doubt not but what we might be ecclesiastically. We are going it blind—no, not entirely; there are some who are calling attention to the condition into which we are plunged, but the man who is pointing out these dangers to the church is likely to be swept aside as an obstructing pessimist and told to get out of the way. Yet, talk with the leaders of finance, talk with the princes of business, and if they will speak frankly (and most of them will) their minds to you, they will confess to you that they do not see where they are going. I recently talked to the president of one of the strongest banks in the Middle West. It happened he was a man who felt free for the occasion to speak frankly, and when I said, "What is the outlook financially, so far as the country is concerned?" he replied, "Any man on the street knows just as well where we are going as do any of us men who call ourselves financiers. We don't know where we are going; we are going it blind." And you men who quote scripture know what is likely to happen when the blind lead the blind.

The Seeds of Disloyalty

And perhaps just as significant, and I don't know but what more significant, is the fact that to the alert eye there is evidence everywhere (now please note this) that everywhere in every organization there are not only the seeds but also the systematic propaganda of disloyalty, until the whole social fabric of this Government, and every other government in the world is shot through with decay and precarious conditions due to disloyalty. I have been rebuked by some of my brethren for crying out against disloyalty, but I shall keep on crying out against disloyalty as long as I see the insidious inroads that it is making in our own ranks by those who seem to be determined to split this church by creating disloyalty in its ranks, for I see the processes of disloyalty going on not only here but in our Government, and you have only to look at the condition in the world to-day where we see governments crumbling over night, to realize that there is nothing that can bring about such conditions except a widespread dissemination of the spirit of disloyalty. I will admit it has been engendered by causes that exist; and I admit, too, that this

condition of despair in which the laboring man is finding himself compelled to work—this condition of despair that follows in the wake of the competitive system—I admit that there are perhaps reasons for this development of disloyalty; and yet on the other hand people who are alert and wise know that when processes are put into effect to disrupt an organization that is founded for good, any other organization built out of the fragments of the first organization is just as likely to be unstable.

Not only do governments crumble over night, but the news of strikes has become so commonplace that nothing short of a "scarehead" attracts attention any more. Switchmen walk out by hundreds in Chicago over trouble that nobody knows the cause of. They are immediately joined by other switchmen, though they do not know why. So the strike spreads until one of the biggest industries of one of the biggest cities of the United States is suddenly disrupted, and yet we read it with the utmost complacency and think nothing of it because it has become so commonplace. And if you have had your eye open to the signs of the times, you have seen lawlessness and crime sweep over the country and over the cities in constantly growing waves until each wave that succeeds the other is larger and more ominous.

What Is the Answer?

What is the answer to all this? It is useless for me to add myself to the numbers of hundreds of others who are calling attention to these conditions unless we might offer some solution. Social reformers have given many answers to the question, but frequently the answer is too simple, due to inadequate analysis and therefore simple in the application of the remedy. It is difficult of course to put your hand upon any one thing that might offer the remedy, unless that one thing is so constituted that it becomes fundamental to the whole social organization, that will constitute a basis on which this thing is built. If one is going to maintain the basis of competition, then one has a most difficult task in presenting an economic theory that will eliminate all the evil that exists in the world to-day and bring about the good condition we desire. But if the whole situation can be so analyzed that we can find what are the foundation stones on which the superstructure has been wrongly built, and then passing down to those foundation stones see to it that the proper basis is put in, then our superstructure will carry its own weight.

And a question of equal importance to this is one that we as a people should ask, "What is the church going to do about these conditions, and what has the church to offer?" It seems to me that the church to-day should be alert to the invitation that we read as the basis for our remarks, "Come unto me, all ye who labor and are heavy laden." It did not stop at labor; it did not mean to say, Come unto me all ye who labor and I will teach you how to work without labor. Jesus did not say that, did he? He did not establish that false basis. But he did say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In other words, those who find their work burdensome, driving them into a constantly growing weariness—these are the ones who find labor burdensome. It was useless to come unto Jesus or anybody else, for a weary man, unless there was offered to him that that would relieve his weariness permanently, and I think Jesus meant to say, and that would be the interpretation of his message, the interpretation of this passage we would present to you—Jesus meant to say, "If ye come unto me and adopt the plan I have or will institute, then I can promise that every man who labors will labor joyfully and without burden, and every man must labor, for in my economy there is no place for the idler," for "in my kingdom there is

no place for the idler," he says in another place. And so the economic significance of this passage is just that, that this church has the burden placed upon it of removing the burden from the laborer, that drives him home with aching muscles and a heart heavy with homesickness—in other words, the answer to this economic condition that we would change must be found in the instituting of a system that will enable us to work for the joy of working, produce for the pleasure of producing, and producing for service, because that is the one thing that will bring pleasure.

A New Motive

Let me in imagination now go back to the man we saw going into the factory, and let us imagine conditions changed, and see him again. This time as he approaches the factory his step is springy because there has been granted to him sufficient time to recuperate so that his industrial efficiency, his human machine, if you please, has been kept to the top-notch condition. He leaves his family joyfully because he knows it is comfortably located in a home they call their own, with enough food on the shelves so that there is no danger of his family becoming hungry; and he knows that in case sickness comes into that family while he is gone there are resources at his command that relieve that despair, and he approaches the machine almost with a song in his heart because he says, Here is the thing that is permitting me to bring my contribution to society; this machine is mine; I love it because I am master of it, and from its whirring wheels I can bring that and lay on the altar of the community that is protecting me, and I can make my contribution to society as well. Then when he leaves the factory at night he will not leave with his weary limbs dragging until he is in fear of being run down, but he will leave saying, It is only to go and rest, to keep me in condition, that I leave you, dear machine; I will see you again and we will still further produce that we can contribute to the welfare of society.

Let us take the case of the employer, the same one we saw riding down the street in his machine, luxurious, perhaps, to the casual observer. What about him? He has problems to meet. He is a man of capacity; he is a man of initiative, recognized to be able to accomplish much good, to direct great enterprises. He is still meeting problems; yes, problems; still considering the question of production, the question of output, but this time considering the question of profits not because it is selfish, but because profits measure the service he can bring to the community; and he, too, like the laboring man we have seen going home joyfully, is happy because his stewardship is bringing in his contribution to the community that is standing by *him* and protecting *him* against fear as well.

Stewardships the Keypnote

I spoke the keynote just then: stewardship. I do not mean the stewardship that is being taught perhaps even falsely to-day—another one of those peculiarly attractive things that will be seized by individuals who look to organization for selfish commercial purposes and thereby are permitted another instrument by which they can extract money from people; I am speaking about the stewardship that Jesus Christ himself brought to the world. I am glad the world is making some step towards it, but there is yet to be made a demonstration of this question of stewardships. It will take as its foundation stone that which is the deepest laid of all the stones on which and human endeavor is built, and that is true religion. Unless there is true religion as the basis of a social economy, that will even introduce the doctrine of stewardships, it will not accomplish its purpose. Christ lived, and worked, and died

for the people, and the spirit and genius of his work, working not for wages, not for the mere chance to exist, but for the service, irrespective of the discomfort which it might bring to him—that is the spirit and genius with which this church must work, or any other that is attempting to introduce social reform to-day.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

What is the church going to do? To the question of Zionie conditions I must confess to you this morning I have given much thought. It has occupied in my attention a far greater amount of time, energy, and thought than have the questions we might call theological. I might be approached by a person who would ask me whether the Saints shall occupy the highest degree of glory. I do not know, and I do not care, for that will take care of itself; but between now and the time this glory will be meted out to us there lies a period of such tremendous work and responsibility and so much to accomplish that I am more concerned about that which lies just before us, and I would like to ask this people, not as to whether you are concerned about the degree of glory you are going to have on the other side, but what are you going to do now, to-day, to-morrow, to relieve the awful condition of misery that is existing in the world? A man's pockets may be bulging with money, but that does not mean that he is out of his misery; the very possession of the money under certain conditions intensifies the misery with which he finds himself dominated. But the conditions existing in the world to-day make it apparent to any man who may observe, that misery is extant, that people are unhappy, that they are hungering and thirsting for the very thing this church is qualified to give to them. Are we going to give it, or are we going to withhold it?

A Century of Theory

For nearly a century this church has been holding out the theory of the doctrine of stewardships in a system which makes the most appealing attraction to the individual that you will find anywhere. Take the theory of communism and the theory of socialism as suggested to-day and they fade in their light and brilliancy when placed beside this system of stewardships as was introduced to the world by the Seer whose message you heard this morning, and to me that is one of the greatest evidences of the divinity of this work, that an individual situated as was this individual could bring to the world that thing which will offer the solution of the difficulties and misery of the world and yet come from a man who was considered unlearned.

What are we going to do about it? If I have my way about it, as your leader, you will do a good deal and do it quick, for I am burdened with this responsibility that here is a people who, for nearly a century, have been holding out the ideal of stewardship and yet have made little or no progress to put it into application; and I say it here, I shall as your leader no longer take the responsibility of refusing to call on this people to put into effect its doctrine of stewardship, to gather to the place called Zion, to institute the Zionie condition and establish the condition that will organize us economically and industrially on a religious basis. That, this church alone offers, and I wonder if we are going to be equal to the task. The times are portentous; a place of safety must be built, and we must build it or make the effort, and I bear this testimony to you this morning, that the evidences we see and discern in the church indicated that the Spirit of God is working mightily among his people. Testimonies are being borne everywhere of the presence of God working among his people until the

spirit of altruism which is essential to organization on this religious basis is being disseminated throughout the church. Young men with their lives before them, with all the ambition of a young man who is in his vigor and feels his power, and is therefore somewhat reckless of the fear that seizes the mind of an older person, and who feel confident that they can extract from this world a decent living—they are offering their all, laying their talents on the altar of service, and saying, What I am, what I possess, it is for the church to own and direct. And when that spirit is common, as it is, and we sense it; and when we see manifested in the meetings of the priesthood and of the Saints still widening the circle of this splendid influence, can we not arise in our joy and sing, Zion shall be redeemed; she shall put on her beautiful garments and stand as a flaming testimony to the world that the Spirit of the Master is having its perfect work?

The Time Is Here

If I have conveyed to you the meaning that I intended, you have been impressed with the thought, as it has impressed me, that beside belief in the restoration of the priesthood, and in the doctrine of continuous or continued revelation, the next most distinctive belief that differentiates this church from all others, is its doctrine of social economy; the very crux of which is found in the doctrine of stewardships. Let me repeat, too, what I said, viz, that so far, our presentation of the doctrine of stewardships has been largely theoretical. I make one glorious exception to this, and one of which I am proud, and that is the splendid spirit of the ministry of this church, who have, to all practical intents and purposes, been upon a basis of stewardship in all the years they have worked for this church. So far as the work of the church is concerned, then, the time is *here* for the establishment of the practical aspects of the doctrine of stewardships, and for that the Presidency stands, and *that* we recommend to you—that we enter upon the establishment of stewardships without delay. Let me emphasize those last two words, WITHOUT DELAY—for the time demands it. Now there may be those who will place themselves in opposition to this. There may be those who will attempt to delay the establishment of these stewardships. Let them take the consequences, if they succeed. My responsibility ends, as your leader, when I say the time is here for the establishment of stewardships, except that I expect to work for it with all the vigor of my powers if I remain the leader of the church, by your choice.

Any church which fails to be vitally interested in the welfare of its people in every one of the aspects of the manifestations of its life, comes short of its duty to-day; and any Christian church has upon it this duty more specifically and more burdensomely than others and that is especially true of a church such as is this, operated on the expressed belief, not only in the Christian principle, so far as religion is concerned, but in the belief of a society organized on the basis of stewardships in its economic and industrial life.

For long your leader has been calling for education. Calling for it with a vigor and a zeal that was backed by an intuitive knowledge—I can go farther and say an inspired knowledge—that things were before this church, the imminence of which was not at the time appreciated, that have now plunged this church in the midst of a time that we have been hoping our people would be prepared for. I thank God that the manifestations of the Spirit, the workings of the Spirit in the church, have been that we come into this time with a far greater degree of preparedness than I, in my deep concern, had thought we would manifest. For the Spirit of God, let me repeat what I said

this morning, is working mightily among this people, if I can read aright the signs of the times, leading them surely and even rapidly towards the consummation of this application of the doctrine of stewardships.

Commission to Be Formed

Do you read the signs of the times thus? The time is here when these young people, and older ones, who have with the idea of being useful to the church in this economic Zionie condition—who have been pursuing courses of study, and amassing a wealth of knowledge—the time has come, let me repeat, when they are to be put to the test, to make a practical application of what they have gleaned; and so I will make a slight change in the note of my pleading with you, then, and that is that the education of the people of the church go on with even increased speed until every man and woman can feel the importance of seeing to it that every energy that he or she possesses, every ounce of nervous force that he has command of, is being spent towards his own betterment, not from a selfish motive, but with the idea of being, ultimately, of greater service to God and his church; and yet at the same time that the educational forces are in progress, we must take on an additional burden, and against that I have been warning you—and that is the burden of organizing, in a practical way, and demonstrating to the world the feasibility of the doctrine of stewardships in a society which is founded on religion. And so, recognizing the progress that we have made, feeling the weight of responsibility of the leadership that you have imposed, the Presidency unhesitatingly make some recommendations to this conference, and have some things to present to you that will require your careful and your prayerful consideration, because the adoption of them means the undertaking of a task the like of which few peoples have ever undertaken.

Closely connected with the establishment of the center place is the question of establishing the Saints on the land and in the industries of the regions round about, according to the law of stewardships as we understand it. To meet the many practical problems in working into a reality the theory of stewardships, affords a task which is great, but which must be accomplished. That from a multitude of counsel might be assured safety in this movement, the President of the church purposes calling the business men of the church into frequent consultation, and of forming commissions of qualified men and experts to intensively study and practically work out the many problems connected with the endeavors we must foster, encourage, promote, or develop, according to the aspect of the stewardship which is contemplated. The heads of these commissions we expect to form into what might be termed an industrial council. From the workings of this council we expect to see the practical obstacles to stewardships gradually overcome.

Unity Will Come with Endeavor

I appreciate the difficulties that we as a body of independent thinking men confront in attempting to evolve a common conception of what stewardship means. I appreciate the task, too, of ironing out all the difficulties that will arise. I appreciate even the difficulty of holding in check those who are convinced that they have followed the right line of reasoning and have reached the only and indisputable result of those conclusions, and who therefore are not easily converted from the error of their way, if they have fallen into an error or to use a common expression, they must be clearly shown before they will retrace; and, appreciating as I have, some of the difficulties of the question of stewardships, especially on this matter of how they shall be held, I have

thought how we could overcome these difficulties, and remembering in my own experience as an executive how, frequently, almost apparently insurmountable difficulties have disappeared before the free exchange of opinion, the widening of the circle of our common understanding, rather than an attempt to fight to the end our differences, I have finally concluded that perhaps the solution lay in calling into counsel with the spiritual authorities of the church the men who have become experienced in business, men of affairs, men who have shown themselves to be equals and even the superiors in some instances, to men in similar industries in the affairs and activities of the world. Meditating over this in its general aspects, I was not long ago, while riding on one of the railroad trains in the East, permitted to see the unfoldment of this plan in practically all its details, to such an extent that I felt there lay the solution, ultimately, of all our difficulties, in regard to the working out of the problems of stewardship. Many of the men to form these commissions or head them were presented to me; and it is only a matter of detail or clerical work to notify these men and ask them to come to Independence for this conference; and the details of this we expect to present to the proper authorities in due time.

Let me say that the workings of the Spirit of God among his people, the deep devotion, the readiness to consecrate talent and labor as well as wealth, the turbulence of the times, the restlessness of the world, the absence of peace, as well as the testimony of the Spirit all indicate the advent of the hastening time. Let us be up and about the Master's business.

Mother's Place in Our Lives

A sermon by Elbert A. Smith on Mother's Day, May 9, 1920, Independence, Missouri.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."—1 Corinthians 13: 4-7.

You may wonder why I have selected this scripture reading for this day, Mother's Day, as I am asked to celebrate that theme in my discourse. The reason is, I believe that in this very instance we could substitute the words "mother's love" for the word "charity," because it is a fact that mother's love is kind, is not easily provoked, thinketh no evil, but beareth all things, believeth all things, endureth all things, hopeth all things, and never fails.

There have been, of course, a great many spurious pleas made in the name of mother. A great many second and third date revivalists, imitators of "Billy" Sunday, and all other appeals fail, bring in a watery appeal to sentiment in the name of the memory of mother, in an effort to bring people to the mourners' bench; and many an appeal to charity either in the interest of pity or financial aid is "put across" fraudulently by arousing the sentiment of reverence for some one's mother. This indicates only that it is realized that the plea does have a profound influence on humanity; and when this sacred name is linked with a legitimate appeal it carries with it a force that is rivaled by few other appeals that can be made to man.

Most Nearly Like the Love of God

Real, true mother's love is perhaps most nearly like the love of God of anything we can comprehend: it is so full of charity, it demands so little and asks no questions, but

gives itself freely, especially when most needed. And certainly it is fortunate for us that such is the case; every boy, and every girl, who has a mother, has a friend whose friendship is not based on beauty or merit. Here, for instance, is a little tow-headed urchin with a pug nose and freckles so thick that some of them stand on edge, perhaps dirty, and certainly boisterous; one who would stand no show whatever in a beauty contest. He doesn't appeal to you or to me, but if he were a beautiful golden-haired cherub from the gates of glory his mother could not love him any more than she does; she would not love him any more, because she could not. A mother gives all that she has and she could not give any more. She asks no questions and she does not criticize that which God has given her. It suits her better than any other woman's child could, and she takes it and loves it.

The Mother Bird's Love

Mother's love is a noble thing, even when it is manifested among animals. I remember one occasion when as a boy I was crossing the prairie with my dog. (No real boy ever got anywhere satisfactorily without a dog. I suppose that the friendship that exists between boys and dogs is because boys to-day are just about where men were when they first formed the friendship of dogs—the boy is just about where man was when the dog first came in out of the forests and attached himself to society.) I was crossing the field with my friend when from under my feet there sprang up a prairie chicken apparently with a broken wing. She flopped through the air and fell to the ground about ten feet away from me. The dog went after the bird, but he got only a few feathers and the poor wounded animal struggled on a little farther. The process was repeated until we had gone two or three hundred feet. Then, suddenly, this "wounded" bird sprang into the air and flew away absolutely unhurt, and we realized, of course, that we had been fooled. This mother twenty times in as many minutes risked her life to save her brood. I have seen this done many times since that time, by plovers and other wild fowl. It is an old trick of the mother prairie chicken, to lead an enemy away from her nest.

On another occasion I was crossing the prairie in the wake of a fire. It was always a great experience to follow after a prairie fire and see what had been uncovered—and this time I happened to come upon a little brown prairie bird that had remained on her nest and perished in the flames rather than leave the two little fledglings that were under her. She had two strong wings and she could have flown away at any time into the sky far beyond the smoke and heat, but she chose to stay and perished with her children. They say that self-preservation is the first law of nature, but there was a stronger law, a primary law, and she perished in an effort to save her young. She was just one of the humblest of the animal creation, but Jesus said, "Greater love hath no man than this: that he should give his life for another."

Recently I read a report of a discussion carried on in the papers among physicians and college professors as to what is the duty of the physician when it is a choice between saving the life of the mother or the child. It seems that physicians have always held that in such an instance the life of the child should be sacrificed, as the mother is of more importance to society, and that is the determining factor. But I believe that almost invariably if it is left to the choice of the mother the child will be saved and the mother will be sacrificed. Certainly this was true in the instance I have recounted of the prairie bird.

Mother's Love Most Enduring

Now, of course, when we come to consider the love of the human mother, we find that it is much more godlike because it is so much more intelligent and associated with so much more imagination and feeling. In the animal kingdom even the greatest mother love seems to end with the period of dependency. The little wren that cherishes her young so carefully now, in two or three months will cast them off and even will not know them from other wrens. That is true to a greater or less extent of all animals, but it certainly is not so with the human mother. Neither time nor distance lessens her affection. I knew an old man, perhaps seventy years old, whose mother, ninety years of age, watched over him just as jealously as she did when he was a little boy. If he was gone from her sight on some errand an undue length of time she worried about him and chided him on his return.

The passage of time had made no difference. The mother whose baby died five, ten, twenty, or fifty year ago still cherishes the little lock of hair and the little blue shoes that are silent helps to a memory that needs no help.

Neither does distance seem to make any change, for the mothers whose boys not long ago were in far-off France loved them just as dearly as when they were at home. To that extent, love becomes godlike, because it is not subject to change, or time, or space.

The Most Interesting Experiment

I believe that to a mother is intrusted the most interesting experiment a human being can engage in. Some people are deeply interested in the culture of flowers; some are interested in the culture of fruit; and still others in the culture of animals; but the mother is engaged in the culture of a human being, and to her is intrusted the welfare of a human soul. Certainly no one can say to her that she can dream this dream and may not dream that one; and no one can put a barrier around her dreams because no one can say what will come from the experiment she is carrying on. She may be cradling a Moses, or a Solomon, or a David, or a Saint Paul, or a Gladstone, or an Abraham Lincoln. No one knows. There is absolutely no limit to the dreams she can dream or the ambitions she may entertain.

But on the other hand, of course, there is no limit to the fears that may come into her soul, because it is true that while she may be nursing a Saint Paul, she may be nursing a Judas Iscariot! Some mother did! While she may be rearing a Mary or Martha, she may be rearing a Jezebel! Some mother did! And even if moral catastrophe is avoided, there is always the danger of other catastrophies that bring anxiety to the mother's heart.

Do you remember the statement that was made to Mary the mother of Jesus, "And because of him a sword also shall pierce through thine own soul." And there is a second statement found in the nineteenth chapter of John and the twenty fifth verse. Just a few words: "There stood by the cross of Jesus, his mother."

The Mother of Moses

I want to tell you this morning the story of three mothers. The first of these was that Hebrew girl, a daughter of Levi, who married and lived on the banks of the Nile. In due time she gave birth to a boy, and nursed and cared for him as long as she dared, being afraid of the edict that had gone forth that all male children of the Hebrews should die. Then she formed an ark of bulrushes, coated it over with slime, put the baby in the ark and set the ark afloat on the river. Presently the daughter of Pharaoh came to the river to bathe

and found the little boy and, loving him immediately, adopted him and wanted a nurse to take care of him. Miraculously the mother was just at hand and consented to take the little one and nurse him. It is a wonder that the suspicions of the Egyptian were not aroused, that this Hebrew woman should be so conveniently at hand. So this mother took her boy and nursed him and cared for him for wages—no, not for wages, but for love.

The significant thing is that when she cradled that boy in her arms, she cradled in her arms the destiny of a nation, and more than one nation, because it was said to Abraham that his wife should be the mother of nations; she held the Hebrew race, she held Hebrew literature, Hebrew theology, Jerusalem and the Holy Land, Gethsemane, and Cavalry in her arms—because this was Moses who was destined to lead slaves out of Egypt and make of them a nation and give them a law, and organize them, and lead them to the very edge of the promised land into which they would move and occupy; and it was destined that under their administrations all the children of the earth should be blessed.

In other words, here was a woman to whom was intrusted the safety of a state, the destiny of a nation; and it is also true that every nation must to an extent intrust its destiny to its women. And it might pay us to pause and ask ourselves concerning the character of our ideals regarding American motherhood and womanhood and the ideals that the women of the world themselves are cherishing today that will make them fit mother to safeguard the destiny of this nation. Of course there are many women who have the highest of ideals, especially if they have been touched by religion, but there are many others, apparently of a worldly nature, who do not give very much promise for the future. I noticed recently an article written by a member of the faculty of one of our great universities and he was describing some of the girls who took part in a college play. He said they appeared upon the stage half disrobed, smoking cigarettes, and using language that was indecent. He thought it a very poor augury for the Nation's future.

The Mother of Joseph Smith

The next story is that about the widow who was left living upon the banks of the Mississippi River following the tragedy at Carthage that robbed the church of its prophet and president, and its patriarch. Brother Walter W. Smith, our historian, told that story some time ago much better than I can.

You remember how she was left alone in that day when the church was breaking up, when ambitious men and false doctrines were wrecking and ruining that which God had sought to build up. From the East where her father lived there came a plea that she should go and live with him. There was the promise of ease and plenty and respectability (she had not been considered by the world respectable from the day when she united her fortunes with the "Mormon prophet"). She could renounce her religion and go back to her father's fold and live in comfort, but instead she chose to live in Nauvoo in poverty and drudgery all the days of her life.

And there also came the appeal from the dominant church out west to come to them with her children and they would take care of her, but these, too, she rejected and chose to stay at home in Nauvoo in the midst of strangers, teaching her boys the pure principles of the gospel of Jesus Christ as they had been intrusted to her husband, and teaching them reverence and honor of the law.

And so, early in April, 1860, she caused her son Joseph to harness "Tatty" and hitch her to the buggy and the two

of them drove to the Amboy conference and she handed over to the church her son, and the church received him on the 6th day of April. She had kept her charge. A little later for good measure she handed over Alexander, who was to be the presiding patriarch of the church, and David, who was destined to write some of the songs that we yet sing. We may say that at that critical time when she gathered her children about her in the old Mansion House of Nauvoo, and made her decision she held in her hands the destiny of the church; in her hands was the reorganization of the church, and the return to Zion. If she had not proved true I might not be here preaching to-day, and what is worse, you might not be here as a congregation. What would have happened if she had proved unstable or untrue. Of course, the Lord would have found some other way, but from a human standpoint the destiny of the church was intrusted to his mother, as it often is to mothers. Women have no priesthood, it is true, but in some regards they are the greatest religious teachers, and always have been. They seem to have a simple faith that is not vexed by some of the things that come into the minds of men. When the Disciples doubted and slept, the women were faithful; when the Disciples said, "It is all over; let's go fishing," the women went to the tomb—faithful even to the death. It has been said that women were the last at the cross and the first at the resurrection.

The Mother of Jesus

The third story is that about Mary, the mother of Jesus. The Catholic Church has carried the worship of the Virgin Mary to an extreme that is ridiculous; still, there is in the story that which appeals to the heart of humanity. When we stop to think that a woman mothered the Son of God when he was a little boy, that she washed his face and mended his clothes, that she corrected him, bound up his finger when it was cut, and that she rocked him to sleep in her arms—we may say that when she did that she was cradling in her arms the hope of humanity.

So, then, we see back of Moses, the Hebrew girl to whom was intrusted the destiny of a nation; and we see back of Joseph, his mother Emma, to whom was intrusted the destiny of the church; and we see back of the figure of Jesus Christ, his mother, Mary, to whom was intrusted the destiny of humanity. And the experiences of these three women come home to the heart of every mother, because no mother can tell all that is intrusted to her care. Certainly, we know one soul is intrusted to her care, and perhaps many. No one knows.

One speaker on a certain occasion commented on the fact that back of each man to the very beginning there is a long series of human lives, and that the human being when it comes into the world is absolutely helpless, the most helpless of all living creatures, and must be immediately cared for or it will perish. Having nothing with which to hire care, it must appeal to love, and so each man can look back and say, "If at any link in the long chain love had failed, I would not be here to-day." If at any point mother's love had failed, or the love of some woman who would consent to be a mother, we would not be here to-day. We owe our lives to love. And it is conceded now that there is no institution that can take the place of the home or mother's love. In the best equipped institutions, the most sanitary and spotlessly clean, with the best trained nurses in attendance, the mortality among children is higher than it is in homes, even of the second or third rate.

Motherhood Should Be General

I believe that every married woman at some time in her life ought to have the experience of motherhood or she will

miss one of the finest things in life. I want to approach this thought with a good deal of caution, because it is a delicate one. I remember how, after my wife and I had been married for a number of years, we were made to suffer because of a thoughtless, ill-considered, hard sermon that was lambasting the childless home. Death had robbed our cradle of the first born and our home was childless at that time. But where children are denied the home, there is still recourse and that is that the childless home shall make a place for the homeless child. And certainly the woman who does this, to my mind, has right to the title of mother and to recognition on a day like this. The woman who is willing to love into maturity the child that some other woman has loved into being is entitled to the name of mother, and has taken a mortgage on humanity that certainly is not a second mortgage.

Abraham Lincoln was reared to maturity by a woman who was not his mother. Can you realize the indebtedness that this Nation is under to that woman? All people in America to-day love Abraham Lincoln, and so do many in foreign lands; but there was a time when no one cared for him, excepting one woman, who was willing to go into a poor, old, log house and take the homely and unpromising and ungainly boy, Abe Lincoln, and be a mother to him. We cannot realize the debt that this Nation owes to her for that which she did, because it was said that she exercised a most profound influence on his life and character.

So, to-day, we meet here to honor the name of mother—those mothers who have taken into their hearts and into their homes the helpless of humanity and cared for them.

In conclusion, perhaps the status of a mother in the home is best set forth by a poem that I will read to you, entitled, "Mother":

"I am the pillars of the house;
The keystone of the arch am I.
Take me away, and roof and wall
Would fall to ruin utterly.

"I am the fire upon the hearth,
I am the light of the good sun.
I am the heat that warms the earth,
Which else were colder than a stone.

"At me the children warm their hands;
I am their light of love alive.
Without me cold the hearthstone stands,
Nor could the precious children thrive.

"I am the twist that holds together,
The children in the sacred ring,
Their knot of love, from whose close tether
No lost child goes a-wandering.

"I am the house from floor to floor,
I deck the walls, the board I spread;
I spin the curtains, warp and woof,
And shake the down to be their bed.

"I am their wall against all danger,
Their door against the wind and snow,
Thou whom a woman laid in manger,
Take me not till the children grow!"

It is no sin for Saints to differ, but it is a sin for them to quarrel about their differences. God has been offended in the past, not because his people have seen things in different lights; but because of the way in which they have treated each other as a result of those differences.—E. A. Smith.

Subjects Being Discussed

Mothers Needed

The result of the Children's Bureau Conference held in May and June, 1919, is to show conclusively that a mother is the best person to care for a baby, and that a good private home is far better than the best institution can possibly be. Even in the horrors of the war, in the earlier stages, when the mothers were home with insufficient nutrition, they did better and fewer died than they did in the earlier period when the mothers were trying to work out. A trained nurse cannot take the place of a mother in the care of a baby. The ideal, of course, is where the trained nurse advises with the mother, and the actual care is left in the mother's hands. No trained nurses can take the place of a private home, even though it means a foster mother instead of the child's own mother.

A child should have fresh air, it should be kept clean, and given all proper attention. In addition to this, they need something else, something like the vitamins in food, and that something only the mother, by her personal attention can give.

High Cost of Living Unjustified

The high cost of living appears to be unjustified. The price of sugar has been forced up by repeated sales between middlemen. The price of kerosene and of gasoline have been forced up in like manner, by competition between the buyers for distribution.

An Explanation of Spiritualism

A. A. Brill, a prominent American psychiatrist, who has translated several works of Sigmund Freud, Jung, and others of that school, declares that spiritualism is only an effort to escape reality; that the consultation with the ouija board is the same as those who go to fortune tellers and the like, and that 75 per cent of them are women.

Doctor Brill who is eminent as a psychoanalyst declares it is the result of an unfulfilled want; he even explains Sir Oliver Lodge in similar terms. He was brought up in a religious English home, became an absolute materialist, but as he grew older the thought of death was distasteful to him, so he wished to live. But when his son died, his own wish to live was transferred to the wish that his son should be alive. Not being willing to accept the Christian conception of a hereafter, he makes up a hereafter very much like this present life. It may be done in perfect good faith, as it comes up from the unconscious.

Interest in the League of Nations Persists

There is doubtless less discussion on the League of Nations to-day than there was a few months ago, still popular interest has not entirely died out. Hamilton Holt is reported in the *New York Globe* to have taken a vote during a lecture at the Brooklyn Y. M. C. A. The result follows:

"How many favor the adoption of the League of Nations just as presented? Seventy per cent voted.

"How many wish to see it adopted with slight modifications? About 20 per cent.

"How many wish to see it adopted with drastic reservations? Seven to ten per cent.

"How many wish to see the league utterly rejected? 3 to 5 per cent."

Mr. Holt made the statement that in every case the vote was substantially the same as that just taken. He comes to the conclusion that 70 to 90 per cent of our people want the treaty ratified and the league approved, as it was presented, or with slight modifications.

We believe that a majority sentiment favors the adoption

of the Treaty of Peace and of the League of Nations. Still we must remember that Mr. Holt was speaking in favor of the league, and those in his audience who came to hear him would be more likely to be those who were in favor of the league.

Cooperative Stores and Income Tax

The British income tax commission has suggested in a majority report that the cooperative societies of England should be subjected to an income tax, but they state the amount would not be large. The minority take a different view because of the nature of that organization. The cooperative society and the minority of the commission insist when a number of individuals pay in a certain amount for the purpose of purchasing staple supplies, that this amount is in excess of the actual cost of procuring and delivering is not so much a profit as it is an amount on deposit, belonging to the members. It will be interesting to note the final outcome, because of its effect upon the cooperative movement as a whole.

Indian Objections

Why the Indian who is able to look out for himself, objects to the present administration should be clear to anyone. The Carlisle Indian schools have been taken from them, hence their protest. Last winter 30 million acres of Indian mining land were leased from the Indians. A reimbursement system was arranged without the approval or consent of the Indians.

The Indians are kept as wards and practically in bondage. Some, it is true, prefer to be taken care of, but many of the able-bodied Indians want the chance to stand upon their own feet, and do their work as men and women of America.

Yet the Government forces the Indian to buy cattle and other things and requiring them to pay for it at the prices set. It is inconsistent to force them to buy things without their consent, and make it a lien upon their property.

The Indians, through a recent delegation to Washington, reported as a result of leasing land, the money has been placed in the treasury, while many have died of starvation who have thousands of dollars in the treasury. Also the cattle and cattle men have destroyed the hay and gardens and other savings of the Indians; it is reported, but nothing is done to pay for the damage.

Bolshevik and Menshevik

Some of our readers have been confused by the two terms "Bolshevik" and "Menshevik." Bolshevik means majority; it does not mean those who favor rule of government by the majority; but those who favor an extreme socialistic and communistic platform—adomination by the proletariat, and a few men in the name of the proletariat. The Menshevik's are those who favor a moderate program, and so are called minority men. They stand for a conservative application of the principles of socialism. They favor a constitutional government, a democratic government by all the people. The Bolsheviks represent a special class—those who have no property, the proletariat. Both terms are Russian, and are applied to the two wings of the Socialist party of Russia.

There is a right wing in this country of the Socialist party, which favors political action. The left wing favors direct action and revolution and has separated from the Socialist Party to form two other groups.

Workmen's Compensation

A. B. Funk, the Industrial Commissioner of Iowa, states that workmen's compensation was first installed in Germany in 1884, and before the close of the century had become a part of the jurisprudence of most European nations. It was

ORIGINAL ARTICLES

The Chief Harm of the Lie Is to the Liar

BY C. B. HARTSHORN

Lying, whether white or black, is a useless evil, having a boomerang effect upon the liar.

It has been said that "truth is so precious that people economize in its use." It alarms me as I grow older and find by actual experience, how many men and women have forsaken the cardinal virtue of truthfulness, and blandly say it does not pay to be honest and truthful. Of course, with such people, getting the money is of first concern. As a Jew once told his son, "Get it honestly if you can, but *get* the money."

All forms of dishonesty have their common origin in the seed of lying. From this seed, like the little mustard seed, we find a mighty tree springing up which gives the birds shelter in its branches. It bears fruit in many shades and colors. When well matured it is very black. "White lies" are really the green fruit and are the most pernicious and sickening to the consumer. Cholera morbus is a picnic in comparison to the effects of absorbing the un-ripened fruit of this tree. Why? Well, because half truths are the most dangerous. Just as a good counterfeit is more deceptive than a poor one.

A common practice in shops and offices is to send a new boy after things which do not exist, such as "brass" magnets, "left-handed" monkey wrenches, etc. When he reaches his destination the party who was supposed to have the desired article had been "put wise" to "steer" him to some one else and so on—ad infinitum.

But who is injured most by these practices? The boy is being schooled in the art of suspicion and self-defense. He is becoming what you call "sophisticated." But such "fun" could not be perpetuated were it not for the aid of the fruit of the tree. I am reminded of the wolf story in the old second reader. The shepherd boy called, "Wolf, wolf," when there was no wolf, and then laughed gleefully when the whole village ran out to assist him to protect his flock. The next day he repeated the proceedings, only not so many came; some had become sophisticated by the previous experience. But the third day the wolf really came and the boy cried, "Wolf, wolf," but nobody came to his rescue. I ask you, who is most harmed by the lie? Everybody is harmed, but the liar *most*.

But back to the shades of fruit again. It takes a long, hot season for this fruit to turn jet black. There are many colors and shades between the white and the ebony.

What do you do when memory falters as you are relating a story? Do you dash on to the climax with "he said" and "I sez," when it is doubtful if a court reporter could have gotten the conversation verbatim? When you have forgotten to perform a given task or keep a promise and are sud-

United States. Building costs have increased 150 per cent since 1914, and the expense of handling office building a like amount. This accounts largely for the increase in rents. Great as is the immediate need of 800,000 houses, it appears probable it will be several years before the supply will catch up with the demand for residences. In the meantime, the value of the model city with not over 25,000 inhabitants, and with agricultural grounds surrounding the city and owned by the community in a way to prevent its being imposed upon is becoming more and more apparent.

introduced in the United States in 1912. This system revolutionized the law of relief in cases of personal injury, so far as it affects employees. Assumption of risk, negligence, the amount of pain and suffering, etc., were eliminated as conditions involved in the settlement. Adjustment is based wholly upon the loss of earnings, and punitive damages are not paid.

But this idea met with much opposition both from employers and working men in America, and was sometime making its way. The objection was due largely to lack of understanding, and the workmen hoped to secure exceptional and excessive judgment, overlooking the fact that such judgment would be either set aside or made nugatory by repeated appeals. In fact, such excessive verdicts were not the rule. To the employer it seemed to make access too easy, and he preferred to insure himself against liability, and then to fight every case on the basis of assumed risk or contributory negligence, or the fellow servant law.

The workmen's compensation law, however, is now making its way in America, and it seems that the burden is placed upon industry of paying for the necessary damage or injury which arises out of industry. This is as it should be, except that every provision should be made that is possible to prevent injury.

Coal Profits

According to a recent investigation by a Senate committee as found the Senate document 259, 65th Congress, second session, it appears that nearly 99 per cent of bituminous coal corporations made 15 per cent net income, and nearly 18 per cent made more than 100 per cent net income for the year 1917. A few small companies made over 300 per cent. The large companies made less than 11 per cent. The income was very much higher than in 1916 for most companies. It is evident from these figures that with most companies the percentage of income was decidedly high, apparently about 40 to 45 per cent for the year. Doubtless 1918 and 1919 will show yet larger ratios of profits.

Extravagance in England

In the *London Daily Mail*, which has been reaching us through the kindness of Elder Joseph Dewsnap, we note that in England the objection is made to the extravagance of the government the same as it is made here. The cost of civil service list is from five to six times as much as it was before the war. Some clerks are discharged, but those drawing \$5,000 a year or more have rather increased in number. This is one aspect of the social unrest, and one reason for the present difficulties of economic conditions. Heavy taxes are collected from the people, directly and indirectly, but are not managed with economy and in behalf of the real good of the government.

No Reason for Coal Shortage

Herbert N. Shanton, the secretary of the United States Bituminous Coal Commission, states positively that there is no justifiable reason for an advance in the price of bituminous coal at this time. There is no real shortage of transportation, nor of coal production. There is no fear of real scarcity on account of the foreign demand, even though much coal is badly needed in Europe. With the present facilities for foreign transportation, we will not be able to ship over two per cent of the probable 1920 production.

Housing Difficulty General

Though there is a shortage of houses throughout much of the world, it is particularly acute in the larger cities of the

denly confronted with the question by the party interested, do you say, "Oh, I forgot," and repeat it over and over again—because it isn't just once a day that we forget, you know—or do you use that familiar device more recently called an "alibi"? Perhaps it's the truth, but not the *whole truth*. It is what the Sunday-school boy described as a lie when he said: "It is an abomination in the sight of the Lord and an *ever present help in the time of trouble*."

Then, if you always told the whole truth it would spoil many a good joke that your friends "pull off" on some unsuspecting victim, so you simply must act as co-respondent for friendship's sake. De you suppose it's a sin to do that? And who does it harm most? A fellow's got to have a little fun, hasn't he?

But where does joking become lying, and when does lying become a joke? This is a more serious question than may at first appear. The tendency of little things growing into big things, just like acorns become oaks, was no doubt the reason the Master said, "Let your yea be yea, and nay, nay," and again when he warned us to be "sober-minded."

White lies ripen into black ones. Stealing and debauchery frequently follow as self-esteem is lost. I think the liar is the one most harmed in the end, and that is the wrong end.

Book of Mormon Rays on Scientific Paths—No. 5

BY A. B. PHILLIPS

Book of Mormon chronology is as safe as that of the Bible, as set forth in this article.

Chronology

We shall mention some of the discoveries made that indicate something of the antiquity of Babylon, inasmuch as the Bible account of this city is connected closely with the dispersion of the race to various parts of the world, and tends to show to some extent at what period the migration to America, mentioned in the Book of Mormon, may have taken place. The importance of this point is considerable, as the antiquity of the New World civilization is limited to the time in which it can be shown that the dispersion from Babel must have occurred. The discoveries made on the American Continent cannot prove a more ancient occupancy of man here than will correspond to the time when the confusion of tongues took place, if the Book of Mormon account is true.

The Bible states that as they journeyed from the east, "they found a plain in the land of Shinar, and they dwelt there." It was here that they burned brick and built the city and tower afterward called Babel, from whence came to America the people whom the Book of Mormon calls Jaredites.

A. T. Clay, Ph. D., in his work, *Light on the Old Testament from Babel*, tells us that Shinar is an alluvial plain where brick was used, and that what little stone is found there had been brought from the region of the Euphrates and elsewhere. If done by the Sumerians, who were the earliest inhabitants of the valley known to us, a high degree of antiquity is indicated; but we have other data that appears to be more dependable. The name of Sargon I is inscribed on bricks of the assumed date of 3800 B. C., and Babylon is mentioned in a tablet of that date. Furthermore, Belshazzar's father, Nabonidus, refers to Sargon as having lived 3200 years before his own time. This record, which is found on a cylinder, agrees very closely with the first date mentioned, as the reign of Nabonidus was from 555 to 537 B. C.

The name "Babel," in the earliest known reference to the city, was understood by the writer of the inscription in which it is found to mean, "Gate of God." In an inscription

of Sumu-la-ilu the Babylonian king, of about 2200 B. C., mention is made of the tower, but it must have been some time after it was built, for the Bible account mentions no inhabitants or city being found there by those who began to build the tower, but infers to the contrary; and there is evidence that Semites, who conquered the Sumerians, had arrived there by that date or before. Both Sumerian and Semitic names were had by the more ancient gods, but it is not known with whom they originated.

Allowing for the possibility of miscalculations, the last date mentioned seems not to be greatly at variance with the Septuagint version, which places the flood at some time near to 3800 B. C. In this case the building of the tower, which probably succeeded by a substantial period the building of the city, may have taken place at a more remote time than is indicated by Usher chronology; and the peopling of America would be placed at a correspondingly earlier date. If we are to rely upon the conclusions formed from the more recent research the time arrived at in the old estimate must be extended at least, and this does not necessarily conflict with Book of Mormon chronology but, on the contrary, apparently supports it.

The Book of Mormon mentions thirty generations of the Jaredites besides generations that may have intervened in at least two instances, as appears in references to individuals who were called "descendants" of certain kings who had reigned. This indicates thirty-two or more generations from the time they arrived in America to the time Coriantumr was found by the Zarahemlaites. It is shown further the more that it was not by any means unlikely that these men of ancient-vigor should live to be one hundred and forty or more years old, and beget sons in their "old age" who as their successors. It does not appear as altogether exceptional for the father to be more than a hundred years old when his successor was born. This is emphasized by the fact that the record states in many instances that the father "begat in his old age" the son who succeeded to his throne. It was not only an age of tremendous virility and length of life, but it seems that the younger sons succeeded to the kingly office rather than those who were older.

The Jaredite occupancy ended with Coriantumr who lived evidently until about 580 B. C. It is believed therefore that the Book of Mormon indicates a greater antiquity for its people than is sometimes supposed, and corresponds to the chronology of Bible lands so far as known to us with any degree of certainty.

The results of archaeological investigation, though indicating the meagerness of Biblical history, show that the events there narrated actually occurred. In this connection the remarks of Professor Clay are of considerable interest. He says:

"Thousands of inscriptions are brought to light, by the help of which a knowledge of the life and customs of the people prior to Abraham's day are unfolded before our eyes, changing our entire conception of those distant times, and revealing a civilization which had advanced in an astonishing degree centuries before the patriarch. Instead of possessing only the names of a score or more of individuals between Adam and Abram as found in Genesis, many thousands become known. In a single document for instance, written two thousand years before the patriarch, about five hundred names are given."—*Light from Babel*, p. 24.

These discoveries make clear references to events that were previously obscure, but do not in a single instance contradict the Bible account. Professor Clay remarks that:

"Instead of the historical background being altogether different from that represented in Genesis, it is now admitted to be in strict accordance with it. And on the other hand, while so much light has been thrown upon this chap-

ter, in which the very 'atmosphere' is acknowledged as having been restored, absolutely nothing has been revealed whereby its accuracy can be impugned."—Page 141.

That there were two distinct periods of occupancy in America, as shown by the Book of Mormon, is testified to by careful investigators of the subject. Of the stone building age Professor Enoch remarks: "We seem to find overlapping rather than evolutive stages therein, as if man had suddenly learned to build pyramids and temples from some instructor, rather than by the process of evolution."—Secret of the Pacific, preface. One writer considers that it may be assumed that the Americans of the neolithic age were on a level with those of Europe in their knowledge of the arts and in social and religious conditions. Mr. Baldwin says: "The monuments suggest successive and varying periods in the civilized condition of the old inhabitants, some of the oldest and most mysterious monuments seeming to indicate the highest development."—Ancient America, p. 76. Mr. Short tells us that the later people "were preceded by a race possessed of no inferior civilization, who were not their ancestors, but a distinct people."—North Americans of Antiquity, p. 27.

This was stated by the Book of Mormon years before the subject had assumed the proportions of the definite consideration given to it more recently. The antiquity of American civilizations has, it is true, been the subject of much and varying conjecture, ranging from a few thousand years to several thousand centuries. The later trend of thought, however, appears to be very largely in accord with the former estimate. This is also the conditions of Professor Vignaud in his summary from the bulletins issued by the Bureau of American Ethnology, as recently published in a French journal, where he says that research tends to show that the theory of extraordinary antiquity of man in America is untenable. This, we believe, is the opinion of the more experienced observers. We should estimate the length of time, nevertheless, so as to reasonably account for the fifteen to twenty millions of people who occupied throughout both North and South America at the time of the discovery by Columbus, and the well-developed state of their civil and religious institutions. These we shall examine more minutely in another connection.

From what has been ascertained we conclude that the Book of Mormon chronology is, to say the least, upon as reasonably safe grounds as is that of the Bible, and is supported by rational conclusions from what has thus far been discovered either in the Orient or the Occident.

(To be continued.)

Delinquency Hereditary

How far delinquency runs in a family may be indicated by a remark of C. F. Applegate, superintendent of Mount Pleasant, Iowa, State Hospital:

"We have all heard of family reunions. It's a mighty nice thing to have family reunions. At Mount Pleasant we have had family reunions in which four generations were represented in our institution at one time."

This emphasizes again the fact that 90 per cent of the feeble-mindedness and insanity comes from five per cent of the family.

A health center with a public health nurse should be a great educational center like our public schools. It is not possible to combine well a hospital with a health center, because it takes too much time of the nurse in hospital work, as well as even in minor operations as those of the nose and throat. A public health nurse must be free to make her regular rounds.

OF GENERAL INTEREST

THE BATTLE OF ARMAGEDDON

Some of our elders have asked us what data can be secured concerning the battle by which the British, under General Allenby, were able to free Palestine from the Turks.

We have not been able to make an exhaustive search as yet, and it is probable that some years later it will be better written up than has been the case as yet. In *A Pilgrim in Palestine*, by John Finley, we note the following statement by Mr. Finley:

"But there was a more significant day in my acquaintance with General Allenby than that in whose night I read the prophecy. It was the day in which one caught a glimpse of the Apocalyptic vision rather than of the Isaian. I was again at headquarters. It was the morning of the 20th of September, when the army that had 'dug in' fifteen or twenty miles north of Jerusalem, and had waited patiently for months, was at last advancing to the complete recovery of the Holy Land. (It was ready to make the attack in May, I have heard, and the day was set, but the exigencies of the western front demanded a sudden change, a transfer of some of the divisions, and the developing of a new army.) I had driven over from Jerusalem in the early morning in my Ford car. The 'C-in-C' was outwardly placid and even playful; for a child, an American child, was at headquarters, having just arrived by train that morning with her mother, from Egypt, on her way to Jerusalem, and the commander-in-chief was for the hour the host. One could not have guessed that over the hills to the north the most momentous battle of all the Christian era in Palestine was being waged under his direction and in accordance with plans made to the last minutest detail. How momentous it was I did not then, of course, surmise. And when the General a few minutes later smilingly announced, as he came from his map-room, that his cavalry were at 'Armageddon,' I did not then give to the announcement the interpretation which came to me later, as I reread the chapter in the Book of Revelation, describing the gathering of the hosts on the Plain of Megiddo, which is in the Hebrew 'Armageddon.' I do not impute to the General this interpretation; but I think that what was happening that morning up on the Plain of Megiddo, as it is sometimes called, or Armageddon, or Esdraelon, was as fateful for the good of the world as that which is foretold with such striking analogies in the Apocalypse.

"There has been no more completely successful campaign in all this world war, I suppose. An English military observer and critic has written more emphatically and unreservedly: 'There never was a victory more absolute in the history of war. . . . It was a battle without a morrow.' And certainly none more dramatic, with this wonderful background of scenery and sacred and secular history. 'What a plain it is!' says Sir George Adam Smith, 'upon which not only the greatest empires, races, and faiths, East and West, have contended with each other, and each has come to judgment.' One has but to read his chapter on Esdraelon to see the mighty pageant that has been enacted upon this plain since the days of Deborah and Barak.

"It was out to the north of this Plain of Armageddon (Megiddo, or Esdraelon) that I next saw the commander-in-chief a few days later. He had sent me a message one morning to tell me that if I would wait, that is, postpone my return to America a few days longer, I might perhaps find it possible to walk to Dan (for I had already walked from Beersheba up to the old front). I acted immediately upon this intimation, starting out that very evening and walking all night to Janin, the edge of the plain, then the next night to Nazareth, then on to the Sea of Galilee. It was on this walking journey that I saw the 'Chief's' car go flying past me, he and his general so engrossed in the panorama that they did not see the pilgrim at the roadside. And I think I never saw a more enticing landscape than that before me as I came down toward the Sea of Galilee that late

afternoon. I was ready to say with the rabbis: 'Jehovah hath created Seven Seas, but the Sea of Gennesaret [the Sea of Galilee] is his delight.' I recall only one scene to put beside it in my own experience, and that was sunset over the Lake of Geneva in Switzerland. It has the colorful beauty of the Yellowstone without its awesomeness. - And I have General Allenby in the foreground of that memorable Galilee landscape."—Pages 21-26.

Then at the end of that chapter there is General Allenby's official report on the campaign which effectually put through the war. It is as follows:

"With the exception of a small and scattered reserve, the whole of the Turkish force [the Seventh and Eight Armies] west of the Jordan, was inclosed in a rectangle forty-five miles in length and only twelve miles in depth. . . . The destruction of these armies, which appeared to be within the bounds of possibility, would leave the Fourth Army [east of the Jordan] isolated, if it continued to occupy the country south and west of Ammon. . . . I determined, therefore, to strike the blow west of the Jordan. . . . I decided to make my main attack in the coastal plain rather than through the hills north of Jerusalem. . . . The route along the plain would enable the cavalry to pass through the hills of Samaria into the Plain of Esdraelon at the narrowest point, thus insuring greater speed and less likelihood of being checked.

"By reducing the strength of the troops in the Jordan Valley to a minimum, and by withdrawing my reserves from the hills north of Jerusalem, I was able to concentrate five divisions and the French detachment for the attack of these defences [described as lying in the narrow plain, which is some ten miles wide at Jilgulieh, the ancient Gilgal]. . . . In addition to the infantry, two cavalry, and one Australian mounted division were available for this point.

"The rains . . . usually commence at the end of October, rendering the plains of Sharon and Esdraelon impassable for transport, except along the few existing roads. Consequently, operations could not be postponed beyond the middle of September.

"I intrusted the attack on the enemy's defenses in the coastal plain to Lieutenant-General Sir Edward Bulfin, commanding the Twenty-first Corps. . . . I ordered him to break through the enemy's defenses between the railway and the sea, to open a way for the cavalry, and at the same time to seize the foot hills southwest of Jilgulieh. The Twenty-first Corps was then to swing to the right . . . and advance in a northeasterly direction through the hills, converging on Samaria and Attaro, so as to drive the enemy up the Meessudic-Jenin road into the arms of the cavalry at El-Alfule.

"I ordered Lieutenant-General Sir Harry Channel, commanding the Desert Mounted Corps, also the Australian and New Zealand Mounted Division, to advance along the coast directly the infantry had broken through and had secured the crossings over the Nabr Falik. On reaching the line Jelameh-Hudeira, he was to turn northeast, cross the hills of Samaria and enter the Plain of Esdraelon. . . . Riding along the plain, the Desert Mounted Corps was to seize El-Alfule, sending a detachment to Nazareth, the site of the Yilderim General Headquarters. Sufficient troops were to be left at El-Alfule to intercept the Turkish retreat there. The remainder of the corps was to ride down the Valley of Jezreel and seize Beisan.

"I ordered Lieutenant-General Philip Chetwode . . . commanding the Twentieth Corps, to advance his line east of the Bireh-Nablus road, on the night preceding the main attack [the night on which Sir Philip was dining with me and excused himself early in order to carry forward the movement], so as to place the Fifty-third Division in a more favorable position to advance and block the exit to the lower Jordan Valley. I ordered him to be prepared to carry out a quicker advance with the Fifty-third and the Tenth Divisions on the evening of the day on which the attack in the coastal plain took place, or later as circumstances demanded.

"The main difficulties lay in concealing the withdrawal of two cavalry divisions from the Jordan Valley, and in concentrating secretly a large force in the coastal plain.

"To prevent the decrease in the Jordan Valley being discovered by the enemy, I ordered Major-General Sir Edmund Chaytor to carry out . . . a series of demonstrations with the object of inducing the enemy to believe that an attack east of the Jordan was intended, either in the direction of Madeba or Ammon. The enemy was thought to be anticipating an attack in these directions, and every possible step was taken to strengthen their suspicions.

"At this time a mobile column of the Arabs, being accompanied by British armored cars and a French mountain-battery, was assembling . . . fifty miles east of Amman. The real objective of this column was the railway north, south, and west of Deraa.

"The concentration on the coastal plain was carried out by night, and every precaution was taken to prevent any increased movement becoming apparent to the Turks. Full use of the many groves round Ramleh, Ludd, and Jaffa was made to conceal troops during the day. The chief factor in the secrecy maintained must be attributed, however, to the supremacy of the air which had been obtained by the Royal Air Service.

"The operations which followed fall into five phases:

"The first phase was of short duration. In thirty-six hours between 04.30 on September 19 and 17.00 [that is, 5. p. m.,] on September 20, the greater part of the Eighth Turkish Army, had been overwhelmed and the troops of the Seventh Army were in full retreat through the hills of Samaria, whose exits were already in the hands of my cavalry. [It was on the morning of that day that General Allenby said to me: 'I have just had word that my cavalry are at Armageddon.']

"In the second phase, the fruits of this success were reaped. The infantry, pressing relentlessly on the heels of the retreating enemy, drove him into the arms of my cavalry, with the result that practically the whole of the Seventh and Eighth Turkish Armies were captured with their guns and transports.

"This phase also witnessed the capture of Haifa and Acre, and the occupation of Tiberias and of the country to the south and west of the Sea of Galilee.

"As a result of the rout of the Seventh and Eighth Armies, the Fourth Turkish Army, east of the Jordan, retreated and Maan was evacuated.

"The third phase commenced with the pursuit of this army by Chaytor's force, and closed with the capture of Ammon and the interception of the retreat of the garrison of Maan, which surrendered.

"The fourth phase witnessed the advance by the Desert Mounted Corps to Damascus, the capture of the remnants of the Fourth Army and the advance by the Twenty-first Corps along the coast from Haifa to Beirut.

"In the fifth phase, my troops reached Homs and Tripoli without opposition. My cavalry then advanced on Aleppo and occupied that city on October 26. Aleppo is over three hundred miles from our former front line. The Fifth Cavalry Division covered five hundred miles between September 19 and October 26, and captured over 11,000 prisoners and 52 guns. During this period the Fifth Cavalry Division lost only 21 per cent of its horses.

"Between September 19 and October 26, 75,000 prisoners have been captured. Of these, 200 officers and 3,500 other ranks are Germans or Austrians.

"In addition 360 guns have fallen into our hands, and the transport and equipment of three Turkish armies."

The London *Times* of December 31 makes a very favorable editorial comment from which we extract one paragraph:

"This ruin of the Turk in Palestine—swift, overwhelming, wholly complete—made it impossible for Turkey to continue the war. That was the reward of the autumn campaign fought by General Allenby, his men, and his allied contingents—a campaign that was a model of perfection in the achievement of all arms, as brilliant in execution as in design."

Also in the History of the World War, by Funk, Wagnalls Company, the following is given:

"Allenby, in April, continued his slow but sure progress in a northeastward advance from Jerusalem, having two objects. One was to cut the Hedjaz railway on the eastern boundary and so isolate Turkish forces operating south at Medina. This he accomplished by taking Amman, while Medina, the last holy Mohammedan city in Ottoman hands, seemed about to surrender. His second object was, by advancing northward along the Jordan, to threaten the flank of the Turkish-Syrian army facing him from Jerusalem to the sea. He had already arrived at Es-Salt, thirty-five miles northeast of Jerusalem. By proceeding further north, he could by a flanking movement, force a retirement of the enemy beyond the boundaries of Palestine. By such strategy he could avoid the losses entailed by a frontal attack on strongly entrenched Turkish positions.

"Not until autumn did any further notable event occur in Allenby's program. Then something happened which thrilled the whole Entente world. British forces, aided by French, Anzacs, and Arabs, and themselves reinforced by troops from India, in the third week of September launched an attack on the Turkish line on a fifty-mile front from the Mediterranean to the Jordan. In smashing blows they broke through and swung forward nineteen miles in the coastal region and more than twelve miles inland. Three thousand prisoners and great quantities of stores were captured after 18,000 Turkish troops had been almost surrounded. The Holy Land once more was aflame under the impetus of a great stroke. In less than a day Allenby's forces, with those under the flag of the king of the Hedjaz overran the Turkish defensive system. The railway and highway junction points were captured, strong forces of cavalry got well in advance of attacking troops, threatening to carry out a turning movement, while along the Mediterranean naval units cleared the coast-roads of Turks by gun-fire. The predicament of the Turks was heightened by operations carried on by the Hedjaz tribesmen east of the Jordan which prevented them from taking refuge across the stream. The Turkish army was virtually annihilated. Allenby's forces, sweeping across Armageddon, soon advanced sixty miles, captured 25,000 prisoners, and took 120 guns. Nazareth was occupied and the gateway opened to Damascus and even to Aleppo, the supply-base of the Turkish armies in Mesopotamia as well as those in Palestine. Allenby had completely crushed the main Turkish army; he had enveloped and destroyed it.

"The event promised to free Syria as well as Palestine from the Turk. It gave control of the whole Turkish railway system from southern Syria to a point not far south of Damascus. Strange memories and poignant associations were recalled by news that British cavalry, after galloping over the actual field of Armageddon, had occupied Nazareth. One more sacred place was in Allied hands. Armageddon overlooked the great plain of Esdraelon, southwest of Nazareth. It was one of the most famous battlefields of the world. It was there that Barak defeated the Canaanites, and Gideon the Midianites; there Saul was slain by the Philistines, and there Napoleon, in 1799, defeated the Turks.

"British troops had advanced more than sixty miles. Two entire Turkish armies were wiped out. Twenty-five thousand prisoners and 260 guns were taken on the two sides of the Sea of Galilee. Forty thousand more had been trapped by the British and could not escape annihilation or capture. The British coup was probably the quickest and most successful of the war. The end of a hot summer had been the signal for a renewal of military operations in Palestine just as the beginning of spring had been on the plains of Picardy. The prospect seemed clear for a rapid march upon Damascus and from there to Aleppo, carrying with it the collapse of Turkish resistance in Mesopotamia where the road already opened to Mosul carried a threat against the line which Turkish armies still held stretched out to the Caucasus. All Asia Minor had been shaken. Kut-el-Amara had been thrice avenged; first, when Maude's army took Bagdad and drove the Turks far up the Tigris toward Mosul; second, when the British entered Jerusalem; third, when virtual destruction came to the Turkish army that barred the Allied road to Damascus—the key to Syria—now practically undefended.

PASTORAL

A Combination of Priesthood and Laity

An account of one branch president's method of obtaining results in local work.

(The following is excerpted from two reports by Elder William Landes, president of the branch at Niagara Falls, New York, Branch to the the First Presidency.)

We are going strong, forging ahead with the work, and I may tell you to begin with that we are going to make good.

I called the priesthood together last Wednesday evening, and to meet with them four men of the branch, one of them being the treasurer and another one the secretary, all four of whom are priesthood timber if developed.

The result of the above was that all the priesthood met and we had the best meeting, I believe, in years; in fact, bubbling over with enthusiasm, and the meeting ended with a unanimous good feeling and followed by a very spiritual prayer service. The idea of this is to get the priesthood and laity together, and likewise to overcome the past difficulties. We met again to-night one and a half hour before church service, and we are moving fine. I have asked all the men to meet me next Sunday evening one hour before church. The object in view is manifold. I will name some:

First: To get everyone busy.

Second: To boost family altar.

Third: To raise spiritual standard.

When Damascus fell all British armies in Asiatic Turkey could be linked up with Aleppo, their common as well as ultimate objective. The Turks seemed now to have no forces in Syria or in Mesopotamia that were equal to stopping any British drive. The Allies had traveled a long way from Kut-el-Amara and Gallipoli. The military power of the Turk was fast waning. Bulgaria and Turkey alike were beginning to eat the bitter fruit of a covetous alliance with Teutonic powers.

"Arab forces from Hedjaz successfully raided Derat, seventy miles north of the latitude of Jericho, and the junction of the Damascus-Hedjaz railway with a British line tapping the fertile Houran district and the country of Druses, from which the Turks had received grain. It was the first time the modern world had heard of Arab forces operating so far north. They were now in close touch with the Druses, who had never been well disposed to Turks at whose hands they had suffered much. Allenby's victory promised to make it possible to cut the Hedjaz railway permanently, which would enable the King of Hedjaz to clear the remaining Turks out of his territory and give him possession of Medina, the last of sacred cities remaining in Turkish hands. On September 25 more than 40,000 prisoners and 265 guns had been taken by the British. They were extending their occupation about the Sea of Galilee—had occupied Tiberias and Semakh and, east of the Jordan, the strategic town of Amman on the Hedjaz railway. Here the Fourth Turkish Army had been virtually surrounded. Its annihilation completed the clearing up of Turkish forces in Palestine and accounted in all for 70,000 men and 350 guns. Syria, with a large anti-Turk population was now open to invasion.

"For the first time since the World War began, we saw, not a huge territory occupied which might count for little, but an entire army in a given theater of operations destroyed, which was the object of war, and what all military commanders aim to achieve. The Turkish army in Palestine had ceased to exist. If Aleppo could be taken, the Turks for all practical purposes would be shut up behind the Taurus Mountains, with nothing of value left in Asia, everything in the hands of Great Britain and her Allies. Turkey's only hope was a peace with the Entente."—History of the World War, volume 8, pages 224-228.

- Fourth: To get acquainted with the needs.
 Fifth: To use some of the experience of the successful men of the branch, (a) business, (b) handling men, (c) obtaining system.
 Sixth: To paint our church building.
 Seventh: To stain the floor.
 Eighth: To repair the basement stairs.
 Ninth: To overhaul the electric lights.
 Tenth: To boost, first of all, Tithing, (every man a tithe payer).
 Eleventh: To boost Christmas Offering.

These are a few of the things planned. I plan to have the committee visit where possible and develop the coming priesthood as inspiration directs.

I plan to start a study class in the priesthood in applied psychology, and other needs. We will have talks to men, to women, to boys, to girls. Every progressive Saint here is going to work. I feel very optimistic over the results thus far obtained. Why not?

I sent you a report last month of conditions at this Niagara Falls, New York, Branch, and some of our plans by way of advancing the good work, and I am writing this letter to inform you concerning some of our results thus far.

I stated we had organized or rather selected a committee of four men to meet with the priesthood to confer on branch needs. This is proving very beneficial, and in fact one of them got busy and found a colored church in the city without a pastor at present and he made arrangement that we do their preaching for the present. He took me over in his auto last evening (Sunday, 9th) and I gave them a talk which seemed to be very much appreciated. They have a nice little church building with a bell on it, stained front windows, and very nicely equipped inside, and plans under way to build a new building. We are going carefully, but it is possible we may be able to give them the real gospel.

I am trying to find an opening to start services in the old historic town of Lewiston, seven miles down the river and may get started during the summer months.

I have arranged a talk to men only next Sunday, 3 p. m., by Doctor Weegar of Buffalo branch.

I am preparing talks on what will we do with "The men" and "The women" of to-morrow, "The boy and girl" of to-day.

I am organizing a public speaking class which we need here. We will probably use T. W. Williams's (whom we grew to love very much) lecture course.

We are not expecting spectacular results but hope for a steady growth.

It is deplorable, the need of fireside visiting, etc., and we are losing out in many homes because branch officers do not visit, so I plan to develop a priesthood that I can divide the city into sections, and try out having a certain one develop that particular section, as to attending church and family duties, etc. It must be done, and in fact I notice this need is apparent everywhere out this way.

I was worried recently over how to move out, and after retiring I had the following dream which seemed to fit our needs: I was plowing a big field and the man in charge came and noticed my work was very nice and neat; that is, I was particular about turning up a nice comb, as the farmers call it, but he said, "You are too slow; we must get the field plowed; flop a wide furrow; rush the work. It won't be so neat, but the harrow will make or finish the seed bed. Push on."

The lesson to me seemed to be: develop every help, every talent available in the branch. Get the gospel plow working to full turning capacity.

May the work move on, is our prayer.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

A Transition Meeting in Zion

The Women's Council of Circles of Independence held a "transition meeting" at the Women's Building Friday, May 14, 1920. The meeting was semisocial in its nature, as there was very little either of old or new business. There was much of the same spirit present that had characterized the "First Sunday of Zion" which celebrated the passing of the Independence stake two weeks ago.

To illustrate the close coordination between the general women's work and the new Zion interests, those of the general executive who were present sat at the table with Mrs. C. J. Hunt, the new organizer, and Mrs. A. Morgan, the new secretary of the work in Zion.

Mrs. Frederick M. Smith, director general of the Women's Department of the church, presided over the session. In her opening remarks, Mrs. Smith explained how in the adjustment of the women's work to the new order introduced by the action of the coordinating committee and the General Conference, the necessary changes will take place quietly, the old constitutions acting as a working basis for the future work of the Women's Department, in Zion and in the locals, except in such cases as the general executive shall make the essential changes.

Mrs. Audentia Anderson, the new superintendent of the Women's Department, who lives in Omaha, was unable to be present. The director regretted her absence at this particular time, and spoke of her as a woman well-known throughout the church, and one who brings a large contribution to the women.

In introducing Mrs. William Madison, the first assistant superintendent, Mrs. Smith mentioned having known Mrs. Madison since the latter was an instructor in Graceland College, and that in addition to being an educated and scholarly woman, she was "a woman who goes about doing good." Mrs. Madison in responding spoke earnestly of her especial interest and delight in upbuilding the work in Zion, and of her responsibilities in taking charge of the general office recently established in Independence where she will be willing to answer letters and questions from the outlying districts as well as from Independence women.

Mrs. Joseph Mather, the second assistant superintendent, was introduced as an "all-around" woman. The assertion was shortly proved as, in addition to supervising the refreshments (which were served, later, in true "Women's Building" style with the assistance of Mrs. Rosa Tier, the matron of the building) Mrs. Mather made an able talk, in which she commented on the way in which her vision of the women's work had broadened and the degree of consecration with which she wished to apply herself to larger service.

The children remarked that the women were fortunate in securing as secretary not only of the Zion movements, but of the general executive as well, a woman who was one of the ablest stenographers in the church. Mrs. Morgan spoke confidently of the assurance she feels for the future of the women's work.

The director general explained that although Mrs. C. J. Hunt, the newly appointed organizer for Independence, had not been officially connected with the Women's Department in the past, the success which she has attained along other lines of service and her reputation among those with whom she has been associated, are evidences of her ability to succeed in her new work. Mrs. Hunt's address, in which she evinced a spirit combining humility and determination to a degree that marks a woman of power, would have been a sufficient recommendation if there had been no other. Mrs. Hunt mentioned her intention of working in close cooperation with the general executive committee.

Owing to other functions which were being held the same afternoon, the retiring officers were not present and could not be included in the program.

After the close of the program, the meeting resolved it-

LETTERS

The Indian and His Problems

The viewpoint of a majority of the American Indians presented by one of the race.

For some time I have had desire to write concerning my people but have restrained myself. Now I feel I owe it to those of the church who are giving their services for them that I should do so. It seems the church has suddenly aroused to its mission to the Indian and I know better than any of my white brethren what they are up against in prosecuting that work.

The general mistaken opinion seems to be that the Indian has plenty of money, lands, and an easy time, while the actual truth is that he has none of these. If he has been allotted land, he cannot sell without the consent of the Indian Bureau, and, with few exceptions, when he is permitted to sell the land, the money is controlled by the Indian agent and doled out to him by the month. Should he need anything more than what that monthly sum will bring, as for instance a cow, horse, or other like expense, he must humiliate himself before the Indian agent, explain all the details as to why, who from, and condition of purchase, which will then be investigated by the Indian agent, and if he concludes that all things are to his notion he will allow the issuance of the extra money, but if he thinks not, no matter how great the Indian's need may be, he is denied the right to use his own money.

There is an investigation of the Indian Bureau being carried on now at Washington, District of Columbia, and on page 277 of serial No. 5 you will find the following illuminating details as to how the red tape of the Indian Bureau is unwound in permitting an Indian to lease his land for oils. I quote at the bottom of the page, Congressman Carter's statement as follows:

"Mr. Carter: Well, then it goes through, before it reaches Washington, three sources; after it gets to Washington it goes through four more—some division you spoke of—and then back to you, and here, and then back to the Assistant Secretary of the Interior. That is six—three here, and then back to the Superintendent, that is seven, and then where does it go from the superintendent?"

"Answer: Indian Commissioner Meritt: The Superintendent notifies the Indian.

"Mr. Carter: Doesn't he send it back to the field clerk?"

"Mr. Meritt: He notifies him through the field clerk.

"Mr. Carter: Then that is seven hands through which that application passes before the final action is taken.

"Mr. Meritt: Seven, I think."

And while this red tape is being unwound the leasee passes on where he can obtain immediate returns.

You are told that all the needs of the Indians are supplied, etc., doctors, medicine, food, when necessary, but by reading on page 23 of the Hearings before the Indian Committee on Indian Affairs of the House serial No. 4 concluded reads as follows (note the quality of the doctors mentioned.)

"Congressman Elston: Before we leave the health sec-

tion, are the physicians and dentists, particularly, permitted to charge fees for work done by them for unrestricted Indians or white patients they may have, or do they confine their duties entirely to the Government work and are forbidden to take outside work?"

"Commissioner Meritt: We have a limited number of dentists in the Indian service and they go from one school to another, and they are kept constantly engaged in the dental work for our restricted Indians. As a rule we require our physicians to devote their entire time to the practice among Indians on the reservations. Occasionally where a physician lives among the Indians, as well as among white people, and there are not other physicians available, we will permit him to render professional services to white people.

"Mr. Elston: What salaries are paid to those physicians?"

"Mr. Meritt: Anywhere from \$1,000 to \$1,400. In addition to that we furnish quarters and an automobile or conveyance of some kind.

"Congressman Rhodes: Do you have trouble in holding medical men in that branch of the service?"

"Mr. Meritt: Yes, sir; we had a great deal of trouble during the war. Of course there was great demand for physicians in connection with the war.

"Mr. Rhodes: Well, under prewar conditions did you have difficulty in securing the services of competent physicians for that work?"

"Mr. Meritt: No, sir; we had our force fairly well filled all the time.

"Mr. Rhodes: What class of physicians did you secure the services of, young graduates, or older men?"

"Mr. Meritt: Usually young men who have not yet established a practice who enter the service and who will just grow up with the service. They become attached to the Indians and to the work, and they stay in the service indefinitely."

I myself have stood in their operation room—dusty, unsanitary and unequipped and seen a so-called surgeon claw out the tonsils of a small child with his uncovered fingers. Whenever a so-called specialist appears on the reservation he operates at will, and the consent of an Indian parent is totally unnecessary. So likewise are the other "wonderful" provisions for the Indian's happiness. I speak not from experience on one reservation only, nor as an isolated individual. In their councils both on reservations and at Washington, District of Columbia, the leading men of many reservations thus raise their voice in protest.

I note a late congressional action towards "freeing" Ireland, while the Indian remains within the borders of the United States in the most abject degradation. Why prate about self-determination of subjected people in Europe and attempt to cover our humiliating ignominious treatment of the Indian people? (See Luke 6:42.)

I beg of the church, as individuals and as a body, to rally to the support of the Indian and give him an equal chance to develop his manhood as any other individual. The Indian asks not for special privileges nor special method of treatment. Give him half the chance this nation has accorded the Negro and he will prove his equality with any race.

The church does well to turn its thought towards my people, but more is required than just preaching. In fact it seems to me that, at present, is the smallest part of the obligation. The church from its own experience should have large sympathy for a persecuted people.

INDEPENDENCE, MISSOURI.

WILLIAM MADISON.

self into an informal reception in honor of the director general, Mrs. F. M. Smith, who is leaving soon for California. Mrs. Hunt and Mrs. Madison regretted the fact that the executive were losing the services and advice of their director, the latter attributing much of the success of the organization to her ability to take the disappointments and arduous labors of her service on the rebound, thus becoming an inspiration to those about her, and that her enthusiasm was such that wherever she was she would undoubtedly be serving or preparing herself further for the work she loves. Mrs. Smith expressed her gratitude for their appreciation.

Mrs. Fred Koehler offered the benediction, praying for the one who was leaving them, and for the good of the great work.

More and more I am convinced that there is room in this work for every man upon God's footstool; room for him to work; room for him to help, and thus helping develop the talents given him, and by such development fit himself for the reward of the faithful, whether those talents be one or many. The great lesson all must learn, is to occupy faithfully where called to labor, and work with the means given us to use, and by constant, daily right-living, bear our testimony that this is the work of God; that we are the children of God; and that Jesus is indeed the Son of God.—M. E. Gillin.

Who Shall Have Stewardships?

BY THE LAMONI STAKE BISHOPRIC

*Another of the series of letters sent out to
The Saints of the Lamoni Stake.*

"Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration."—Doctrine and Covenants 42: 9.

"A commandment I give unto you, that ye shall organize yourselves, and APPOINT EVERY MAN HIS STEWARD-SHIP."—Doctrine and Covenants 101: 2.

"All are called according to the gifts of God unto them; . . . let him that laboreth in the ministry and him that toil-eth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119: 8.

In Doctrine and Covenants 51: 1, Edward Partridge is told to "appoint unto this people their portion." In paragraph 5, we learn "this shall be an example unto my servant Edward Partridge, in other places, in all churches."

"And, behold, none are exempt from this law who belong to the church of the living God."—Doctrine and Covenants 70: 3.

These authoritative texts give us to know without a doubt who it is that is to have stewardships. "Every man," "all are called," "none are exempt," are expressions that need no explanation.

Qualifications Necessary to Receive

A belief in and a full compliance with the laws governing initiation into the church, known as spiritual laws. These are faith, repentance, baptism, laying on of hands, resurrection, eternal judgment, etc. (As this article has to do more particularly with the law of temporalities, we do not enter into this phase of the question.)

A belief in and full compliance with the law of temporalities as revealed in the three standard books of the Church, namely, the Bible, Book of Mormon and the Doctrine and Covenants.

"If thou lovest me, thou shalt serve me and KEEP ALL MY COMMANDMENTS. And, behold, thou wilt remember the poor, and CONSECRATE OF THY PROPERTIES for their support, THAT WHICH THOU HAST TO IMPART unto them, with a covenant and deed which cannot be broken; . . . and they shall be laid before the bishop of my Church."—Doctrine and Covenants 42: 8.

"Impart a portion of thy property; yea, even part of thy lands, and all save the support of thy family."—Doctrine and Covenants 18: 5.

"They have not learned to be obedient to the things which I require at their hands . . . and do not impart of their substance as becometh Saints, to the poor and afflicted among them."—Doctrine and Covenants 102: 2.

"It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And, also, this is a law unto every man that cometh unto this land, to receive an inheritance, and he shall do with his moneys according as the law directs."—Doctrine and Covenants 58: 7.

"I require all their surplus property to put into the hands of the bishop. . . . It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you."—Doctrine and Covenants 106: 1, 2.

"A certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion. . . . A few words in addition to the laws of the kingdom, respecting the members of the church; they that are appointed by the Holy Spirit to go up unto Zion, and they who are privileged to go up unto Zion. Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go

up unto the land of Zion shall not be accounted as a wise steward."—Doctrine and Covenants 72: 4, 5.

"For according to the law every man that cometh up to Zion must lay all things before the bishop in Zion."—Doctrine and Covenants 72: 3.

Notice briefly: "Keep all my commandments," among which are the following:

Lay our moneys (this is a comprehensive word including all kinds of property) before the bishop of the church. This is done by making an inventory (called testimony in 42: 9) and placing it in the hands of the Bishop. This inventory to show the total assets or what the person has, and the total liabilities, or what the person owes. If this inventory shows that you have more than your needs and just wants, then:

"Impart a portion of thy property; yea, even . . . all save the support of thy family." (Doctrine and Covenants 18: 5.) This support being your needs and just wants. This portion to be imparted is your "surplus properties." (Doctrine and Covenants 106: 1.) You are now doing with your moneys "as the law directs." (Doctrine and Covenants 58: 7.) This portion imparted or given to the bishop is to be done so "with a covenant and a deed which cannot be broken." (Doctrine and Covenants 42: 8.)

"Your interest" (Doctrine and Covenants 106: 1), "your increase" (Proverbs 3: 9), "the abundance" (Doctrine and Covenants 101: 2), "a portion" (18: 5; 101: 2), "all save the support of thy family" (18: 5), are all synonymous expressions meaning the same thing as surplus. Also see Church History, volume 1, pp. 259, 260, 300.

In our next letter we shall discuss surplus, what it is; also allotment of stewardships, when and where.

The Protecting Hand

In 1914 I was led to go to America with my son. When we left Jerusalem all was serene and peaceful and we were blessed with a very pleasant voyage.

However, shortly after locating and starting our farms in Montana, the world was in a terrible turmoil. War and the spirit of it was throughout the whole world. But I was in a peaceable, quiet place out there in Montana. We named our branch the Jerusalem Branch, in Opheim, Montana.

Year after year passed and we were worried about our property in Palestine and not hearing for three years about what had been done to it. In 1919 the permission came so that I could get back, and when I arrived I found the property in as good condition as one could expect.

In 1920, after Jerusalem had been taken without bloodshed, I was obliged to go to Jaffa on business, as I have three houses in the first colony founded in Palestine in 1866. The Adams American Colony was the first or beginning of colonization there. But there are many colonies now.

During my stay in Jaffa there was a riot—two hundred wounded and several killed. It surely is blessed to feel myself to have been led off in time to escape both exciting times just before they happened.

At my confirmation I was told God had kept me as it were in the hollow of his hand and I cannot but feel that he is still doing so. Therefore I thank and praise his holy name.

MRS. M. J. FLOYD.

Arrived at Hilo, Hawaii

We left Independence on Monday, April 12, and expected to reach San Francisco by the evening of the 15th, but we were delayed one day on account of snow on the Missouri Pacific and another half day on account of a mountain slide on the Union Pacific, so we reached San Francisco about midnight, Friday the 16th. As our boat left the next noon, we did not have as much time with Brother Waller as I had anticipated.

The first two days we were on the water we had the worst storm they say that has occurred in over a year. The second morning out when daylight came we found all our grips, trunks, shoes, and some of our clothing floating around in

about ten inches of water. About four in the morning the waves washed over the decks, and in so doing broke some of the skylights and a window in the social hall, and of course the water came pouring down upon us.

Brother Puuohau and a few of the other Saints were to meet us at the wharf Sunday morning when we arrived. I gave them a short talk in the morning and preached at night. The attendance was not as large as I had expected, about twenty-seven being present at night and not as many in the morning.

If my discernment is correct, I believe I can see a rich field of labor in this place. There is much to be done. I am earnestly praying that I may be given much wisdom in caring for the work now intrusted to my care. I am trying to use all the prudence possible in adjusting matters, being careful not to lose the support and confidence of the Saints and priesthood. There are some bad conditions here that are quite obvious, but will give the matter a more careful study, then give you the benefit of my observations and inquiries.

We are more than pleased with the place here. It is all much more beautiful and pleasing than we had really expected. Very sincerely yours,

HILO, HAWAII, Box 922.

GOMER J. REEVES.

(Letter to the First Presidency.)

The Testimony of an Aged Sister

While laboring with Brother Frank G. Hedrick in the western part of this district (Northeastern Kansas) we were called to Belleville to administer to Sister Kelley, whose testimony I am sending with this letter. We found the sister in bed suffering with rheumatism, but as cheerful as could be. Neither of us had met her before but we soon realized that we were visiting one of God's true children. This aged sister (she is ninety-four) has always been isolated from church privileges but her faithfulness to the profession she has made is worthy of imitation by those more blessed than she. Never have I seen anyone more joyful over the privilege of receiving administration. It seemed to us that her heart's desire was granted, but we were soon to learn that she has a full conception of the duties of the Saints. From a small cloth sack which she kept conveniently near, she drew what money she had at hand and handing us more than enough to pay our expenses, asked that the balance be sent to the bishop as tithing and freewill offering. She was pleased to learn that Brother Hedrick is bishop's agent, and her satisfaction over being able to pay that tithing seemed greater than that over the administration. It seems that she had been concerned lest she might not get an opportunity to send it in.

This sister is a consistent reader of the HERALD, and was grieved that she had been unable to read the latest copy. We were preparing to open and read part of it to her during the hour we had to spend between trains, when she said there was a little writing she would like to have done. She then asked us to write the testimony which she gave. I, accordingly, took notes as she talked and have sent you the substance of what she told us. I spent there one of the most enjoyable hours of my life, and one I shall never forget.

A few days later, while we visited over night with some Saints at Centralia, we were asked to administer to a sister past eighty years old, who came from Scotland under the cruel deception of the Mormons when they vowed that no such thing as polygamy was taught in Utah. She and a sister, who is a member of the Reorganization, living in Atchison, trudged across the plains and pushed a cart in the first handcart company to enter Salt Lake City. As we stood with our hands upon her head it seemed as though we were almost in the presence of God himself, and I remarked shortly afterward to Brother Hedrick that when privileged to administer to those who have endured the storms of life and remained firm, enjoying yet their strong mental faculties, I feel that the greater blessing is mine. These are the experiences which give us courage when we find so many

growing cold and indifferent. Oh, that we might find more such as we go from place to place; but so often we meet the expression: "If you could only have come some other time." Such a great part of the world is looking for a more convenient day. Truly, Emerson was inspired when he wrote, "One of the illusions is, that the present hour is not the critical decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is Doomsday."

JAMES A. THOMAS.

A Testimony by Margaret Kelley, Aged 94

I feel that I want to add my testimony to what others have said for this gospel. From the time it was first presented to me I was inclined to believe it. I first heard of it through my daughter who was visiting me from Illinois about thirty years ago.

One night I dreamed that I stood in the doorway and saw two horsemen approaching the house. Their horses' feet did not touch the ground, but they seemed to ride through the air. I thought my husband (who was opposed to the work) stood in the yard, and I called to him, "Pa, look!" As they drew nearer I saw that they were dressed in officers' uniforms. They rode at a gallop across the yard in front of the house and disappeared in the distance. When I told the dream to my daughter she remarked that I had seen what I had been looking for: some one with authority.

At this time I was suffering with a growth on my ankle which the doctor called a cancer. It was so serious that at times I could get around only by crawling on the floor like a baby. For eleven months I suffered pain beyond description; could not sleep at night. I wanted to have the elders administer to me but there were none within reach. At last we prepared for amputation. Before the operation could be performed the operating physician was taken sick and died. The doctor in Belleville then undertook to treat the ankle with medicine. I received some relief, so that I was able to get about with crutches, but was not healed.

All this time I kept praying God to spare my life till I could be baptized. My husband was opposed to my desire for baptism and when I asked him why, he said it was all foolishness for a woman of my age to be baptized; that I would die if I went into the water afflicted as I was, etc. At last, however, he gave his consent and when the time came he took me to the water with his team. I walked down to the water's edge with my crutches and leaned upon the elder as we went out into the water. I was baptized and came out walking on the lame ankle. My husband took me to the schoolhouse for confirmation, where he left me and went home with the team. In nine days I laid my crutches aside, and continued to gain until within a short time I was out husking corn. I rejoice in the goodness of God, and can say that the side he healed has, since then, been my stronger side.

I have had many testimonies of this work and want to see it go on. I want to do what I can to have this gospel carried to others.

Graceland Notes

Several changes are being made in the faculty at Graceland this year, some of which are as follows: Paul N. Craig, who has been in charge of the vocal work will spend a school year in New York City to perfect his education in voice, and his work will be handled here next year by Mrs. Bertha Burgess.

Lonzo Jones, who has acted as dean of the dormitories and in charge of the normal work in the extension department, will spend a year or two at the University of Iowa in the department of philosophy, preparing him for more efficient work in Graceland College.

C. E. Irwin, who spent two years at the University of Chicago, attaining his doctor's degree, and who has been at the Iowa State College at Ames the past few months making rural surveys, will return to Graceland in September to have charge of the department of social science.

David Hopkins, who graduates from the University at the end of the summer quarter, and who has made an enviable record at that place in forensic attainments especially, will return to Graceland next year to assist in the department of public speaking.

Gustav Platz will have charge of the department of science and mathematics the coming year, graduating from the University of Nebraska in June.

It is intended to choose a class of about forty members in religious education for next year. The committee meets in June.

Three lectures have been delivered to the class in sociology the past week, J. A. Koehler, on "Scientific socialism," A. M. Carmichael on "The educational factor in society," and B. M. Russell on "Crime as a social factor."

A. E. Bullard and wife have arrived from Denver, Colorado, he to assume position as superintendent of buildings and grounds. T. T. Forbes has resigned and moved to Kansas City.

Testimonies Concerning the Conference

Our experience at the General Conference was one that will long be remembered. I have attended nearly every General Conference at Lamoni in the past thirty years, and some at Independence, but to my knowledge none have been characterized with the spirit of unity and peace to the extent that our recent conference has been. I truly believe it to be the mark that in the future history of the church will designate the beginning of greater things. From the beginning of the lectures to the close of the conference a wonderful degree of the Spirit was directing and its influence was enjoyed. No doubt others have spoken of it, but the writer only wishes to add his testimony. As we reported these good things to the Saints last Sunday, and spoke of some of our possibilities through faithfulness, some said that the Spirit bore witness of its truthfulness.

D. J. WILLIAMS.

Brother F. M., as I study the revelation given to the last conference I see much more in it than when first read, and I hope it will forever bring unity relative to the matters set forth therein. Brother Elbert, as I read the revelation given to the priesthood, the morning of April 4, as contained in the HERALD, I could most fancy myself back in that wonderful meeting. I hope to follow the instruction therein. Again I can say I feel good over the outlook of the church, and want to do faithfully and well my humble part this year, that if possible there may be an ingathering of 10,000 this year!

J. O. DUTTON.

Two Letters from Hawaii

HONOLULU, TERRITORY OF HAWAII, May 4, 1920.

The First Presidency: My letter of appointment has been received and I now start in upon my new term with more courage than I had at my first appointment. Many things have happened since last June to confirm me in the work. With the aid of my heavenly Father, the prayers of my beloved parents, and the untiring support and encouragement of my companion, I trust that I have been able to do some little good for this people.

The developments at the late General Conference have been more than gratifying, to say the least. God has most certainly been mindful of his own. The Saints here are delighted to learn that Brother McConley has been called to a more responsible and honored position in the Master's cause. We feel that with him in closer touch with the powers that be, the needs of this mission will be properly presented to them.

As we read of the wonderful outpouring of the Spirit upon the Saints our hearts are filled to overflowing with gratitude to Him for his recognition of us as his. My, how we long to have been there, but it will be repeated again and again and we will have our chance.

Wherever the Saints may gather, the conference is the sub-

ject of their conversation. In our priesthood meeting last night stewardship was the topic of discussion and a lively session was held.

We have heard indirectly that we are to have Brother Pitt with us some time this winter and I only hope and pray that the rumor is not without foundation. It would be a great boon to the work here I am sure. The Saints are very anxious to have their blessings, and a visit from a man of such wonderful experience as Brother Pitt would have a far-reaching effect.

Ever praying for the success of Zion, I am,

V. B. ETZENHOUSER.

HILO, HAWAII, May 1, 1920.

The First Presidency: My time has been confined to the branch work all of the past month, and since the arrival of Brother and Sister Reeves I am now ready to go out and reach more people and tell them of this great gospel of our Master.

I wish to say that the Lord has been good to us by sending Brother Reeves to us, and we are more pleased because he stayed to be present at General Conference, which I understand to have been one of the most wonderful in the history of the Reorganization. Thanks be to the Lord.

Brother Reeves has arranged to hold a series of meetings to run for three weeks, and this is something new in our city. He has some handbills ready and we are going to fill this little town of Hilo full of the gospel of Jesus Christ, hence our duty to warn the people here.

Brother Reeves is a very live wire with lots of pep, and very spiritual. It puts life into us all to do our part, and I am glad he is of that kind.

It does not take a prophet to tell us what he is. You can read it in his face. And I want to say again the Lord made no mistake in sending him here. I may say it is true God is all wisdom, but man doesn't admit it.

We feel this is going to be a pleasant year, not only here but everywhere, if we be up and doing.

May the Lord bless all his servants and people is my prayer. I remain, your brother through Christ,

ELDER JAMES PUUOHAU.

ROCK ISLAND, ILLINOIS, May 19, 1920.

Editors Herald: Here at Rock Island we are enjoying the Spirit of God more than we have for a very long time in the past. The spirit of the recent General Conference has certainly encouraged us to greater activity, or at least to a desire for more efficient service. Evidence of this is shown by the various things the people of our branch are becoming active in.

First of all the branch elected a publicity agent. In the future we expect to do a great deal of work along the line of advertising. We realize that there are many and great opportunities for the work of God in this place. Our agent, the writer, has not had a chance to do much along this line yet but expects to push this work soon.

Our Sunday school is progressing very well. Our superintendent, Robert Gunlock, has started to organize the classes in the school. We believe this is another step toward efficiency.

We have five saxophones and two violins in our local, and also several good pianists. Our Religio department is using them to good advantage. Our programs are quite interesting. The membership is increasing and more are attending the meetings. We have a Religio kindergarten class, and one of our senior classes is taking up Book of Mormon normal lessons. Sister Nellie Elvin teaches the normal class and we surely do appreciate her ability along this line.

Last Sunday about fifteen of the local members met at the church to go over their second lesson in public speaking. This class was organized two weeks ago and very keen interest is taken in the work. We are trying to induce more to take this opportunity to increase their ability. The writer has charge of the class and he is especially urging the Sunday school and Religio teachers to take part in it. We are using Arthur Edward Phillips's Effective Speaking as our

MISCELLANEOUS

Pastoral Notices

Saints of Utah, Idaho, and Eastern Oregon: The time for intensive missionary work has come, and we hope to see every Saint alive to the interests of the church, and doing all they can in the warning of their friends and neighbors of the "hour of God's judgment." By the action of the joint council the undersigned has been appointed as group supervisor of missionary work in the above-named territory, and we are desirous to see the coming year one of the best in the history of the church in the field named.

In order to do this it will be necessary for all the members of the church to take a special interest in the work and cooperate to the end that the warning cry may be heard in places that have not been reached by missionaries in the past. Wherever there is a possibility of arousing an interest we should not hesitate to make an effort to present the gospel to the people. One of the greatest tasks ever given a people is placed on our shoulders: carrying the gospel to all the honest in heart. Will we fail as a church? The answer comes back, We will not, for God is the author of the work and we will do all we can as "laborers together with God," in the accomplishment of the work that has been intrusted to our care.

Let all the Saints seek for a place where the gospel may be presented and then write the undersigned and we will do all we can to render the proper assistance. Let all the local brethren volunteer their services as far as possible, not, however, neglecting their local work, but supplementing their efforts in this direction, so that many may hear the gospel that have never heard it before. The missionaries are ready to respond whenever the call comes to them, so now it is for the Saints to render the assistance necessary and we will see much good done.

The joint council has decided that the supervisor will be asked to make a report of the brethren under his direction each week. In order to do this it will mean that we either personally or by correspondence come in contact with them. While we may think our burdens great along the lines of writing, yet I am going to ask each missionary in the field, over which we have charge, to write me often, especially if there is any change in location or special interest. For the present Brethren R. C. Chambers and Leonard G. Hoisington will be associated together in tent work in Idaho. Brother W. P. Bootman will labor in such localities as he may be able to arouse interest in the western part of Idaho and Eastern Oregon.

In Utah we expect to arrange the brethren so they can labor "two and two" so far as we can. We have a most excellent number of men, and while some are new in missionary work we expect to see these men make a good record for themselves. With the aid of the missionary automobiles, together with other cars that may be furnished by the Saints, we hope to put on one of the most extended campaigns in street services ever held in Utah. We would like to suggest to those who are talented in music that a special effort be made in this mission to assist the missionary whenever it is possible to do so.

My mission address will be 336 South Fourth East Street, Salt Lake City, Utah. We would like to hear from any of the Saints who desire missionary work in their locality. We promise to render every assistance possible. Yours in the interest of humanity,
L. G. HOLLOWAY.

To the Missionaries, Local Officers, Saints, and Friends of the Western, Northern, and Central Michigan Districts; Greeting: Having again been appointed by those in authority to supervise the missionary work in the above-named territory, we solicit the hearty cooperation of all those who love the cause of the Master.

We hope that the same spirit of unity and love that characterized our labors last year may continue with us throughout the year that is now before us.

We would like very much to have the Saints assist in ef-

textbook. We will study the laws that govern public speech, and in the class a certain amount of time will be used in putting into practice these laws. Also the members of the class will be called upon to prepare speeches and give them before the Religio. The two hours spent in this way each Sunday afternoon will surely help us to serve the Master. We are glad to say that Brother and Sister C. I. Carpenter are members of our class. At the last meeting Jennie and Evelyn Gunlock each gave us a very interesting three-minute speech. Their talent along this line is very promising.

Brother I. M. Barnes preached at the morning service and Brother H. J. Archambault occupied in the evening. Both services were presided over by Brother Carpenter.

Ever praying and striving to work for the establishment of God's righteousness, we are, in gospel bonds,

ELMER OHLERT, *Local Publicity Agent.*

FRANKLIN, TEXAS, May 7, 1920.

Editors Herald: We are the youngest branch in the district and have forty-eight members enrolled. I preach on the first Sunday for our branch, the second for Central Branch, near Hearne, third Sunday at Bishopville school-house. This is a new field and I have preached here at the New Baden Branch but twice and had a good audience each time, with splendid attention from nonmembers as well as Saints.

I note we have appointed for this district a new missionary force and, so far as I know, none of them have ever been in the district before except Brother Palmer. I want to extend a cordial welcome and invitation to visit and preach for us. I live about one and a half miles northeast of Franklin, Robertson County. All missionaries have a standing invitation to my home. My prayers are for the onward progress of the work.

J. M. CLEVENGER.

EROS, LOUISIANA, May 11, 1920.

Editors Herald: I enjoy reading your pages, which prove to be very beneficial, and I know there isn't a lay member anywhere who is more interested in this church work than I am. We feel that many Saints are praying for us as we have requested because many are coming into the kingdom. Ten were baptized Sunday, May 9, and this makes twenty new members including the ones Brother Erwin baptized, since February of this year.

The last time I wrote to the HERALD our branch consisted of about one hundred members; now it consists of about one hundred twenty.

I know this increase is due largely to the great influence of our noble leader, Brother W. H. Fuller. If we will do our duty and assist him as we should, he will lead us on to victory. It is wonderful to know that we have a man leading us who is spiritual at all times and willing to overcome all that Satan can bring upon him.

We hope soon to be in an organized district and continue to help the honest-in-heart to see the light.

I would be pleased to receive personal letters from any Latter Day Saints who have time to write. Your brother in the true faith,
E. C. LARCHE.

The National Bank of San Francisco reports an increase in deposits of more than 666 million dollars for the first two and a half months under prohibition. This is the swiftest increase in the history of the city. Practically the same condition exists in other dry districts.

Liberty Bonds are selling below par simply because they were so widely sold and so many different people are trying to dispose of their bonds. They undoubtedly will be worth par when the time of redemption comes. Our readers should not dispose of their bonds if they can possibly avoid doing so.

The Jerusalem News, an American newspaper established December 9, 1919, claims to be the first daily in Jerusalem published in the English language.

fecting new openings, by informing the missionaries where such openings may be made, and then assist as much as possible in getting the gospel before the people in the various localities.

I would like to have the missionaries under my supervision report to me every two weeks, that I may know your location, the prospects of the work in the different parts of the mission, and in case of an emergency, I would know where to get help, etc.

Let every man labor in his own territory where he was appointed, and not infringe upon the rights of others, not trespass upon another's territory, without consent of those in charge.

I hope we may all labor together in love, and do all we can to carry the greatest work ever committed to men.

My home address is South Boardman, Michigan, box 45.
In gospel bonds, W. D. ELLIS.

Saints of the Clinton District: I request all members who are absent from branches and who cannot attend the regular branch services, to write me and give names and addresses. I desire to write to each one, or family, and visit all that my time will permit. Please do not disappoint me, but answer promptly, as it will assist me in rendering service to those who come under my care. Edward Rannie, president of district, 709 South Fuller Avenue, Independence, Missouri.

To the Saints of the Eastern Iowa District; Greeting: I am in the district in harmony with my appointment as missionary and shall be glad to know of any opening for meetings along our line. Shall be especially glad to hear from isolated Saints who would provide lodging while we hold meetings in their schoolhouse or other available place near by. If all will do their part we may be able together to help to bring in the new 10,000 members we want this year. The call to labor rings out to every Saint. "Come, let us labor together." All mail will be promptly forwarded to me from my home address and so I urge that you write without delay to the end that we may cooperate.

Your coworker in the service of the Master,
MAGNOLIA, IOWA.

CHARLES F. PUTNAM,
Presidency.

The Presidency

Elder Frank G. Hedrick having resigned as president of the Northeastern Kansas District in order that he might give his attention to Bishop's agent work in that district and in the Northwestern Kansas District, the Presidency has appointed Elder James A. Thomas to act as district president of the Northeastern Kansas District until the convening of the next district conference. The appointment of Brother Thomas will, therefore, read "local" rather than "missionary."

Elder William I. Fligg having resigned as president of the Eastern Michigan District in order that he might give his entire attention to missionary work, the Presidency hereby appoints as his successor, Elder William H. Sheffer who has been acting as vice president. This appointment to hold good until the convening of the next district conference.

By concurrent action of the Presidency and Quorum of Twelve Elder Bruce E. Brown's appointment has been changed from the Southern Missouri District "local" to the Southern Nebraska District "missionary."

May 18, 1920.

THE FIRST PRESIDENCY.

The Presidency has appointed Elder Peter Anderson to cooperate with Elder Peter Muceus in editorial work on *Sanhedens Banner*. Brother Anderson will also travel somewhat in the interests of this publication.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, May 19, 1920.

The matter of a general church librarian having been referred to the Presidency, we hereby give notice that for the present Walter W. Smith, church historian, will supervise the general library interests. This appointment will, un-

less changed, last until the appointment of a general church librarian, which we are not in position to make at the present time. Further notice touching the work of the librarian will be issued in due course of time.

FREDERICK M. SMITH,
President of the Church.

The Bishopric

Alabama District

Having received the resignation of Brother G. O. Sellers, as Bishop's agent of the Alabama District, we hereby appoint Brother John W. Baldwin of McKenzie, Alabama, as his successor.

Brother Baldwin's aim will be to make the Bishopric's slogan for the year a "Million Dollars Tithing," a reality. This will mean that the tithing for this district should be double this year over that of last year.

We have every confidence in the ability of the Saints of this district, coupled with the energy of Brother Baldwin, to make this possible. Our responsibilities to humanity as a church are increasing, and year by year we must prepare to do greater things than we have done in the past. You will want to be a helper in this worthy undertaking; we pray that God will enable you to do your part.

Brother G. O. Sellers has served us well as a Bishop's agent, and for his splendid service, we desire to make this public acknowledgement.

B. R. MCGUIRE,
Presiding Bishop.

Southwest Texas District: Having received the resignation of Brother H. H. Davenport, as Bishop's agent of this district, whose services we gratefully acknowledge, we hereby appoint Brother D. S. Palmer of Tuff, Texas, as Bishop's agent of the above district.

Brother Palmer is well known to the Saints of this territory and needs no words of commendation from us. Being familiar with the work of Bishop's agent, he will be able to take care of this work in a creditable manner, and I am sure with the loyal support of the Saints will be able to make our slogan for the year, A Million Dollars Tithing, a reality. Our prayer is that God will abundantly bless the Saints of the Southwestern Texas District, and that by their careful manipulation of their everyday affairs they may be able to contribute to the Lord's work freely, and that the tithing for the year 1920-21 will at least double that of 1919. By constantly keeping this thought before us we shall give more careful attention to our business affairs, which in itself will contribute to our success.

May the spiritual and temporal blessings which are in the hands of our heavenly Father to give be the heritage of his people.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

Conference Minutes

BIRMINGHAM.—At Handsworth, Birmingham, England, April 3 to 5. J. Schofield presided. Statistical and spiritual reports were read from the four branches of the district, nine ministers, and from the district officers. Several young brethren preached at the Sunday morning session, including J. H. Coggan, priest; T. Norton, teacher; and E. Bates, deacon. The afternoon service was given over for a sacrament service, which proved a very spiritual feast, the gift of prophecy being manifested. Edmund Norton and F. Henry Edwards were ordained elders, and W. Eldridge priest. W. Ecclestone and J. Schofield preached in the evening. Officers elected: J. Schofield, president; F. H. Edwards and J. T. Norton, vice presidents; W. B. Arrowsmith, secretary; F. Smith, assistant secretary; H. Smith, treasurer; E. Norton, chorister; F. H. Edwards, jr., historian; Blanche Edwards, librarian; F. Smith, F. H. Edwards, and F. C. Schofield, auditors. Place of next conference left to district presidency. In the evening a prayer and testimony service was held, lasting two hours and of a very high spiritual character. The young people especially took part in the meeting. The gift of prophecy was again manifested,

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exhorting the Saints to stand firm and fight on. The conference was one of the best and most spiritual held in the district for several years and the attendance good all through. The catering was splendid indeed. All went home realizing more than ever that God is working among his people. Walter B. Arrowsmith, secretary.

Conference Notices

Holden Stake and departments of church work will meet at Warrensburg, Missouri, June 18, 10 a. m., continuing over 19th and 20th. D. J. Krahl, president.

Little Sioux, at Pisgah, June 12 and 13. Election of officers and other matters of importance. Come, brethren, and let us get together. The hastening time is here. We want a good attendance. We expect to hold two priesthood meetings. Joseph W. Lane, president.

Northeastern Illinois, with Deselm Branch, near Manteno, Illinois, June 19 and 20. Trains will be met at Manteno, Thursday, Friday, and Saturday, but not on Sunday. Notify Arthur Shreffler, chairman reception committee in plenty of time. All holding priesthood send reports to J. O. Dutton, Manteno, Illinois, care Abe L. Rogers, R. F. D., by June 1, reporting from December 1 to June 1 inclusive. Each branch president is asked to report his branch for the same time, showing the number at last report and the present number, and the general condition of the branch, also the average attendance for the same time. We trust this may be a spiritual gathering, with "unity" as the watchword. J. O. Dutton, president; F. E. Bone, secretary.

Eastern Iowa conference and conventions of Sunday school, Religio, and Women's Department, at Waterloo, June 11, 12, and 13. Programs will be sent to each branch president. A committee will meet all trains Friday and Saturday. All planning to attend, write as soon as convenient to Ivy Fisher, chairman reception committee, 1221 Ackermant Street, Waterloo, Iowa. Amos Berve, president.

Utah, in Ogden, June 19 and 20. We hope all Saints in the district will be present, as President Elbert A. Smith will be present and assist in the conference. Annual election of officers. Provision will be made for a reunion in the district this summer. A report from each officer holding priesthood is desired. Send these to L. G. Holloway, 336 South Fourth East Street, Salt Lake City, Utah, at least a week before conference. A very interesting conference is assured, as all missionaries will be present, and business of importance will be transacted. Let all prepare to attend. L. G. Holloway, president.

Convention Notices

Joint session of Sunday school and Religio of Southern Nebraska, at Lincoln, June 11, 2.30 p. m. Conference on 12th and 13th. Blanche I. Andrews, superintendent.

Minnesota Religio and Sunday school, Clitherall, June 14. Religio at 2 p. m., Sunday school 3.30 p. m. Alta Kimber, secretary.

New York Religio, June 4, at Niagara Falls, New York, in conjunction with conference. G. L. Davison, secretary.

Gallands Grove Sunday school, at Cherokee, Iowa, June 10 and 11. Alta Mae Schafer, secretary, Denison, Iowa.

London Sunday school and Religio, Stratford, Ontario, June 5 and 6, 2 p. m. Mrs. Duesling, secretary, 815 York Street, London, Ontario.

Old Books Wanted

It has been decided to establish a missionary library in Salt Lake City, Utah. It is especially desirable to secure for this library works on Mormonism in all its phases, but more particularly old publications of the Mormon church, as well as the church in Nauvoo, such as volumes of the

Millennial Star, Journal of Discourses, Times and Seasons, etc.

Those having volumes to donate to such a library will please send them directly to the office of the First Presidency, Box 255, Independence, Missouri. If duplicate copies are sent they may be placed in the general church library or elsewhere where they can be of service. Those having such literature certainly have an opportunity now to place it where it can do much more good than it ever possibly can do in a private library. THE FIRST PRESIDENCY.

Heralds Wanted

W. P. Bootman, of box 822, Deer Lodge, Montana, needs a copy each of Saints' Herald for January 25, 1890, and March 13, 1912, especially the former, as it contains matter of importance for one meeting representatives of the Christian Church in debate. He would like to receive them soon.

Reunion Notices

Little Sioux and Gallands Grove districts will hold joint reunion in the city park at Dow City, Iowa, August 20 to 29. Watch the HERALD for further announcements. F. R. Schafer, secretary, Dennison, Iowa.

Our Departed Ones

BARGER.—Clayton Barger was born June 1, 1844, in Ohio; died at Ashland, Nebraska, July 25, 1919. Enlisted in Union Army February, 1864. Later moved to Illinois. In 1869 married Hanna Jane Stinard. Eleven children were born. Was resident of Saunders County, Nebraska, for 49 years. Baptized in 1878 and remained a devoted member till death.

WALBURN.—Ernest Walburn was born April 11, 1893, at Independence, Missouri. He came to Kansas City with his parents about twelve years ago and resided there till his death, April 18, 1920, at the home of his parents. Baptized in 1903. Funeral services from the home, in charge of J. A. Tanner and T. J. Elliott, interment in Mound Grove Cemetery, Independence. Leaves to mourn, father, one sister, Mrs. Myrtle Walmsley.

WILLIAMS.—Thomas Williams was born December 26, 1851, at Nantyglo, South Wales. Died of double pneumonia at his home in Wellston, Ohio, April 3, 1920. Married Jane Walters of Minersville, Ohio, August 6, 1871. To this union were born 5 sons and 3 daughters, all of whom are left to mourn. Baptized by David Hopkins, Syracuse, Ohio, June 9, 1875, and remained firm in the faith. Brother Williams with his family came to Wellston in 1887 and has been an honest and highly respected citizen, and a true Latter Day Saint. His home was always a home for the traveling ministry and Saints. Sermon by J. E. Matthews, from Saints' Church.

KING.—Emma Olive Burk King, daughter of William and Mary Ellen Burk, was born near Allendale, Missouri, November 27, 1882. Died at Macy, Nebraska, March 30, 1920. Married to Leslie T. King at Grant City, Missouri, July 4, 1910. To this union were born 3 children, Audrey Ellen, age 8; Mabel Lucile, age 6, who preceded her mother in death September 22, 1919; Welby Matthew, age 11 months. Baptized at Allendale, Missouri, by H. A. Stebbins, and lived a faithful, consistent life. Funeral at Allendale, Missouri. Sermon by P. Muceus.

KNOX.—Ella Irene Knox was born near Santa Rosa, California, September 27, 1863. Baptized March 22, 1889. Died in Sacramento, California, May 5, 1920. She was the widow of the late Josiah Knox. The loved ones left to mourn are: one son, Claud N.; 3 daughters: Ella M., Geneva E., and Gladys W. Knox; one sister, Mrs. Ida Daley, of Sacramento, California; one brother, Doctor Eugene Cooper, of San Francisco, and numerous other relatives. Sermon by C. W. Hawkins. Interment in East Lawn Cemetery.

WALKER.—Sarah Elizabeth Powell, daughter of William and Jane Powell, was born in Minnesota, November 18, 1860.

NEWS AND COMMENT

CHURCH NEWS

Elders Charles May, Clyde F. Ellis, and Paia a Metuaoro recently visited the branches in Flint, Michigan. One day they visited the factory of the Imperial Wheel Co., where Elder Ellis spoke on island customs and they both sang in Tahitian with favorable effect on the men.

Elder T. C. Kelley writes from Lynnville, Kentucky, May 18: "Spring is very backward here, and farmers are far behind with their work. This adds to the difficulties of missionary work in the country places. We trust conditions may improve soon and the good work move on apace."

The Athenian Literary Society is very nearly as old as Graceland College herself. Owing to the growth of the Collegiate Department this society was recently divided into three: The Victorian, with Orley Reneau as president; the Nikete with Forest Roberts as president; and Alpha Phi Sigma Athenian with David Lewis president. Leonard Lea is president of the confederated society. They have been very busy the past week in securing new members for the coming year; they have not only pledged members of the faculty, and expected student body, but also certain of the church officials. President F. M. Smith has accepted nomination as honorary president of the Victorians, and M. A. McConley has accepted honorary membership with Alpha Phi Sigmas.

"I have a widowed friend who desires a situation in the home of Saints in or near Zion. Anyone having employment for her will please write to Mrs. C. J. Dixon, R. F. D. A., Jay, Florida."

The erection of the new college building for Graceland's expanding needs is being rather seriously delayed by the failure to receive certain structural steel greatly needed at the present juncture.

The Omaha Branch have moved into temporary quarters in Druid Hall, at Twenty-fourth and Ames Streets, where they expect to remain until the new church basement is completed, probably three or four months. The address of the presidency is: Roland W. Scott, 1502 South Twenty-ninth Street, telephone Harney 4266; T. A. Hicks, 2924 North Twenty-fourth Street; secretary, Miss Anna Hicks, same address, telephone Webster 4266.

Baptized November 22, 1868. Married to Orson Walker, November 19, 1882. Four of their 6 children preceded her to the better land. The husband, daughter Emma, son Edward, one daughter-in-law, one granddaughter, 5 sisters and 2 brothers, besides many other relatives and friends mourn her loss. Funeral from the home, at Ravenwood, Missouri. sermon by R. S. Salyards.

Any Saints happening to be going to England on the *Imperator*, sailing from New York July 17, are requested to write F. Browning, 1716 Adeline Street, Oakland, California, with a view to having his company on the voyage.

One of the best, and certainly the largest, reunions and Sunday school conventions ever held in the Victoria District, Australia, is reported by J. H. N. Jones in a letter dated April 6. Brethren Rushton and Hanson were present and added much to the interest. The former spoke on "Coordination," and the latter on "Efficiency." Two hundred attended the Sunday evening service. The two brethren left soon for the northern states, having done a splendid work in encouraging the local workers on the up-to-date policies of the church. Three were baptized at Richmond during the month. There is every prospect of future progression throughout the district, especially in the metropolis.

Mrs. Emma Kohl, R. F. D. 6, box 1000, Santa Ana, California, wants the address of the church at Santa Ana. Will the Saints there please see to it?

The Publicity Department informs us that they have sent out a small folder to all bishops and bishops' agents and solicitors, with instructions to place them in the hands of all wage earners belonging to the church. It is expected that such a leaflet will be sent out each month as a reminder. The one before us advises "nine tenths for yourself; one tenth the Lord's share," that this is tithing and a standing rule, and the first requirement of the financial law. The folder states personally what is done with the tithing—the sending out of missionaries, and the caring for the poor and needy.

The Publicity Department has worked out a new appointment card to be used in place of the old certificate of appointment. These cards are small enough to slip into a card case, and can constantly be carried as a means of identification. They plan to issue these cards to all general church officials, as well as to each conference appointee.

Elder Hubert Case left Lamoni on the 19th for his field in Oklahoma, after spending some time in Independence, helping develop the general plans for Indian missionary work. Apostle G. T. Griffiths has been securing information on the Indian situation in New York, Michigan, Wisconsin, and Minnesota, in addition to that already had of Nebraska and Oklahoma. He expects to arrive in his field in Oklahoma about June 14 after a trip to other fields, to work there till the Indian reunion in August.

"At Bradner, last week one of the most prominent and highly-respected ladies of the town was baptized by Brother Ulrich, which caused quite a commotion, as she was a member of the "Campbellite" faith, and all the preachers were on the warpath. Some of the best people of the town have united with us. Much could be said about things there. I look for many good things in Bradner."—Excerpt from letter of Jesse M. Harden.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

PRICE \$2.25 A YEAR IN ADVANCE

Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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"I am very busy in my mission field and cannot begin to fill the calls for service. Will send in all the subscriptions to the church papers I can."—C. W. Hawkins, Northern California.

The *Ensign* states that Elder Paia a Metuaoro, accompanied by Elder J. Charles May, has left Independence on a tour which will include Saint Louis, Kirtland, Hill Cumorah, Chicago, Nauvoo, and Lamoni. He expects to leave for his island home some time in June, perhaps with the party of newly-appointed missionaries who will go.

FROM THE BRANCHES

Bellair, Illinois. The few Saints here are strong in the faith, though there are few church privileges. The Sunday school is small but the interest is increasing. On May 9 there were 31 present.

Dayton, Ohio. The gospel light is shining here. Sunday, May 2, was "Rally Day," our object being to reduce our church debt. We greatly enjoyed a visit from Patriarch J. E. Matthews and wife of Columbus; he preached two fine sermons. The Lord manifested his pleasure concerning our efforts. We were greatly blessed and the day will long be remembered.

First Branch, Chicago. [Ruby I. Sumption, branch correspondent, was recently married to a Brother Newman, his initials not reported. We extend congratulations.—EDITORS.] An overall club is to be organized for a special performance at the reunion grounds on May 31, using for the demonstration pruning hooks and grub axes. Patriarch W. A. McDowell will conduct a series of evangelical meetings through the week of May 23. Members are invited to interest others, attend, pray.

Bisbee, Arizona. Quite an interesting and active normal class has recently been organized under the leadership of Brother T. R. Davis. Brother Davis has been quite successful in interesting a number of the young people in this work. About twenty of our young people participated in a moonlight hike on Tuesday, May 4, and on Sunday afternoon the 9th they are planning on a young people's open-air prayer meeting at the Country Club. These activities are under the auspices of the Religio Department. At the last branch business meeting it was voted to hold a special series of meetings in the near future. Arrangements are being made to hold those meetings during the month of June. Steps are being taken to procure a suitable building centrally located and to raise money for an advertising fund.

Lamoni, Iowa. The baccalaureate sermon for the Lamoni high school graduating class was delivered on the evening of May 16, by Bishop A. Carmichael. Mother's Day was observed May 9 by the Sunday school, by the junior meeting with an address by G. R. Wells, and at the church service with a sermon by D. T. Williams. With the close of school and college so near at hand, there are many school events taking place in the community. Miss Laura Mann, R. N., is giving a special nursing course to the female members of the class in religious education, including others who wished to enroll. She has charge of the health department work in the community and stake. Recently she made a trip to Independence to accompany an inmate of the Children's Home to Independence Sanitarium for an operation for appendicitis.

Coldwater, Michigan. Elder Clyde F. Ellis spent a few days here on his way home from the Society Island mission where he has been for nearly six years. Our services are as follows, and we invite any coming this way to attend: Prayer meeting 10 a. m. Sunday, Sunday school 11.15 a. m., preaching 8 p. m. Religio 8 p. m., Thursday. Brother Roark, of Lansing, was with us over the 16th, and spoke about the reunion we are planning for 1920.

Flint No. 2, Michigan. Two were ordained to the priesthood recently, also three added to the branch through baptism. Two were heads of families. Elder Ernest M. Orton has been with us a week, giving us good spiritual food.

Centralia, Illinois. We believe we are holding more church services than any other branch in Southeastern Illinois. We have a church house to build, however, if we keep this up, for the place we are now renting has been sold and our lease expires November 15.

Seattle, Washington. The gospel work is moving along nicely up here in the northwest corner, and the Saints are growing in spirituality. The British Columbia Saints report advancement. Brethren Pope of New Westminster and John Hartnell of Bellingham branches are caring for their flocks. We are looking forward with anticipation of a spiritual time at our reunion. With Brother G. R. Brundage added to our missionary force we expect a greater work this coming year.

Lamoni, Iowa. The Memorial Day services were held in the church on the 23d, the speaker being C. D. Cottingham, pastor of the local Methodist Episcopal church, who was in service at the front in France in the Salvation Army. A few of the "Boys in Blue," veterans of the Civil War, were present, and a goodly number of the lads in khaki. National Boy Scout week is to be observed throughout the United States during the week beginning May 31, but on account of college commencement and similar exercises, the week beginning the 24th is being observed in Lamoni. There are about forty Boy Scouts enrolled, and they participated in the Sunday evening service at the church on the 23d, at which F. M. McDowell was the speaker. The high school commencement address was by Heman Hale Smith, a class of 32 graduating, ten of these being boys.

A MILLION DOLLARS TITHING

This must be our goal for 1920-21. It is possible. Barraclough said we would raise it and I believe he was right. The Lord spoke before Barraclough did, however, for he said many years ago that there was enough and to spare. I believe God.

Missionaries have been sent to Africa, Australia, Society Islands, England, Switzerland, Palestine, Germany, and all over our own land.

We know that no wide-awake, enthusiastic, red-blooded Latter Day Saint will be satisfied until he has done his part in supplying the "sinews of war" that the gospel may be preached in all the world for a witness. Let your ambition be to pay twice as much tithing this year as you did last. Pray over your flocks and herds that God may so bless you that you may help in this unselfish work for the salvation of men.

If you know of some who should be paying and who are not, make them the subject of your prayers daily for a month and then pray that God may assist you to so approach them upon the subject of tithing that you may be an instrument in his hands of persuading them to observe his law. Be it little or much, you will render them a great service, for giving is God's antidote for selfishness.

Your fellowworker,

BENJAMIN R. MCGUIRE,

Box 256.

Presiding Bishop.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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NUMBER 22

EDITORIAL

Religious Statistics for 1919

Our Goal for 1920

In this week's HERALD there appears, under the department of General Interest, a summary of a 1919 religious census. This is taken from the *Religious Digest* and is a reprint of part of an article in the *Christian Herald* for April 10. It will be noted that the increase the past year is over 720,000 below the average for the last ten years. And for 1918 it is over 617,000.

The original article gives also some interesting figures on the decrease in the number of ministers in many churches, and the small net increase for the year. With nearly 104,000 ministers the increase was only 474.

The original article also gives some very interesting data about the church organizations, including our own. In the summary it combines this church with the church of Utah, and shows an increase in the United States of 4,000 in membership for the year, and an increase of 200 in the number of ministers.

But the individual statistics given show that three sevenths of the church edifices, and over 40 per cent of the ministers in the two organizations are credited to the Reorganized Church, and the increase in membership and ministry is entirely due to the efforts of the Reorganized Church of Jesus Christ of Latter Day Saints.

This means that of the total increase in ministers in this country, 200 are credited to this church; that is, nearly half of the total increase for the whole country. Also the percentage of increase in the number of communicants is apparently the highest for our church.

But even a gain of 4,000 is not sufficient, in this the hastening time. Though other churches are losing, that is all the more reason that we should put forth a greater effort. The Presidency has set as a goal before us, a gain of 20,000 before the next General Conference. Why should we not do that and then go beyond it? After all, that is a small figure compared with the honest in heart who have yet to hear the gospel of the kingdom and signify their willingness to accept.

To some it may seem like asking too much. That is not the case. It is a goal set before us for a greater effort, by exercise of greater faith and confidence in God, for a more earnest seeking for the direction of his Holy Spirit, that we shall not arise simply to make an effort to speak and sit down, but that we may seek earnestly for the inspiration of his Holy Spirit that the hearts of our hearers may be touched, and that many who are looking for our Lord may signify their acceptance and conversion.

It is a time not for many words, but to be up and doing. It is a time for accomplishment; a time for faith in God, and for thanksgiving for his goodness. Twenty thousand converts with their faces set towards Zion! Is that too much? If we are to trust in the arm of flesh, to follow after the world and after our own ways, it is much to ask. But with our faith in God and in his promise, with his help, we can do it.

One million dollars tithing this year! Twenty thousand new converts, with their faces set towards Zion before next General Conference! With the grace of God we can and will do it.

The Word That Became Flesh

(Sermon by Elbert A. Smith, December 21, 1919.)

"And the Word was made flesh, and dwelt among us, full of grace and truth."—John 1: 14.

You may sometimes have noticed in a crowded, busy city street some person of such striking appearance or character that as he passed by every eye was turned to observe him. Jesus Christ crossed the stage of human action once, he passed through this old world once and every eye has been turned to observe his passing. John looked up from his baptizing in the Jordan and said, "Behold the Lamb of God, that taketh away the sin of the world!" Pilate looked up from his political intrigues and said, "Behold the man!" And he added, apparently in some perplexity, "What shall I do with this man that is called Jesus?"

That question must be answered by every person some time. If he doesn't confront it in this life he will certainly meet it in some other world. And so to-day all civilized nations are agreed in celebrating the birth of our Lord and Master, the only individual who seems to have so attracted the attention of all men.

Every newspaper that comes to us, every letter that we read, every document by its date line says that so many centuries, so many years, so many months, so many days ago Jesus was born into the world, while most men seem more or less anxious to at least claim his authority for their undertakings in the world. All kinds of fads and reforms and fashions appeal to him and lay claim to his authority. The Socialists tell us that he was a great socialist; Spiritualists tell us that he was a great medium; Mrs. Eddy says he was a Christian Scientist, and of course all denominations, Catholic and Protestant, claim to march under his banner. It would seem that all men feel that the name of Jesus Christ is a mantle so broad they may hide under it with any folly or fancy that may claim their allegiance; but we ought to remember that we can bear the name of Christ only when we have the Spirit of Christ.

Why Did Jesus Come to Earth?

We as a church believe that we have found Jesus, that we have found the law of life and salvation. If so, it will behoove us to study it carefully; and certainly I do not know where we will find any more powerful exposition of that law than in the life and character of Jesus, the Master. The text that I have read says that the "Word was made flesh and dwelt among us, full of grace and truth," and in the Inspired Version in the same chapter the statement is made explicitly that the Word of God is the gospel. The gospel, then, became flesh and dwelt among us.

I wonder why God determined that the law of life and salvation should become flesh and dwell among men. I wonder why Jesus chose to take upon himself flesh and blood. I think it was because he wanted to appeal to the hearts

of men and he wanted to appeal to the intelligence of men. The thing that appeals to one will not always appeal to the other. I suppose that not every young man who falls in love pauses to analyze the thing that has happened to him. It does not interest his intelligence, particularly; he does not care. But certainly it has had a profound influence on his heart. On the other hand, there are many things that we understand clearly that have no appeal to our hearts. We can work up a perfectly intelligent defense of taxation, for instance; but the man who goes to purchase a marriage license feels quite different to the man who merely gets a tax receipt.

I have pictured to myself Jesus in meditation. I have imagined him following that occasion when in the councils of heaven he volunteered to come to earth and undertake the salvation of man, and I have fancied him thinking to himself: "Now I have undertaken this mission, how shall I go about the task of reaching men? Shall I call ten legions of angels and send them forth with trumpets to sound the message through the heavens so that every living creature shall hear the law of life and salvation? If I do that, some men may look up and say, 'Your law is all right for the angels, but I am no angel; I am dragged in the mire; I may be part angel, but I am part beast and cannot even attempt to live by your law.' Shall I summon ten legions of angels and send them forth to write billions of tracts and scatter them broadcast over the land, like snowflakes in January? If I do, some men may look up and say, 'What is a printed page to me when God remains in heaven and I am chained to the earth?' Shall I summon the archangels and gather together the lightnings of heaven and blaze the gospel upon the sky in letters of fire so that all men may see? Men are children, and if I do that they will be afraid. I do not want their fear; I want their love."

When I imagine that the corrugated brow is smoothed and Jesus says, "Father, I know how to reach men; I will go to them myself and I will live the law of life and salvation." So it came about that the Word became flesh and dwelt among men. That was the only way to reach men. That is the secret of the success of some of the men who have represented this church in the past who have not been men of exceeding brilliancy, but they have gone out among the people and have shared with them their privations. You would be surprised sometimes to follow the trail of some man, who in Independence is not considered so very forceful; but go out in the rural districts where he has ministered to the needs of the people and you will find that they consider him a wonderful man, and the secret is, that in that field in the person of that minister "the Word was made flesh and dwelt among us."

His Appeal to the Heart

The appeal of Jesus was to the heart. A cold, abstract statement of law does not appeal to the human heart. You cannot reach your child by handing to him a written list of things he may do and things he must not do. He will obey his father either because he loves him or because he fears him. Jesus chose to appeal to us through the avenue of love, and so he attempted to identify himself with us in all the phases of our lives.

I think that I remarked from this stand when preaching about the character of Jesus at one time in the past that by becoming a little child Jesus consecrated all childhood and took all children into his fellowship; by receiving birth from a woman and resting upon her bosom he consecrated all womanhood; and when he became the man of Galilee and mingled with men he consecrated all manhood, and so he

has put every man and every woman and every child under obligations to him, and his message is to every man, and woman, and child.

I do not see any reason why Jesus Christ should not have come into the world as a babe. It was the most natural way for him to come. All of us came into the world in that way, and Jesus wanted to identify himself with us in all things. And I suppose that it was perfectly natural that he should be born of humble parentage. It is conceivable that he could, if he so desired, have been born in some rich Jewish home or in some aristocratic Roman household, but not very many men are born of rich or aristocratic parents; the great men of the world have come from humble surroundings. So Jesus chose to come as he did and identify himself with us. As he grew to manhood he had his temptations and trials the same as we do.

Jesus was a man of sorrow and acquainted with grief. He knew what it was to lose his friends by death: he loved Lazarus, and Lazarus died. He knew that which is infinitely harder to bear, the treachery of his friends: Judas sold him for thirty pieces of silver, and Peter denied him. If we are to trust the Apostle Paul, Jesus was subject to the very temptations that appeal to you and me. All of the temptations that come to the normal man Jesus met and overcame, and he endured privations as he went out in his missionary work homeless and practically penniless. On a certain occasion he voiced the sad lamentation, "The birds of the air have their nests, and the foxes have holes, but the Son of Man hath no where to lay his head." Some of our missionaries, perhaps, who have gone into some city or village at night with no place to go and not a single friend, have walked the streets and seen the windows of many homes lighted up, but no place for them, have perhaps realized how Jesus felt when he walked through Galilee and saw those little villages among the hills with their windows lighted up, but no place for him to lay his head. He encountered all these things, including death on the cross, because he wanted to come here and identify himself with man. And I believe in that you will find the secret of the atonement—in his desire to identify himself with man.

Out of all that experience came the great invitation that he voices, found in Matthew 11: "Come unto me all ye that labor and are heavy laden and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly of heart and ye shall find rest unto your souls, for my yoke is easy and my burden is light."

Most of us know what it is to bear burdens. There may be a few very young people who go singing through life, thus far at least, with their shoulders straight and not bearing any burdens; but man does not need to live very long until he finds his shoulders borne down with burdens of sorrow and perplexity and toil and adversity and possibly temptation and sin. Jesus says: "Come unto me all ye that labor and are heavy laden and I will give you rest." Lay aside those burdens of unnecessary anxiety and worry; lay off those evil habits, temptations, and worldly cares; cast them all aside and take upon your shoulders the legitimate burden of responsibility and service, but his yoke goes with it and his yoke is easy and his burden is light and ye shall find rest to your souls. That is the wonderful message that comes to us when we think about the Master. I wish that we could all drink it in and realize what it means.

His Appeal to the Brain

Jesus desired, also, as I have said, to appeal to the intelligence of man. It is difficult for man to understand the idea of God in the abstract. To think about God just as an

abstract idea is very difficult and men for ages past have been endeavoring to understand that idea. Every idol that man ever carved out of wood or stone represented an effort to understand God. It was his attempt to visualize something that would aid his imagination in an effort to comprehend God. Of course, now it seems ridiculous and absurd. Little better, perhaps, were the creeds, along the same line. They represented man's effort to understand the abstract idea of God; and it has been a task almost insurmountable.

It seems almost that God himself in attempting to reveal his character to man comes against a difficulty that perplexes even him. It is not that he is not willing to reveal himself, but it is so difficult for man to comprehend. How can a man whose abilities are taxed to administer the affairs of a nation or a state or a village, or even his own home—how can he understand the great Being who builded the earth and administers the affairs of the universe? In what terms can God speak that we will understand, that we will not misunderstand and misconstrue? In section 85, God says, "Unto what shall I liken these things that ye may understand." He seems face to face with that problem that I have mentioned: I understand these things, but to what shall I liken them that men can understand?

But we can understand Jesus; and as a last resort—perhaps not the last resort of divinity, but the best recourse—Jesus came into the world and the "world became flesh" so that we could understand it. There cannot be propounded any printed or spoken statement of the law of life and salvation that will apply to man that will be understood by him if it is divested of the personality and the life of Jesus Christ. It would not appeal to him, would not be understood. But he came to interpret God in terms that would appeal to man and that might be understood by man in other words, he came to live by the law of God.

Does God in the Bible command obedience? Jesus Christ was obedience! Does God command love? Jesus Christ was love! Does God require sacrifice? The whole life of Jesus Christ was sacrifice. Every chapter, every line, every word in the law of God as we have it in the printed page, Jesus Christ came here to live, and certainly in our status as members and as a ministry we ought to carry with us his example, his precepts, and his personal touch, because we can hardly find ourselves in a situation where we will not find some example that Jesus Christ set that will help us to solve that particular perplexity. His every human deed was beneficence and his every divine deed was full of blessing. I mean that in his human deeds, such as you and I can perform, all that he did was for the good of humanity. And in his divine deeds, his miracles, he also was beneficent. I cannot recall that he ever exercised his supernatural powers to bring harm to a single individual.

You remember the occasion when he and his disciples were passing through Samaria and he wanted to spend the night in a certain village, and the Samaritans would not permit them even to remain in the city over night, the disciples spoke up and said to Jesus, "What shall we do? Shall we pray the Father to send down fire and destroy them?" That was man speaking then. Jesus answered them and said "Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives but to save them." I think sometimes we might well ask ourselves the question, What spirit am I of? We should be sure that we are of the spirit of Jesus Christ who came not to destroy but to save. He came to transform human lives, and he transformed them by his personal contact. He came not only to teach, but to exemplify in his life. In that particular, he was a supreme teacher. There is not a thing that he teaches us

that he did not first live. His gospel is the power of God unto salvation, and the greatest miracle that Jesus ever wrought was in the transformation of human lives as he came into contact with them. That was the greatest demonstration of his power when he was here and it is the greatest demonstration of his power to-day, greater than the healing of the blind, the cleansing of lepers, the raising from the dead, is the transformation that is wrought in human lives, and you and I can remember miracles of that kind to-day.

Our Greatest Need To-day

If I were asked the question, What is the greatest need of the church to-day, what do you suppose I would answer? What do you think is the greatest need of the church to-day? Is the greatest need of the church that God should just hand us out five millions of dollars and say to us, "Use it in buying land in Zion and in sending a great force of missionaries into all of the world"? I think if that were our greatest need, God could very easily supply it. This summer I tramped around through the gold⁶ fields of Colorado, and I thought when there: "If our greatest need were money, God could tell me where we could find untold wealth for the church in a very short time." But evidently our needs along that line must be supplied by the legitimate and usual avenue of tithes and offerings through sacrifice.

To my mind, the greatest need of the church to-day is a thorough baptism in the Spirit of Jesus Christ. Paul tells us that, "As many of you as have been baptized in Christ have put on Christ." If we have put on Christ we have conformed ourselves to the nature of Christ, we have taken on ourselves his nature.

I notice that in this old world everything clearly acts in harmony with its own nature. Syrup never forgets to be sticky, vinegar never forgets to be sour, and iron never forgets to be heavy. But sometimes we forget to be Christlike. Jesus Christ never forgot to be Christlike, because he was Christ; and if we fully put on the nature of Christ we would never forget to be Christlike, because we would always act in harmony with our inner natures.

I think there is a great need that we should be baptized more thoroughly with the Spirit of Jesus Christ. I will say frankly that I sometimes have seen among our church members quarreling and contention and bickering and fault-finding and division, and have found myself that it is so difficult to avoid this thing that in hours of despondency I have said, "Is there on earth a single Christian, one man who is thoroughly Christian all the way through?" But then has come to me this cheering thought, "Though all men fail, Jesus is the same to-day as he was yesterday," and he has blazed the trail. Though I might fall often, he will assist me to rise again and follow in his footsteps; and what he will do for me, certainly he will do for others. Then, as I look around me and see some noble character among the Saints who is conforming to the law of life and salvation, my heart is encouraged, and I look around and see others—I believe there are many of them, though, like myself—they may make their mistakes and in hours of weakness may for awhile cease to be Christlike, yet they are endeavoring to endure: they have within themselves that spirit that eventually will transform their lives.

I believe that is the hope of the church. I believe our hope is in those who are trying to carry on the work of Christ, who have, like the Master, transformed the word of God into a living being, who have made it, as the Apostle Paul said, a living epistle known and read of all men.

I hope and pray that our hearts may be touched by His Spirit, that our lives may be like his life, that it may be

said of us that in our lives the "Word became flesh and dwelt among men, full of grace and truth."

Expense of the Interchurch World Movement

The Presbyterian for May 13, states that despite the fact that none of the official bodies of the churches have yet taken legal action turning over the direction of their work to the Interchurch World Movement, it is said that this movement has attempted a complete organization, and rented offices in New York at a rental of \$1,000 a day; which with furnishings, heating, lighting, and care, and the salaries of the clerks will make a considerable item. In addition to this, some district organizers are receiving large salaries, at least so this writer states.

He also states that cooperation has been the rule long before the Interchurch World Movement was organized. For years the different churches have joined in building and sustaining theological seminaries, medical schools, colleges, hospitals, etc., as well as dividing up the foreign fields and making arrangements to prevent overlapping. As to the survey, it is not full and accurate, while the work of needy churches is sufficient to fully occupy the workers, without taking on new work.

Concerning the overhead expenses, Harry Boyd states for the Presbyterian Church, that the amount underwritten to the Interchurch Movement of one million dollars is twelve and a half per cent of the amounts received by their various church boards to the first of April. To this would be added ten per cent for the New Era committee, and to this the overhead of each board.

For the year ending March 31, 1919, the administrative expenses of their foreign board was only seven per cent of the receipts, so that ninety-three cents of every dollar went to the field. This year twenty-two per cent goes to the Interchurch and New Era groups before the board pays the expense for its own upkeep. What is then left goes to the field.

The Christian Work for May 22 continues this same discussion, and states that it was expected that 40 million dollars would be raised for the Interchurch Movement from "friendly citizens," who, though outside the church, nevertheless would gladly contribute. It was intended that after paying the expenses of the World Movement, the balance of the fund would be turned over to the denominational treasuries. But in fact less than three million has been thus collected, so that it will be necessary that the amount underwritten for the various churches be actually paid. This is causing a great deal of concern among certain denominations.

So serious did the issue prove that some thought the whole movement should liquidate and go out of business. At a recent meeting in Cleveland, an effort was made to revive it, and the field and survey men made considerable personal donations to this end.

But finally, we note in the daily papers of May 27, that the Presbyterian Church has practically withdrawn by vote of general assembly, from the Interchurch Movement, and that the appropriation for the New Era Movement has been cut from nine hundred thousand to four hundred thousand dollars. However, the general assembly agreed to direct its executive committee to contribute one hundred thousand dollars for the ensuing year for the Interchurch Movement "when properly reorganized," to be used for the purpose of current operating expenses only.

On top of this the General Assembly of the Presbyterian Church South adopted on the same date a resolution prohibiting the church boards and executive secretaries from

advancing financial assistance to the Interchurch World Movement in excess of donations made for that specific purpose. The previous day a resolution had been adopted favoring further cooperation, but such cooperation is to be through individual donations.

At the same time other churches are finding the heavy expense a serious handicap.

One Million Dollars Tithing

Can we make it this year? If not, why not? Last year the Methodists, the Baptists, and other organizations undertook special drives, and secured some twenty dollars a member. Twenty dollars a member would mean nearly two million dollars from our church, instead of one million, in one year. Nor does last year stand alone, for we have noted the budgets for some of the sectarian churches, and the amount to be raised this year is larger than it was for last year.

We have recently seen the budget of a small local sectarian church in a certain city of the West, and noted the many thousand dollars that were to be raised. This included the recent drive of the Interchurch World Movement, but the amount of that drive was only part of their local budget, and much less than one third. It was shown that these special drives include only a few general church purposes, and do not include local expenses.

The drive by the Interchurch World Movement has already passed into history. It was to raise considerably over three hundred million dollars, by a few organizations as a basis for a million-dollar drive. It apparently did not accomplish all that was expected of it, but it did accomplish the raising of funds for the various denominational boards. The amount that was expected from those not belonging to any church fell short, and the special donations to the Interchurch World Movement were not all that were hoped for.

But this does not change the basic fact of the large contributions that others are making for their own particular church, and that one of the sectarian churches.

Are we less devoted? Are we less willing to consecrate? Are we less willing to assist in the establishment of that industrial condition which will prove the best for all of us? These drives of other churches appear to cover certain religious needs, while the purpose of our church is broader. It includes everything of religion that is included within any other Christian church, and then a great deal more in present-day inspiration and revelation. But it also provides for the economic needs and for social betterment, or as we express it tersely, the establishment of Zion.

Are we going to reach our goal? We will not reach it if we wait for some one else to start. We will not reach it if we look for some one else to do the work. We will not reach it if the whole burden is laid on the church in one section. We only can accomplish it if the church in every part of America, in Canada, in Great Britain, in Australia, in fact throughout the world, exercise a united, devoted effort, each one considering what he or she can do.

Two weeks ago a special announcement appeared in the *HERALD* to which we would call the particular attention of our readers. Clip the announcement on "A million dollars tithing," and put it in a prominent place where it will act as a daily reminder, so that in making up your annual budget you will consider what you can do this year to establish and carry on the work before all of us.

The work of conversion is not for the missionaries alone. They need our support. The work of the branches is not one

(Continued on page 536.)

ORIGINAL ARTICLES

The Vision of 1920

BY HEMAN HALE SMITH

A lecture delivered at Central Church, Kansas City, April 4, 1920.

I appreciate very deeply this afternoon the privilege of representing here in this church the young men of my faith in their vision of what Zion is to be. I ask of you your sympathy knowing that alone I cannot do this. It is a delicate and difficult thing to take the dreams of youth and unravel the warp and woof of them and spread it before you to see whether the threads are of fine enough texture to make a garment for the people of the Lord.

Visions have since time began been the forerunners of progress. I shall not repeat to you some of those from scripture with which you are familiar, but I want to mention a few taken from what thirty or forty years ago we used to call the *vulgar* history of the world.

Eight hundred years ago a man of science, Roger Bacon, seeking to know the reasons why this world existed, of the truth of the fundamental things about him, stated that he saw in vision a time coming when carriages should move about without the aid of horses, but by a power generated from within themselves; that men sitting in vehicles should propel this through the air by conveyances similar to the wings of a bird; that boats should move upon the water without the aid of rowers.

Over four hundred years ago a Genoese sailor claimed that an angel of the Lord came to him in a vision and gave into his keeping the keys of a new world. That sailor was Christopher Columbus.

In the first of the sixteenth century a German student in the monastic school returning joyously to his vacation at home ran into a thunderstorm, and the lightning flashed in the sky and struck his companion by the side of him dead. He states to us that the heavens opened and a message was delivered to him telling him that he should be the instrument through whom God should bring about a great reformation. This student for the Catholic priesthood was Martin Luther.

In 1534 a Spanish warrior and priest while sick almost to death from wounds received a vision commanding him to do a certain work. In obedience to this vision he founded the Jesuit priesthood which carried the message of Christianity into the new world, founded colleges, and until it became corrupted two centuries later, was the greatest moral influence in the Catholic church. This man was Ignatius Loyola.

In the nineteenth century a backwoods boy having sold the produce with which he had floated down the Mississippi River; while standing watching the slave market in action in New Orleans, said to himself: "If ever I get the chance to hit that thing I will hit it hard"; and it came to his wondering mind like a flash, the consciousness that somehow he was chosen to be a great instrument in stamping out human slavery in this country. It was Abraham Lincoln.

Who shall say that these men saw not these visions and heard not these voices? Who shall say that there was not need of vision in the times in which they lived? Is there need of vision to-day? Is there need of a higher guidance than ours? Not alone in the spiritual side of life except as it influences the daily life about us. Not in a purely religious aspect but even in the economic world, the sordid material world about us.

For decades men have fought for betterment of laws and fought against poverty and social distress. A long, long struggle for the laboring man who wanted the right of leisure

and the freedom from long hours of monotonous toil and yet in spite of the fact that no employer of any consequence has ever gone back to the ten-hour day after having once tried the eight-hour day; in spite of this fact there are only two million five hundred thousand men out of thirty million working men in the United States working under the shorter day system. It needs no argument from me to convince the average audience to-day that the eight-hour day gives greater efficiency because of less fatigue and more leisure and it's not a problem of hours alone but of wages.

Wages Have Risen

Some have thought that wages have risen rapidly in the last few years, and in some industries the rise has been rapid. Since the beginning of the last war the wages in shipyards and steel industries has increased about 85 per cent but in the building and painting trades its increase has been only 20 per cent. Among the clerks of our thousands of stores this increase has been only 26 per cent and the same time the cost of living from 1914 to 1918 rose according to the statistics of the Department of Labor of the United States Government, based upon thousands of commodities 106 per cent; and everyone knows that this cost of living has not decreased since 1918.

The laboring man to-day may get far more wages than his father did in 1885 or 1890 but the money he receives will not buy as much and that is the real measure of difference. Until minimum wage laws are made, the laboring man is forced into unions and into the process of collective bargaining in order to insure what advances in wages in proportion to the cost of living he can get.

There is the question of health—two hundred and eighty-four million working days were lost last year because of sickness, \$750,000,000 last in wages; doubtless one third of which could have been prevented with the simplest precautions. The cost of accidents, 700,000 men disabled in one year; 3,000,000 industrial accidents. There is the problem of child and woman labor where the preventive laws are still too few and too far between, and where the preventions which ought to be upon the books have often been nullified by adverse decisions of the courts. The courts are usually the last to recognize the principles of human and social advances among the institutions, and the legal struggle to insure the safety of minimum wages and maximum hour laws has been slow and painful. With these problems facing the world is there need of vision to-day?

Five Obstacles Seen by Socialists

The socialists tell us (and whatever you may think of socialism, you will have great difficulty in combating these objections to the present system), socialists tell us that there are five great obstacles in the way of social progress:

1. We are threatened with the danger and power of private monopolies.

2. As an alternative we are face to face with a competitive system which is a waste in capital, in men, and natural resources.

3. The competitive system is often immoral as because of it we have such things as child labor and the adulteration of food. Men do not hire little children or poison food for the mere joy of crippling the next generation and killing the present one. They do it to make money to beat another fellow with reference to cost.

4. The present system gives to some men the wealth from which a living may be obtained, a fortune already made at the outset of life. To others it offers a handicap because of the cruel necessity of supporting families from whom the natural protection of a father has been removed. The present system makes for the inequality of opportunity.

5. In the fifth place the present system exploits labor, the great producer in the final analysis of wealth, by allowing the owners of capital the right to dictate the price of labor according to the laws of demand, and supply fixed by population alone.

Some Solutions Offered

In the face of these things is there not need for an economic vision to-day? What is the way out? Are men hunting a solution? Yes, there are a great many solutions offered, some of which I want to outline this afternoon. One way out of the difficulty offered is, by the average type of business man. It is to let business alone. Its policy is to encourage the youth to look at the wonderful success of a great packer, for example, who rose from obscure position to a place of financial power. This we are told is due to brains. And to the young man we say, "Go thou and do likewise." It's the doctrine that only the fit survive and only those fail who are worthless. It pushes to the logical extreme the biological doctrine that all weak and helpless should be cut off. It's the very antithesis of the spirit of Christianity. Economists called it the *laissez-faire* or "let alone policy." The exponents of this belief make a god of the law of demand and supply.

When I began to teach economics ten years ago I followed the old textbooks and taught the necessity of following this law. I glibly explained mistakes in the economic world as violation of this law. God helping me I shall never again be guilty of holding such a law up as perfect or moral or religious. There is no justification in following the logic of the law which would crush humanity for the sake of industry, coin the blood of our women and children into dollars, wipe from our statutes every law limiting hours of restricting labor of women or children or safeguarding the health of workers.

The law of demand and supply exists, but we are combating its tendencies every day and its divine right is as dangerous as the one which suggests that only the employer and the employee are concerned in the contract between them. This also I deny for I believe that society is concerned with the wage received by every one of its members and the conditions under which every one shall work.

Public Schools as a Solution

Why not the public schools as a solution, and the public schools have changed policy with regard to industrial affairs very radically within the last few years. To test a man's education we no longer ask how much does he know but what can he do. For this purpose we have trade schools and vocational guidance and yet the public school training for service and efficiency, excellent as it may be, cannot of itself change the economic world into which its students are flung.

Trade unionism is offered as a solution and in this connection let me say, that we have passed the time when the intelligent man or woman confuses unionism with anarchy or such general terms as radicalism, Bolshevism, etc. You cannot meet the argument of unionism any more by calling names, for the unions have come as a necessity in the public life of to-day. They have come to protect the principles of collective bargaining. They have been the one greatest force in ameliorating the conditions of the workingman during the last century. Have the unions caught a vision? I say yes. And let me prove that by reading to you from the program of the British Labor Party embodied in the famous Whitley report something which will sound very natural to Latter Day Saints, even the very phraseology of the message.

The Surplus for the Common Good

"In the disposal of the surplus above the standard of life society has hitherto gone as far wrong as in its neglect to

secure the necessary basis of any genuine industrial efficiency or decent social order. We have allowed the riches of our mines, the rental value of the lands superior to the margin of cultivation, the extra profits of the fortunate capitalists, even the material outcome of scientific discoveries—which ought by now to have made this Britain of ours immune from class poverty or from any widespread destitution—to be absorbed by individual proprietors; and then devoted very largely to the senseless luxury of an idle rich class. Against this misappropriation of the wealth of the community, the labor party—speaking in the interests not of the wage earners alone, but of every grade and section of producers by hand or by brain, not to mention also those of the generations that are to succeed us, and of the permanent welfare of the community—emphatically protests. One main pillar of the house that the labor party intends to build is the future appropriation of the surplus, not to the enlargement of any individual fortune, but to the common good. It is from this constantly arising surplus (to be secured, on the other hand, by nationalization and municipalization, and, on the other, by the steeply graduated taxation of private income and riches) that will have to be found by the new capital which the community day by day needs for the perpetual improvement and increase of its various enterprises, for which we shall decline to be dependent on the usury-exacting financiers. It is from the same source that has to be defrayed the public provision for the sick and infirm of all kinds (including that for maternity and infancy) which is still so scandalously insufficient; for the aged and those prematurely incapacitated by accident or disease, now in many ways so imperfectly cared for; for the education alike of children, of adolescents and of adults, in which the labor party demands a genuine equality of opportunity, overcoming all differences of material circumstances, and for the organization of public improvements of all kinds, including the brightening of the lives of those now condemned to almost ceaseless toil, and a great development of the means of recreation. From the same source must come the greatly increased public provision that the labor party will insist on being made for scientific investigation and original research, in every branch of knowledge, not to say also for the promotion of music, literature, and fine art, which have been under capitalism so greatly neglected, and upon which, so the labor party holds, any real development of civilization, fundamentally depends. Society, like the individual, does not live by bread alone—does not exist only for perpetual wealth production. It is in the proposal for this appropriation of every surplus for the common good—in the vision of its resolute use for the building up of the community as a whole instead of for the magnification of individual fortunes—that the labor party, as the party of the producers by hand or by brain, most distinctively marks itself off from the older political parties, standing, as these do, essentially for the maintenance, unimpaired, of the perpetual private mortgage upon the annual product of the nation that is involved in the individual ownership of land and capital."—British Labor Party Program.

Man Does Not Live by Bread Alone

Why is unionism not the solution? For the very reason suggested in its own message, that man does not live by bread alone, that the world will not be saved industrially by the triumph of a class consciousness, or the triumph of either labor or capital. Capital cannot save us. It has demonstrated that in its special policy for centuries. To suggest it is a huge joke to the millions of oppressed workers of the world and yet the vision has been caught by even capitalists, as witness the present movement for cooperative management and for laborers' participation in management. The movement joined by industry after industry in the last eighteen months, Proctor and Gamble Co., United States Tire Co., Walter Baker Chocolate Co., Ford Motor Co., are but illustrations.

Unionism alone cannot solve the problem, so we come in the next place to a political solution, that of socialism, and

again I say, only the ignorant call "socialist" to down the opponent's argument to-day and there is a newer term for even the ignorant to use now in deriding a policy too advanced for them. It is popular for them to call it "Bolshevism" and its advocates "Bolsheviks" and "Reds." There are as many kinds of socialism as there are of so-called Christianity. When I tell you that the private control of property is limited to the desire of society, that a man's talents, his wealth, his labor are not his to use as he pleases but only for the good of society. You can call this socialism and it is, not necessarily Marxian or Bolshevism which are merely forms of one class of socialism, but it is socialism, not socialism with a big S but with a little s. It is more than this. Let me give this argument again in a little different words: A man's talents and a man's wealth, a man's labor are not his to do with as he pleases but are given to him as a stewardship by the Almighty to use for the benefit of his people and the surplus shall be given as a whole, shall be consecrated for that purpose. This if you believe the Doctrine and Covenants, if you believe your own laws, you must admit is good Latter Day Saint doctrine. But this illustrates the reason why socialism like unionism standing alone as a political organization will not solve the problem. It tells us that we are gathering inevitably toward a conflict between two classes and out of this conflict the class of labor shall emerge the victor. It has no use for the regenerating influence of religion because it appeals to the very influence in man's effort to make a living which denies that influence. So, good as may be its aim, it alone will not solve the problem.

The Churches a Saving Power

Finally we come to the church, the church speaking generally, not in any specific type. For centuries it has pretended to be the saving power of mankind. Has it succeeded? Let me quote in answer to this question from the introduction to the remarkable book, *Your Part in Poverty*:

"The National Mission organized by the Church of England is an effort to arouse men and women who care for religion to a higher sense of their corporate responsibility for the well-being of the nation. The old idea that a man or woman should accept the teaching and sacrifice of our Lord as a means of escape from the torments of hell, or as an admission to a future heaven beyond the clouds, has proved quite futile as a force for regenerating mankind. We all agree now that this life is a much more serious thing, and that it cannot be dismissed and put out of account by the very comfortable belief that, no matter how wicked a person may have been right up to the last hour of life, if at that moment he accepts the sacrifice of Christ's death all will be well with him through eternity. I do not here discuss the theological question, but I do insist that, in the experience of those of us who have lived through the last half of the nineteenth century, the doctrine of salvation, as taught in almost all the churches, has been, in its effect on life and conduct, a ghastly failure. This failure of Christendom to redeem the world is written large on the blood-stained battlefields which to-day stretch across Europe, Asia, and Africa. But it is written still deeper on the social life of all those nations who profess to serve God and to believe in the teaching of his blessed Son."—George Lansbury.

Also in another part of the book:

"I shall write, not as an economist (for that is the last thing I would want to claim to be), certainly not as any sort of philanthropist (because that, too, is rather a weariness to the flesh), but just as an ordinary person who sees a good deal of what is evil in the world, not in others only, but in himself, and who is conscious that to many people money and money's worth is the alpha and omega of life; as one aware that for those who have children to feed and clothe, and wives to maintain, either on low wages or by an interminable struggle in small businesses, life is one miserably mean, sordid grind against poverty, in a world in which men,

women, boys and girls, are but pawns in the struggle of mankind to heap up riches. I write as one who knows that nothing divides friends and relatives so easily as love of money; that nothing causes so much hatred and contempt, so much bitterness between families and friends, between good people as well as what are called bad people, as the loss of money. The poor, we must all realize, so far as material wealth is concerned, are always poor. Multitudes live in debt, through no fault of their own, from one year's end to another, till they die. The West End money-lender is well known for his grasping demands of usurious interest, but the poor are also victims of the same kind of men and women of their own class, and in many poor districts big incomes are received from the business of money lending. This condition of things comes about mainly because of low wages, times of sickness and periods of unemployment, and often, too, because people long for a fuller life than their ordinary means will allow—that is, they long for recreation and pleasure, good clothes and food, all beyond the reach of their scanty earnings. Even gambling and betting are often due to the fact that by these means men and women hope to secure more of the good things of life.

"Yet if I know these things, and understand these aspects of life, I am nevertheless convinced there is much more good-will than evil in the world. But evil is organized, evil is strong, and the good in many gets crushed beneath the heavy load of unnecessary care which accompanies them through life. My object in life is to strive by God's help to beat down selfishness and greed and evil-doing in myself; and by every means in my power to seek to remove from other people the weights that hold them down—from the poor the burden of need, from the rich the burden of those riches which make the poverty of the poor. The first step towards this fuller life for the nation is to cast out fear and have faith in our fellow men. We often deceive each other because we are afraid of the truth."—*Your Part in Poverty*.

The Church Has Caught a Vision

These are strong indictments but the church has caught a vision recently. I have mentioned in this church before the stand taken by the employer's committee of the Quaker Church in England in defence of the principle that no man is entitled to profits unless service is rendered, that all property is held but in trust for the society. I have read to you before, the statement of that once powerful defender of private property, the Church of England, advocating principles of democracy in industry. I want to read now an industrial creed adopted by the Bay Association of Congregational Churches in America.

"The Bay Association puts forward the following industrial creed: "We believe in a family living wage for every man, until there can be some modification of the wage system; in equal wages for women for equal service; and in drastic legislation against child labor. We believe in the right of labor to organize for collective bargaining regarding wages and labor conditions. We believe in the right of labor, through union officials of shop committees, to participate in all matters that concern employees. We believe in the right of the employer to expect a fair day's work for a fair day's wage, as long as the wage system is maintained. We believe in government employment service and in government prevention of unemployment. We believe in accident, unemployment, illness, and old age insurance and in mothers' pensions. We believe in housing laws. We believe in some plan, of long-time, low rate government house-building loans to laborers. We believe in safeguards for the health and morals of men and women in industry. We believe that every able-bodied and right-minded person should be engaged in some sort of useful occupation. We believe that everyone living in unnecessary luxury is harming society by increasing the cost of living, and by setting a standard of living that causes unrest, and endangers the morals both of men and women. We believe that one cause of high cost of living is to be found in the inefficient functioning of the present wage system which limits production and entails waste.

We believe that the cost of living may be reduced materially by means of efficient management and labor, government regulation, and by cooperative enterprises. We believe that no scheme, however excellent, will save society apart from the inclusion of the spirit of Jesus in the personal lives of people. We believe that bad social and economic conditions largely nullify Christian preaching, and that in order to the conversion of individuals the social and industrial order must be brought as nearly as possible into harmony with Christian ideals. We believe that, if the church, which has been the chief factor in saving the country from the curse of alcoholism, would champion a progressive democratic industrial movement, it not only would save itself but also our country from threatened disaster."—*The Christian Work*, November 8, 1919.

Can anything be more forward-looking than this?

Let me read also from the resolutions adopted at Cleveland, Ohio, in a meeting of the Federal Council of Churches representing the Protestantism of America:

1. "That the teachings of Jesus are those of essential democracy and express themselves through brotherhood and the cooperation of all groups. We deplore class struggle and declare against all class domination, whether of capital or labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.

2. "That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.

3. "That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through government labor exchanges, public works, land settlement, social insurance, and experimentation in profit-sharing and cooperative ownership."

Even the Roman Catholic assembly last year uttered these words:

"The right of labor to organize and to deal with employers through representatives has been asserted above in connection with the discussion of the War Labor Board. It is to be hoped that this right will never again be called in question by any considerable number of employers. In addition to this, labor ought gradually to receive greater representation in what the English group of Quaker employers have called the 'industrial' part of business management—'control of processes and machinery; nature of product; engagement and dismissal of employees; hours of work, rates of pay, bonuses, etc.; welfare work; shop discipline; relations with trade unions.'"—*The Christian Work*, July 19, 1919.

The important thing is that this is but a recent vision among the churches, while the Latter Day Saint Church almost a hundred years ago had the principles of cooperative living, of stewardship and of service in industry in a program of Zionists laid down as its basic law. How far has the Latter Day Saint Church gone in its development of those ideas? Can we measure in understanding of the industrial world the statement I have just read? Is it not time that we should first not only propose a law but claim it is divine instruction to us to carry out and give to the world some practical demonstration of the plan? If we do not do this isn't it reasonable to suppose that the world will come to us saying, "Why we have all these and without any of your pretended revelation. What need have we of that?" The testing time for us is not only here but it is passing and slipping away from our grasp. Has the church the solution? The other churches are acknowledging a vision of it and we have had it on our books for these many years.

Vision of Zion

If I can picture to you to-day the vision of a Zion dreamed of by the young men of this church, if I can carry you out-

side of the four walls here I would plant you in a city where labor is undertaken under the rule of efficiency, where each man is working at the task which God appointed him to do, which his nature fits him to do. Where there shall be such a democracy of labor, that no man can say to another "my work is higher" or "lower" than yours, for all work shall be consecrated and the test of its value shall be its efficiency and its service. This would be an efficient Zion.

I would take you to a city where there is no want, where there are no aching muscles, no tired men or women who toil day after day not knowing where the extra money to pay doctor bills is coming from, no hope for a home. Where there are no women made slaves to the drudgery of household work, for this Zion shall be a city of prosperity, and there is enough and to spare in this world of ours for such a city.

I would take you to a city where conservation shall be a natural law. Where there shall be saved the wasted raw materials that we see all about us. Where there shall be saved something that is far more valuable than raw materials, that which John Ruskin calls the greatest conservation; that of men and women, saved for society because they have leisure, they have time for the enjoyment of art and literature and the wholesome pleasures of life.

I would take you to a city where the goal of all should be for service, where the test should not be how much can you sell, but how can you serve those to whom you sell. Where the professional men like lawyers and doctors shall live up to the high ethics of the profession they have adopted; where there shall be a code of ethics not only for the professional man, but for the man of commerce, for the man who sells shoes and the banker and he shall be one who knows how to serve. He who sells groceries shall not sell those things which make a profit but shall be an expert on the groceries needed by the people about him.

I would have you see a city that is not only efficiency, prosperity, conservation of living and service, but a city in which shot through all of these shall be love and charity, a charity which covers with a warmth of mercy the mistakes of life, which knows the counsel which comes of old age; a love which appreciates the work of building that has been done by the men who have gone before. For the coming of such a city is my prayer this afternoon.

Now or Never

BY JAMES E. YATES

"The great sieve of gospel economics will divide the people into two distinct classes: those who will, and those who will not."

In President Smith's opening address to the General Conference the church was reminded that the distinctive thing that differentiates this church from all others is its doctrine of social economy.

Also that the doctrine of stewardships is the very crux of the social order. We have long heralded the excellent theory of our social order with eloquence and courage, but when it comes down to the "brass tacks" on the question of practicing what we preach, we have been, and possibly still are, afraid of our shadows.

We have invented nearly every subterfuge possible for the mind to concoct in trying to make ourselves believe that we are justified in slipping easily around the most drastic parts of the law of God given to govern the social order, or in fixing up such nice and well-modified interpretations of the law that we emasculate the whole system and make it so utterly impotent that it is not one whit better than the social economy of the world.

The whole church has been largely under condemnation in this matter, to the extent that she has deprived herself of many blessings. What she needs now more than anything else, is to repent and remember the former commandments not only to say, but to do the things that are written.

God has said that when his people obey his whole counsel they shall be the head and not the tail in the matter of property possessions, and in this world's goods, as well as in spiritual matters. (See Deuteronomy 28:1-3.) But when the people of God are disobedient as we have been, they come near being the tail most of the time. God said his people should be in a position to lend, and not to borrow (Deuteronomy 28, and many more places), but we have seemed to be content with the worldly system of economics which not only makes borrowers of honest men, but beggars as well.

Our superior doctrine, and our inferior practice, has been the mark of our distinction for nearly a hundred years. The world never was so ripe for a practical demonstration of the divine law of economics as to-day.

God has laid out a mighty work to be accomplished in this age. Where there is a great work to be accomplished, a great door of opportunity is open. But so far as the determination as to what people will do this great work, it is now or never with us.

If for any reason the church should fail now to function according to the law of the Lord given for social and economic salvation, movements will spring up in the world, and among people who are supposed to know not God, that will make us ashamed of ourselves. We have given expression to a large extent to only one side of the gospel law; namely, the spiritual, to the neglect of the material and economic requirements of the gospel for so long a time that we have become a one-sided people. The proper balance has not been kept. And now we are having the terrible fact burned into our consciousness, that to single out and focus our minds so much upon the spiritual side of the gospel that the material things are forgotten or illy kept in order, is a sure guarantee of the ultimate death of the very thing we seek the hardest to revive.

For spirituality cannot live and thrive and abound in health of fullest vigor, when divorced from its God-given mate and working companion, the material economics of equality in the church.

Our fear of the practical application of the law of equality in the church is as utterly foolish as the fears of the child lost in the woods, who upon getting a glimpse of rescuers runs rapidly away. Ancient Israel wandered in the wilderness and modern Israel is not yet out of the woods; but rescue is at hand, and she will be saved if she does not get frightened at the appearance of those who would lead her to safety; or if she does not fear the one and only path that can possibly lead her out of the woods, namely: the path of stewardships adjusted upon a basis of having personal possessions limited to the supplying of the just needs and wants—all other amassed and accumulating wealth to be held by the body in common, and being administered by wise stewards whose stewardship is real. That is to say, that it will not take a Philadelphia lawyer to determine whether it is a real stewardship, or whether it is in fact just a simple ownership, posing, nicely masked, and sanctimoniously calling itself a stewardship.

A property ownership, trying in spasmodic contortions to ease its conscience, and to make itself believe that it is a stewardship to the church by making stated donations, or by paying an occasional, or even an annual tenth, will, instead of being a blessing to itself and the church, ultimately and surely prove a damnation to both.

When our financial leaders in the church meet together in council with the spiritual authorities, and when the bishops meet in council to define and interpret the law, and when any

man coming up to Zion enters the office building or council chambers for the purpose of determining how much of his property should be consecrated to the Lord, and whether that which he is supposed to be steward over from now on is still to be his own property in personal holding about the same as before; when all these councils meet to determine these various questions it would be well to have the following six leading statements of the word of the Lord framed in bold letters and placed conspicuously upon all four walls of the council chambers.

These pointed scriptures, portions of which I have italicized for emphasis, might be thus placed upon the walls as a gentle and constant reminder of what the Lord's voice in the matter really is, and to keep unsteady and nervous or nerveless men from slipping:

Wall Motto Number One

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Ye have heaped treasure together for the last days."—James 5:1, 3.

Wall Motto Number Two

"It is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."—Doctrine and Covenants 101:2.

Wall Motto Number Three

"Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning *the church* and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, . . . and are not united according to the union required by the law of the celestial kingdom; . . . otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."—Ibid., 102:2.

Wall Motto Number Four

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, . . . and this shall be the *beginning of the tithing of my people*; and after that, those who have thus been tithed, shall pay one tenth of their interest annually; and this shall be a *standing law unto them forever*, . . . saith the Lord. Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you."—Ibid., 106:1, 2.

Wall Motto Number Five

"*But it is not given that one man should possess that which is above another; wherefore the world lieth in sin.*"—Ibid., 49:3.

And this next scripture, which we are suggesting as wall motto number six, might well be put in red letters, or illuminated with intermittent electric lights; since it seems so very difficult to understand and to make it read with any sense to it at all when tacked on to most of the interpretations of the

law as we have been straining ourselves to try to apply it for nearly a hundred years of wandering in the wilderness.

Wall Motto Number Six

"Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the spirit shall be withheld."—Ibid., 70:3.

We believe that the Spirit of the Lord will not always strive with man, or with groups of men, or even with those of his church, when God's law is repeatedly trampled under foot and spurned aside.

We are also of the opinion that since there has been a recent call to the church to go forward, that the door of opportunity is still open for us, but that it is *now or never*, so far as the people of the church now living are concerned.

It is high time that we as a church do one of two things, either apply the law as God has given it to us, or else get to work and do like the Presbyterians are trying to do, and like many others are doing, change our creed.

In *The Continent*, for May 6, 1920, a Presbyterian paper published in New York, we read this astonishing statement in an editorial: "But the original libel on divine mercy and divine fair play still stands unaltered in the text of the creed, (Westminster Confession) declaring yet, that 'some men and angels are . . . foreordained to everlasting death' and 'their number is so certain and definite that it cannot be either increased or diminished.'"

If Presbyterianism can have the nerve, at this late date to make an attack upon that old time-honored but disgracefully insane creed, we should surely either muster up the courage that would be commensurate with our convictions that God has outlined to us the most splendid economic program the world has ever seen, or else be consistent enough to turn about face and quit pretending to believe it, and just change our creed to make it fit what we are doing rather than what we profess to believe.

If we decide upon the latter course, we might change our suggested wall motto number six to read: "Nevertheless, in your temporal things ye shall not be equal, for *equality has been tried, and it won't work*; but you may have the abundance of the manifestations of the Spirit anyway."

Motto number five perhaps had just as well be changed to read: "It is not given that one man should possess that which is above another, *in the world*, but it is all right in the church, wherefore the world lieth in sin, but the church lieth in righteousness."

This you see, will make it perfectly all right for one brother to own a railroad in fee simple, with the appurtenances thereto, while another brother owns a wheelbarrow, together with all fixtures and appurtenances thereunto; and he may also hold the same in fee simple, or, if desired, the "fee" part could be left out and the brother could just stand and hold the wheelbarrow and *look* simple.

In the same manner of creed revision, section 106 of the Book of Covenants could be made to agree with our fond policies of procedure along lines of least resistance, by reversing much of the wording as it now stands, for it is evidently more acceptable to the inclinations of human nature to believe that just one tenth of their property is all that is required as a "*beginning*," and then to make that kind of a beginning stretch out to extend through an entire lifetime before facing that fearful proposition of giving *all the surplus*. It is more acceptable, I say, to human nature, to give that one tenth first, and annually thereafter, than to do as the Lord has said, namely: "I require all their surplus property to be put into the hands of the bishop of my church . . . and this shall be the *beginning* of the tithing of my people; after that, those who have thus been tithed shall pay one tenth," etc.

We might, therefore, revise section 106 to make it politely ask for the tenth *first*, and then some little surplus at some remote period afterward, provided said so-called surplus cannot conveniently be used to increase and enlarge the business of the individual who owns and controls the same.

Of course, when we get our creed nicely revised in all these points so as to fit our inclinations and our past and present procedure, we would discover that such a plan of economics is no better than that which is followed by the world and by the churches of man-made origin and doctrine.

President Smith was right in naming our revealed system of economics as one of the leading distinctions between the Church of Jesus Christ of Latter Day Saints and all others, but it yet remains for this church to prove by actual demonstration that this is not a distinction without a difference. But up to the present time one would have to exercise very fine powers of discrimination to determine just where our application of the financial law has been in any way superior to that practiced by any other church, so far as the welfare of the individual factor in society is concerned, or the social, or group commonwealth, either.

But the time to go forward has come. We will soon learn the fuller meaning of the term "the sifting time." The great sieve of gospel economics will divide the people into two distinct classes: those who will, and those who will not.

Those who will do, shall be blessed beyond the dreams of many.

They who know what to do and will not do, shall surely find themselves involved in increasing snares and entanglements of wrong and misery, and under darkening clouds of sorrow and ultimate despair; for the Spirit of God will not always strive with man.

Let us go forward.

Our Influence

BY MRS. HELEN MCKENZIE

"I am here, I know not whence I came." "I am part of every influence I met on the way."

When Mr. Dick spoke those words before the students of Graceland College on September 5, perhaps he was not aware that he may have "built better than he knew." "Influences I met on the way" are words that contain greater significance and are broader and more far-reaching than many of us are aware. Influences reach down to generations and cannot be cast to one side as of no value. Each day our words and actions have their influence on some one and they take of what we give and weave it into their lives. Influences never die but live on after we have crumbled into dust. Nations may rise and fall, perish and decay, but our influence still remains, and like Tennyson's brook, "goes on forever."

Many people think it is a solemn thing to die, but if we would take it into consideration, it is a very solemn thing to live. It is a solemn thought that our words are recorded and will stand for or against us in the great judgment. We would be more careful of our words if we only knew the influence they would leave. James 4 deals with this matter and says, "the tongue is set on fire of hell." How many times harsh, unkind words are spoken, meant only to leave a sting. Words like these are surely set on "fire of hell."

Divine influences were at work and Isaiah twenty-nine had its fulfillment. God had a divine purpose in bringing forth this work, and influences were at work guiding and directing it, silent and unseen, and the same influence is still guiding and leading, and will be with it to the end. The forces of evil have ever been arrayed against this work, but "truth is mighty and will prevail."

We can see the hand of God in this work. A late revelation

OF GENERAL INTEREST

THE 1919 RELIGIOUS CENSUS

A summary of religious statistics compiled by H. K. Carroll, LL. D., and published in the Christian Herald. The smallest advance in thirty years is noted.

The only year that is comparable with last year was 1918. The average increase in membership for the ten years previous to 1918 was 771,947; therefore, the net increase for 1919 falls below the average of the ten years ending with 1917 by nearly 716,000. What makes this slump, for such it is, more significant is the fact that it marks the second successive year of vanishing increase, for, in 1918, according to corrected returns, the increase was only about 155,000.

Analyzing the returns for 1919, we find that only about forty denominations have any increase at all, and for most of these it is below normal. But it is the denominations reporting actual decreases which give special significance to the year and make it practically a year of losses. Look at the heavy decreases in the largest and hitherto most prosperous denominations for 1919:

Churches	Decreases in Membership
Methodist Episcopal	69,940
Presbyterian, U. S. A. (Northern).....	32,308
Disciples of Christ	17,645
Methodist Episcopal, South	16,404
Northern Baptist Convention	9,156
National Baptist Convention	35,007
Presbyterian, U. S. A. (Southern)	8,811
United Presbyterian	2,986
Cumberland Presbyterian	1,645
Welsh Calvinistic Presbyterian	992
Norwegian Lutheran	2,910

There are many other bodies which report smaller losses than the above. The denominations which show gains, excepting the Roman Catholic and one or two others, have for the most part much smaller gains than usual. Of the three leading Baptist bodies, the Northern Convention loses over 9,000, the Southern Convention gains 32,348, and the National Convention (Colored) loses over 37,000. The Protestant Episcopal Church has less than 5,000 increase, which is a good deal better than its decrease of 1918 of nearly 11,500. The Congregational increase of 6,204 is an estimate which may be enlarged by actual returns. The Roman Catholic increase of 158,294 is based on the actual official returns for 1919 of Catholic population. It is an improvement over the increase of last year, which was 113,000.

The first question that springs to the lips as we survey the statistical record of 1919 is: What is the cause of the actual decreases, where we always look for increases, and where there are increases, why are they so small? It is not easy to give an exact diagnosis of all the denominations, and there are more causes entering into the decline in growth than appear on the surface; but it is quite clear that among the causes entering into the decline in rate of growth are these:

First—Interruption or suspension of the regular work of

said, "I have many forces at work that ye know not of." A holy influence was at work leading, guiding, and directing by silent, unseen influences and the wonderful outcome of this powerful divine leading is the restored gospel. From 1830 to 1844 there was accomplished a task which has never been equaled in this or any other age—the translation of the Scriptures, and thousands brought into the gospel.

many parishes, due first to the war and its sudden and imperative call, and second to the Centenary, New Era, and other drives for gigantic funds. The war called into service many young and vigorous ministers, who left their churches on short notice, putting an end to parish work and leaving in many cases only pulpit supplies, who could do little or no pastoral work. A large number of churches were left without the kind of service that brings additions to membership. Country churches, especially, suffered heavily. Sources of ministerial supply, theological seminaries, and Bible training schools, etc., were directly affected by conscription, which took their students into the Federal service. The ministers serving as chaplains, secretaries, etc., have returned to their church work, and the seminaries are filling up, but the benefits must be waited for for at least another year.

Second—Pastors in large numbers were called into the Centenary and other campaigns for millions for missions and other benevolences, and a new program was offered to the churches which they loyally accepted. The program included evangelism and intercessory prayer, as well as the obligations of stewardship and giving on an unprecedented scale. Many of these churches yielded their pastors to these movements, and had to take pulpit supplies in their places. At a recent meeting of the pastors of three Methodist Conferences in the Metropolitan area, to devise plans to protect the pastoral office from calls to outside work which laymen can do, it was stated that in the last three years the number of pastors in one of these conferences had declined from 310 to 270, and that fifteen pastoral charges had been abandoned.

Third—Among other causes of the poor showing of the year is the great increase in deaths in membership. In one denomination, the Methodist Episcopal, the increase of deaths reported in 1919 over those of 1918 was more than doubled—35,629 to 71,677. No doubt the influenza epidemic affected other denominations in like manner.

Fourth—The concentration of effort in the raising of enormous sums for the work of the churches may have had an influence in reducing the rate of increase of members; yet it should not be overlooked that the spiritual appeals accompanying the request for increase in contributions must have had a salutary effect. Still, the question arises whether the concentration of the church in one supreme effort for funds would not result in less emphasis than usual upon regular pastoral work.

No doubt the question will be asked: Why does not the Roman Catholic Church suffer with other churches in a comparative decrease in its rate of members? The answer to this is not difficult to find. Although the church has not had the benefit, as it did in former years, of a large immigration belonging to its faith, its regular parish work has been carried on much the same as usual. The only thing likely to affect unfavorably the increase of the Roman Catholic Church is the birth rate. The children born into Catholic families are not only immediately baptized, but they are gathered into classes and taught in the parochial schools and in Sunday schools the tenets of the faith. The catechism is a power in the Roman Catholic Church, as it used to be in most of the Protestant Churches. The Catholic Church never loses sight of its children.

The following table will be interesting and valuable as showing the total increases of members in the past twelve years:

Year	Total Members	Gains
1908	33,885,287	323,391
1909	34,703,821	818,534
1910	35,245,296	541,475
1911	36,095,685	850,389
1912	36,624,462	528,777
1913	37,859,975	1,235,513

1914	38,641,982	728,007
1915	39,184,811	542,962
1916	39,941,811	756,867
1917	41,281,368	1,339,557
1918	41,435,688	154,320
1919	41,491,989	56,301

Another significant fact is the decrease in Sunday school scholars. The church that has the largest number in the aggregate, the Methodist Episcopal, lost over 135,000 at home and abroad in 1919. It lost also 2,710 in the number of children baptized, and 13,430 in the number of adults baptized. The Presbyterian Church, Northern, also had fewer infant baptism by over 3,000 and of adult baptisms by over 9,000. All the Lutheran bodies report 92,200 infant baptisms for 1919, a very large number, but there are no figures for 1918. The Lutheran bodies appear to have lost 141,574 in 1919, but most of this loss seems to be due to lack of returns from the Norwegian Lutheran and other bodies.

In their finances, the churches have done well. The Protestant Episcopal Church received a grand total of \$21,451,346, an increase of about \$745,000. The Methodist Episcopal Church, thanks to its Centenary Movement, had unprecedented incomes for missions, home and foreign, raised \$21,890,134 for ministerial support—an increase of \$1,472,000—and \$9,384,576 for current expenses of the local churches, a gain of over half a million dollars. The Presbyterian Church in the U. S. A. (Northern) has a total budget of a little less than that of 1918, the chief decrease being in congregational expenses. The Lutheran bodies report \$17,374,738 for local expenses, a gain of \$1,807,410.

The churches, taken as a whole, by a campaign of combination, concentration, and strategy, have the courage and enthusiasm to endeavor to raise a thousand three hundred and twenty million dollars for their treasuries. Could they not, if they made the effort, win a million converts from the masses of the unchurched, with a working force of 194,000 ministers, 231,000 churches, and well on to 41,500,000 members?

PLANNING THE NEW PALESTINE

The rejoicings of the Jews over the prospect of their revived nation in Palestine have been preceded by scientific preparations in every sort of detail for the creation of a perfect kingdom.

Students have been busy with agricultural research at Rothamstead (Herts) and elsewhere with a view to making the desert blossom as the rose. Indeed, a young school of agricultural students of quite unusual capacity is spreading from England over the world.

One of the ablest is a young Serbian, whose mission it is to revive agriculture in the Near East and give it a really scientific direction.

A committee of young Jews has been busy with the language, chiefly in the invention of names for all the new things that have arisen since Hebrew was a language with a local habitation. Motor-car, aeroplane, propeller, dynamo, and hundreds of other new or newish words have been compounded not in our manner, principally from Greek and Latin, but from old Hebrew roots. The nation is to start with at least two desirable accomplishments—knowledge of a pure and perfect language and the control of the latest art of intensive and extensive cultivation.

Mr. Bonar Law informed Mr. Charles Edwards in the House of Commons yesterday that the pledge given to the Jewish people to restore Palestine to them had been agreed upon by the Supreme Council. Great Britain was to become the mandatory power under the League of Nations.—London *Daily Mail*, April 28, 1920.

THOUSAND POUNDS A YEAR FROM AN ACRE

A Triumph of Intensive Culture

At Golden Green, near Tombridge, Kent, is to be seen what is probably the best garden in England. Its two acres produced £1,630 worth of food in nine months, or more than £1,000 a year per acre. I have seen nothing quite to equal this even in the intensive gardens of France and of Holland, the best of which I have visited.

There would be no call for any imports of food if more people followed the lead of Mr. M. A. Philips, the eager and enterprising New Zealander, who, on the eve of war, created this garden out of a rough paddock, built the wooden and comfortable dwelling house, the glass houses, on his own pattern, and the dark corridors for mushrooms. The soil is now golden in many senses, but the plants grow so thick that you must lift their leaves before you can catch a glimpse of the mold.

This really astonishing mine of edible wealth has been developed through the agency of the two brothers Le Coq, whose names are famous in the annals of intensive gardening in France as well as England. They were the pioneers of intensive gardening in this country, working with that doyen of women gardeners, Miss Hughes-Jones, of Thatcham, in Berkshire; under Major Fraser at Brighton, where the King visited him; and Mr. Fells in Essex.

Geometric Patterns

What first strikes you is the geometric precision of it all, thousands of outdoor lettuces with not one plant missing or out of line; many thousands of indoor tomatoes with overhead wires and vertical bamboos, all so regular that the plants seem to conform to the structure and take on a geometric pattern. Every inch is used.

The one available bank of a pond yielded £10 in one of two successive crops. The manure is used three times over, first for the mushrooms, secondly for the tomatoes, thirdly for the open garden.

M. Le Coq, an undoubted genius, has, along with Mr. Philips, developed the best English form of the French garden. He has rejected the *cloche*, or bell-par, as taking too much labor, in favor of a glass house *without any visible brick walls*, of frames, of dark tunnels, and of outdoor gardening.

Land Previously Unused

It is beyond dispute that this enormous crop has been raised per acre, has been raised at a good profit on land previously unused, and all this in times of exceptional difficulty in regard to labor and supplies.—W. B. T., in London *Daily Mail*.

PRIVATE INITIATIVE

The Des Moines Register for May 20 contains an interesting editorial under the above heading. The first paragraph is as follows:

"Nobody questions but that private initiative has done an enormous work in this country, and done it on the whole well. Nobody questions but that, so far as possible under changed economic conditions, the benefits of private initiative should be preserved. In other words, wherever the benefits of private initiative outweigh the defects of a system organized on that idea, it should be preserved, and wherever it is necessary to abandon part of that system, but is yet possible to retain some of private initiative's benefits, that also should be done."

Discussion is then made of the two railroad bills, the Plumb plan, and the Cummins-Esch bill. It is pointed out that while the one emphasizes principally democratic management,

and the other puts the emphasis on private initiative, still neither of them calls for unregulated private initiative nor straight bureaucratic governmental management. Where there is a guaranteed income control by interstate commerce commission, there is not unregulated, private initiative, and some of the limitations were placed there at the request of private initiative advocates. The editorial continues:

"Innumerable like instances could be cited in other fields than railroads. Getting the Nation's business done is clearly recognized to be a national responsibility. The great processes whereby the Nation lives are no longer conceived as sacred pastures wherein only private initiative can play. And this is true both as one thinks of the capital phase of private initiative and as one thinks of the labor phase. . . .

"The kernel of every great economic problem of the present is, and the kernel of the next generation's economic debates will be, the desire for effective assertion of the public rights and interests. How far, ultimately, this will curtail private initiative remains to be seen."

CHILDREN'S HEALTH

Doctor Thomas D. Wood, Chairman of the Committee on Health Problems in Education, gives the following figures:

At least one per cent, or 200,000 of the 22,000,000 school children in the United States, are mentally defective.

Over one per cent, or 250,000, at least are handicapped by organic heart disease.

At least five per cent, or 1,000,000, have now, or have had, tuberculosis, a danger often to others as well as to themselves.

Five per cent, or 1,000,000, have defective hearing which, unrecognized, gives many the undeserved reputation of being mentally defective.

Twenty-five per cent, or 5,000,000, have defective eyes. All but a small percentage of these can be corrected, and yet a majority of them have received no attention.

Twenty per cent at least, or 4,500,000, are suffering from malnutrition. Every child who is 10 per cent or more below weight for his height and age is suffering from malnutrition, and persistent efforts by cooperation of school, home, and community should be made to correct this. Poverty is not the most important cause of this serious barrier to health development.

From fifteen to twenty-five per cent, 3,000,000 to 5,000,000, have adenoids, diseased tonsils, or other glandular defects.

From ten to twenty per cent, or from 2,000,000 to 4,000,000, have weak foot arches, weak spines, or other joint defects.

From fifty to seventy-five per cent, or from 11,000,000 to 16,000,000, of our school children (and in many communities as high as 98 per cent) have defective teeth, and all defective teeth are more or less injurious to health. Some of these defective teeth are deadly menaces to their owners. This is the greatest problem, from the standpoint of its seriousness and from the standpoint of its enforcement, that we have. The teeth of the children of America can never be brought into proper shape without a social program to provide for the payment of tremendous bills. May I ask you to remember that Sir William Osler, our greatest living English-speaking medical authority, said ten years ago that more national physical deficiency in Great Britain was due to defective teeth than to alcohol?

SOME NONPARTISAN ACCOMPLISHMENTS

[The following appeared in a recent issue of the *Montana Nonpartisan* in explanation as to "What is Townleyism?" The editorial explanation accompanying is to the effect that each of the planks mentioned (except the coal mine) has

been confined, enacted into law or carried into effect by the present administration in North Dakota.—EDITORS.]

1. Better grain grades, based on milling and baking values.
2. Pay for dockage or its return to the farmer to be used as feed for his animals.
3. The milling of wheat in the State, thereby preventing a double haul and saving the by-products for use in the state, increasing business and industry and conserving soil fertility.
4. The state-owned bank, whereby the funds that belong to all the people are made available to finance the activities that belong to all the people.
5. A state owned coal mine to supply at least the State's own buildings.
6. An industrial commission charged with the management of the State's industrial activities elected by and responsible to the people.
7. Hail insurance at cost.
8. Fire insurance on public buildings at cost.
9. State bonding of public officials at cost.
10. State aid to drouth sufferers.
11. State aid to dairy associations.
12. Rural credits.
13. Reduction of the spread between the prices paid to producers and the prices charged to consumers.
14. A state of home owners. (The homestead act was the most beneficial piece of legislation ever enacted by the federal Congress; may the Home Building Association Act passed in North Dakota prove to be the most beneficial piece of legislation ever enacted by a State Legislature.)
15. Exemption of farm improvements from taxation.
16. Exemption of the small city home from taxation.
17. The redistribution of taxes more in accordance with privileges enjoyed and ability to pay.
18. Compliance with the constitutional provision that has been in effect for 30 years requiring all property to be assessed according to its true value.
19. Encouragement of improvements and discouragement of speculation.
20. Equitable assessments of property for taxation.
21. A soldier's bonus law, the first and the most liberal enacted by any State.
22. A moratorium act, effective until one year after peace is declared.
23. The lowest draft cost per soldier of any state in the Union.
24. Workmen's Compensation, the most liberal in existence.
25. Benefits to dependents of employees killed.
26. Beneficial and just labor laws.
27. Woman suffrage, with provisions enabling all women entitled to the ballot to cast their votes.
28. The eight-hour day.
29. A minimum wage for women.
30. Stringent regulations as to employment of minors.
31. Pool hall inspection and control.
32. Enlargement of school facilities.
33. Rural school betterment.
34. Recall of public officials.
35. Loyalty to the state and obedience to its laws.
36. Patriotism and love of country.
37. Free speech and free assemblage.
38. Fairer railroad rates.
39. Food control.
40. Encouragement of cooperation.
41. The realization of democracy, as written into our constitutions and preserved in our traditions.

We may live constantly with the one who is dearest to us, but each lives in his own dream.—Elwood Worcester, in Religion and Life.

PASTORAL

The Man With a Message

BY EDWARD D. MOORE

The man with a message will find a gratifying response, but without one he is "as sounding brass and tinkling cymbal."

The local man who time after time addresses the same audiences has a somewhat different problem than that of the traveling missionary who is constantly meeting new people and facing new audiences, yet in a general way the responsibility is the same. He who is sent yet has nothing to deliver, deludes nobody but himself.

It matters not as to the scope of one's reading or his acquirement of knowledge, unless he has transmuted these advantages into a message of import, the sound he makes is a hollow mockery.

There are preachers (and our church, unfortunately, has a few of them) who are *interested* talkers, and there are others who are *interesting*. The difference lies in the fact that the first class are interested in their own efforts, while the second succeed in interesting the audience. One has a right to be interested in his task, but it should not be an exclusive interest, so self-centered that no one else cares.

It has been our privilege to hear a great many of our ministry in action. We have found points of excellence in all of their methods and personalities, some more, some less, but naturally some had more appeal for us than did others. While we lay no claim to being scientific in our method of classifying these public servants of ours, yet we have gone on, consciously or unconsciously, just as you do, making our own comparisons.

The sum of our conclusions is that the man with a message is the one who causes us to forget all else but that message and its application to us. Though he does not give us all the details, we instinctively know he had far more in reserve than the limited time allowed him to deliver—we know it, too, without his closing with "and I have only begun to say all I have on this subject."

Again, he does not forget his message and lose himself and us in a maze of minute and petty description.

The man with a message may be illiterate, but when we are interested in the importance of what he brings us we can forgive his violations of grammatical rules. He may be awkward in his pulpit mannerisms, but when we are intent on watching every process of his creation of a beautiful structure which delights us, we do not worry over that.

This carrier of good tidings of whom we speak may not label his wares with large letters and have his name prominently attached and an insurance value written in the corner, but we are allowed to use our own judgment as to the importance and value, which pleases us who sit in the pews.

We don't want to have nothing left for our imagination; neither do we want to strain our imagination in trying to figure out what it is all about. There is a happy medium there, the finding of which distinguishes the good preachers from those who may be sometime, but are not now.

The man who does not have a message leaves us disappointed and critical. We would like to help him if we could, but his need is so overwhelming that none of us can furnish it; he must acquire it himself. Mere wishing does not bring capacity, neither does it imbue one with the power of an authorized message bearer. We may have the authority without the message. Yet again hard study or diligent application may not of themselves furnish the lacking essentials.

A message is an elusive thing. We may seek it as did the other wise man, never locating its definite form to our satisfaction, yet come to a realization that it has imperceptibly arrived and we have it.

The man without a message may or may not know his need. He may attribute the hollowness of his own voice to everything but the right thing. It may be "I haven't had time," or "the people were not responsive," or any of a number of things which are more or less plausible to him, but if he is wise he will sift the evidence till he gets to the bottom, then seek to correct it.

In the larger sense the carrying of this gospel to the honest in heart is message enough for any purveyor of truth, but simmered down to actual sermonizing one may feel very insignificant in the presence of the reality and find he has almost nothing at all to say.

By this time the reader will have reached his own conclusions on this matter, and we have no objections. It may be you have decided that the difference between a message and delivering it, and having nothing at all and failing to deliver even that gracefully is in the possession or lack of the Holy Spirit. And we agree.

But even yet we must insist that except there is fuel present, the enkindling ray can light no flame. We may pray with great eloquence for the receipt of blessings that if sent could not possibly find lodgment in a heart as cold as ours. We may plead for a heavenly vision yet obstinately close our eyes to the human panorama passing our door daily, furnishing the inspiration for appeals that would melt hearts of stone.

But if we give the Holy Spirit a place to dwell and earnestly seek its presence, our intelligence will be accentuated, our hearts will glow, our love will be so spontaneous that no effusiveness nor affectation will be necessary to lend fervor. It will bring a radiance to our countenance, a kindness to our demeanor, a positiveness to our declarations that will establish conviction.

Depending on the individual character of the phase of the message we present, it will, when inspired by the impelling influence of God's Spirit, cover a wide range, from the wooing, gentle persuasion to the vigorous challenge to the stronger sentiments. If we always woo, we will come to seem effeminate; if we always challenge we shall be called dogmatic. If we are always delivering jeremiads we encourage a reputation as pessimist, while if we are too persistently optimistic our hearers will think we are blind.

We may have the elements of a real message yet spoil its effect by disregarding the little social demands made on us. We know an eloquent preacher who in his day glowed with the power of fine logic, but as soon as the meeting closed after his sermon was delivered he dashed for the outside, evidently to elude the "madding crowd." People forgot his message in their resentment at his aloofness. It was a little thing, yet it was a big thing in results.

It is not necessary for us to sit in judgment on any man or men. It is not required of us because the man who has a message realizes it and the man who does not, must come finally to feel his emptiness.

It seems to us there is much in the choice of subjects as well as in the consideration we give them. One man we know always seems to choose subjects of insipid character, and his discourses are but mere moralizings, fitting no personal situations. Another we know never fails to choose subjects which have a direct application to present-day needs and have a personal bearing on any listener in the house. There is little difference in their general manner of delivery, yet the audiences of the former are left cold

and unmoved, while the latter stirs the emotions to their depths and is able to see real results in actual life activities.

Very often we have seen young preachers—and who of us have not done the same thing—search far and wide for a subject that would interest them because of its newness and freshness only to fall flat in the presentation, because they were out of their field. All the time we knew they had training and experiences that would form the basis for some wonderful discourses. It was a simple lack of imagination.

And here we come to imagination from the standpoint of the speaker. The audience has imagination and likes to use it; the speaker has it and should use it. His first duty is to imagine himself in the place of the listeners and try to feel as they feel, hear as they hear, yearn as they yearn. If he can do that, he will know they are wanting to know about problems he has considered and qualified himself to solve. He will realize that an effective minister must reach the hearts of the people and help them reason from the things they know. He will realize to a large degree what those things are. Having sounded the depths of human sorrow and scaled the heights of human aspirations, he will select with discretion the best incidentals for the presentation of the salient points of his message. And let us emphasize again, that the man with a message has so much real, usable material for the edification of the body of Christ that one effort or a dozen will not impoverish him. What he presents in one discourse is but a ray of light from a sun of power. They may be occasions of disappointment but the general experiences will be satisfactory.

These are days of tenseness. The very air is filled with uncertainty, from a worldly standpoint, yet wonderful assurance from the divine. We need to see that we are fully acquainted with the basic causes of all these conditions and the real solution. It is a time for few words but moving power, yet there are still men content to indulge in rapid moralizings over petty points and irrelevant applications. Especially is this true in the sectarian press where one looks almost in vain for the elements of a real message, but we are afflicted with some of it ourselves.

Let us as ministers for Christ strip our mental machinery of all ornamental parts and proceed to our Master's business. It is a time when we must, as a pastor recently put it, "work in or work out." If we have qualities of leadership, in one way or another, we must demonstrate them, otherwise we should be grateful to be assigned if need be as "hewers of wood and drawers of water." We must make the necessary inventory of ourselves. What you think of me or I think of you may help both of us, but what we do about our own conclusions of ourselves is the thing that will determine our fitness as effectual instruments in the hands of an All-wise God. We may all have a message if we but search deeply for it and develop it. We cannot afford to do less.

The Man in the Moon

The following is from one of F. W. Barcham's essays concerning Thomas Chalmers.

The most sensational discovery of his life was the discovery that for more than twelve years he had been preaching sermons at Kilmany that bore no relationship to the actual lives of the people to whom he ministered. For more than twelve years the parish minister at Kilmany had been preaching to the Man in the Moon. Then came the great awakening; Chalmers was seized by sudden illness. During his convalescence his mind underwent what he called a great

WHAT WE BELIEVE

Faith in God. Is It Scientific? Is It Biblical?

BY ELBERT A. SMITH

"And Jesus answering saith unto them, Have faith in God."

The human mind knows no bounds of time or space. A word or a gesture starts a train of thought, and we are off to other lands or other times.

These words of Jesus take us back to a lonely road in Judea. We see a group of men journeying from Bethany to Jerusalem. Our attention is immediately attracted to the leader.

As they journey in the ruddy glow of the morning light, his gaze is drawn to a fig tree at some distance. It is luxurious with pleasant green foliage, a glorious promise of full fruitage. Apparently hungering, he wends his way to this tree for refreshment. But lo, it is barren.

To our surprise he rebukes the tree, and declares, "No man eat fruit of thee hereafter forever."

Is this some madman? Is this some fanatic? Is this some irresponsible neurotic?

We must wait until another day for our answer. It is morning again, and we see this same group of men journeying again over this same road toward Jerusalem. As they approach the tree one of the followers cries out in surprise.

At its foot the luxurious leaves of yesterday lie withering in jumbled confusion. The tree itself is blasted and shriveled,—dried up, root, trunk, and branch.

Stricken into sharp attention, as by a lightning's flash, these men stand with bated breath while their leader turns and delivers this short, pregnant sentence, "Have faith in God."

Jesus Preaches in the Open

The mystery is solved. This man is Jesus of Nazareth. These are his followers. Having at once secured their attention, demonstrated to them the fate that overtakes hypocritical profusion of promise without fruitage, and impressed them with the power of God over all living things, he preaches a sermon by the wayside.

Jesus was never dependent upon pulpit accessories. He preached upon the mountain's inspiring height, in a boat upon the tossing sea, by the river's brim, by the side of the lonely road, or within the dim and hollowed interior of the synagogue.

On this occasion he preaches a short sermon on faith and forgiveness, fronting as he does so the morning light of heaven, that reverently touches his splendid forehead with a hint of the glory that is to be, the shadow falling behind

revolution. In due time he returned to his pulpit. The people were electrified. The minister was no longer preaching to the Man in the Moon; he was preaching to the men of Kilmany. And Kilmany was touched to tears in consequence. "He would bend over the pulpit," says an old hearer, "and press us to take the gift as if he held it that moment in his hand and could not be satisfied until everyone of us got possession of it." The effect was instantaneous. As long as Chalmers preached to the Man in the Moon, the Man in the Moon made not the slightest response; but when he preached to the men of Kilmany, Kilmany became a new village.—*Watchman-Examiner*.

"Do the thing that you think is best and abide by it like a soldier."

him, predicting the cross that temporarily shall eclipse the glory.

For the time being we remember only a single sentence of that discourse: "Have faith in God."

Is Faith in God Unscientific?

Is the message that Jesus gave to the world that morning a message for this age? Does that commandment require of us anything that is contradicted by the reason, research, and scientific conclusions of the studious ages that have followed each other in orderly procession since that morning in Judea?

Is it possible to-day to have faith in God and yet keep step with the vanguard of truth seekers everywhere? The men of whom Whittier wrote:

"Hail to the future singers!
Hail to the brave light bringers!
Forward I reach and share
All that they sing and dare."

You will meet men who will tell you that science has stormed the citadels of faith. That scientists have undermined and overthrown ancient religion.

Our Appeal to the Court of Science

We propose to prove that these statements are untrue. We take our appeal to the court of science.

In answer, Sir Oliver Lodge, president of the British Association for the Advancement of Science, in his presidential address of 1913, said: "Genuine religion has its roots deep down in the heart of humanity and in the reality of things."—Continuity, p. 106.

Science Affirms Creative Power

Lord Kelvin, in an address before the Christian Association of the University of London, 1902, said:

"Science positively affirms creative power. It is not in dead matters that we live and move and have our being, but in the creative and directing power which science compels us to accept as an article of belief."—Christian Apologetics, p. 25.

Remember when next you turn the pages of the Bible and read as the great initial postulate of that book that in the beginning God created the heavens and the earth, that Lord Kelvin, called "the prince of scientists," is in harmony with that statement. And he added:

"If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic but helpful to religion."—Ibid., p. 26.

A Dominating Mind in the Universe

Edgar Lucien Larkin, director of Lowe Observatory, says:

"I do not hesitate to write this: There is not a great scientist now living not aware of the existence of Mind in the Sidereal Universe—A Dominating Mind."—Within the Mind Maze, p. 346.

It is not enough to say that faith is not unscientific. We affirm that it is fundamentally and eternally scientific.

Jesus of Nazareth in simple dignity, with clear-cut brevity, stated a principle that to-day is supported by Lord Kelvin and Sir Oliver Lodge.

Where then originates the brunt of this opposition to faith? Perhaps, having failed to find it among scientists, we shall find it among the

"Camp Followers of Science"

Professor Alexander Macalister, M. A., M. D., D. Sc., LL. D., F. R. S., of the University of Cambridge, says:

"In my opinion there is no conflict between science and the moral and spiritual teachings of the Bible. . . . It has been my experience that the disbelief in the revelation which God has given in the life and work, death and resurrection of our Savior, is more prevalent among what I may call the camp followers of science, than amongst those to whom actual scientific work is the business of their lives."—Religious Beliefs of Scientists, p. 33.

And among the Small-Minded.

Professor J. J. Walsh, M. D., of Fordham University, New York, says:

"All the greatest scientists have been believers. They have no trouble at all in reconciling science and faith. It is smaller men who have found that their little buckets of minds were not large enough to hold science and faith."—Ibid., p. 162.

A Second-Hand Smattering of Science

Professor Frank Cavers, D. Sc., professor of biology at Hartley University, Southampton:

"As the alleged 'conflict' between science and religion, I believe you will generally find that the science which is pressed into service by agnostics and atheists is many, many years behind the times, and that these writers and lecturers have only a second-hand smattering of the biology of forty or fifty years ago."—Ibid., p. 77.

Professor A. H. Sayce, LL. D., D. Lit., professor of Assyriology in the University of Oxford:

"There are a few 'leading scientists' who are irreligious, but the vast majority, so far as my knowledge goes, are quite the reverse. The 'irreligious' are for the most part those who have merely a smattering of scientific knowledge."—Page 52.

Why We Believe in God

We are admonished to give a reasonable answer for the hope that is in us. Accepting Jesus as our teacher, we accept also his dogmatic precept, "Have faith in God." But there are other reasons which may be set forth in their order. We believe in God because:

It Is Natural to Believe in God

It is both natural and scientific to believe. Kelvin says, "Science positively affirms creative power." Lodge says, "Genuine religion has its roots deep down in the heart of humanity and in the reality of things."

Go where you will, in Patagonia or Alaska, in the islands of the Pacific, in the Orient or the Occident, you will find that all races believe in some supreme or superhuman being.

They may not call it God, but they do their best to carve their rude presentment of deity in wood and stone.

Probably in the first instance they did not worship the image, but rather that for which it stood. Their vision of God is obscured by ignorance and superstition, and so their presentation of him is distorted and grotesque.

Their belief is not because of ignorance, but in spite of it. When we ascend to higher peoples, we find as strong a faith coupled with a clearer perception that forbids men attempting the impossible task of picturing in wood or stone the lineaments of deity.

The clearest-headed statesmen, the most profound philosophers, the greatest scientists, the most inspired poets have believed in God.

Our parents walked and talked with God, as did Seth, Enoch, Noah, and many others. They knew him in the long ago, and that knowledge became a mighty force through all succeeding generations. It has been dimmed by time and distance, yet fostered by all that we see around us.

Atheism, on the other hand, is acquired. It is the result

of perverted or incomplete education. Doubt may be and has been nursed and fostered to the point where one will doubt the existence of his own body and of the earth itself. But hunger and cold and hard knocks, as well as joy, comfort, warm sunshine and glowing landscapes, bear testimony that most men heed; equally positive forces testify of God.

A Matter of Choice

Next, we believe in God because we wish to do so. It is a choice between anarchy and law. We do not care to go out and tell people that there is no ultimate lawgiver to whom they must sometime give an account.

A noted anarchist said: "I believe in no God. I believe in no hereafter."

Now note what followed in that creed, as naturally as darkness follows the setting of the sun:

"I believe in no God; I believe in no hereafter; I believe in no civilization; I believe in no marriage; all property is robbery; all government is tyranny; right and wrong are prejudices; I believe in the red flag of anarchy; the rich and the rulers are only proper food for gunpowder, and dynamite; I am sworn to live and die by the articles of this creed."

This was simply carrying things to their logical conclusion. And let us tell you, if you convince all men that there is no God and no hereafter, you shortly will have no civilization, you will have no marriage, you will have no government, you will have no property. You will have anarchy, with every man his own best law, and bound to respect none else.

Observation Confirms Faith

Again, we believe in God because the natural tendency to believe is strengthened by what we see around us.

Chance as a creative force is not in evidence. It is now quite universally accepted as a scientific fact that life must spring from preceding life. So we trace it back until we reach the point that Lord Kelvin said God has "reserved for his own appearing,"—the beginning of life.

We find in every city certain statutes enforced. For instance, there is a statute against trespass. No one need tell us that such a law introduced itself, voted on itself, inscribed itself on the statute books, enforces itself. We know there is a city council and mayor back of it, and that a very material policeman looks after us if we violate it.

No one need tell us that all the houses in that city designed and builded themselves, or that they sprang up in a night by chance, or that they evolved from a single crooked stick that came into existence years ago as the result of "a fortuitous concourse of atoms." We have never seen the designers or builders, yet their works testify of their intellect.

Though men might burn the Bible and publicly renounce the God idea, we are sure that the first time they found themselves free from artificial restraints, out under the eternal stars, their hearts would whisper over the articles of faith that their fathers repeated ere the Bible was written or infidelity was dreamed.

"The heavens declare the glory of God; and the firmament showeth his handiwork."—David.

Man himself is one of God's greatest revelations of wisdom and power.

"A man went down to Panama,
Where many a man had died,
To slit the sliding mountains
And lift the eternal tide:
A man stood up in Panama,
And the mountains stood aside.

The Power that wrought the tide and peak
Wrought mightier the seer;
And the One who made the Isthmus
He made the engineer."—Mackaye.

A More Sure Word

We believe in God because we have in the Scriptures a revelation of him that speaks for itself. We find there things which man of himself could not have written.

Daniel pictured the future of the world, and for over twenty-three hundred years the events of history in their orderly march have fallen into line to fulfill his prophecy.

Isaiah pictured the coming of Christ, his life, his betrayal, his death. Christ foretold of the destruction of Jerusalem—it is history.

Now we submit that the written word speaks for itself and shows an understanding of futurity that man of himself could not have. Its moral character is also its own best testimony of divinity. It meets human needs in every age.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Peter 1: 19.

Personal Testimony

We believe in God because we find in his word the revelation of a perfect law, that if heeded would fill the world with love and peace, bringing to pass the ancient ideals—liberty, equality, brotherhood.

We believe in God because we have something in addition to the written word, or that which we may see.

"If any man will do his will, he shall know of the doctrine."—John 7: 17.

We have felt the influence of that Spirit promised to those who do his will, and know that it is not of earthly origin. We do not depend solely upon the word of others. Our gospel came not unto us in word only. We received it not of men. It came in power, with much assurance, and with the Holy Ghost, as it came of old to Paul.

Faith Positive and Dynamic

Faith is affirmative, positive, dynamic. Atheism is negative (when not evasive); it is static, or reactionary; the creeping paralysis of human aspiration. It makes no affirmation, and has no program. Its gospel is the gospel of doubt and despair.

Atheism, agnosticism, infidelity do not affirm. The more intelligent opposers of the God idea have avoided definite statement.

You may read the lectures of Ingersoll from beginning to end, and you will never find where he says there is no God. You will find where he says, "There may be a God; I do not know." You will find where he said, "In the hour of death hope sees a shining star, and listening love can hear the rustle of a wing."

That calls to our mind the statement of Lord Bacon, "Atheism is more on the lips of men than in their hearts."

Faith is aggressive. It is affirmative. It is constructive.

"I will build," declared Jesus.

"Let us create," said God.

Let us join forces with the builders. The iconoclast has his work in the demolition of error; but it is transient. The Christian has his work; it is eternal. "Have faith in God."

Faith in an Immanent God

Biblical faith is faith in an immanent God. Note his statement:

"Without faith it is impossible to please him: for he that

cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11: 6.

We must believe in God's existence, and in his divine justice, and in his approachability. True faith presupposes a God that IS. The great I AM, who in the midst of most primitive surroundings spoke to Moses from the burning bush, is still at work in the world among the complex and artificial conditions of modern life.

He is able to speak now as of old: he is able and willing to "reward" those who now "diligently seek him," as anciently. He has never drawn a line through any day or year in all the calendar of time and said, This can not be a day of revelation and of miracle. The unbelief of the people has cut them off from revelation and healing—not the will of God.

Walter Rauschenbusch said of the prophets of old: "They went to school with a living God who was then at work in his world, and not with a God who had acted long ago and put it down in a book."

This age needs an awakening sense that God IS, and that he is a rewarder of them that diligently seek him.

Faith in Jesus and in the Word

Faith in God includes faith in Jesus his Son, and in the word of God.

On the road to Jerusalem Jesus admonished his disciples, "Have faith in God."

Very near the close of his ministry, after the last supper had been eaten, after Judas had received his sop and gone out to earn his infamous thirty pieces, Jesus seized the opportunity to give his followers one more impressive admonition and precept: "Let not your hearts be troubled: ye believe in GOD, believe also in ME." (John 14: 1.)

This same Jesus called the attention of the Jews to the necessity of scripture study, and faith in the Word: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5: 39.)

Faith Must Be Associated with Good Works

It is true, Paul said that we are "justified by faith," and on that statement is postulated the confession of some professed Christians: "That we are justified by faith only is a most wholesome doctrine, and very full of comfort."

But such a dogma may be very unwholesome and very full of deception. It must be understood that the faith that Paul had in mind is inseparably associated with good works.

Thus James says:

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"—James 2: 14.

"But wilt thou know, O vain man, that faith without works is dead?"—James 2: 20.

Beware how you subscribe to the ancient and "orthodox" heresy that men are justified and saved by faith only.

The faith of which we write is associated with good works, character building, complete obedience to the principles and ordinances of the gospel of Jesus Christ. It is a living faith in a living God.

Such a Cloud of Witnesses

Faith in God is both biblical and scientific. It is confirmed by the revelation in his written word, by the immediate testimony of the Holy Spirit, and by the works of nature: "The three grand pillars upon which faith builds her glorious and imperishable works for the life that now is and for the life that is to come."

Every star, every blade of grass, every song bird, is a witness of God. And these things are so wonderful that Professor Larkin, director of Lowe Observatory, says:

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

To All Home Departments and Cradle Roll Workers

As is perhaps quite generally known by this time, the action of last conference transferred the home departments of the Sunday school and Religio and the cradle roll work of the former to the Women's Department of the church. This change has entailed a considerable amount of time, thought, and effort on the part of those in charge, and we appreciate deeply the patience with which the workers in these departments have awaited our announcements and instructions. We trust this patience is only an earnest of the hearty cooperation and support with which our plans will be met now, and feel sure that everyone concerned will have sensed the importance of having had the work carefully considered in all its phases, and properly coordinated with that of every other church effort.

We have been deeply impressed with the spirit of consecration and devotion to duty which has marked the work of many of the superintendents in these departments in the past. We have sensed the new endowment of the Spirit which has attended the important, progressive actions of the last conference. We feel that God is quickening, by the touch of his divine influence, the people of this church, and here and there, whether in close contact with the happenings at the "center" places or not, many are feeling that sacred impetus, and are responding to the urgings of their souls, to align themselves more actively with the interests of this latter-day Israel.

Because of this we feel a sense of confidence in disclosing to the former workers in the home and cradle roll departments the plans we have to present at this time, and we trust God will place with each consecrated helper the impression of his guiding and approving sanction.

1. Eliminate District Officers

In harmony with the trend in many other departments of the church, it has been deemed wise to eliminate the district home and cradle roll superintendents and have our general superintendents deal directly with local ones. While we realize that in making this change we are losing many loyal and efficient workers, as such, we feel quite sure that in every case those workers will be quickly absorbed by local demands, and that none need have empty or idle hands in these "hastening" days. We trust they will find, in local service, the same joy that has attended their work hitherto.

2. Local Superintendents Appointed

Local superintendents of cradle roll and home departments will, hereafter, be appointed to office by the general

The retina of the eye is a portion of the brain, an exploring expedition . . . the brain tissue itself come forth to see! The visible part of the universe is so supremely magnificent, that the very matter of the brain comes out of its prison of bone—the skull—to behold. . . . The seeing ones tell those in interior darkness of the beauty and wonders of the stars and starry vaults of the celestial sphere. And of the flowers, and the warbling birds, of crystals, colors, and of sparkling gems. These and the radiant sun, the brain came forth to see.

"He that has seen any or the least of these" has seen a witness of God. For, as Emerson says, "Nature is so thin a screen, God breaks through at every point."

Well did Jesus say, "Have faith in God." Well did Paul name faith as one of the six fundamental principles of the doctrine or gospel of Christ.

[The above article may be had in tract form, one of the Angel Message Series, 5 for 10 cents; 100 for \$1.75. Order of either publishing house.]

superintendents of those departments, in council with the executive officers of the Women's Department.

3. Present Appointments

In order that the important work of these departments shall not be retarded because of the change that has been ordered, we hereby request every local cradle roll and home department superintendent, of both Sunday school and Religio, to accept appointment at this time, and keep the work going on. That it is dear to the hearts of all these consecrated workers we feel sure, and they will be glad and willing to continue it under the new administration. In accepting this appointment, let each local worker feel that her work is to progress as in the past, and is worthy the same devoted zeal. The only differences will be in those of detail, which will be explained more fully in letters sent out sometime in the future.

4. Lists of Local Superintendents

In order that the general superintendents of the cradle roll and home work may get their lists complete as quickly as possible, we hereby request every local superintendent in these departments to send her name and address to the general office of the Women's Department, without delay. Include also, if you please, the name of the branch and district, and the number of home and cradle roll members to date. These items are important for record, and we feel sure all will sense the necessity for full and prompt cooperation here. Address,

Reorganized Church of Jesus Christ
of Latter Day Saints,
Independence, Missouri.

Women's Department.

5. Home Collections

Collections will be continued as heretofore. Christmas offerings will be collected quarterly and sent to the Women's Department treasurer, at general office, where separate and proper record and credit will be kept. All local workers and superintendents should keep duplicate records of all such collections and their disposition.

6. Financing the Home Departments

The work of these departments was placed with the Women's Department without having been included in their expense budget for the coming year. Manifestly it has been a problem to get the matter of financing the quarterly supplies adjusted properly. The following points have been agreed upon:

- a. Local superintendents should order *Quarterlies* for home classes, directly from the Herald Publishing House, Lamoni, Iowa.
- b. According to rules of the latter, money should accompany order.
- c. Since the collections taken from the March visits of home workers were turned into local Sunday school and Religio channels, it is requested that all local Sunday schools and Religios order the home supplies for the coming quarter along with those for their school, paying for the same out of their local treasuries. Hereafter, the local home superintendent shall retain out of collections from home members, the amount necessary for the succeeding quarter's supplies, and remit the balance to the treasurer of the Women's Department at their general office, as per above address.
- d. Supplies will cost as follows:

Sunday school *Quarterlies*—

Senior	10 cents per quarter; per year 30c
Intermediate	7 cents per quarter; per year 20c
Junior	7 cents per quarter; per year 20c
Primary	7 cents per quarter; per year 20c
Beginner	8 cents per quarter; per year 25c

Religio *Quarterlies*—

Senior	10 cents per quarter; per year 30c
Junior	8 cents per quarter; per year 25c

7. New Home Department Members

Constant efforts should be made by all local workers to extend the field and influence of the home department. Its value as a missionary department should be kept in mind and every possible advance opening made. As in the past, the General Sunday School Department stands ready to furnish *Quarterlies* for new members or classes free of charge, so far as the first supply is concerned. In ordering, therefore, local superintendents should plainly state what number of *Quarterlies* are desired for new members, and for these no money need be included (for the first quarter of their enrollment, only).

8. Some Further Duties of Local Superintendents

Local workers should bear in mind that their work has broadened to include the placement in homes of *Quarterlies* from both the Sunday school and the Religio. In addition, they should remember that the Women's Department is primarily a department for home study, and for the education of women along the lines of their higher responsibilities. This department is prepared to furnish leaflet courses of study in "Child Welfare," "Food and the Body," and "Social Service." In addition, there are courses of study with text books in Mothers' and Teachers' Problems, Home Economics, Home Nursing and First Aid, as well as carefully outlined programs of study and activities for the girls and young women of the church.

9. Reporting

All local home superintendents should report to the Women's Department executive four times a year, viz: the first of January, April, July, and October. These reports should include all phases of the work done, blanks for which will be prepared later. It will be obvious that new and more comprehensive blanks will have to be furnished; until they are ready, use the old ones. Reports should be sent direct to our general office, above indicated, where they will reach the hands of the general superintendent of the home department.

10. Concerning the Cradle Roll Work

Our plans for this department are not perfected as yet. In harmony with the wishes of the First Presidency, steps are being taken to prepare blanks through the use of which "all vital statistics" might be secured by the cradle roll visitors. Our church statistician and the head of the health department of the church collaborating in preparing these, and we have some very interesting plans to present later. Until such time, however, we earnestly ask that the work continue as in the past, reports being made to the Women's Department at our general office.

A Final Word

Altogether it should be understood that it is our desire that the local worker who enters a Latter Day Saint home with the Sunday school or Religio *Quarterlies*, or in the interests of the cradle roll work, shall try to interest the various inmates of that home in all lines of educational activity which would be of specific value to them. Leaflets of instructions in detail, concerning the many things which may be offered through this channel, will be mailed to all home and cradle roll workers as soon as they can be prepared, and the lists of such workers be completed, as requested above.

The Women's Department will appreciate any special information or suggestion based upon experience or observation which any interested worker may feel like making.

Working together in harmony, and with the one object in view of promoting the best good of the people of God, humbly desiring to assist in Zion's "redemption" by the direct method of assisting in elevating the atmosphere and efficiency of the home, we can be assured that God will guide our efforts and abundantly bless our labors of love.

AUDENTIA ANDERSON,
Superintendent Women's Department.

GOMER R. WELLS,
Superintendent Sunday School Department.

T. W. WILLIAMS,
Superintendent Religio Department.

Importance of Early Care

From the standards set forth by the national Child Welfare Conference of last year, (below which none of our children should fall if we expect them to be fully efficient as citizens either of the nation or Zion,) we cull a few paragraphs which may help to impress upon us the grave responsibility which rests upon parents in the early years of the lives of their children. These statements are general, but are sufficiently pointed and concise for us to gain a clear vision of some of the ideals towards which we should work, and without which we cannot hope to reach the standards which our God has put before us. Is he not constantly urging us to "Come up higher, O my people!"

"Every child should have normal home life, an opportunity for education, recreation, vocational preparation for life, and for moral and spiritual development in harmony with American ideals, and the educational and spiritual agencies by which these rights of the child are normally safeguarded. The conference recognizes the fundamental role of home, religion, and education in the development of childhood.

"Aside from the general fundamental duty of the state toward children in normal social conditions, ultimate responsibility for children who, on account of improper home conditions, physical handicap or delinquency, are in need of special care, devolves upon the state. Particular legislation is required for children in need of such care, the aim of which should be the nearest approach to normal development. Laws enacted by the several states for these purposes should be coordinated as far as practicable in view of conditions in the several states, and in line with national ideals.

"Social work for children in rural parts of the country has been neglected. The essential principles of child welfare work should be applied to rural needs, and agencies for rural service encouraged.

"The desire for recreation and amusement is a normal expression of every child and an important avenue for moral education and for the prevention of delinquency. It should be the concern of the state that wholesome play, recreation, and amusement be provided by cities and towns and that commercialized recreation be supervised and safeguarded.

"The value of the first seven years of childhood from the point of health, education, and morals, and formative habits, cannot be overestimated. Throughout childhood attention should be given to the mental hygiene of the child—the care of the instincts, emotions, and general personality of the child, and of environmental conditions. Special attention should be given to the need for training teachers and social workers in mental hygiene principles."

Latter Day Saint parents would do well to acquaint themselves with every avenue by which the child welfare workers of the nation are attempting to conserve the mental, moral, and physical health of our children. They should do all in their power to help along that legislation under consideration which will, if passed, materially improve conditions and opportunities for all children. Women will be as powerful as men at the ballot boxes, and they should line themselves up solidly with those forces which are aiming at uplift, and the bettering of our communal environment.

We hope to be able to keep in touch with important measures of this kind, and pass on the word to you from time to time, by means of this column, that being "forewarned is forearmed," and your influence may thus be thrown into the channels of constructive progress. Help given to a child is help given directly to humanity as a whole, and we parents should take a care that our children do not start out with handicaps which through our ignorance or neglect shall impede their progress through life and thus impair their usefulness, either to God or their fellow men. A. A.

A health nurse can open the closed windows, can remove superfluous clothing, can give object lessons in the care of the baby. Fifty thousand public health nurses are needed in the United States to-day, and good nurses with practical experience and tact. A high school education should be a minimum prerequisite.—Standards of Child Welfare.

LETTERS

A Visit to Nauvoo

After many years of reading about "Nauvoo the Beautiful," it has at last been my privilege to tread its sacred soil, visit its historic landmarks, and behold for myself its scenic grandeur.

Leaving Independence early in the morning of the 12th inst. in company with Sister Emma Burton, who has been the greatest woman missionary of this dispensation, we took our journey toward the far-famed city of Nauvoo.

It was dark, and a drizzling rain was falling when we reached Montrose, where we were met by Brother Layton who had engaged a gasoline boat to take us across the river as we were too late for the ferry.

Sister Emma spent the night with her sister, Sister Layton, in the Mansion House, while I had the honor of sleeping in a room in the Nauvoo House overlooking the broad river where the waves of the old Mississippi sang their lullaby as they beat upon the shore only a few feet away through the peaceful hours of the night.

We have been through the Mansion House, the Nauvoo House, and the old Homestead (Joseph Smith's first home in Nauvoo). The church owns these buildings and they are all in a fine state of repair.

The homestead is a splendid log house with a frame addition in good condition and is clean and attractive, but it is used at present only for its historic value, a place where tourists visit the home of the latter-day prophet.

The Mansion House is a frame building with weather boarding outside painted white. Inside it is unique. The rooms are as they were in 1842 when it was first built. The same woodwork, distinctive and artistic, adorns the place and bright wood fires glow in the many homelike old fireplaces just as they did in the days of Nauvoo's glory.

Brother and Sister J. W. Layton, natives of Nova Scotia, Canada, are in charge of this place. Their genial, kindly manner and great faith in and loyalty to the latter-day work make them able exponents of the faith to the many visitors who come to see these historic places. No less than 1,118 visitors were shown through these buildings in the year just closed. An abundance of tracts and pamphlets are kept on hand with which visitors are liberally supplied, and these are carried far and wide by the tourists.

The Nauvoo House is in charge of Brother P. R. Burton and his excellent wife, from whose hospitable hearts emanates the home spirit which the house was originally intended to possess.

The massive walls of this building, three feet in thickness, of solid brick, are in a splendid state of preservation, and the big, light, airy rooms remind one of the command of God, "Let it be a good house, worthy of all acceptance, that the weary traveler may find health, and safety while he shall contemplate the word of the Lord, and the corner stone I have appointed for Zion." This house shall be a "healthy habitation."—Doctrine and Covenants 107:9.

We visited the graveyard, adjacent to the homestead where the bodies of the two martyrs lie. Here also rest the wife of Joseph the Seer, and the first wife and two children of Joseph his son. The graveyard is nicely fenced and well kept, befitting its honored dead.

We stood upon the site of the Nauvoo Temple and viewed the landscape o'er. The scene cannot be described! From this eminence the river can be seen a mile and a half in width and forming an almost perfect semicircle around Nauvoo while the valley between with its grape vines, its fruit trees covered with blossoms, and its green gardens lies open to the view.

We have been permitted to visit many beautiful places in the past but I think I can say without exaggeration that for beauty of scenery and peacefulness I have never seen the equal of Nauvoo.

This spot was surely appointed of God as a gathering place for his Saints and is an attractive "corner stone of Zion,"

where the weary, wayworn traveler may find rest to his soul in a peaceful habitation in a fruitful land which seems like the garden of God.

We were fortunate in being in Nauvoo at the opening of their new church which the Saints have just redeccorated. It was a fine pressed brick schoolhouse which was purchased by the Saints for a place of worship. It is an excellent building and a credit to the church.

Sunday, May 16, was the day for the opening. Saints were present from Fort Madison, Rock Creek, Elveston, Burlington, Ferris, and other points and an excellent spirit was enjoyed.

A Sunday school was organized with Brother Lee as superintendent by Sister Gladys Smith, assistant superintendent of Nauvoo District.

Following the organization the writer was asked to give a talk on Sunday school work, which she did by relating experiences of the past wherein God in a marvelous manner supplemented the teacher's efforts by the power of his Spirit.

Sister Emma Burton was then called upon to address the meeting. In her talk she related a very interesting vision she had when the Sunday school association was first formed, in which she saw an ever-increasing army of Sunday school participants, clothed in light-colored garments, marching, and a desire arose in her heart to be young again that she might enjoy in her youth the privileges that the young people of our day have. She closed her address by singing a song in the Tahitian language.

At 11 a. m. an excellent sermon from Brother James McKiernan was enjoyed. At 2.30 we held prayer service at which many earnest prayers and spiritual testimonies were offered. The Spirit also spoke to the Saints through Elder P. R. Burton by way of admonition and encouragement. Part of the gift was addressed to Brother Lee, the deacon, in which he was strongly advised to preserve order in the house of God, and if he would do so rich blessings would follow.

One lady, a stranger, bore testimony of evidences received that day of the truthfulness of the work and expressed her intention of obeying the gospel in the near future.

We have been pleased to note the friendliness of the citizens of Nauvoo towards our people and have thought "the set time to favor Zion" and her corner stone has come.

In the evening it was raining quite hard, but notwithstanding this a goodly number of strangers were in attendance. Brother P. R. Burton preached a very fine sermon on the gospel of human helpfulness, declaring that the purpose of the Saints of Nauvoo is to do good to others, and expressing their feelings of fellowship and good will towards their neighbors.

Those feelings of good fellowship seemed to be reciprocated by the citizens present to such an extent that they remained after meeting chatting and handshaking, seemingly loath to leave the building.

The Saints in this place are few, but of the right kind: plain, humble, noble, energetic, and full of faith and zeal for the work. They had just received a valuable addition to their number in the persons of Brother and Sister Lee who have recently moved there. These are earnest, devoted young people, sociable and unselfish, with great desires to see the work progress.

With such a nucleus there seems little doubt that the work will again flourish in Nauvoo.

On Tuesday morning we started back to Independence, being accompanied to the boat by the faithful little band, and as we bade them good-by and watched their waving kerchiefs until we sailed out of sight we thought of "the tie that binds" and marveled at the wonderful love of God which can so cement the hearts of his people together on so short an acquaintance.

MAGGIE MACGREGOR.

INDEPENDENCE, MISSOURI.

FLINT, MICHIGAN, May 22, 1920.

Editors Herald: The inclosed clipping tells of the visit to Flint by Elder Paia a Metuaoro and J. Charles May. We were surprised to get a telephone call from Brother Clyde F. Ellis upon his arrival in town. The three branches of Flint,

MISCELLANEOUS

Pastoral Notices

Having been recently appointed as district president of the Eastern Michigan District, I take this means of requesting all branch presidents to report to me on July 1 all labor done. Also write me as to any special work needed in your branch, and we will do all we can to help. Confer with me in regard to one- and two-day meetings. Let every man learn his duty and set himself to the task of fulfilling his calling. Send all communications to William H. Sheffer, Uibly, Michigan.

To the Saints and Ministry of the Little Sioux and Pottawattamie Districts; Greeting: Having been appointed to labor with you this conference year, I take this means of getting in touch with you. I am anxious to see the work of the church reach a maximum height in both pastoral and missionary work, and it is up to us to see that this is done. One man by himself cannot do the work, but if we all work together the task shall be accomplished. Let us therefore learn our respective duties and then do them.

It will require a few days, at best, for me to become acquainted with the territory and with the people, but I trust to have the cooperation of the entire membership of the districts and thus be able to readily overcome that hindrance. I will therefore be glad to receive suggestions or invitations for missionary work from any or all of you. I will then do my utmost to meet the emergencies as they arise and render a service that shall bring glory to God and blessings to mankind.

For the present mail sent to my home address at 1302 West Maple Street, Independence, Missouri, or to 134 Park Avenue, Council Bluffs, Iowa, will reach me.

May our best efforts be united in a common cause.

J. E. VANDERWOOD.

To the Saints and Friends in the Virginias: Having been appointed as missionary to labor again in the Virginias, I am very anxious to get in touch with all the scattered Saints,

and Otter Lake, and Orion branches showed great interest in their visit among us by turning out and crowding the church to capacity.

After a talk from the visitors a program was given, in which the Flint branches took part. On Friday noon the brethren went to the factory of the Imperial Wheel Company, where Brother Ellis spoke of the customs and work among the islanders. Brethren May and Paia sang in the native tongue, which was enjoyed by the men. The report coming from the secretary of the Y. M. C. A. who took them to the factory was to the effect that their coming to Flint has left a good impression with the people who heard them. Only a few of the church members are employed at this factory, so most of their audience was made up of nonmembers.

MATTHEW W. LISTON.

Carried Off the Honors

I have just returned home from Springfield, Missouri. I stopped at Bozeman, Montana, and replied to some lectures that a Presbyterian preacher by the name of R. M. Stevenson had delivered against our work.

The Bozeman high school closed for the season on May 13, and James W. Moore, fourteen-year-old son of Elder A. J. Moore, won the honors in a class of sixty-five pupils, with a grade of 97, and 20 credits. The professor in charge believes he is the youngest graduate in the States, especially with such high grades. He is a small lad but a big fellow in the school room. He is now ready for Graceland and waiting for next term with joy in his soul—and he has the missionary spirit, too. The honors obtained were by faithful and diligent study.

W. P. BOOTMAN.

DEER LODGE, MONTANA.

with a view to make new openings and preach the gospel in your vicinity, thus publishing the glad tidings of salvation throughout the two States.

Brother James McConaughy and myself are, so far as I know, the only General Conference appointees to your States, so we ask the earnest cooperation of all the priesthood and membership to assist in every way to accomplish the great work before us. God expects us all as his servants to do our part in developing the talents he has given us. To this end I would be glad to receive a letter from all, or any who can secure a place where preaching services can be held.

Ever praying for God's richest blessings upon you,
THOMAS NEWTON.

Address: VAN VOORHIS, WEST VIRGINIA.

To the General and Local Ministry and Saints of the Northern California District; Greeting: The appointing powers of the church have been pleased to appoint me to have charge of the above district as group supervisor. It is therefore necessary to say something as to the policy to be pursued. To begin with: We are entering upon a period of more than two years' activities. It is believed by some that at least two years and a half will elapse before the next General Conference. It is evident then that we have ample scope as to time within which to plan and work.

We have but two real missionaries besides myself. They are Brethren Brooner and Ely. The rest of the General Conference appointees are local and while they will help us all they can yet their primary responsibility relates to the organized work of the church. For at present the brethren named will devote themselves to the tent work, Brother Brooner to lead. They will select their own scene of operations. I have heard the use of the tent in the Sacramento Valley is already contemplated. If so, it pleases me. Whether this is so or not, said valley will be the sphere of my own labors until the reunion. I expect to radiate from Sacramento itself and may make a special effort in the city. I also expect to visit the tent once or more during the summer, and wherever I am one of my principal aims will be to back up the tent work. It may please the tent workers to change their field of labor after reunion but no matter where the tent may be used a strong effort should be made to concentrate the work so as to follow up by other means and consolidate the work done, and thus maintain our advantage and keep the people in preparation for the possible use of the tent in the same locality next season. To facilitate this kind of work it would be well to select for tent work places where the density population will admit of several stands not far removed from each other. By this method there is a better prospect of gathering the results of tent work in the form of branch organization.

It must be apparent to every close observer that tent work, that is, everywhere, is not the success it should be. This is due to several causes: First, it has ceased to be a novelty, second, it is neutralized in a measure by counter attraction, third, we as a people have not altered our methods of doing the work in accordance with the changes in the times. Common place subjects advertised and discussed in an ordinary way no longer attract the public notice. There should be a more liberal use of pictures, charts, tracts, and advertising material. We have also failed to realize the importance of music; our musical forces where available have not been well organized. All these are points in which we are behind others who are working in the same field.

Through Brother Orman Salisbury of Council Bluffs, Iowa, who is noted among Latter Day Saints as a traveling salesman, I have been led to a course of reading on modern business efficiency which has led me to the conclusions that what makes for business efficiency will also lead to church efficiency. One of the primary requisites of business success is good health. Therefore, anything which lowers a man's mental and physical fitness, and especially whatever keeps it low, spells failure. Hence sleep, always best secured by having a regular sleeper when traveling by train and the best bed possible elsewhere, the required quantity and quality of food, attention to exercise, etc., are as necessary for missionaries as any other class of traveling men. This means rational

living. California is the best State in the union, or at least one of the best for tent work, and yet it can be done in the wrong manner in more ways than one. For instance: There is no reason why a missionary should wake with a nightmare or splitting headache when he can just as easily be awakened by "daylight's soft surprise" or the California morning breeze as it flaps the curtains of the tent. The same principle applies to all other kinds of missionary work.

My address for the present will be 903 Morgan Street, Santa Rosa. Would be pleased to hear from all as to the opportunities for mission work in various localities. In gospel bonds,
A. C. BARMORE.

The Presidency

Appointments

By concurrence of the Presidency, Twelve, and Presiding Bishopric, the following appointments have been made:

J. A. Koehler, Far West Stake, Bishop.
Raymond A. Rumel, British Isles. M
Guy P. Levitt, Ontario and Quebec. M
Alma Rannie, Southwestern Texas District, San Antonio Objective. L
Mrs. Keith H. Rogers, South Africa. M
Roscoe Davey, Utah. M
William I. Fligg, appointment changed to read: Eastern Michigan District, Port Huron Objective. M
Ephraim Squire, Saint Louis District, Saint Louis Objective. L
Peter Muceus, Nauvoo District, Fort Madison Objective. M. June, July, August.
May 28, 1920.

THE FIRST PRESIDENCY.

The Bishopric

Tennessee and Kentucky Districts.—Having received the resignation of Brother J. R. McClain as Bishop's agent, we hereby appoint Brother Curtis L. Ross, Cottage Grove, Tennessee, as his successor to become effective July 1.

We desire to impress the Saints with the thought that in supporting the Lord's work financially, there comes to them a development, accompanied by a joy born of the consciousness of divine favor.

Those who fail to observe this divine law are shutting out the life-giving forces which God has placed before us. The work of the Lord is developing and it is our privilege to be helpers in pushing it forward. Our slogan for the year is A Million Dollars Tithing, and we feel confident that the Saints of this district will not be found lacking in their efforts to make this a reality. Yours sincerely,

BENJAMIN R. MCGUIRE.

To All Branch Presidents

At the meeting of the L. D. S. Sales Association held during the late General Conference, it was voted to compile and publish as soon as possible a directory with the names and addresses of all branches of the church, so that the members when traveling would be able to visit the branch where they happened to be. This will also be available to the general membership of the church.

Will you kindly therefor send me at once the name and exact street address of your branch with your own name and telephone number? Please do this now so as not to forget, as it is extremely important that we have all the branches listed.

WILLIAM MURRAY, *President.*

CHICAGO, ILLINOIS, 8 South Dearborn Street.

Conference Notices

Gallands Grove, at Cherokee, Iowa, June 12 and 13. Election of officers. Interesting program provided. Branch clerks send reports to Wave Cross, secretary, 1302 Seventh Avenue North, Fort Dodge, Iowa.

Kewanee, at Rock Island, Illinois, June 18, 19, and 20.

Church is at corner of Eighteenth Avenue and Tenth Street. Notify C. I. Carpenter, 1011½ Eleventh Avenue, of your coming, that all may be provided for. Some important business matters are to be considered. All reports sent as usual. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

Northeastern Illinois, Deselm Branch, June 19, 20. Trains and interurbans will be met at Manteno, Friday and Saturday. Notify Arthur Shreffler, Manteno, Illinois, R. F. D. 2. Will not meet trains on Sunday. F. E. Bone, secretary.

Southern Nebraska, Lincoln, June 11, 12, and 13. M. A. McConley will be principal speaker. Planning one of the best conferences ever held. M. A. Smith, secretary, 219 North Eleventh Street, Nebraska City, Nebraska.

Northeastern Missouri, at Bevier, Missouri, June 12 and 13. Let all come, as there is business of great importance. First session the 12th, 8.30 a. m. William C. Chapman, secretary.

Eastern Maine, at Beals, June 26 and 27. Business session 2.30, 26th. Let as many come as can. W. E. Rogers, president.

Florida, with Coldwater Branch, near Botts, Florida, June 26, 10 a. m. E. N. McCall, secretary.

Alabama with Lone Star Branch, near Skinnerton, Alabama, June 26, 10 a. m. J. R. Harper.

Convention Notices

Northern Saskatchewan Sunday school and Religio, coordinately with conference, July 8 to 11. A. C. Cornish and E. L. Moog, superintendents.

North Dakota Sunday school, June 24, at Burlington. Gladys Darling, secretary.

Northeastern Illinois Sunday school, with Deselm Branch, near Manteno, 9.30 a. m., June 19. LaJune Howard, secretary, 12055 Parnell Avenue, West Pullman, Chicago, Illinois.

Northern Michigan, at Levering, June 18, 1920. Religio and Sunday school conventions on Friday. Important changes in Religio Department to be considered. C. N. Burtch, secretary, Boyne City, Michigan.

Reunion Notices

Change of Date.—Because of the grounds upon which we are to hold our reunion being let for other purposes during the time we were to hold our gathering, it has been thought advisable to change our dates; so all planning to attend notice that the dates will be from June 25 to July 4 instead of June 18 to June 27. We greatly regret that the change must

be made, but in no way can it now be avoided. All who plan to come, notify either P. P. Reed or J. A. Bronson, Gibbs, Idaho, that we may know how many tents to order. Please write us at once and state just what you want by way of tents, beds, etc. We are not able to quote prices to you as yet, but think that both tent and bed can be had the ten days for \$5—this will not include bed clothing; bring that. Plan on coming, no matter what may be placed in your way. Consider the spiritual food for your soul as well as the earthly bread. How many will write at once and say "we are coming"? J. A. Bronson, for the committee.

North Dakota, at M. D. Graham grove, six miles northwest of Burlington, June 19 to 28. Those coming by train wishing to be met at Minot or Burlington, notify M. D. Graham. Conference on 23d. J. W. Darling, secretary, Thorne, South Dakota.

Idaho, at Boise, August 20 to 29. Conference on 28th. All Saints urged to attend. Ed. L. Haas, secretary, Rupert, Idaho.

Massachusetts, at Onset, July 25 to August 8. Meal tickets, 21 meals \$6. Breakfast 30, dinner 40, supper 30. The athletic field is ready and bathing and boating fine. C. Edward Miller for committee, 742 Broad Street, Providence, Rhode Island.

Eastern Montana reunion will, on account of prevailing high prices and lack of funds, be postponed for this year. Notice of conference will be given later. James C. Page, president of committee; W. R. Hillman, secretary.

Southern California, at Convention Park, near Hermosa Beach, California, July 30 to August 8. Those desiring tents and cots can secure them of Peter Kaufmann, Montebello, California. Sunday school, Religio, and Women's Departments will be represented. Educational and interesting programs will be presented by each department. Cafeteria will be in charge of Mrs. H. S. Pankey; those interested in this department address her at 207 West Fourth Street, Santa Ana, California. All Saints in district urged to make a special effort to be present at all services of this reunion.

Two-Day Meetings

Alpena, Michigan, June 12 and 13. No charges for meals, so all who can do so, bring well-filled baskets and especially bring minds and hearts consecrated to God's service. We desire good attendance for a spiritual awakening in this part of the district. Arthur E. Starks, president.

Coleman, Michigan, June 19 and 20. All invited to come and bring well-filled baskets. A collection will be taken. All-day meeting on July 4, at Leota, Michigan. Spend the Fourth

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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with us. Good speakers at all these meetings. Matthew Umphrey, president.

Our Departed Ones

JONES.—Hattie M. Jones was born November 26, 1886, at Lucas, Iowa; died May 7, 1920, at Taylorville, Illinois, from complications following an operation for goiter. Baptized when about 13 years of age and had always been a consistent church worker. Survived by husband and 3 small children, parents, Brother and Sister W. J. Boswell, of Independence, Missouri, one brother, and 2 sisters. Funeral from Saints' church, with Luther Simpson in charge, sermon by Walter L. Daykin.

JENSEN.—Anna Mickelson was born September 4, 1866; married Andrew Jensen October 22, 1885. Died May 14, 1920, from peritonitis. Leaves husband, 3 children: Marion, of Nebraska City, Nebraska, Oscar and Effie, of Terre Haute, and one brother. Baptized in 1876 and lived a consistent life. Funeral from residence in Terre Haute, Indiana, sermon by J. E. Warne.

STOWELL.—Edna Joice Stowell, youngest daughter of John and Zena Stowell was born at Baylor, Montana, May 9, 1918, and died at the home of her parents in Flasher, North Dakota, November 4, 1919. Services from Congregational church of that place, sermon by J. E. Wildermuth, and burial in Flasher cemetery.

PARSONS.—Edgar Parsons was born December 22, 1859, in Indiana. Lived in Oklahoma for twenty years. Baptized 18 years ago. In 1880 married Miss Edna Short, of Jewell County, Kansas. To this union 13 children were born, 10 now living. He died at Independence, Missouri, May 14, 1920. Funeral from the home of his sister, Mrs. Ed. Fender, sermon by J. E. Vanderwood. His wife and 7 children were present. Interment in Mound Grove Cemetery.

SHIELDS.—Percy Claremon, son of Elder John and Janet A. Shields, born at Grand Valley, Ontario, July 2, 1895. Drowned in Kenogami Lake, New Ontario, October 21, 1919. Remains recovered May 9, 1920. Interred at New Liskeard, May 13, services at Saints' church, in charge of Albert Shepherdson, sermon by J. M. A. Copner. He had been overseas and wounded in last heavy fighting of World War. Was engaged in mine prospecting at time of death. Leaves father, mother, 3 brothers, and 3 sisters. The brothers are John Stanley, William Nephi, and Thomas Alma. The sisters are Mrs. William Wilson and Mrs. William Bartleman. Was not identified with any church but sought to be generous and just. Lost his life trying to save his companion, Harry Brooks, who was also drowned, and leaves wife and four young children.

LINDSEY.—Opal Arlene Lindsey, youngest child of George and Anna Lindsey, of Fargo, North Dakota, was born at Sentinel Butte, North Dakota, December 24, 1918, and passed away May 6, 1920. Funeral from Saints' Bungalow Church, Fargo, Thomas Leitch in charge, sermon by J. E. Wildermuth. Interment in North Moorhead cemetery.

HEALY.—Rena B. Healy, daughter of Welcome and Mary Healy, was born June 20, 1902, and died April 22, 1920. She was stricken with paralysis January 1, 1919, from which she never fully recovered. Was very cheerful and bore her affliction patiently.

ONE MILLION DOLLARS TITHING

(Continued from page 516)

of the local priesthood alone, but each one should do his particular share.

If each man, woman, and child will give as the Lord has prospered him, with a sincere desire to assist in the establishment and the carrying forth of the work of God, we can do it, and will do it.

S. A. B.

NEWS AND COMMENT

THE WORLD AT LARGE

On May 9 to 16 there took place in Rome very elaborate ceremonies conducted for the sanctification of Joan of Arc. According to the ceremonies of that church she was admitted to heroicity in 1904. There have been various preliminary petitions and actions reaching back to 1869. In 1908 alleged miracles were admitted, and in 1909 she was beatified. In 1919 the miracles presented for canonization were read and the necessary orders received. The ceremonies in the week ending the 16th, were the final ones to make her a Saint in that church, and a subject for worship.

According to the report on income made by the Secretary of the Treasury, the number of persons in 1917 who had for an income \$3,000 a year, or more, was less than one million. The total income in excess of that amount for individuals was a little over six billion dollars. In other words, if all incomes of \$3,000 or more were pooled, and equally distributed among our 110 billion people, each individual would receive less than \$60 additional.

CHURCH NEWS

The elder at Brantford, Ontario, is requested to call on Mrs. William Hewson, 56 Grant Street, that place. Request comes from Mrs. Lester Hadley, Duffield, Alberta, her sister.

Elder L. G. Holloway left for his Utah mission from his home in Lamoni on May 18.

Arthur E. McKim, the manager of the Publicity Bureau, was in Omaha on May 22 and 23 and strongly urged the value of publicity in connection with our work. He also reports securing \$150 worth of subscriptions and orders for church publications. This week he is in Indianapolis attending the National Ad Men's Convention. He expects to push the publicity work while he is in the East.

E. M. Wesner and wife, of Rasback Avenue, Centralia, Illinois, want to adopt a child, preferably under eighteen months of age, having no children of their own. They will give a good home to a child.

FROM THE BRANCHES

South Boardman, Michigan. On the 29th Elders May, Ellis, and Metuaoro were with the branch and a reception held for them with good attendance. There were talks and songs in both languages. Four of our young sisters learned a song in Tahitian, which was enjoyed by all, especially by Paia. A good offering was made to them.

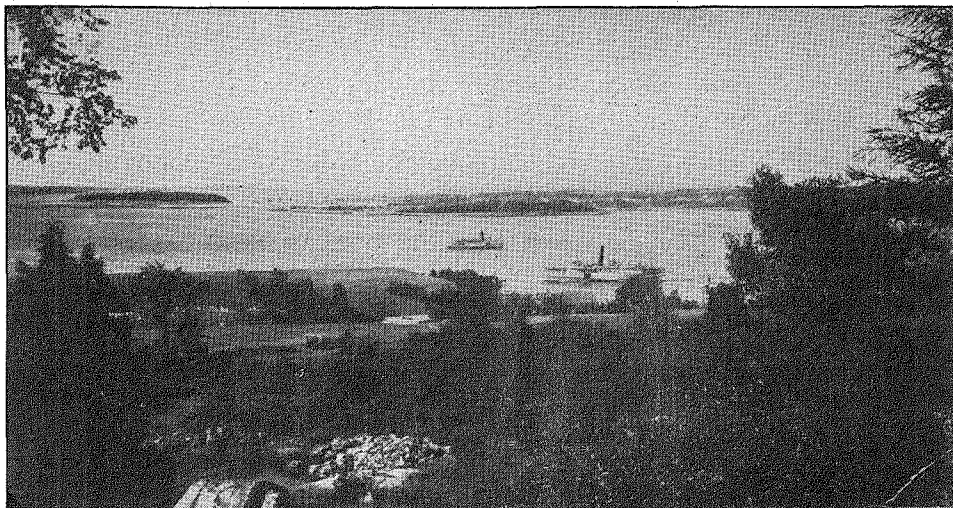
First Branch, Chicago. Elder Christy was scheduled to preach on the evening of the 30th, on "The world's greatest asset," illustrated with 45 beautiful stereopticon slides. Sister Christy was to lecture at 11.15 on "What will the Women's Department do?" The Religio continues the study of the Quarterly lessons and has as a program feature the reading of the local Religio paper, *The Echo*. A. E. McKim, publicity agent, is to preach on the evening of June 6.

Lamoni, Iowa. The Saints are pleased to learn of the gratifying convalescence of Elder J. W. Wight, who has been at the Sanitarium for several weeks. C. E. Blair has also returned to Lamoni following a brief "vacation" there. College recitals and other season-end activities are scheduled for each evening. As noted elsewhere, Elder M. A. McConley delivered the baccalaureate address to the graduating class and preached in the evening. His wife and child accompany him. Memorial Day is being fittingly observed by the local people on Monday, with D. F. Lambert speaker.

Grand Rapids, Michigan. Elders Ellis, May, and Metuaoro visited the branch and participated in the best all-day meeting the branch ever had.

The Saints' Herald

NEW ENGLAND NUMBER



A BEAUTIFUL COAST SCENE
Eggemoggin Reach, Sargeantville, Maine

June 9, 1920

A Tribute to Beautiful Maine

By Joseph Luff

In a letter to the "Ensign" last fall Elder Joseph Luff gave the following tribute to the beautiful State on our eastern boundary



MAINE is a beautiful place in which to spend the summer months. With its forests of spruce and birch and maple and beech; its rocks and hills and groves; its promontories and capes and coves; its numberless watercourses and spans, filling the thousands of avenues of indescribable beauty and almost endless variety, with their swelling and receding tides, their gorgeous sky reflections, and their irregular intervals of turbulence and placidity; its hundreds of picturesque islands; its magnificent panorama of moving steamships and crafts of diminishing sizes and catchy designs, including the sputtering motor, the rippling yacht, and the white-winged fleet of varying dimensions—all speeding along in the interests of commerce or pleasure, or liting and lolling on the remnants of surf and swell that roll into the harbor where many are held at anchor. These and a host of other equally beautiful features that characterize the State are scattered or grouped in such a way as to transfix the beholder and make him temporarily oblivious to all else, except the praise and adoration which instinctively ascend in volume from his heart and lips to their Creator.

Au revoir, place of beauty! May it be my good fortune to again wander and labor among your scenes of delight and your humble, genial, and hospitable people.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, JUNE 9, 1920

NUMBER 23

Our New England Number

The special articles for this New England number have been secured and arranged by Apostle U. W. Greene. He has been for many years in charge of New England and the Maritime Provinces, and has a warm place in his heart for the people there. Their love for him is indicated in the articles in this number.

In July, 1836, Joseph Smith, Oliver Cowdery, Sidney Rigdon, and Hyrum Smith, went on a mission to the East. They visited Providence and Boston, but proceeded to Salem where they made their headquarters in August and September.

Apostles Brigham Young and Luke Johnson followed, and in a few weeks in Boston baptized seventeen.

In September, Joseph Smith returned to Kirtland, but a few years later we find him requesting the Twelve to send a missionary to Salem.

It may be remembered that in Massachusetts was the old family home—at Pittsfield, and that in Vermont (at Sharon) was the birthplace of Joseph Smith.

Preaching was done in Vermont, but the death of the martyrs apparently put a stop to all work in New England.

This number deals with the work of the Reorganization, and furnishes a brief cross section.

Many leading men of the church have been associated with the work there, and many not greatly known to fame have done their part.

We wish we might have more space for the many interesting things to be said of the New England Mission. S. A. B.

One shoe factory in Massachusetts has a daily output of 14,000 pairs, each pair marching through the factory in fourteen days in ordinary times. The industry has its own peculiar parlance. A "cripple girl" is not crippled at all. Rather she looks after the "cripples," as defective parts of a shoe are known. "Vamping" has nothing whatever to do with the activities of sirens, but is only the process of joining the vamps and quarters to the shoe. "Blackball" doesn't relate to club proceedings, but rather to a mixture of grease and lampblack for blacking the edges of shoe soles.—Na-

The Pioneer Missionary of Maine

BY U. W. GREENE

Elder George W. Eaton was born at Little Deer Isle, Maine, October 25, 1831, and grew to early manhood among the islands of Penobscot Bay. He was a giant in stature and strength, and was recognized as the strongest man who lived

in the State. During his early manhood he was captain of a Grand Banks fisherman, but his winters were spent around Little Deer Isle.

During the years of the Civil War he was living at Campa Bello, New Brunswick, and one day while seated in a grocery store and whittling, as Yankee seafaring men are apt to do, and swapping sea yarns with other men of like occupation, a stranger entered.

The stranger, who proved to be a preacher, said, "I have just returned from Grand Manan, and there are two men there preaching who are as bad as the Devil can make them."

Instantly Captain Eaton wheeled around and said, "Why, they are men of God."

The preacher drew himself up in a dignified way and replied, "I say they are just as bad as the Devil can make them."

"And I say they are men of God," answered the captain.

"How do you know?"

"They carry the evidence with them. If they were of the world the world would love them, but because they are not of this world the

world hates them and will say all manner of evil against them for Christ's sake."

As the preacher left the store amidst the laughter of the sailors, Captain Eaton arose and said, "I am going to Grand Manan to hear those men."

Going at once to his ship he gave orders to get under way, and the next morning at daybreak they cast anchor at Woodwards Cove, Grand Manan.

As the captain went ashore he saw a stranger walking on the hill, and recognized from his dress that he was a preacher.

Approaching him he asked, "Are you the Mormon preacher on this island?"



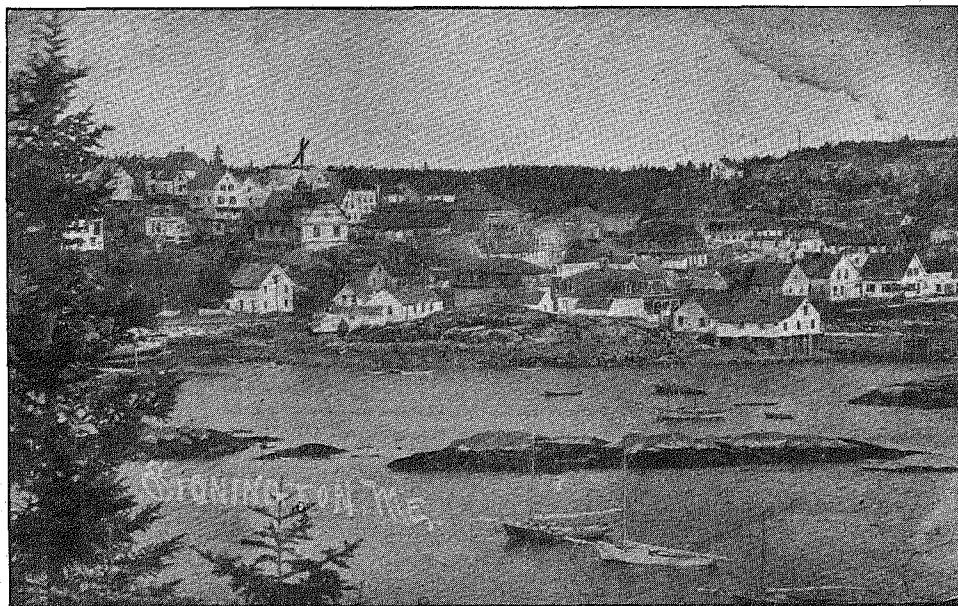
Photo by Brackenburg

APOSTLE ULYSSES W. GREENE

Elder Greene has been an indefatigable worker in the Eastern States and through his direct efforts made this magazine number possible.

The stranger laughingly replied, "That is what some people call us, but we are not Mormons, neither are we representing the Mormon Church."

"I have come here, sir, to ask you some questions," stated the captain.



A TYPICAL MAINE TOWN ON THE COAST

The Saints' Church at Stonington, Maine, is indicated by the cross.

"All right," the gentleman replied. "My name is Lindsley, George Lindsley. I am not as well versed in the Scriptures as I should be, however if you will come to the house we have a brother there who will answer any question you may care to ask him."

Upon entering the house he was introduced to Elder John Landers, and immediately they entered upon a religious controversy which continued until time for the meeting. It was taken up at the close of preaching services and continued without interruption until time for the evening service, after which the subject nearest their hearts was brought up again and they talked far into the night.

"Well, old man," said the captain next morning, "you have knocked the last prop out from under me. I am satisfied that you have the gospel, and if you think I am a worthy candidate I would like to be baptized."

Arrangements were made immediately. Brother Lindsley baptized him on the 25th day of September, 1865, and in his confirmation the spirit rested upon Father Landers, and he ordained him to the office of an elder, and in the spirit of prophecy gave some wonderful promises to the captain.

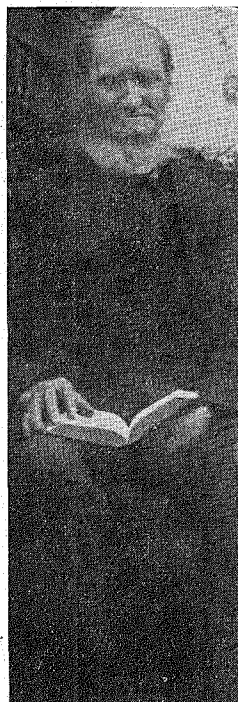
Listening to what was being said and marveling because it was beyond his comprehension, the captain said to himself, "That may do for you, old man, but it doesn't do for George Eaton. If God wants George Eaton to preach the gospel he will have to tell George Eaton so."

He declined to preach or take any part in their preaching services other than to pray and bear testimony, but gave himself to fasting and praying until one day, while thus engaged, his mind suddenly opened in vision and he saw himself with Father Landers in a small schooner sailing up the coast of Maine, and from time to time when the course changed, the wind changed with it, so that without shifting sail they were able to make the entire trip to his brother's home in McGlatherys Island. In the vision he was shown the

critical illness of his brother's wife; saw her healed by administration; saw himself perform the ordinance of baptism; heard the words that were used, and witnessed the manner in which the rite was to be performed. When the vision passed away he thought, of course, that such things were impossible, but should they come to pass he would then know that God had called him.

During the early winter of 1866, he received a letter from his brother, S. S. Eaton, asking him to visit him for his wife was in a critical condition and not expected to live. As missionary opportunities on Grand Manan were practically closed, he invited Brother Landers to accompany him and present the gospel to his people. In the latter part of December a trip around the coast of Maine is a dangerous undertaking, but recalling his vision he related it to Father Landers, and after praying over the matter they felt to move forward. It was necessary for them to make this trip in a small sailing boat (what is ordinarily called a schooner on the coast), and after again praying for direction and divine protection they started upon this perilous voyage.

As soon as the spray struck the side of the vessel the sails and rigging froze in the blocks as hard as ice could make them, but the wind was blowing fair and as it became necessary to shift their course from time to time the wind would suddenly



"FATHER LANDERS"

At the time this picture was taken Elder Landers was ninety-two years of age. He died at the age of ninety-seven past and was buried at Lamoni, Iowa.



change so that it was always a fair wind. The Lord had promised that the wind and waves would be at their command, and surely his promises were fulfilled. Aided by a

full moon they sailed all night, and on the second day found a safe harbor under a lee shore, and all hands slept in safety. The following day was beautiful and with the wind still fair they reached their destination and cast anchor in the harbor at McGlatherys Island just as God had promised.

Upon explaining the gospel to the sick woman and the promises of God contained therein, she immediately asked for the ordinance of administration, and was instantly healed. She arose from her bed, waited upon them, and prepared herself for baptism. As Father Landers was then seventy-six years of age he requested Brother Eaton to perform the ordinance of baptism. As he stood upon that beautiful sand beach and gazed upon the clear water his vision came back to him, and as he entered the water and performed the rite of baptism the spirit of God rested upon him to such an extent that he was made to realize that the God of heaven had called him to preach the gospel. It was the captain's good pleasure to baptize his father, mother, brothers, and sisters into the church.

It was but a short time after this that he visited Little

walked onto the deck of the vessel, and asking permission to hold a meeting there preached to a number of the crew who assembled on the after deck. That sermon made a profound impression upon this man. (The preacher on this occasion was Joseph Clapp.) With his mind filled with thoughts of that sermon he traveled across the continent and was much surprised to hear a similar message as it fell from the lips of Father Landers. The mob quietly dispersed and no harm was done. A day or two later he asked for baptism, and remained a firm believer of the gospel to the day of his death.

Upon another occasion, while laboring in the eastern part of the State of Maine, they received an invitation from a doctor to come to his district and hold a series of meetings.

He said, "Come to my home; you will be made welcome. I own everything there is down there."

It was midwinter that they made arrangements to go to this place which was about fourteen miles from Lubeck. They found upon arriving that the doctor was out of town, and his wife was anything but cordial upon learning that they were Latter Day Saint preachers whom she called Mormons.

She ordered them from her home and said, "I will see that you don't have a place to stay in this settlement."

Taking their bags they left the house and entered a grocery store where they feasted on crackers and cheese. When evening came they went to the schoolhouse—the building was packed—and at the close of the service stated that they had been invited there by the doctor, but turned out of the house by his wife, and that now they had no place to stay. Different men came to them and said they would be glad to take them home but the doctor's wife had notified them that they would lose their job and be turned out of a home if they took the preachers in. They could not afford to do

that for they must support their families. The preachers asked for permission to remain in the schoolhouse, but the janitor notified them that the doctor's wife had sent special instructions that they were not to remain there that night.

It had been snowing hard all day—the ground was covered with about eighteen inches of snow—and as often happens in that country, the wind changed to the southeast and it began to rain, making it extremely unpleasant under foot.

As they left the school building Father Landers said, "My! My! Brother George, what are we going to do?"

"Do? I am going back to the doctor's house."

"Don't you know she has turned us out?"

"Yes, I know it very well, but if I get my foot through the crack in the door I will stay in that house for the night."

Going up the steps in the soft snow they made but little noise. Finding the door unlocked they opened it and walked in to find the doctor's wife seated by the fire.

Upon seeing who her visitors were she said, "I thought I told you to get out of my house."

"You did," exclaimed Brother Eaton, "but you have ordered every person in this settlement not to take us in and even refused us permission to stay in the schoolhouse, and we have no place to go. This minister is an old man and a crip-



ANOTHER GROUP OF EASTERN WORKERS

Ministers attending Massachusetts District conference, Fall River, June, 1888. The names are, left to right: A. N. Hoxie, sr., F. M. Sheehy, George Yerrington, E. N. Webster, W. H. Kelley, H. H. Robinson, M. H. Bond, A. H. Parsons, T. Whiting, George Burnham, John Smith.

Deer Isle and began preaching in earnest. It was here, too, that he endured great persecution, for the people were extremely poor and rough in those days. Had it not been for the giant strength of Brother Eaton, and the fear of him entertained by the islanders, they would probably have driven Father Landers away.

In order to show the remarkable way in which the Lord works with his people and how he prepares them to defend his work, I will relate the following circumstances:

A mob collected one evening determined to put a stop to the preaching of Brother Landers, but no one dared to lead them for fear of Brother Eaton, until finally a man, who had been away for a number of years, entered their midst and said, "Come with me. I am not afraid of George Eaton or any other man that walks this earth."

When they reached the house the service was in progress so they concluded to wait until preaching was over, but at the close of the sermon the newly-found leader turned to the mob and said, "You can't touch that man without walking over my dead body. That man is preaching the gospel. I have heard that same message before, and I know that every word is in harmony with the Bible."

It seemed that this gentleman had been on the Pacific coast for a number of years, and one Sabbath morning a man

ple. He will die if he were to stay out of doors to-night, but don't get excited for we are not going out of this house until morning."

"When my boys come home I will make them throw you out," she replied.

Brother Eaton straightened up, and, raising those giant hands of his, exclaimed in a loud voice, "Madam, I have power in those hands to squeeze the life out of those boys, and if you set them upon me it will be the sorriest day's work you have ever done in your life."

She looked him steadily in the eye for a moment, and then asked them if they had had supper. They replying in the negative, she arose and prepared an excellent meal for them. She also built a fire in the parlor; prepared a warming pan, and put it in the bed for them.

When the boys came in they were very friendly and appeared pleased to think the preachers had gotten the best of their mother.

They enjoyed a good night's rest, and in the morning, after a good warm breakfast, they took their bags and started on the return trip to Lubeck. They traveled about three miles when Father Landers said, "My! My! George, but I can't walk any longer." Then this mighty man of God took the aged minister upon his back, and with one bag in each hand carried him the remaining distance to Lubeck. He has often said that he received supernatural strength during this trip for he was not conscious of the burden, but rather enjoyed it because of the opportunity it afforded him to do something for God's servant.

Brother Eaton labored many years in various parts of

of the Lord accompanied by the angelic hosts and the church of the First Born.

I heard him shouting, "Glory! Glory! Glory! My Lord is coming!"

Stepping from the door I saw him with his hands stretched towards the heavens, and his face illuminated by the Spirit of the Master.

Turning towards the village he said, "I see the people running from their homes; I see some of them as they tear their hair; I see and hear their cries of fear; I see them trying to hide among the rocks in the quarries."

Again turning his face towards the heavens he cried, "Glory! Glory! Glory! My Lord is coming!"

After the vision had passed I took him by the hand and led him to my home, and with tears rolling down his cheeks he told us of the wonderful vision which filled his heart with joy and caused his soul to rejoice.

Brother George W. Eaton passed from this life to the paradise of rest on the 22d day of October, 1900, beloved and mourned by hundreds of Saints. His faithful service for the Master and his wonderful testimonies to the truthfulness of the gospel still live in the hearts of those who knew him.

Pioneers of the Reorganization in Eastern Maine

BY MRS. E. M. WALKER

Having been requested to write an article regarding the pioneers of the church work in Eastern Maine, I will make the attempt.

As this Eastern mission includes the Maritime Provinces, let me direct your attention there in 1865-1866. Father John Landers and John Shippy visited the islands of Grand Manan and Campbello, sounding the trump of the gospel to the inhabitants thereof, which resulted in a number of conversions to the true faith, among them George W. Eaton, the first missionary in Maine, and the organization of branches on each of the islands, and a good foundation for their successors to build upon.

In 1868, T. W. Smith of gospel fame, was sent as a missionary to the Eastern field, and he baptized a number at Grand Manan, among whom were Joseph Lakeman and J. C. Foss, who will be referred to later on. He continued in this mission two years, baptizing many and organizing two branches, Kennebec and Masons Bay.

In 1870, Father Josiah Ells came as a missionary, his objective point being Jonesport and vicinity where he labored a few months which resulted in convincing a few that they had been deceived by one G. J. Adams, an apostate from the church. Five were baptized which

formed the nucleus of Jonesport Branch, including B. K. Rogers and J. S. Walker, who were ordained to the office of elder later on, and each occupied as branch president, serving faithfully as local workers. They have long since gone to their reward, but their good works and influence are still



A LATER PICTURE OF A GROUP ATTENDING REUNION

We are not sure when this was taken, nor where, but it is thought it was at a Silver Lake, Massachusetts, reunion. The names are, left to right, standing: John Gilbert, M. D., Richard Bullard, O. A. Coombs, William Bradbury; seated: H. J. Davison, George W. Robley, Joseph Luff, M. D., A. H. Smith, E. L. Kelley, M. H. Bond, N. C. Eldridge.

Maine. He baptized a great many people into the church. During the closing years of his life when his health was failing, he started one day to visit the writer who lived in the adjoining house, and while part way between the two buildings his mind opened in vision and he saw the coming

fresh in the memory of the older Saints. Father Ells was a man of exceeding faith and sterling qualities.

In 1873, T. W. Smith was again assigned to this mission, and was very successful in bringing many more into the fold, and encouraging those already enlisted in service.

In 1880, he made his last visit, much advanced in years, but still enthused with the gospel spirit. His wife, Helen, accompanied him in this mission, and proved a great help in the work.

In 1868-1869 T. W. Smith ordained Joseph Lakeman and J. C. Foss to the office of elder, and in 1873 they were called into the Quorum of Seventy. These two brethren partook largely of the missionary spirit, and they were soon heralding the glad tidings of salvation throughout the hamlets and towns of the old Pine Tree State with great success. The former did missionary work to quite an extent and was self-supporting.

He organized the Jonesport Branch, having baptized many of the members. He, too, has passed over the great divide, but his memory is still cherished by those who knew him. The latter continued in missionary work until within a few years, has labored extensively in Maine and other States, baptized hundreds into the fold, and organized branches in Addison, Indian River, East Machias, Holmes Bay, and Head Harbor. He labored under difficulties many times—never showed discouragement, but always rejoicing in the hope of the gospel, and never wearied in telling the angel's message. He has visited his old mission a few times since settling in Independence, and we are always glad to welcome Uncle John. His brother, S. O. Foss, has served in this mission many years with good success, laboring in different counties in Maine and the provinces.

In 1875 we were honored by a visit from Joseph Smith, president of the church, who sojourned with us but a few weeks, yet was busily engaged in visiting the several branches, preaching both in public and at the firesides of many Saints in which he delighted.

In 1890 we had the privilege of extending a cordial greeting to him again and listening to his beautiful and simple story of the gospel, with many of his experiences which were both interesting and beneficial. At this time Jonesport entertained a reunion of the Eastern New England States. There was a large gathering and a spiritual feast to the Saints who had gathered from near and far. "The spirit of God like a fire was burning." A number were converted and Brother Joseph had the privilege of baptizing five beneath the waves of the beautiful Atlantic.

What a grand and noble man was he in every respect. The church lost a father and wise counselor when he was called to his reward, but he will ever be remembered by what he has done.

In 1876 Elijah Banta, a genuine Westerner, labored a few months in this mission with good results. From this time the work was prosecuted by Joseph Lakeman and J. C. Foss, conference appointees, assisted by the local ministry until the year 1881, when F. M. Sheehy appeared on the scene of action. He came to us well established in the doctrine of Christ, who by his logical reasoning and expounding of the scripture, accompanied by the Holy Spirit, convinced many of the fact that the gospel is the power of God unto salvation. He was continued in this mission until 1888—much beloved and respected by Saints and friends. He visited us from time to time, and during the summer of 1918 after an absence of thirteen years, we were much pleased to greet him again, and find him still in the conflict, staunch and true.

In 1886, the church saw fit to send to this mission a strippling of a youth, U. W. Greene, serving in the capacity of a priest, to succeed the "American preacher," so-called, but am

sorry to relate that many of the Saints showed their dissatisfaction by word and action, which would have discouraged an ordinary preacher. But wait! Time advances, he enters into the work with zeal, growing in knowledge and wisdom of the Lord, puts on new strength, presents the gospel in plainness and simplicity, congregations and interest increase, and many called from darkness into the marvelous light of the gospel by his continued labor. The Lord calls him to the office of elder, then to a seventy, and he now occupies in the Quorum of Twelve. All of which was accomplished by faith, study, perseverance, and the aid of the Holy Spirit. He grew up in our midst and showed by a well-ordered life and godly conversation, that he is the Lord's anointed. He has visited us many times and always finds a welcome in every Saint's home as well as friend's.

During the missions of F. M. Sheehy and U. W. Greene, W. H. Kelley and E. C. Briggs of the Twelve served as missionaries in charge, and through their wise counsel and administration the church was built up and the name of Saint honored. During these years, from 1889 to 1899 this mission was favored by the efficient labor of Joseph Luff, a bold defender of the faith, and one well calculated to give impetus to the work. He is truly a man of God, fully consecrated to the Master's service. In 1899, he was accompanied by Richard Bullard who has labored quite extensively in this mission, and has been richly blessed in his efforts. As bishop he has never failed to teach the law of tithing to the Saints, and those who have observed it can testify of blessings both spiritual and temporal. Last summer we were again favored with a visit from these ambassadors of the cross, who preached the word in power and demonstration of the Spirit, giving strength and comfort to the Saints, also admonition and counsel which, if heeded, will bring us to a higher standard of righteousness. It is impossible to write of all who have labored so faithfully in this mission, but will mention a number.

Patriarchs: A. H. Smith, H. O. and I. M. Smith and F. A. Smith. These divinely appointed men, by the inspiration of the Holy Spirit, imparted blessings to the Saints that afford comfort and consolation in the hours of trial and affliction, strengthen faith, and brighten hope when dark clouds obscure their spiritual vision.

Apostles: Thomas W. Smith, Josiah Ells, Zenos Gurley, Edmund C. Briggs, William H. Kelley, Joseph Luff, Francis M. Sheehy, Ulysses W. Greene, Paul M. Hanson, and Gomer T. Griffiths.

Bishops: Edmund L. Kelley, George H. Hilliard, and Richard Bullard.

Elders: John Smith, T. C. Kelley, M. F. Gowell, J. McDowell, M. T. Short, H. J. Davison, M. H. Bond, C. H. Rich, S. F. Cushman, G. W. Robley, J. A. Koehler, H. A. Koehler, F. J. Ebeling, J. F. Sheehy, and Newman Wilson. These have magnified their office and calling unto the honor and glory of God. U. M. Kelley was a local elder who served long and faithfully in this district. He was a minute man, ready to render service when occasion required. He became deaf and blind ere the summons came to join the innumerable host beyond which hindered in the work he loved so well, and deprived him of public service. It can be truly said of him that he fought a good fight, and kept the faith.

At Brockton [Massachusetts] one may see more shoes being made than in any other city on the globe. It is interesting to journey there and see how modern men are shod. First of all, it will be discovered that Brockton is preeminently the man's shoe town. Lynn claims first place in the manufacture of women's shoes, and Haverhill prides itself upon being the slipper city of the world.—*National Geographic Magazine*.

An Early Missionary's Experiences

BY J. C. FOSS

In 1869 I learned of the church of the living God, called the Reorganized Church of Jesus Christ of Latter Day Saints, on the Island of Grand Manan, New Brunswick, with the pure gospel of our blessed Lord, with all its gifts and blessings, which was restored to earth when the angel came to Joseph Smith.

I listened to but three sermons preached by Apostle T. W. Smith, and was satisfied that he was right, and that my Methodist gospel could not put me through Saint Peter's gate.

On March 11, 1869, I demanded baptism for the remission of my sins, and the 14th I was ordained a minister of the gospel, and for over fifty years I have learned by experience that God has wonderfully blessed me.

I read in the 16th of Mark that the ministers for Christ went forth preaching, the Lord working with signs following, and the angel that appeared to Joseph Smith restored to earth the gospel which is the power of God.

The preacher said the like precious gifts of the gospel were for the church of Christ to enjoy now as were enjoyed by the ancient people of God, to confirm us in the gospel as it did them. Upon these promises, I took God at his word, and so far I am well satisfied and established in the faith once delivered to the Saints.

Once I was preaching at Chases Mills on the resurrection. It seemed to me that I was standing in mid-air. Old Grandma Chase said my face shown like a glass bottle. I baptized forty or more at that place.

At Masons Bay where lived my people, I was commanded to go and preach to them. I did so, and raised up a branch at that place. Sister Peasley at this place had a cancer on her cheek. I administered to her before the close of a meeting. While I was praying she exclaimed three times, "It is gone! It is gone! *It is gone!*" There was no sign of a cancer left on her face.

At Jonesboro where lived my oldest brother, B. F. Foss, his wife had a cancer on the womb. I administered to her, and after being treated by seven doctors, and all gave her up to die, one of the doctors told me only the power of God could save her. Under my hands the cancer disappeared, for there is the hiding of our power.

For many long years I traveled day and night, with blistered feet, tired and weary from the long walks. We had no train, no motor cars, no money to pay for a ride, so it was on foot and alone. I labored hard all along the coast of Maine and I raised up and organized a branch on Head Harbor Isle, Indian River, Addison, City of Rocklands, Saco, East Machias, and assisted in raising up several others.

What I experienced during these long years has been a lasting school to me. God worked with us, and I brought into the church many precious souls of which many of them have gone to get their reward. May our God bless them.

I remember one meeting we had presided over by Apostle T. W. Smith, which closed at two o'clock in the morning. It was a heaven on earth during that meeting. I listened to eight different tongues and prophecies.

The Spirit was poured out upon his people. I saw many cured of different kinds of disease, eyes of the blind made to see, the lame to walk, quick consumption and many other serious disabilities cured.

I labored hard at Jonesport, Indian River, and Addison, where George J. Adams raised up his hand and went to the Holy Land. Most of them we brought into the Reorganized Church.

We met with a great deal of opposition, good old so-called Christians coming out to tar and feather the preacher, but

the Lord stood by us. Near Brooksville there was a mob laid wait in the bush and cast stones at me, but not one hit me. At another place, the shingles on the house were pelted with stones. I told the congregation to be quiet, for the Devil was on the outside, and to let him stay there.

At Indian River where lived Brother Aaron, W. Kelley, Doctor Holland, and I called to see him and found him so badly off that he could not get out of his chair without help. I said to him, "Are you going to conference?" He replied, "I look like going to conference, don't I?"

I said, "Haven't you got any faith?" He said, "Well, yes, I think so." We administered to him and at once he arose to his feet and walked to his bedroom, put on his clothes, and walked with us three miles to attend the conference. We learned that God moves in a mysterious way, his wonders to perform, and like one of old, I have learned by experience that the Lord has blessed me.

I wish to bear my testimony that the gospel we preach is true and that it will save as many as will obey. The church cannot save you, but you can be saved in the church. Being baptized isn't all. That admits you in the house of God, and after you have entered the house you must learn how to behave yourself in the church of the living God.

A Scheme that Failed

BY H. J. DAVISON

On a small plateau upon the crest of quite a high hill overlooking the placid waters of the Basin of Minas with Grand Pré in the distance, and about five miles from the grand old Cape Blomidon upon whose brow the fog king pitched his tents, stands a building known as Minas Hall.

The lower floor was used for school purposes. The upper floor, reached by a winding stairway, was the union meeting house for the community.

In this room, because of the persistent effort of those most interested, and the spirit of fair play upon the part of some influential men who were not particularly religious, the Latter Day Saints would occasionally hold religious services, especially when a missionary would appear among them. On one occasion Elder F. M. Sheehy was announced to speak in the evening. A goodly number were present and apparently everything forecasted an enjoyable service.

The meeting was regularly opened and the speaker well along in the intricate stages of an interesting and forceful discourse, when in an instant the whole quiet, impressive scene was changed into one of alarm and bewildering confusion. A stone weighing one ounce less than a pound came crashing through a window behind the speaker, missing his head by perhaps a foot, and struck an oil lamp which was standing on a high, old-fashioned side post of the pulpit, and sent it in fragments and in flames out in the wide aisle in front of the stand.

Women screamed and men shouted. Two men with fortitude and presence of mind pulled off their coats and with them smothered the fast-spreading flames. Another man sprang to the door and with natural authority demanded "quiet."

It is well that he did so, for it was subsequently discovered that short round sticks of stove wood had been placed upon all the steps of that winding stairway and the light had been extinguished. The reader can imagine what the result would have been had a stampede been made down that stairway in the dark.

The schemers' designs, however, were frustrated. Order was restored and the undaunted proclaimer of "Peace on earth and good will to man" proceeded with his "sixthly, lastly, and conclusion" with a sangfroid suggestive of a Gladstone or a Julius Cæsar.

The only indication of common clay that marked his courageous demeanor was that he stood back a little closer to the wall and well between the windows.

Aroostook County, Maine

BY CLEDA SIMPSON

I was very glad to hear that there was to be a special number of the HERALD for New England and the Maritime Provinces. I have been a citizen of both so of course am interested. I was asked to give an account of the coming of the gospel to the northern part of Maine.

The first Saint that ever set foot in Aroostook County was my thirteen-year-old sister, Eva Newcomb. She, with my father and mother, were among the first converts of Brother and Sister Joseph F. Burton in Delhaven, Nova Scotia. Eva lived and taught her religion, and I know I ridiculed her ideas and was chagrined to think she had a better understanding of the Bible than I, her oldest sister, had; although I had been an active worker in the Baptist Church for years.

This sister is now Eva Glover, of Kirtland, Ohio, and I hope she sees this tribute to her faithfulness.

The first missionaries were Elder H. J. Davison and F. M. Sheehy. I was glad to welcome my Uncle Holmes and took him to a prayer meeting at the Baptist Church. In bearing his testimony he said that he would be in the village for a time engaged in gospel work and would like the cooperation of the pastors. At the close of the service the pastor came and shook hands and asked what church he represented, and when he said, "The Reorganized Church of Jesus Christ of Latter Day Saints," the pastor drew back and exclaimed, "What! Go into barbarism!" Well, he would have nothing to do with cooperating, but we secured the town hall and had a meeting. A goodly number attended, and five honest-hearted souls were baptized, myself among the number.

The second year Elder U. W. Greene came with Elder Davison and we had some grand preaching and more were baptized. We gained members each year as the missionaries came for a few weeks in the fall. Brother S. O. Foss and Eugene Brann and C. H. Rich were among those who labored there.

We soon built a neat little church in the center of the village. I wish I had space to tell of the things that faithful little band had to contend with at the hands of the so-called Christian people of the town where we had worshipped together for ten years.

This same minister whom Brother Davison met first, prayed that we might be removed from their midst by death, if there was no other way. But the prayer was not answered.

Another pastor said in his prayer, "There are those in our midst, who are teaching that there is a chance after death, but don't you believe it, Lord."

As a result of the gospel seed sown there, between forty and fifty noble souls were born into the kingdom and the greater part of them remained true to their covenant.

In the colonial period the population belonged mainly to the Congregational Church. Before the end of the eighteenth century the Baptists and Methodists had become prominent and are now leading denominations. In the early part of the nineteenth century Massachusetts became the center of Unitarianism in the United States. The Episcopalians have a considerable following. With the coming of large numbers of Irish about the middle of the nineteenth century the Catholic Church for the first time became prominent, and it is now much stronger than any one of the Protestant denominations.—New International Encyclopedia.

Nova Scotia

BY H. J. DAVISON

The Province of Nova Scotia as many know, is Acadia, or the Land of Evangeline, immortalized by Longfellow in that masterpiece of pathetic poetry entitled "Evangeline."

It was called by the French who possessed it before 1621, Acadia (Ak-a-dee). The name said to be derived from the Mec Mac Cadia, signifying abundance—Latin Acadia.

The name Nova Scotia (New Scotland) was given to the country in 1621 when it was ceded by James I of England to Sir William Alexander.

The inhabitants are sometimes designated by the appellation or sobriquet of Blue Noses.

From legendary lore we learn that the name was given to them or rather to those who migrated from the Eastern



ELDER HOLMES J. DAVISON

Elder Davison was in the East a number of years, but is now at Stockton, California.

States to Nova Scotia and New Brunswick about the time of the revolution.

While in sympathy with George Washington *et al* they had conscientious scruples against taking up arms against their own flesh and blood. In other words, they thought it a crime for blue blood (as they called it) to shed blue blood if to avoid it were a possibility.

They desired freedom, but favored evolution rather than revolution. So we see that if the term Blue Nose should be applied at all, it could only be consistently applied to that portion of the inhabitants referred to, and their descendants.

Whatever the truth may be as to theory, as a matter of fact the writer, though a Nova Scotian by birth, habit, and sentiment, is not a Blue Nose—his progenitors having been in Nova Scotia long before the American revolution.

That which was desired by both peoples has been achieved.

When some of the tourists from the great republic visited the "tight little province" by the sea, and beheld the peace, prosperity, and liberty, they were wont to cry, "How did you do it?" The logical answer was, "We preferred taking a little time, getting the key, unlocking the door, and walking in,

to skinning our knuckles in smashing the door and jumping into it."

Of course, there are arguments favoring either method. We are simply telling the story as we learned it.

It is not necessary to describe the recent Nova Scotian. There are few localities on, above, or under the earth where he is not well known. A man who had traveled quite extensively observed this, and the solving of it was quite a problem, seeing that Nova Scotia is such a small country. Until later when visiting the province he was immediately attracted by seeing a man and ten sons all mowing in one hay field. He at once came to the conclusion that Acadia, the Indian word for abundance, was right.

Until recent years, the doctrine which the late T. R. Roosevelt so strenuously opposed was unknown to them. In those days they read the Big Book, and the first commandment found in it was considered applicable—"replenish the earth"—and they did it.

A writer who claimed to be something of a statistician once said that there were actually more Nova Scotians in the Eastern States than there were in the province itself, and the greater part of them were in Massachusetts. It was once asked, "For what is the city of Boston distinguished?" The answer came, "For being the capital of Nova Scotia."

Years ago Nova Scotia was distinctively religious. The Sabbath was venerated, and the clergy considered a sacred institution; not always with a zeal according to knowledge.

In some cases at times of decision, it was not so much a question of "Is it right according to divine instruction?" as it was—"Will it displease our minister?" So it was not a strange thing that the latter-day work met with strenuous opposition when the missionaries first began to preach it.

There was an incident occurred some twenty years ago. One of our missionaries who had received fine treatment at the hands of the Nova Scotia Saints and friends, made the following remark, "I have been in this country several weeks and I have yet to hear anybody swear or use indecent language. Are they all good or don't they know how?"

As a matter of record, they were not all too good, and they really did know how to swear, but it was not a common or universal practice and scarcely ever heard before ladies or ministers.

Since that missionary went among them, I understand they swear more. I perhaps should say, since about that time profanity has gradually increased, owing to more intimate contact with a world that is waxing worse and worse, especially along those lines.

While there may be some events written up concerning this work, which would not appear to the general advantage of the people, nevertheless the writer has yet to find a more hospitable—more honest—more warm-hearted, lovable people than can be found in that land of beautiful scenery, long snowy winters, deliciously-flavored fruit, incomparable vegetables, and where famine is unknown.

Concerning the latter-day work, it cannot be said that it occupies a very large or important place in the religious activities of that little country. Yet there are a faithful few maintaining the excellency of the cause. One noticeable feature relating to Nova Scotia membership is, that they become in a manner cosmopolitan.

They have been, and are found in many places, and as a rule are quite active workers. Some instances come to mind at first thought: Boston and Attleboro, Massachusetts; Washburn, Maine; Providence, Rhode Island; Sherrill and Hammondsport, New York; Kirtland, Ohio; Independence, Holden, and Lees Summit, Missouri; Nauvoo, Illinois; Graceland College, Lamoni, Iowa; Heatherdown, Alberta; Nanaimo, British Columbia; Santa Ana, Colton, Long Beach, Los Angeles,

Dinuba, San Francisco, Livermore, Hollister, Sacramento, and Stockton, California; Tacoma, Washington.

Their missionary efforts have embraced the Maritime Provinces, a large part of the Eastern States, and Western Canada, Missouri, Illinois, California, Society Islands, and Australia.

What the future of that country will be in connection with the gospel is, of course, unknown to us, but if years of longing counts for anything, it should have something bright and beautiful.

A Testimony

BY EMMA B. BURTON

Elder J. F. Burton received the "angel's message" and was baptized into the Reorganized Church of Jesus Christ under the leadership of Joseph Smith, the son of the Martyr, and by his authority under Christ was sent to Nova Scotia on a mission in 1882.

He had a few relatives on the Burton side still living on the Island of Cape Breton. In the early day of the settling of Nova Scotia, the English Government had given a large "grant" of land on this island to his grandfather and the descendants, all except his father who embraced the Baptist faith and left for the mainland; therefore, Elder Burton had it in his mind before leaving California to include this island in his mission.

The first and most stormy introduction of the gospel in Nova Scotia was in Delhaven.

My brother, H. J. Davison, and wife, and my sister, T. A. Newcomb, and husband, were the first Saints; figuratively speaking, they came up out of great tribulation. But they came prepared to stay, and to work for the Master.

During the summer, after visiting Halifax, the missionary and his wife drove to Yarmouth, over one hundred miles distant, but finding none who were ready for the gospel returned to Delhaven, added a few more to the little band of Saints there, and started for Cape Breton. He knew it was late in the season for such a trip, but felt that he must go in order to return to California in the coming spring. The weather was still fine and warm at the starting, but the second day out there came a decided change in weather, and the day ended in a cold snowstorm. In seeking the Lord for direction, his counsel was to go not forth; if we did, "all things that you fear shall come upon you," to remain in that place and the Lord would build us up. So the winter was mostly spent in South Rawdon and vicinity, where Elder Burton baptized ten heads of families.

The missionaries were kindly received in all that vicinity. More were added later, and a branch was built up.

Elder Burton still felt constrained to go to Cape Breton before returning to California, therefore, another year was added to our stay in Nova Scotia. It was in early September, 1883, when he and his wife—with their faithful horse "Brun"—made the second start for that long, tedious journey. It was a journey that required the exercise of faith, knowing as he did that there was very little travel on that far eastern end of the continent, where settlements were few and far between, and those settlements were composed of French people, the descendants of those who were in the country in the days of "Evangeline." Few could talk English, and knew nothing of the condition of roads or bridges, or the facilities for crossing the straits of Canso with a horse and buggy, nor could he obtain any information regarding these matters.

But nothing daunted, he affirmed that there must be some way, and pushed ahead. The Lord was leading him. He had to take the long route in order to visit Amherst to fulfill a promise made before he left California.

In passing through Parrsboro, it came about that we tarried there one week, having a most pleasant visit with my sister Ida and her husband, J. W. Layton. Both gladly received the gospel and were baptized. Thence to Amherst, where it was needful that we remain a few days, including Sunday, and expected to resume our journey on the following Monday.

By invitation we were at the house of a new-found friend, one Mrs. Quigley, and by reason of her becoming deeply interested in the gospel message, and wanting to read some in



EMMA B. BURTON

Author of Beatrice Witherspoon, and gospel worker of long experience. She resides with her daughter in Santa Ana, California.

both Book of Mormon and Doctrine and Covenants, she insisted upon our staying with them till Wednesday morning. Because of that delay the straits of Canso were reached upon the day that the steamer came from Sydney and crossed over to the other side in the which we could take the horse and buggy; then we recognized the hand of the Lord in being detained in Amherst, and thanked God and took courage.

When we were passing through the most dismal section of our journey—no inhabitants for miles and miles—it seemed as if we were going to be overtaken in a bad storm. The clouds hung low and heavy, and threatened to empty their contents on our defenseless heads. Being in September the wind was raw and cold and blew in fierce gusts. The solitude became oppressive. The wife lifted her heart to God in a pleading cry, “O thou that hearest the cry of the young raven, be mindful of thy children in this dismal place, and let not the storm burst upon us.” The cry was surely heard and

the storm was averted for a few days at least, but soon followed in our tracks, filling with snow the canyon on the island through which we had passed only the day before.

Elder Burton was wont to have good liberty in preaching in Nova Scotia but he excelled himself on this island. Had great liberty in expounding the scriptures and explaining the gospel. Had good congregations also, considering the size of the town, and the number of inhabitants. Ministers also came and took notes or commenced to, but would become absorbed in the discourse and forget their notes.

The writer thinks if ever she heard the gospel preached in power, it was upon that island. The only church that was represented in that vicinity, was the Episcopalian, consequently all were church members from infancy. The clergy becoming alarmed lest some of their flock would be turned from their faith to embrace the gospel, turned and commenced to fight it, and since Elder Burton’s time of stay was limited by the oncoming winter, he deemed it unwise to stay longer, lest there be trouble stirred up. The clergy were the power in the island, and the offenders were made to feel their iron heel. But before leaving he heard a strong testimony to the truthfulness of the gospel that he brought to them.

One Sunday afternoon while at cousin Ephraim Burton’s one of the neighbors was in, listening to the talk—a man sixty years old. He had attended the meetings and seemed deeply impressed, and preoccupied in thought. Presently he said, “Yes, I know it is true, have known it since the first sermon I heard you preach, and I will tell you why I know it.

“When I was a young man, I was doing some teaming between here and Sydney [the seaport town on the other end of the island]. I usually drove home in the nighttime, though it was a long, lonely drive. Upon this occasion, it was getting on towards midnight, when I overtook an old man walking, and asked him to get in and ride. He did so, I supposing he had come from the seaport that I had just left. I began speaking of the new minister that had recently come to that place, and asked if he had seen him. Then he commenced to talk, and in his talk said all the churches were wrong, and showed by the scriptures where they were wrong, and expounded the scriptures in a manner that I had never heard before. He seemed perfectly familiar with it all. He said also that the church that Christ left would be restored to earth again with apostles, prophets, and all its gifts and blessings, and the same gospel that was preached by Christ and his apostles will be preached on this island, and you will live to hear it, and when you hear it, you will remember my words and know that it is true. But the people will not receive it. They will be very angry instead, and turn and fight it. And,” added the narrator. “I had forgotten the whole circumstance for years, till I heard you preach, then it all came back to me, and I am satisfied this is what he had reference to. He rode with me some time expounding the scriptures from beginning to end with astonishing clearness and rapidity. Then he said, ‘I have ridden far enough and will get out.’

“I stopped the horse and let him out without thinking of where we were, until I had started on again. I did not even look to see which way he went. When alone again, I began to wonder who he could be that was such an able preacher, and yet not known. There were not so many people on the island in those days that a stranger could come and go unknown to the people. He was not in the garb of a minister, nor did he claim to be one, and again, where was he going on foot and on that road?

“It was not one that diverged in two different ways, but was the one road through an uninhabited region of country—the only road between the two settlements. If he were going to the village ahead, why did he get out while so far from

it? The more I thought over the event, the more strange and unnatural it appeared. And, as I recalled what he said, it dawned upon my mind that he spoke with more than man's wisdom and knowledge, and I began to get scared, and gave the horses the whip, and drove fast the remainder of the way."

By the above testimony, it seems that our trip to Nova Scotia and Cape Breton was one of the "times before appointed."

I have given this instance in our experience in the Nova Scotia mission because of the double testimony contained therein. First, that the same gospel that was preached by Christ and his apostles, was to be restored to earth again, with all its gifts and blessings, and that it was to be preached in that island in the lifetime of the man spoken to by this messenger, and that it was fulfilled by Joseph Burton is sure since no other man has preached anything claiming to be the restored gospel on that island, nor can it be fulfilled in the future.

And second, that Joseph Smith was a leader of the church approved of Heaven, or that prophecy would not have been fulfilled in his day, and in the Reorganization.

Truly the Lord works in a mysterious way his wonders to perform. Elder Burton was led from Nova Scotia to receive the gospel, then led back with it to Nova Scotia to fulfill the prophecy of the ancient one, for no other missionary would have gone to Cape Breton.

At the First Baptism of the Reorganization in Nova Scotia

BY H. J. DAVISON

All advancement of the latter-day work in Nova Scotia has been quite stoutly contested. Even the work that was begun in the early days, of which there is little on record seems to have been beset with many difficulties.

It is certain that the movement under the auspices of the Reorganization, in Kings, Hants, and Cumberland Counties, of which George N. Davison was a pioneer, followed by Joseph F. Burton, F. M. Sheehy, U. W. Greene, and others, met with strong opposition. So much so, that it really seemed that men and women also appeared to step out of their own individualities and assume another, in which they surprised and shocked even their closest friends of many years, to carry out their designs for the frustrating of this work.

In this, however, we only have the verification of a fact, that our own experiences prove, which is, that we really do not know what we are ourselves, until we meet up with some of life's strange and tragic vicissitudes. Who of us have not been shocked, chagrined, and almost paralyzed to find a slumbering lion or reptile within us, which only needed to be aroused to assert itself.

This feature of life was manifested at the time of the baptism of the first four candidates who accepted the faith under the preaching of J. F. Burton. Men and women who had been hitherto close friends and associates of those parties, and who had seemingly lived exemplary lives along the lines of neighborly good will, seemed suddenly to change into beings of vengeful hatred, and nothing but the power of God itself prevented more violence, even after the restraining influence of propriety and the fear of the law had been passed.

Here was an instance where an unrecognized law prevailed, and the majesty of an unseen power triumphed. The impression made on the minds of many of the more thoughtful ones was of such a nature, that, though they never accepted the work, they have never fought against it.

There is little of the spectacular to record, except that when the foremost of the mob approached Brother Burton to seize him, and throw him into the water, which was an arm

of the Basin of Minas, the power behind a quiet word from him caused them to wilt and slink back as if some hitherto unseen supernatural being had presented himself before them.

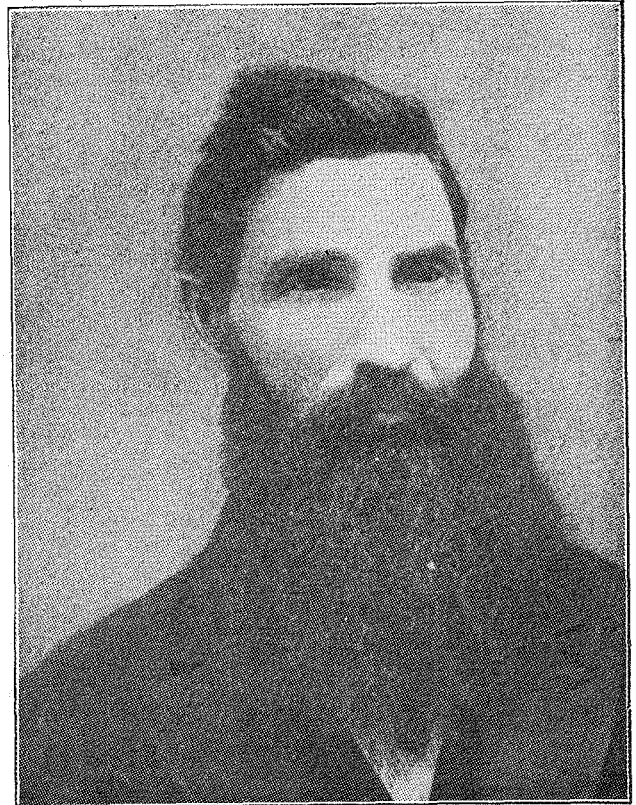
While a large crowd witnessed the confirmation that followed, there was good order and no signs of violence.

Historical Sketch of the Massachusetts District

BY W. A. SINCLAIR, M. D.

Many years before the territory now known as the Massachusetts District was organized, ministry of the Latter Day Saints visited these regions, preaching, and baptizing a few individuals.

In the very early thirties Joseph Smith, jr., made a visit



JAMES W. GILLEN.

Old-time apostolic missionary who labored much in the East. to Boston and surrounding territory. History does not record him as laboring in Boston proper, but he did preach in the, so-called, "wizard" town of Salem.

James Snow made a trip through the country preaching and baptized Mary Webber in August, 1831, and George C. Smith, who later became one of the missionaries of the Massachusetts District, was converted by the preaching of D. McArthur and baptized by him in September, 1838.

F. Nickerson, a missionary of the old church, preached through the Eastern States, and it is recorded that he held services at Medway, Massachusetts, in July, 1842. Erastus E. Snow held services at Salem, Massachusetts, where he baptized a few in April, 1842. The following year (1843), E. P. Maginnis held services at East Boston, Massachusetts, and baptized one candidate. According to the record these men in their tour through the East baptized at least five people previous to the apostasy of the church in 1844-1850.

The events leading up to the organization of the Massachusetts District reach back to the early days of the work in England. In the thirties and forties the work spread very rapidly in England and many of the Saints who later com-

posed the bulk of the pioneers of the work in Massachusetts were brought into the church in England.

The McKee family of Fall River, Massachusetts, was probably the first name in the East that the missionaries under the Reorganization had, as probably being favorable to the work. They were members of the old church in their old home, Ashton Underlyne, England. But the apostasy of the church had taken place long before they came to America, and the branch to which they belonged had been absorbed by the Utah authority. In fact, these very people were sacrificing many comforts of life, in order to save the amount they would otherwise spend, to send it up to Utah to help build the temple.

When the Utah missionaries began their teaching of polygamy among the Saints in Ashton Underlyne, many of these people renounced the faith. Mother McKee withdrew her name from the church, but John McKee still continued as a member, though with less zeal than formerly. He was reluctant to give up his faith and still attended the meetings, but for this he was very often "rotten egged" and stoned by the neighbors, and called a "Mormon."

During the panic in England caused by the American Civil (uncivil) War, these people came to America. John McKee came ahead of his family, and went to work in the coal mines at Pottstown, Pennsylvania, to get enough money to bring his family out from England. Later they came, with the idea of going to Zion, which of course was Utah.

These people landed at New York in January, 1863, and immediately went to Philadelphia, Pennsylvania. They remained here for six months, when their work gave out, and hearing that there was work in the cotton mills of Fall River, Massachusetts, they removed there.

Two other former-day Saints, Henry Heywood and David Leather, also worked in the coal mines at Pottstown at the same time John McKee was there. And Leather also moved to Fall River, Massachusetts, leaving Heywood as the only one of the English Saints in Pottstown.

In 1864, four years after the reorganization of the church, Elder James W. Gillen was sent on a mission to the Eastern States to represent the Reorganization.

En route, he stopped off at Pottstown, and upon inquiring if there were any Latter Day Saints in the city, he came in contact with Henry Heywood. In conversation with Heywood, he was informed that there were a number of old-time Saints who had immigrated to America at different times, and located in the city of Fall River, Massachusetts. He accordingly made up his mind to visit Fall River. In this conversation, Heywood told him of John McKee. Thus, the McKee name became very early mixed with the work of organization of the Massachusetts District.

Brother Gillen arrived at the McKee home in a severe snowstorm, December, 1864. The McKee home was small and afforded little accommodation, but when he had explained his mission, and who he was, they offered him the best they had, which was only a bed of straw on the floor.

The next day the storm abated, and in company with John McKee, he started out to find the other families who had been members of the old church in England. There were several families who had come from different parts of England, and were not known by each other. These families when rounded up, comprised the Rogersons, Hackings, Gilberts, Cottams, and Rigbys.

Elder Gillen finally rounded them all up, as he had their names, made his home with the Gilberts, and immediately started preaching services, rebaptizing the members of the several families, and continued his work until December 3, 1865, when he organized the Fall River Branch with thirteen members.

The Massachusetts District conference was organized October 13, 1866, at Fall River, Massachusetts, under the guiding hand of Apostle W. W. Blair. The district was at this time composed of two branches, Fall River, Massachusetts, with a membership of 49, and Dennisport, Massachusetts, with a membership of 9, and a scattered membership of 5. William Cottam, the president of the Fall River Branch, was elected the first president of the Massachusetts District, and John Gilbert was elected the first clerk.

The conference arranged to hold missions in a great many places in the surrounding country, which arrangements were completed at the next conference, held at Fall River, Massachusetts, June 29, 1867. The ministry noted as given missions were: E. C. and George C. Smith, and E. N. Webster to Boston, Massachusetts, and vicinity; John Smith and John Gilbert to Fall River, Massachusetts, and vicinity; Cyriel E. Brown to Providence, Rhode Island, and vicinity, and Jesse W. Nichols to New Bedford, Massachusetts, and vicinity.

From the labors of these men and others of later date, the district broadened out, until the record shows that there were at least 21 branches in the Massachusetts District. Ten of these have become past history, and most of the membership which composed them have passed on to their reward.

In the beginning of the district work, conferences were held every three months, and the sessions held three days. There was no district Sunday school organization of any kind in the district, until July 27, 1889, when by former instruction delegates from the different schools met at Providence, Rhode Island, at 7.30 in the evening, and organized what was known as the Sunday School Union.

The same year, August 19, 1889, the first reunion was held at Jonesport, Maine, and reunions have been held every year since—the first two or three in conjunction with the Maine Saints—then two or three in Plainville, Massachusetts. In 1895 until 1899, with the exception of one year in Maine, the reunions were held at Dennisport, Massachusetts. In 1899 and including 1904, the reunions were held at Silver Lake, Massachusetts. In 1905 at Touisset, Massachusetts. In 1906 at Touisset Point, Rhode Island, and from 1907 to 1910 at Highland Lake, Massachusetts. In 1911 we purchased the present reunion grounds at Onset, Massachusetts, and have been holding the reunions there for the past nine years.

The men who have served as district presidents from the organization were: William Cottam, October 13, 1866, to November 23, 1867, Cyriel E. Brown, November 23, 1867 to November 12, 1869, Elias N. Webster, November 12, 1869 to sometime between April 11, 1874 and September 30, 1886 (the minutes of the district are lost for this period). September 30, 1886, John Smith is the president, and he continued until January 26, 1889, Myron H. Bond, January 26, 1889 to May 9, 1891, Francis M. Sheehy, May 9, 1891 to May 12, 1894, George H. A. Gates, May 12, 1894 to October 27, 1894, Francis M. Sheehy, October 27, 1894 to February 1, 1897, Richard Bullard, February 1, 1897 to August 11, 1900, Frank O. Coombs, August 11, 1900 to February 8, 1902, Richard Bullard, February 8, 1902 to November 5, 1904, Charles H. Lake, November 5, 1904 to February 24, 1906, Myron C. Fisher, February 24, 1906 to February 15, 1908, John D. Suttill, February 15, 1908 to February 5, 1910. Myron C. Fisher, February 5, 1910 to February 4, 1911, Calvin H. Rich, February 4, 1911 to October 2, 1915, John D. Suttill, October 2, 1915 to August 3, 1919, C. Edward Miller, August 3, 1919 to the present time.

Missionaries in charge of the mission in which the Massachusetts District is included, during the period from the organization to the present time were: W. W. Blair, Zenos H. Gurley, Josiah Ells, Edmund C. Briggs, William H. Kelley.

Joseph Luff, Francis M. Sheehy, Ulysses W. Greene, Paul M. Hanson, Gomer T. Griffiths.

Since the organization there has been recorded on our records 2,618 names. This includes the removals and received among the branches in the district, but the actual baptisms in the district were 1,815. Received from outside of district 191. Removals to outside of district 225. Deaths 461. Expulsions 242. Present membership of the district 1,068. The record shows the following list of officers have served in the district: apostles, 2; high priests, 11; high counselors, 1; bishops, 2; seventy, 12; elders, 109; priests, 132; teachers, 120; deacons, 93.

The spirituality of the district seems to be in a very good condition at present, and there has been quite a healthy growth in numbers during the last few months, of which we have no official record at present. The statistics as given are based on the reports of the May conference.

Early Historical Notes of the Providence Branch

The beginning of the work in Providence, Rhode Island, is due largely to Brother Charles N. Brown, who became interested through correspondence with Sister Carrie Thomas, the writer of the hymn "In the light," she being a relative, and at that time living in the West, while Brother Brown was a resident of New England. He had become something of a skeptic through what he had observed of the incongruities of sectarianism. Formerly he had been active in religious work, a member of the Baptist Church, and was a man of high moral character.

Correspondence with Sister Thomas aroused his interest in the gospel, so that he attended a conference of the Massachusetts District held at Dennisport, Massachusetts, which was also attended by Elder T. W. Smith. He also was impressed by the sentiment expressed by James, "If any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not." Also in the Book of Mormon: "Yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words."—Alma 16: 151.

He tells of how weak his faith was towards such ideas—his skepticism bordered onto atheism. "If there be a God hear my plea" was the frame of mind he was in, as stated by himself when under the advice of the church he essayed to try. He was in the condition of those mentioned in the Book of Mormon, where Alma told them: "If any have not faith, desire to have it, let the desire grow and it will unfold into faith." The response to his soul was satisfactory. He was baptized by T. W. Smith. Upon his return to Providence, he began his efforts with commendable zeal, and soon had others interested in the message. Brother and Sister George S. Yerrington were among the first to join with him. They opened their house for meetings. The prejudice was so strong in the neighborhood that Brother Yerrington was informed, if he continued such propaganda, it would ruin his business. He was a man of a good deal of independence of mind, and went ahead according to his convictions. Instead of lessening his business, it increased very much. Later they moved from the private house meetings into a hall, and from thence the work began to grow.

Soon others took active part, among whom were John Holt, who had been a member of the old church in England, James Compton, William Bradbury, S. H. Morse, C. E. Brown, H. H. Thompson, C. A. Coombs, and others.

There were some very remarkable manifestations of healing occurred, as well as the other gifts of the gospel, confirming them in their faith. A sister named Atwell had been sorely afflicted with disease so that she was bedridden. She

was informed in a dream to go to a certain little chapel, and there she would see two servants of the Lord, and she would be healed. The day arrived for her to go, according to her instruction, when her family tried to prevent her from going, insisting that she must be out of her mind to follow such hallucinations. Notwithstanding this, she persisted and went as she was directed, having been shown in her dream the place and the men whom she would find.

Upon arriving at the chapel she found it to be a little insignificant place, where negroes were especially in attendance. She took her place in one of the pews and watched the people coming for some time, and was discouraged and thought probably she had made a mistake. The negroes gathered in and no sign of the men she had been shown in her dream. Time arrived for the meeting, opening services were on, and no one there that she knew or had seen before. As the meeting started, in came two white men and walked into the stand to preach. She recognized the men as being the same she had seen in her vision. After they had preached, she in harmony with her instructions was administered to by the white men, and was instantly healed. She lived for years and then died in the faith.

I will relate one or two of her manifestations, as she related them to me. She saw a field of wheat ripening, and beheld sitting upon a seat a number of men in the following order: Charles N. Brown, G. S. Yerrington, William Bradbury, H. H. Thompson, S. H. Morse, F. M. Sheehy, and F. A. Potter. Subsequently these men became presidents of the branch, succeeding each other in the order mentioned. This was years before some of them came into service in the church. F. M. Sheehy was at that time in California—had not been in the Providence Branch.

She also had the following manifestation: She was led by a personage to where there was a tree growing, and hanging from the limbs of the tree dispersed through the branches were several human faces, with their names upon their brows, and some of them were waving as if unsteady, while others were quiet. Two had fallen to the ground, and she stooped to pick them up and put them back in their place on the tree, but the guide told her "no," they had fallen and could not be put back. Afterwards they were expelled from the church, and the names never returned to the record. Among those who seemed to be unsteady and wavering, one was her husband, who afterwards came into the church, but never was stable therein. Subsequently I came into the branch, and when she saw me in the meeting, she called me by name, spelling my name as she had seen it on the tree. I was a total stranger to her, had been baptized in California, and she had neither heard nor seen my name before. Another case was Sister A. M. Barnes, who was an invalid for thirteen years, afflicted with a tumor—was administered to and instantly healed. Also the case of Sister Kate E. Blood, now Sister John Smith of Lamoni. She was a confirmed victim of tuberculosis. She was administered to before being baptized and completely healed of that trouble, which occurred forty-five years ago. She is still living. Space will not allow us to tell any more of the manifestations of divine power which were very numerous in the history of that branch.

The work spread from Providence into the surrounding country by the zeal of the local ministry. In those days General Conference appointees would not visit there over once a year. Cranston Branch, Pawtucket Branch, Plainville Branch, from which came the Attleboro Branch, were the offspring of the work in Providence, also Womsocket, Cumberland Hill, and Arnolds Mills.

The work in that earlier day was built up by the labors of the local men, who commonly walked miles into the surrounding country, holding meetings in schoolhouses, private houses,

or elsewhere that opportunity offered, glad to sacrifice for a cause so dear to them. To mention by name the ones who were participants would not be within the province of this sketch. The records of the Book of Life are doubtless replete with them.

The History of the Massachusetts District Reunion

BY M. C. FISHER

The Massachusetts District Reunion was not born in a tent—but rather was a sort of protracted conference held dur-



BISHOP M. C. FISHER

He and his brother, E. H. Fisher, conduct several business colleges in Boston and suburbs. He is bishop of the Massachusetts District.

ing the summer in the churches of the beautiful coast towns of Jonesport and Stonington, Maine.

Apostle Ulysses W. Greene, then a stripling missionary known as "Lissie," claims, I believe, to be the father of the plan, which was to blend a summer vacation with a religious gathering and to promote the fellowship of the Saints in the Maine and Massachusetts Districts, which plan, in subsequent years, has determined the location of so many of the vacations of our people who take vacations and taught those who did not the value of a few days relaxation and concentrated effort to improve their spiritual condition.

At the first, the Saints at both of these branches opened their homes and entertained the visiting brethren and sisters, but the reunions became so popular they were obliged to abandon this method, and board and rooms were procured at a reasonable price from those who could accommodate them.

To these Eastern meetings were invited then, as now, church dignitaries and other good preachers that might not only instruct the Saints but be a missionary to those who were outside of the faith. Only a few days ago I saw a photograph of the ministry of one of these Maine reunions. Brother Joseph was seated; around him were gathered W. H. Kelley, F. M. Sheehy, A. H. Parsons, U. W. Greene, John Foss, W. H. Garrett, and some of the Maine brethren.

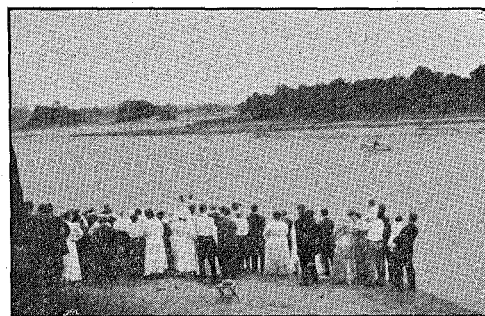
About 1890 the first reunion was held in Massachusetts at Plainville. The services were held in a tabernacle tent and a few camped about it—but the people roomed in homes in the neighborhood for the most part. The following year, the reunion again went to Maine, meeting at Tenants Harbor. Here lived Brother Seavey, a Saint well-known to our missionaries to Maine. The services were held in a tent. There appears to be no records of these assemblies, and we have only the word of the people who were present, that a pleasant and profitable time was enjoyed. Tenants Harbor was a beautiful place and Brother Seavey did all in his power to have the people well located and enjoy the occasion. It proved to be the last reunion in Maine.

For two or three years Plainville was again the camping ground. We met for prayer service and preaching, morning, afternoon, and evening. There was no provision for auxiliary work in those days, no entertainments, no afternoons for swimming and athletics. Yet somehow we managed to have good times in between: social intercourse and pleasant trips that we well remember, yet sermons are long ago forgotten. Romance blossomed, as it will when young people meet and mingle.

In 1896 we went to Connecticut. Some zealous brethren were sure a good work could be accomplished by such a move. Those who attended the reunion at Poquonnock will never forget the heat and mosquitoes of that place during our ten days' stay. The reunion idea was growing and we were learning.

Following this, we were invited to Dennisport on Cape Cod for three successive years. It is a vacation and a benediction to visit this place in summer. The neat white cottages, the green lawns and *such* a beach and water for bathing. Among the ministry who visited us here, I well remember Alexander H. Smith. But as beautiful as Dennisport is, it was not central and we endeavored to find a spot within easy access to the branches, that could be reached on the Sabbath day by those who could not come for the entire time.

A grove on the shores of Silver Lake, not far from Plymouth, was next obtained—a beautiful spot with many pines. It had been a picnic ground owned by the New Haven Railroad Company and had been laid out and beautified. Here we began to be a city of tents. We established an eating tent on the grounds, nearly all boarding there.



A BAPTISMAL SCENE AT THE ONSET REUNION GROUNDS

Others began to hear of us and Brother Zimmermann with his family and many others from Philadelphia and New York District joined us. I believe it was while at Silver Lake, the afternoon meetings were discontinued and the time given to recreation. It was not easy for some of the faithful to see the time so spent, but they graciously gave way, that the needs of all might be satisfied. Frank M. Sheehy was the champion of the young people in this.

President Frederick M. Smith made his first visit east as a representative of the church while we camped at Silver Lake.

He could not preach much in those days, but he could play ball, as the Fall River boys can testify.

The city of Brockton took this lake for a water supply and again we moved. The idea of a permanent ground had begun to work in the minds of the Saints. Moving was expensive.

The next year, 1905, we camped at Touisset on the Taunton River, very accessible to Fall River and Providence. Here and at Touisset Point where we camped the following

but we expect to have it paid off this season. Henry C. Smith, now our church architect, blue printed the grounds, laying out lots forty by sixty feet—reserving a liberal part of the best grove for a public park and another tract for the tabernacle plot. Calvin C. Sears was the surveyor, and Cal, Harry, and M. C. perspired many a day in getting this land surveyed and staked. Herbert Eaton, now deceased, was our electrician, and wired the main grounds and dining hall which was a great improvement over our old oil lamps.



AN OLD-TIME GROUP OF CHURCH WORKERS

Standing, left to right: U. W. Greene, William H. Kelley, W. H. Garrett, George W. Eaton; seated: A. H. Parsons, F. M. Sheehy, James Walker, Joseph Smith, J. C. Foss.

year, we had the largest gatherings of any in our history. The Saints of the New York and Philadelphia District came in large numbers. Also the Saints from the branches near here hired teams and drove over with their families and household goods, making themselves comfortable while tenting.

We were found in 1907 at Highland Lake on the Midland Division of the New Haven Railroad. Here Walter W. Smith began the work of normal teacher training at the reunions. Everywhere, you came onto groups learning the major prophets or bounding the book of Zephaniah. This was the beginning of definite lines of educational work. Brother Joseph's last visit east was while we met in reunion at Highland Lake.

The following year we were destined to find our permanent reunion home. Through the efforts of Brother George Brayton, who has just died, was found a tract of timbered land at Onset, Massachusetts, on an arm of Buzzards Bay, one of the most beautiful bays on the Massachusetts coast. It was as central as perhaps could have been obtained. It had fine railroad and trolley facilities. It was near a town but not "of it." It looked good to our people who had journeyed with the reunions from Jonesport, Maine, to Cape Cod.

Our first purchase of land was thirty acres at a cost of \$3,000, but the next year we bought twenty acres adjoining at \$2,000 more, giving us about one half mile of salt water front. This fifty acres is timbered with oak and pine, except about twelve acres of salt marsh.

The Saints loaned the first \$3,000 in amounts ranging from \$5 to \$100 until we were able to take up a subscription. The \$3,000 was collected without any trouble and about \$500 more which was used in clearing up the grove. When the twenty acres were purchased, the Saints again loaned the money in small amounts to pay for the land. This amount is still due

How were we to divide the land so everybody could have an equal chance for a lot? This was done by giving due notice that a drawing would be held at our next conference when all members desiring could participate. Names were put in a shoebox, and Alfred Toombs, then a child of about four years, drew out the names. The first name drawn was Samuel W. Ashton who had first choice of the lots. The second name drawn had second choice and so on until all names were drawn. About twenty took part in this drawing. Since that time any member desiring a lot simply chooses from the remaining lots and we have plenty for all. This land is not sold—but leased to the member for life with the privilege of heirs moving building away or selling. In this way we will always hold title to the land and can control it. We enjoy this equality of opportunity, for any member can choose a lot as an inheritance and can build upon it, or tent—as he desires.

In 1917, tents were difficult to get, so we decided to build a few cottages, the local bishopric financing the proposition on the installment basis from private funds. Fourteen cottages were put up—12 by 14 and 16 by 16—some with a sleeping porch and kitchenet, costing from \$235 to \$400. Others have increased this number until we have twenty-four cottages, a large dining hall which is used for storage during the winter, a store building and four comfort stations. Excellent water is had by driving twelve to fourteen feet in sand.

An athletic field of two acres will be ready for sports next spring—such as baseball, tennis, basket ball, etc.

The "old swimming hole" has nothing on our bathing beach at high tide. Church presidents, apostles, patriarchs, bishops, and lesser lights have all "ablutioned" here.

Our reunion ground is fast becoming the summer center for our people. Barges and auto trucks convey picnics from the branches on holidays.

When the city schools close, those who have cottages go to them with their children, who run like Indians during the summer months. Here they are under the church influence, and their associations are largely with those of the church.

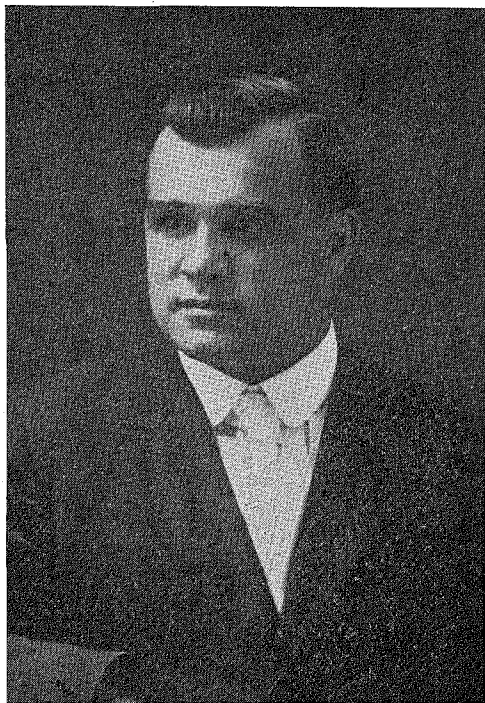
Our reunion is held usually the last week of July and the first week of August, to which we most cordially invite our friends.

The immigration into the State of Maine during recent years, including the large number of French Canadians, has increased the Catholic population until Catholic communicants number over one third of the total church membership. The strongest Protestant denominations in their order are the Baptists, Methodists, and Congregationalists.—New International Encyclopedia.

Outlook for the Work in Jonesport and Eastern Maine for 1920

BY JOHN F. SHEEHY

At this time of the year of 1920 Eastern Maine has a very gloomy outlook for the missionary. With the thermometer registering twenty below zero we find the reason why our woodpile is fast diminishing. The ground is covered with two feet of snow and the Reach partly frozen over. Look-



ELDER JOHN F. SHEEHY

Most of the missionary work of Brother Sheehy has been done in Maine. This year he has been assigned to local work in Brooklyn, New York.

ing westward up the Reach, off in the distance Mount Desert looms up in her winter garment of white glistening snow, which is also the boundary line of Eastern and Western Maine. From the world renowned and beautiful Bar Harbor, the summer home of the wealthy business man, artist, and idle rich we start to take our survey of Eastern Maine.

Along the Coast

Rightly is it called the rockbound coast of Maine. Dangerous are the islands of rock that rise up out of the water and the walls of rock along the shore. Many lighthouses and whistling buoys and coast-guard stations are to be seen along the coast. Out in the darkness can be seen the flashlights, the revolving lights, and the small lights on the bars, warning of rocks and shoal waters. Recently the writer made a trip of eighteen miles down the coast in a small motor boat. With the missionary sitting on the engine box, his feet on the engine to keep warm, the man of the sea at the tiller, we watched for the lobster trap buoys as we sailed on. To hit one of these many million buoys that are to be found all along the coast might not do much damage—and then again it might result in shipwreck and loss of life. Somehow for years past our work has been mostly confined to the towns along the coast: Jonesport, Addison, Beals, Head Harbor, Kennebec, Cutler, and many other coast towns are places

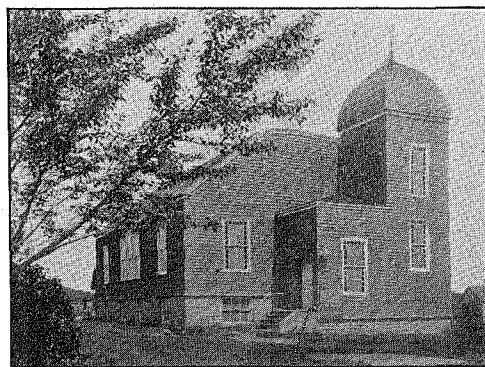
familiar to many of the old guard. Saints are still living who recall the days of T. W. Smith and Father Ells.

Local Conditions

In this district we find some conditions prevailing that present some very peculiar problems. The workingman of Eastern Maine is really a "journey-workman." Jonesport and Kennebec now have conditions somewhat alike. The last two years the people of Kennebec have been employed in the fish factories at Machiasport. In any coast town where you find a sardine factory these conditions prevail. Everybody works in the summer months—even father. The high school boy and girl spend their vacation in the factories. The mother, old or young, listens for the call of the "packers" and hearing it drops her housework and hustles off to her bench. It may be early in the morning or late in the afternoon, that the "call" will be heard but when the whistle blows they are ready. To hold a successful series of meetings in a coast town where a sardine factory is doing business is absolutely impossible. If it is a night when there are no fish, the tired housewife must take advantage of the spare time at home to do her housework or some cooking. The lobster fisherman in the fall is a man that devotes long hours to his toil. At the early hour of two and three he is off in his motor boat. After hauling a hundred or more traps he is back with his catch, puts his lobsters in a car (a large trap), and sells them to a buyer and he is off to "dip" herring. The herring is used for bait to catch the lobsters. This keeps him busy from early morning till late at night and sometimes all night. The lobster fishman is to be found in all the coast towns. To reach him with our message must be at a time of the year when the mad rush for the poor little lobster is over.

Back from the Coast

These rural towns and hamlets divide the year into three seasons instead of four. It is not spring, summer, fall, and winter with them, but "farming time," "blueberry time," and "lumber time." You find them at home only in the "farming time," and what a time is that to hold a series of meetings? The farmer's life during farming time at least has no time limit, unless it is the length of a spring day and part of the night. Here in Eastern Maine in our rural towns they plant their seed, do a little hoeing and cultivating, and then the whole village is likely to move away to what is called the "barrens." To visit the barrens and cast your eyes about you quickly discover that the name is misleading. Here on



THE SAINTS' CHURCH AT JONESPORT

the barrens you can see in the month of August a beautiful and most interesting picture that only nature can produce. The ground for miles around is blue, blue with berries, for it is "berry time." Here they live in tents until the berries are all carefully raked and shipped to market or to some canning

factory close by. As soon as the berries are raked they are back to harvest their crops, make hay, prepare their firewood for the cold days that are sure to come, and then it is "lumber time." The men now leave home to go into the tim-

port Saints came into their own. He broke the cold ice of prejudice and won his way into the hearts of the people both in and out of the church. The church building was completed during his stay and many were sad when through the poor health of Sister Ebeling he was forced to depart. Now the church is paid for and a few improvements are under way. With a new coat of paint, the lot graded into a beautiful lawn, a concrete walk and steps made, the building will be dedicated in the summer of 1920 and presented to the Bishop.

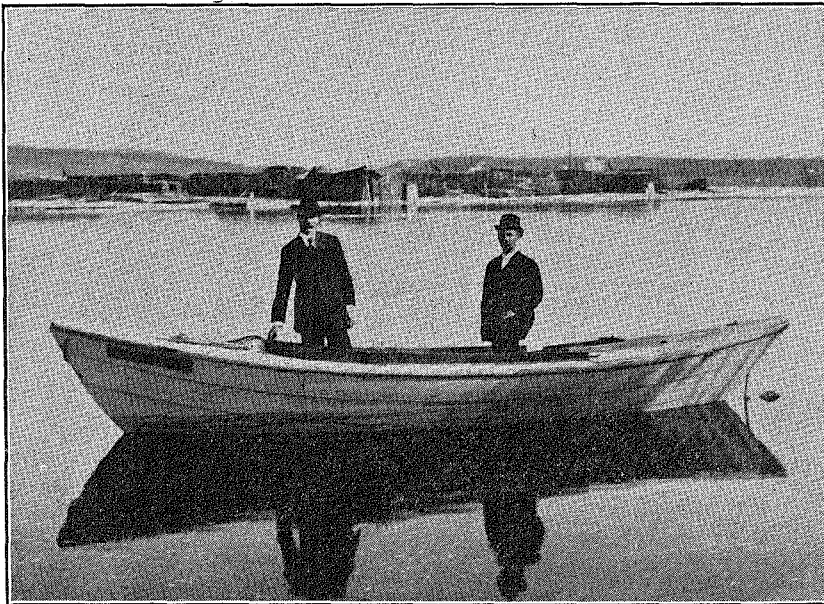
Lives of Great Men

So wrote Longfellow: "Lives of great men all remind us," and we are reminded time and again by Jonesport's people that these men have so lived in their midst that the name of the church is thereby respected. If there is a name that is respected and loved by all the people of Jonesport it is that of Apostle U. W. Greene. During the years that these missionaries labored in Jonesport, and before the day of Elder Cushman he made many visits and held many services, converting many to the gospel of Christ. He had great faith in the future of Jonesport. Through the Spirit he greatly encouraged them to build their new church when at the time it seemed so impossible. Only eight years ago, true to his word, they had a beautiful church completed and paid for.

The Outlook

Many are interested in the gospel. Opportunity for great work in a lively Sunday school.

Young people of talent who demand attention that they might be kept in touch with the church. Once the work in Jonesport went to low water mark. Sad, but true, very few of



THE GOSPEL BOAT—ELDER S. F. CUSHMAN AND BISHOP BULLARD

This boat has been an invaluable aid in maintaining the missionary work among the Maine Saints, who nearly all live in the coast towns, especially in the summer when the fishing season is on.

ber lands miles "up river" and are gone from October until April. Some of my largest congregations, however, have been in just such places. The year 1920 will not change these conditions, but will afford opportunity for work, for our observation is that the so-called "old time religion" of reformation age is surely dying.

Jonesport

Here is a typical New England town. With a population of two thousand this town has no foreign element and no Roman Catholic. The chief industry is canning fish. Jonesport has an historical distinction in church history. From this beautiful, peaceful harbor went forth a colony to find a new home in old Judea, under the leadership of G. J. Adams, once a high priest in the days of Joseph. Many missionaries have visited Jonesport since that time and have held meetings in what is called the "Old Church." Going back to the days of Elder S. F. Cushman let us briefly tell of the work in Jonesport. The work then was at a very low ebb. Elder Cushman went about the town visiting the Saints and encouraging them in the faith. He soon developed a lively interest. They held many meetings and were greatly blessed of God. Then along came "Gus," Elder J. A. Koehler, who followed in the wake of Elder Cushman, and Jonesport took on new life with this young energetic servant of Christ as their leader. A larger place of meeting was necessary in a very little while, for the "Old Church" could not seat the people. A new church building was started, and with the help of several young men, who had just come into the church at this time, they went to work. During the week Elder Koehler was hard at work on the new building and working just as hard on Sunday winning his way into the hearts of the people with sermon and song. With this hard work he soon broke down. A change of climate was needed and Elder Koehler went west. Elder Robley came for a time and after him Elder F. J. Ebeling. Under his careful, spiritual leadership Jones-



BISHOP J. A. KOEHLER

Brother Koehler is well known from his missionary work in Maine and other parts of the East. He recently resigned as manager of the Herald Publishing House to take up work as bishop of the Far West Stake.

the children of the old Saints are in the church or ever come. Many are members of other churches. Why did they drift away? I will not attempt an answer. Shall the same story be told of the present generation that is told of the past? It will if we neglect the young of to-day. Let us push the boy movement, the girl movement with all our vigor. Let us plead their cause. Let them know that in us they can find a friend—that we are interested in their play as well as their study. In 1920 Jonesport is promised electric lights. That means power. It can be used in our work with the boy and girl to entertain and instruct. The boy loves to be called a "Scout." Many useful lessons that will be of much use to him all through life are taught in the Boys' Manual. Some people call this time devoted to the boys "time wasted" and some people call the gospel a delusion. Why? They don't know any better. The sick, the aged, and the outsider must be visited. From December to May is the only time that a successful series of meetings can be conducted. The interest must be kept intact. As swings the pendulum, so swing the emotions of the people. Preach the word. The labor is bound to bear fruit.

The Outlook Demands a Change

The work in the district needs consecrated, devoted workers. Let me say here with all due respect to those concerned that after years of study as to the needs of Eastern Maine, a mistake has been made in this: a young inexperienced man has been sent into Eastern Maine as missionary, with a great field of work before him yet with no knowledge as to how to work. Jonesport has had some able men. Jonesport needs a pastor. If we have a true vision as to the outlook we can see clearly that these two changes should be made. For the advancement of the work, with such an encouraging outlook for the future we trust that the missionary for 1920 will be a man of experience not only to direct but to labor. As a young man we feel that the past has not been successful because of youth and inexperience. Eastern Maine has not yet reached her zenith, but the time is ripe.

A Reminiscence

BY TERESSA T. SEARS

Living away from Saints and with few opportunities to meet with those of like precious faith, my mind often reverts to the associations enjoyed in the past and, as I think of the blessings that have come to me as a member of the household of faith, I rejoice that in the days of my childhood I heard the gospel story and recognized it as coming from God.

A missionary of the "old organization" had found his way to the shores of Cape Cod, Massachusetts, and there told the gospel message. It was the same gospel that Christ told to the men of Galilee and so it found a ready acceptance among the humble fisherfolk of Dennisport. A branch was organized and prospered. The church appealed to rich and poor, the esteemed of the town and the humble. Suddenly there began to be whisperings that all was not well with the church in the West. Vague rumors flew through the air that a dreadful doctrine was being taught by the church; then came the verifications of the report that shame and dishonor had fallen upon the church. All was confusion; some of the Saints went west, others scattered, never again coming under gospel influences. A very few of the once-flourishing branch remained faithful, waiting for God to reveal his will to them.

When in the winter of 1865-66 Elder Thomas Gilbert of Fall River came to Dennisport with the news of the Reorganization and that young Joseph Smith had taken his father's place and the church again had a leader, he found a mere handful of Saints and the name Latter Day Saint a hiss and a byword.

The blight of polygamy was attached to the name, and in the eyes of the general public to be a Latter Day Saint was the equivalent of being associated with the Devil. Well do I recall the excitement caused in the town by the arrival of two elders in November, 1866. Many of the younger generation looked from the windows and gazed after the men as they passed in the street expecting to see real horns and hoofs upon them. It was not an enthusiastic welcome that greeted the gospel message this time. It required more faith and courage to accept it under these conditions than when first it had been preached in town; but in spite of slander and persecution those who were hungry for truth opened their homes for meetings.

A few had been baptized by Elder Thomas Gilbert in the early spring, and these formed the nucleus of a branch which was organized at the home of Sister Foster Rumert, November 26, 1866. At this meeting John Smith presided and John Gilbert acted as clerk, Ebenezer Joy was elected president and James Eldridge priest of the branch. There were nine or ten members at this time. One of those left from the original branch was "Uncle" Nehemiah Eldridge, for many years a familiar figure to the Saints of Dennisport, and never did he fail to state in his testimony that he was a member of the "old organization" and in later years to compare himself to the Apostle Paul. Many a quiet smile has passed over the faces of his young hearers as "Uncle 'Miah" testified, "Last night I went clean down from Genesis to Revelation." To us it seemed a long trip from the garden of Eden to the New Jerusalem to take in one night, but we admired the constancy of the old man in his allegiance to the faith once delivered unto him and for his unflinching testimony.

My oldest sister, Effie Joy, a young married woman, lived in the village and often attended these meetings. In a little while she and her husband were baptized. My home was on the border line of the adjoining town, a short distance away, and often I was allowed to come to Sister Effie's and remain over night. It was a great pleasure to me to visit her. It was on one of these visits that I accompanied her to one of these meetings of which I had heard so much said. It was a prayer and testimony meeting held at the home of Sister Hannah Humphrey, another of the faithful few left from the old branch. The meeting was presided over by the branch president, Ebenezer Joy, and Thomas W. Smith who had been sent here on a mission.

To me everything was new and strange and my childish eyes took note of everything that went on. To be sure the people present were all known to me, but there had been so much discussion that I wondered how different a Latter Day Saint meeting would be from the Baptist meetings which my family attended.

Elder T. W. Smith had charge of the service, and, fresh as though it were but yesterday, I can hear the Saints singing from the little red hymn book, "We are wandering here as strangers and as exiles from our homes."

There was a spirit manifested in that singing which I then felt and have always remembered. I noticed how different the prayers sounded from those to which I was accustomed. After the prayers came the testimonies. Never shall I forget the thrill that went through me as Jane Humphrey placed her hand on my shoulder and spoke in tongues. "Strange gibberish," townsfolk called it, and said these were a peculiar people. Peculiar they were, for the knowledge was given me that night that they were the people of God and that this woman spoke by the power of God. Sister Foster Rumert gave the interpretation, encouraging words to the branch and to T. W. Smith, which I do not now recall. The Spirit of God was poured out upon the Saints in that meeting. Many spoke in prophecy and Sister T. W. Smith sang

in tongues, the most beautiful singing I had ever heard.

I went home filled with what I had seen and heard, thinking how delighted my parents would be with the glad tidings I was bringing. To my dismay my father heard my story in silence then said, "Teresa, if you go to those meetings I can not let you visit Effie."

I was brought up to render obedience to my parents yet many times after, while visiting my sister, I accompanied her to the meetings and said nothing of it at home. There was a drawing power to them that I could not resist.

A short time before this happened my sister had been gladdened by the word of the Lord coming through Jane Humphrey that not only would her father come into the church, but also his children and his children's children. Father was at that time a deacon in the Baptist Church and would not come out to hear the Saints.

The fulfillment of the prophecy began in October, 1870, when our father, Wellington Bearse, was baptized and in a few years ordained to the office of elder. In January, 1871, my oldest brother, Eliel Franklin Bearse, was led into the cold waters of the Atlantic Ocean for baptism and in April, 1874, mother's name was put upon the church record. Years have brought about the rest. To-day upon the church record are the names of six children, fifteen grandchildren, and two great-grandchildren, a witness that the word of the Lord is sure to those that seek to keep his command.

Many marvelous manifestations of God's power have been witnessed among the Saints of Dennisport. The blind have been made to see, the deaf to hear, and the lame to walk. Angels have met with us in our services, their presence being known to many of the congregation and their songs heard. The power of darkness has also made itself felt. Many prophecies have I heard, and in the passage of years seen their fulfillment.

The branch was at one time the largest in the district. For years the district conferences were held at Dennisport, but now it is one of the smallest branches, many having passed on to their reward. Some have wearied of the race and dropped by the wayside; many others have moved to the manufacturing cities and there helped to build up the work of the Lord. It has been visited by nearly every elder and missionary who has ever come to this eastern district. As some one has quaintly expressed it, "There has been preaching enough in Dennisport to sink all Cape Cod."

Dennisport has passed through many vicissitudes. It has prospered and dwindled, revived for a season and then declined in accordance with the prophecy spoken in its early history that the branch should "reel to and fro like a drunken man; it shall fall but by the power of God be raised up and the work shall never come to naught in Dennisport." There have been times when only a few sisters, oft-times only six, have met in the little chapel and with no member of the priesthood to lead them have prayed together, given their testimonies, and then gone home strong in their faith that God would yet send some one to build up the work. Through their faithfulness the work was kept alive, and the chapel tidy and in repair.

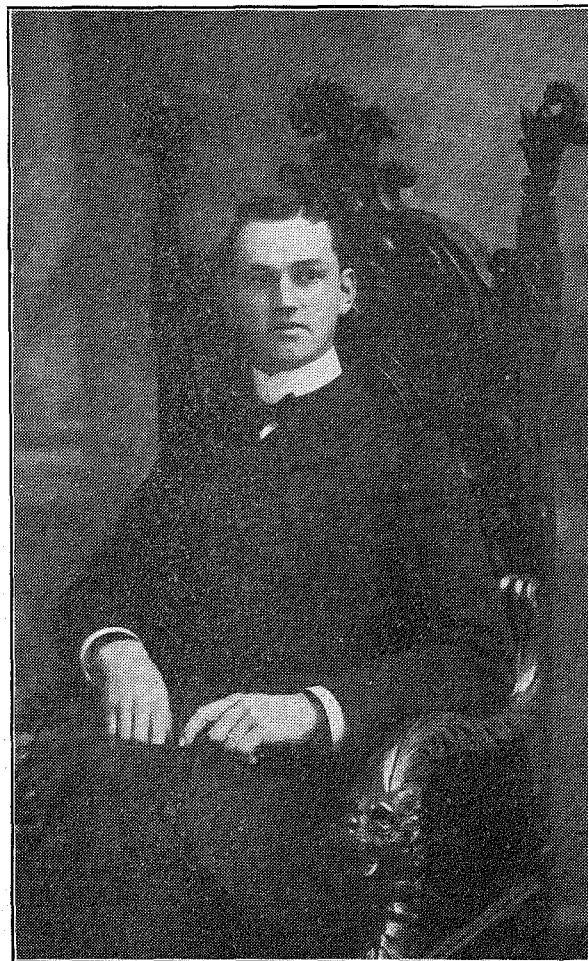
Often as I go about my daily tasks wishing that some Latter Day Saint lived near enough to come in and talk with me about the gospel there rise before me the faces of those sisters I knew in my girlhood days and I hear again the valiant testimonies of Aunt Hannah Humphrey, Jane Humphrey, Foster Rumert, Jane Eldridge, and others. In memory I hear again the sweet singing of Sister T. W. Smith and Rebecca Ann Chase. One memory recalls another and then my heart swells with gratitude to God that in the days of my youth he led me among his people and that ever since he has guided and directed me, adding to the knowledge

he gave me at the first Latter Day Saint meeting I attended, line upon line, precept upon precept.

Our Missionary Outlook in New England for 1920

BY ARTHUR B. PHILLIPS

Three aspects of this mission are more or less observable, that may be largely localized. In southern Maine response to missionary effort is characterized by enthusiasm and religious fervor, usually. The members are apt to be aggressive in their efforts to supplement the work of the missionary in



ELDER A. B. PHILLIPS

This picture was taken fifteen or twenty years ago, but is representative of Brother Phillips as the Saints in the Eastern Mission first knew him as a missionary.

their midst, and the people are generally quite approachable and easily interested in scriptural subjects. This is also true of localities in other States where the modern amusement curse has not sapped the people of spiritual desire, but not to as wide an extent perhaps.

Many openings are doubtless available here, but those already obtained need the labor of every missionary thus far appointed to this territory. Missionary work in the branches is also in much demand, due in part, to the facility with which "outsiders" may be reached by protracted effort, and also to the difficulty of maintaining complete and effective activities by the branch organizations.

In Massachusetts and Rhode Island is found most of the
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membership of all New England. The industrial advantages found here serve as a financial magnet to draw from localities less favored—but for the same and other reasons less opportunity is afforded one to obtain satisfactory results from missionary work, with few exceptions, though this disadvantage is somewhat modified by the benefits of stronger branch organizations as a rule.

Greater conservatism and less religious fervor appear to characterize this part of the mission, but the staunch fidelity of those who become members would indicate that this is to be attributed to the difference in social conditions rather than a lack of real interest in church work. Indeed there appears to be equal activity but of a more varied character.

As yet, openings in this section are few and not as readily obtained nor as productive as could be desired. On the other hand, very little real pioneer work has been done for years. Two difficulties are, that missionaries have been localized in their efforts on account of the benefits of local assistance, and very few have been appointed to this field, hence, local opportunities absorbed practically their entire time. With more missionaries appointed to pioneer work and financially well supported, there are reasons for feeling confident of encouraging results awaiting us.

From present indications, the prospects for numerical increase appear to be better in Maine and Connecticut, in ratio to the present membership, than elsewhere. The elements of support, financially and otherwise, are to be noticed there in particular. However, the center part of the latter State and also the States of New Hampshire and Vermont are virgin soil, practically nothing having ever been accomplished there. These fields should be opened and vigorously and persistently cultivated.

There seems no good reason to doubt that for the time and money expended, satisfactory results will follow. The initial expense must naturally be greater than will be required after permanent openings have been effected, but not necessarily more than in many other places.

In this large territory there is not one branch in existence, yet Vermont is the birth state of the one who by God's direction was the chief instrument in founding the latter-day work.

The entire population of New England embraces one fourteenth part of continental United States, but in ten of its cities having more than one hundred thousand inhabitants, there is no branch of the church. Its area is more than sixty-six thousand square miles, or nearly the size of Missouri, but within that area there are one hundred and seven cities of more than ten thousand inhabitants each, in which not one branch of the church can be found. With the exception of eight branches, the efforts resulting in local organizations have been confined to small towns and rural communities. Doubtless these accessions have served as feeders to the city branches, but many strategic points have been neglected, possibly because of the greater immediate expense involved in prosecuting the work at these points.

For nearly one half of this entire territory there is only one man in the field whose appointment is to missionary work. The outlook for 1920 then will depend on the number and character of the appointments made to this mission and on the financial and moral support accorded those who are sent here. In the event of these being supplied sufficiently, the result should, I believe, be a gratifying increase in numbers and the establishment of the work in new localities.

In nearly every part of this mission, where the work has secured a footing, the morale of the membership and friends of the church is distinctly encouraging at the present time.

If a proper coordination of these forces can be secured and given unified direction and administration, there is reason to look forward with hopeful anticipation to the completed year

as the precursor of bigger and better things to be realized in the years to follow.

The three M's: Men, Morale, and Money are potent factors in bringing us that success for which we labor and pray; and when this blessed trinity envisions the glory of God, the millennium is not a distant hope.

Outlook of the Work in the Massachusetts District for 1920

BY C. EDWARD MILLER

It may be of interest to the reader to give a little sketch of each of the churches in the district. There are eleven



ELDER C. EDWARD MILLER

Brother Miller, though a missionary of wide experience and much travel, is one of the newer men in the New England Mission.

branches, a number of which are very small but have devoted officers and members.

Attleboro. Presided over by E. B. Hull, a conference appointee. He has had branch experiences in some of the larger branches and has the work well in hand. There are quite a number of active young people here, and they have a fine choir. Prospects very good.

Boston. Presided over by Edward L. Traver, a successful business man. Evangelist Richard Baldwin has given most of his time to this branch since being assigned here. It is in fine working condition, with considerable talent to use and the prospects are very good.

Brockton. Presided over by Ensign Baker. He has the confidence of the people and is a safe leader. They meet in a hall. They have quite a good-sized building fund on hand. Recently a number were baptized. Their membership is 54. Located in one of the largest shoe manufacturing cities in the world. Prospects good.

Cranston, Rhode Island. Located in a small manufacturing place. Several of the young men of the branch went to war; other discouragements arose; the branch ceased to function, and meetings ceased to be held. Elder B. F. Harrington and wife were asked to look after the work and now matters are running smoothly, the soldiers have returned and are faithfully doing their part. They have their own church building. Prospects encouraging.

Dennis Port. Located on Cape Cod. Presided over by Elmer Lewis. This branch was organized in 1866, John Smith of Lamoni, well known throughout the church, acted as chairman at the time. Apparently there is not much of a future for the work here as the town is on the decline so far as permanent residents are concerned. The young people are going to the cities. There is a membership of 53, largely made up of elderly sisters, who faithfully help carry on the work. This branch has sent out many faithful workers and its influence has been quite extended. Two baptisms took place recently.

Fall River. Located in a great cotton mill city. Organized in 1865. They have a very comfortable church which has recently been renovated and is in fine condition. Many have left this branch to go to other cities, yet it seems to hold its own. Elder Harry Howlett is faithfully acting as its shepherd. Apostle F. M. Sheehy's brother lives here and has been a faithful officer for many years. Membership at the present time 108. The city is about eighty per cent Catholic, so proselyting prospects are not very flattering, but I think the prospects for the branch are very good.

Haverhill. The work has never made very much progress in this thriving shoe manufacturing city; however we have a very earnest band of Saints there, meeting in a hall and keeping the work going. Elder Leon Jordan is faithfully acting as the pastor over the faithful little flock. Membership 33.

Little Compton. A small branch of fourteen members with a Sunday school of about 30. They have their own church building and if speakers were available for Sunday evening services, prospects there would be good. Elder Howlett looks after them at the Sunday morning service.

New Bedford. Membership 64. Abram Law, pastor. The church building here is the equal of any in the district and there is a very faithful band of Saints holding aloft the banner of King Emmanuel. This is the home branch of our talented Lucie Sears known throughout the church. As there are a number of young people active in the work, the prospects for this branch are good.

Plymouth. In charge of Benjamin Leland. Membership 42. They have a very neat chapel, but wish to eventually build in another part of the city, so they have a building fund in operation. There are a number of young people developing, so the prospects are fair for this place.

Providence. Presided over by Daniel Joy, a successful business man, whose life has been dedicated to service for the Lord. Membership over 300. They have a nice church in a good location. There are a number of talented speakers here, whom we use to help out some of the other branches and also in proselyting efforts. The branch has good financial backing and they take a deep interest in spiritual matters. The prospects are very good.

General Observations. The district owns a fine reunion ground, located at the head of Buzzards Bay, near the

famous Cape Cod Canal. These annual gatherings are a potent force for good in the district, and all-around development of the people. As the grounds are being improved this year and means are being considered whereby the cost of meals will be reduced, we expect a large gathering this year, consequently a better outlook for the district work.

Proselyting Prospects. The writer is the only conference appointee who can travel through the district, so proselyting is largely confined to the branches. Doctor Sinclair and Brother Blanchard are making an effort to place the work before the people of the beautiful, busy city of Lynn and are making progress. Brethren Roberts and Johnson of Providence have the real missionary spirit. We have newly baptized Saints at Westerly and Killingly.

The Baptists, *et al*, seem to be making persistent efforts to reach our people by sending them advertising matter relating to LaRue's book written against us. The law of recompense seems to be in operation in this connection. We have recently had a number of fine people baptized into the church, who were Baptists, who are now rejoicing with us.

The outlook for proselyting in this district will largely depend upon the appointing powers.

I believe it is generally conceded the older a country the firmer are its customs and religions fastened upon its people. Conservatism is the normal state of mind. The existence of these branches is a tribute to the faithful laborers in the Lord's vineyard. Their continued existence is a tribute to the claims of the restored gospel. Their existence is a tribute to the honest desire of the people who have come out of the world and the creeds of men, putting aside tradition and accepting the beautiful restored gospel of the Lord Jesus Christ. They are rejoicing in its blessings and their children are rejoicing that light has come to them, to guide them in the footsteps of the meek and lowly one.

An Abbreviated History of the Boston Branch

BY M. C. FISHER

The Boston Branch of the Reorganized Church of Jesus Christ of Latter Day Saints was organized by Apostle James W. Gillen, missionary in charge of the Eastern States Mission, June 23, 1867, consisting of six or seven members. Elder George C. Smith, president; Elias N. Webster, clerk.

At the Massachusetts District conference held in December, 1867, the Boston Branch reported a membership of 23, only one of whom remains on our branch records to-day.

From February to April, 1873, the branch was reported disorganized, but when again organized at the latter date embraced the members of a branch in Waltham. Total membership 19.

Until 1889 the Saints met in their homes or in hired halls; then a small church was purchased on Howard Avenue, Roxbury. The congregation was small, and the debt heavy, so after occupying it about four years, it was sold and an amount of \$2,600 was held in the treasury as a nest egg toward a church home in the future.

Again the Saints opened their homes to the prayer meetings and other social gatherings, while the Sunday services were held in halls. In 1899 a small chapel at 54 Broadway, Somerville, was rented, and used exclusively by us for all services. Here we stayed until the spring of 1905, when our present church was ready for occupancy. The lot cost \$1,500. The church was built by H. D. Gerrish, from plans drawn by A. B. Phillips, at the cost of about seven thousand dollars. Bishop E. L. Kelley came on for the formal opening. The total enrolled membership is 617. The present membership is 235 with a scattered membership of about 65.

Thirteen good men have presided over this branch in the fifty-two years since its organization. Namely:

George C. Smith, 11 years.

Elias N. Webster, 11 years.

A. H. Parsons, 1½ years.

Joseph Woodward, ½ year.

Richard Bullard, 11 years.

M. C. Fisher, 9 years.

John D. Suttill, 3 months.

E. H. Fisher, 9 months.

C. H. Rich, 1 year.

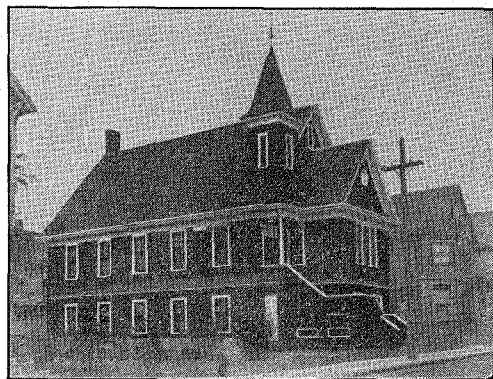
R. W. Farrell, 2 years.

H. J. Davison, 2 years.

S. A. Burgess, 8 months.

E. L. Traver, 3 years and still in office.

Perhaps there is no other branch in the country so subject



THE SAINTS' CHURCH AT 10 SEWALL STREET, BOSTON

to the ebb and flow of its congregation as is the Boston Branch. Saints living in outlying districts, particularly Maine, contribute much during the winter season, as they come here to get work, and to attend schools. We feel justly proud of some who have made this their church home, and have been trained for fields of greater usefulness in the church.

Gradually we have paid off the debt, and have now dedicated this building to the Lord—and ourselves to the cause for which it stands.

The Sunday School and the Religio of the Western Maine District

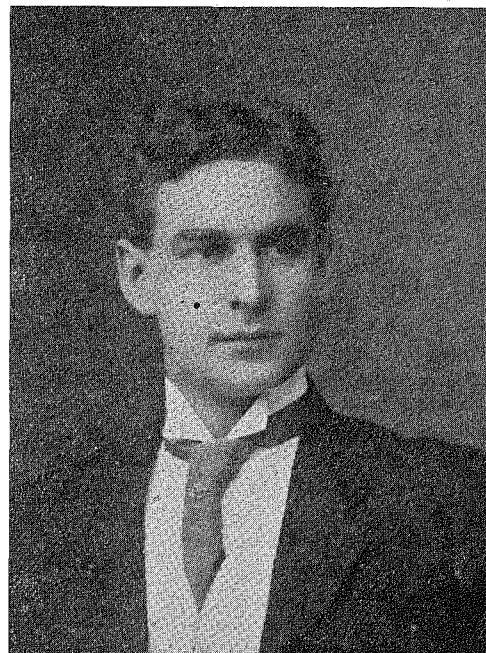
BY H. A. KOEHLER

There are seven Sunday schools and three Religios in this district. The following places are listed as having Sunday schools: Stonington, Vinal Haven, Mountainville, Little Deer Isle, Sargentville, Dixfield, and West Surry. There are Religios at Stonington, Vinal Haven, and Sargentville.

The Stonington Sunday school has prospered under the able leadership of Brother George Knowlton. Although their numbers have diminished very perceptibly, there is a manifest interest by those who have remained there. Considering the scattered condition of the members of the Vinal Haven school which numbers 28, the attendance and zeal shown is not excelled in any of the Sunday schools in the church. It is well to remember that they hold the Christmas offering banner for 1917. Brother Eugene Barton, their superintendent, is seeing that all do their bit in developing the school. And if the herring catch is good in 1920, they will make every Sunday school in the church hump to get ahead of them in the Christmas offering. The Little Deer Isle

Sunday school is still on the map with the Billings, Eatons, and Plastows composing the greater part of the membership. Brother Al. Billings is at the head of the "triple alliance." Uncle John Billings still attends school, and at the age of eighty-four makes the youngsters hop lively to get there any more times than he does although he walks two miles to get there. "Hosea B." Eaton is still numbered among their singers, and long ago was considered as a permanent fixture to the school. In Sargentville we have a small body of stickers numbering twenty-three who have selected Arthur Robbins as their leader. While their average attendance is small, they are able to draw a good churchful of people on special occasions, who walk from ten to twelve miles over the country roads. Most everything is country east of the Penobscot River. At Mountainville, West Surry, and Dixfield we have a noble few who are striving against innumerable obstacles to keep things afloat and to make sail.

One really needs to know the fluctuation of business, and the itinerant ways of the people east of Rockland in Maine to fully appreciate the hard work the officers of each school have in "keeping school" at all. And very seldom have they an opportunity to increase their attendance because of the change of things from spring to summer and during the rest of the seasons. Men and boys are called away during the spring to go yachting, fishing on the Grand Banks, or freighting along the coast. A great many are called upon to "tend slips" and run boats and autos for the summer people. This takes away most all of the men from May to December, some returning during October and November. During the last two years those who ply or work along the coast near home during the summer go away from their homes to seek employment in some of the industrial centers for the winter. We have not a single school in Maine in an industrial center or in a city, nor ever had one since our work has



ELDER H. A. KOEHLER

Brother Koehler and wife were with U. W. Greene in a pioneer experience in Palestine when the war came on in 1914.

been established in Maine to my knowledge. And as a consequence there is a lack of permanency to our work. This accounts for the fact of our people having to go somewhere

else to get work. Logging camps take many more of our male members during the winter. Our women folks are the only ones to rely upon for support even during the winter months. And even they are busy during the spring and summer, and sometimes late in the fall with the summer people, in hotels and private homes, who flock to this State in great numbers. Our girls go to the summer hotels and blueberry fields where they work until the season has gone by. This incessant moving around keeps our schools intermittently changing, and to those officers who are able to keep things going I take off my hat. Stonington gives us a good illustration of the changes that are being brought about in most every place where we have a Sunday school. At one time this town was animated with life through the different stone quarries that came into being. The Sunday school there numbered ninety-five until the business fell flat and almost everyone was compelled to "board ship" and seek for other quarries where we had no branch. This left but a mere handful to attend the school. At different stages the quarries would start up to go only a few months, and then shut down. Just now there is hardly a hammer struck at the quarries and consequently the Sunday schools have but a handful to keep things going. Many people are moving west of the Penobscot River, and this part of the State is largely given over to the summer tourists.

We hope soon to be able to commence several schools in the near future in some of the industrial centers, as negotiations to this effect have been going on with our members who reside there.

This is the present aspect of the Sunday schools in this district. As to Religio we are unable to give an extensive outlay of its work, only to say that the same conditions confronting the Sunday school affects the Religio.

At different stages such men as Daniel Macgregor, E. B. Hull, F. G. Ebeling, Johnny Sheehy, and the writer have acted as district workers or superintendents, and I believe the scholars as a whole have appreciated their efforts.

The Sunday School Work in Massachusetts

BY LUCIE H. SEARS

In 1865 Elder J. W. Gillen came to Fall River with the news of the Reorganization and there, December 3 of that year, organized the first branch in Massachusetts. Here also was the first Sunday school, attended by the children of the Hacking, Rogerson, Gilbert, and McKee families. Later we learn of Sunday schools being formed at Dennisport, Providence, Attleboro or Plainville, and Boston.

Quite different than our modern schools were these old-time gatherings at which children and their elders studied a chapter of the Bible. There were no *Quarterlies*, no lesson helps, no pictures for the children, no cheerful marching songs for the little folks, the use of maps and blackboard almost unknown, yet in spite of all that they lacked of what we consider necessary equipment for a Sunday school those schools were successful. They filled a need and satisfied a longing for instruction and social intercourse.

A prominent feature of the Sunday school curriculum was the study and recitation of Bible verses. Prizes were bestowed upon those who made the best and longest recitation of Bible verses and it was not uncommon for small children to recite several chapters. Among the treasures of my mother was a small thin book that she received from the superintendent of the Dennisport school for her recitation of four chapters from the book of Matthew.

When that pioneer in Sunday school progress, Sister Walker, brought out her little brown Question Book it was hailed with delight, a harbinger of the *Quarterlies* that were

to follow, and was soon in use in the Sunday schools of Massachusetts, each pupil or family buying one as Sunday school funds were not then used for such purposes. The introduction of a textbook marked the beginning of a new era in Sunday school work. It tended toward uniformity of work in the district and was the first step toward the union of schools that came when the time was ripe.

The Sunday School Union of Massachusetts

Things run along in a certain groove for years it may be, then suddenly to one here, to another in a different part of the country, comes a thought that spells progress, the influence of that thought, unspoken as yet, is felt. It is "in the



MISS LUCIE H. SEARS

Not only has Sister Sears been a bulwark of strength in church work in the East, but she has written the present series of intermediate grade lessons used in all our Sunday schools.

air" and the time is ripe for another revolution of the wheels of progress.

To George W. Robley, the wide-awake superintendent of the Boston Sunday school, such a thought came. He began to consider the possibilities of a union of the schools in the district, and saw that in this way they could act more in harmony and secure greater uniformity in the lessons studied. About this time he read an account of such a Sunday school union formed somewhere in the Middle West, and at once decided the time had come to introduce his plan. At this juncture we will quote Brother Robley:

"I spoke to Brother Greene about my plans and he approved. Conference soon convened at Boston over which Brother Greene and Brother Bond presided. In the business session Saturday evening I brought up the matter and presented my plan, which was this: Every school in the district to be notified that there would be a meeting called at Providence, Rhode Island, on a certain date for the purpose of organizing the Sunday schools of the district into a district association, that they might act more in harmony with each other and secure more uniformity in their methods of conducting services and in their studies. It was voted that the schools be notified and the convention held at Providence.

"July 27, 1889, this convention met in Providence in a hall

on Westminster Street. Brother Myron H. Bond presided over the meeting, which was attended by delegates from all the schools in the district comprising the States of Massachusetts, Rhode Island, and Connecticut. Brother M. H. Bond presided over the business meeting held Saturday evening. After the nature of the meeting was explained the body selected a nominating committee consisting of Richard Bullard, George Yerrington, and one other, who presented the names of George Robley for superintendent, George Gates for assistant superintendent, Julia Glover, secretary and treasurer. These were approved by the body.

"The convention was a very spiritual one, the order of exercises being very similar to those held to-day. Sunday morning we had a prayer meeting; in the afternoon a general meeting was held at which we discussed Sunday school topics; in the evening the Providence school gave a concert which I recall as being excellent.

"At our business session we voted to have some rules printed to govern us and I was selected to get that work done. I began my work as superintendent by visiting the schools in the district to find out what was needed, that we might all be working together. I was kindly received and found the Saints willing to conform to the new order and to try out what some considered 'advanced ideas.' We had to go slow at first as we did not have the talent that developed later in the work. However, we had some good workers and we began to write essays and take up a systematic study of Trumbull and other books on Sunday school work.

"During my term of office conventions were held in the larger branches, Providence, Dennisport, Plainville, and I think one was held at Boston. It was some time before the entire time of convention was devoted to Sunday school work. We had to fight continually to keep the convention out of the district conference as there were some who wished to shove it in a corner and give it an hour at conference. We considered the Sunday school of sufficient importance to have its own place so I used all the influence possible to keep it separate from the conference. I still think I was right in doing that.

"All this was before there was any association formed by the church. Massachusetts was the second district in the church to organize and when the general church organized a Sunday school association we at once joined."

Brother Robley was followed by George Gates of Providence, E. H. Fisher, M. C. Fisher, Albert L. Sanford of Boston, all of whom brought to the district work new methods and new interest. Through the systematic study of Trumbull and other standard texts on Sunday school work there had grown up a corps of workers who made the name of Massachusetts District known in the church as a result of their zeal and enthusiasm. Among those workers were Ora Holmes, for over twenty years secretary of the district and for a number of years a director of the musical work done in the district; the "Fisher boys," E. H. and M. C., both teachers who contributed the views and standards of pedagogues to the work, thus bringing it to a higher standard; Susie Blanchard, Ruth Sheehy, Daniel Joy, Edward Fox, Josie Gerrish, Florence and Ada Sanford, Florence Smith, Georgie Goff, Arthur Phillips, Arthur Crocker, John Suttill, Susie Gilbert, Fred Roberts, and many others.

Massachusetts has ever been interested in the Sunday school and tried to keep abreast of the times in the work. A willingness to try out plans of the superintendents, to take suggestions and to make use of them has characterized the schools and placed the district in the front ranks of progressive districts.

Massachusetts was one of the first districts, if not the first, to have a primary superintendent, who visited the various schools to instruct the teachers in the methods of teaching the

little folks. Sister Susie Gilbert of Fall River in her early teens began to teach the small children in Sunday school. A consecrated worker, she became very successful and under her training there grew up a group of young women, who are doing efficient work in the primary department of the various schools.

An Experiment in Superintendents

For twenty years the affairs of the district association were directed by members of the priesthood chosen to serve as superintendents. Then the convention did something that surprised itself—a woman was elected superintendent without a dissenting vote and another woman chosen as her assistant. Perhaps it was the influence of another thought "in the air," suffrage was being discussed at the time. Once again Massachusetts put itself on record as being in favor of progress, and the names of Lucie Sears and Mary Lewis were written in the secretary's book as the new superintendents. Some of the conservative members thought it a dubious experiment, but none regarded it more dubiously than the young superintendent whose chief qualification for the position seemed to rest upon the fact that she was a school-teacher. To be suddenly taken from private life with only personal responsibilities and put in the limelight with the responsibility of public work is disconcerting to a young person. A younger brother with the philosophy of youth started her on the right road with this sage remark, "Cheer up. It isn't a life sentence. Those people elected you because they thought you would make good. Now show them that you can."

Whether that superintendent "made good" only time will tell. Summer school courses in Sunday school work, teacher training, and executive problems helped her to meet the problems of the district and to help others struggling to improve their work. The people of the district gave her loyal support, helping her over the rough places with words of encouragement and appreciation, working all together to build up the district and make it first grade in the association which position it held for several years. For nine years Massachusetts continued its experiment, until the superintendent thought it had passed beyond the experimental stage and was becoming a habit. The present superintendent is Edward Yerrington of Hartford, Connecticut, formerly a general worker in the teacher training department of the association.

Massachusetts has eleven schools in its district association: Attleboro, Brockton, Boston, Dennisport, Fall River, Little Compton, New Bedford, Haverhill, Plymouth, Fiskville, Providence, and an aggregate membership of about nine hundred.

Conventions for many years were held semiannually in conjunction with the Religio, the entire time being devoted to auxiliary interests in class work, lectures, talks, and workers' conferences. Written papers have passed almost into oblivion. Our young people are learning to talk to an audience rather than to read at it. In 1918 it was voted to have conventions annually.

During the past decade many important changes have come about. Graded lessons are filling a long-felt want, but as we continue to grow, so must they change to meet those needs. Institutes have become a prominent feature of the Massachusetts reunion, and there is a closer relationship between the Sunday school of Massachusetts and the church than ever before.

From the secretary's book I take two resolutions passed at recent conventions that show the trend of the Sunday school work in the district:

November 11, 1916. "There shall be an educational committee consisting of the superintendent, associate superintendent, and one other chosen by the body, the same to be

elected annually. The duty of this committee shall be to supervise the educational interests of the district which may be summarized as follows:

"To do all in its power to institute promotion day throughout the district; prepare suitable examinations which may be used as a standard for promotion; to arrange for awarding of diplomas; to promote religious educational interests of the district."

May 12, 1917. "In consideration of the growing needs of the Sunday school of Massachusetts District, and whereas the time now allotted for the Sunday school work at reunion is extremely short, we the Massachusetts District in convention assembled respectfully petition the reunion presidency when appointed to allow two hours for institute work each day of the reunion."

Institute Work at Reunion

The first institute was held at Highland Lake reunion in 1896 under the direction of Walter W. Smith. It was called the Highland Lake School of Methods. Classes were formed to take up the study of Hurlbut's Normal Course.

Under the direction of Daniel Macgregor the institute was a feature of the Onset Reunion the following year, and with the years has grown in importance until now it is a necessary part of the reunion.

So many isolated Saints attend reunion that it has become to them like a summer school where they learn what is doing in the branches and general church and where they come in contact with those who are workers in the church. It is these people and the young people that we desire to reach so we are trying to make our reunion institutes educational and present the phases of the work that seem to be most needed at the time, using the best talent at our disposal.

Dedication of the Boston Branch

[The following letter was written by Sister Alice E. Fielding, for three years in charge of the infant class work, that is the primary and beginner departments in the Boston Sunday school. It is a beautiful expression when we remember that it is only about a year since she lost her companion, Brother Tom Fielding, who was also taking a great interest in the work. His beautiful tenor voice was missing on this noteworthy occasion.—EDITORS.]

Around the first of November, after valiantly trying to bring our Christmas offering up to an amount that we had set and having accomplished that fact, we felt that we could rest upon our oars. But, on the first Sunday of the month, Brother Baldwin came to church and startled us by telling us that it had been shown to him that we were to make an effort to pay the debt on the church and he had a plan of campaign whereby he meant, with our united help, to raise two thousand dollars before the end of the year.

It quite took our breath away, for had we not been doing as much as we could for many years and had not been able to pay more than interest and upkeep? A great many shook their heads and said, "It can't be done." But Brother Baldwin met with scarcely any refusals as he went from one home to another and asked for pledges to be paid before December 15.

And, though Brother Baldwin had to go home on account of his physical condition, our president, E. L. Traver, took hold of the campaign and carried it to its completion. So on Sunday, January 4, we were able to dedicate our church building.

With what joy in our hearts did we go fasting to the sacrament service with a prayer on our lips that the Lord would add his blessing to the event. We had a wonderful meeting

and everyone was so anxious to express their joy that often three and four were on their feet at one time. We had present with us Bishop Richard Bullard, who had been with the Boston Branch in its early struggles and whom the people regard as a father and dear friend. We also had Brother C. Ed Miller, the district president, and Patriarch Richard Baldwin.

During the sacrament meeting, Brother Bullard prophesied about the glorious things that were for us in our future as a branch and Brother Baldwin verified that which had been given and also added a word of warning and caution to the Saints, which everyone took to himself.

Brother Traver, the president of the branch, told us of the many things we had to be thankful for, among them that Brother Bullard was able to be with us on this momentous day and how everything he had prayed for had turned out just as he had asked, even the weather, it being a glorious day, which enabled so many to get to the services.

At three o'clock we again gathered with our hearts full to overflowing and the Spirit of God with us to a great degree. The church was full, and as the word came to us in the morning that many of the honest in heart would be gathered in we wondered how many of those, our dear friends, would be among that number.

Brother Myron C. Fisher read a history of the branch and many were touched by the Spirit on hearing the names of the many workers who had made up our history, some who have left us for other fields of usefulness and some who have gone on before us, but whom we will meet again some day. And many of the names are of those who are still with us who have not always had the pleasant surroundings that we have now and who have borne the harder part of the work for us to enjoy their efforts.

Then came the dedicatory prayer by Patriarch Richard Baldwin and all who have heard Brother Baldwin pray may know with what beautiful language he presented the building to God and presented God's children to him also, to be more fully dedicated from that day to the service of God. Surely such prayers must reach the throne of grace and everyone who heard must have felt the Spirit to such an extent that it moved upon them to give all that they have to the service of God.

The dedicatory sermon was preached by Bishop Richard Bullard and will long be remembered by those who heard it. It seemed so fitting that Brother Bullard should have this honor as he had worked so valiently in former years to build up the branch.

Then followed the presentation, by our president, Brother Edward L. Traver, of the key and deed of the building to Bishop Myron C. Fisher, representing the general bishopric of the church who, in a few touching words, accepted the same and in turn presented the key to the local deacons.

We must not forget the special music which was one of the beautiful features of the service. The choir, under the direction of Sister Enenora Whiting, rendered an anthem and Sister Whiting sang a solo. There was also a ladies' quartet. We had visiting us Professor Fredyum Hendrickson, who is not yet a member of the church and gives as his reason that he is not good enough. He played a violin solo which held the congregation breathless until after the last note died away. Some one remarked that he did not play alone and others said they could hear the angels. It surely was a beautiful thing and none who heard it will ever forget it.

And so our dedication service was over. But in the evening we again had a treat in listening to one of Brother C. Ed Miller's incomparable sermons which made us realize the vastness of God's creation and his magnitude better than we have ever understood it before.

So, the most eventful and happy day in the history of the Boston Branch came to an end and everyone who attended was given an added degree of strength and a desire to live closer and re-dedicate our lives to the service of our Master.

Historical Sketch of the Zion's Religio-Literary Society

BY MARIAN E. CONGDON

Since the days when Roger Williams proclaimed the principle of absolute religious freedom in the Providence plantations there have been many beneficial impulses which have emanated from this place. Not the least of these (from the church standpoint) was one that together with others resulted in the organization of Zion's Religio-Literary Society. I believe I am safe in saying that the organization effected in Providence, 1891, did give a strong impetus to this organization for the welfare of our young people, although there had been all over the church a growing sense of the need of some organization in which the young people could function and develop, and this demand had been met locally in many places in different ways.

In the year of 1891, Elder J. F. McDowell, being located by the general church as pastor of the Providence Branch, in which there were a goodly number of young people, and being a man of literary tastes, conceived the idea of organizing the young people for the purpose of literary efforts. Accordingly he gave out invitation to all the young people to meet him at the home of one of the Saints, and when they were all assembled he announced the purpose in his mind and suggested the name for the organization, The Religio-Literary Society of the Providence Branch, which name was approved and the society organized at that meeting. This was in the fall of 1891. Under the guiding influence of Elder McDowell this organization took up some very excellent work in the study of some of the best literature and its presentation in discussions, papers, recitations, etc., and continued their work until the general organization was effected.

In visiting this Providence Society, Elder F. M. Sheehy, missionary in the Eastern mission, was impressed with the work of the society and the appropriateness of its name for a general organization for which there seemed to be a growing demand in other branches of the church. The question was brought before the General Conference of 1892 and referred to the societies for action. Elder Sheehy being one of the committee of organization at the conference of 1893, introduced the name of this Providence Society, prefixed by the word Zion's, to express its intended scope and the name was so adopted for the general society.

Boston fell in line shortly after the general organization. Attleboro was organized in 1901. Plymouth was also organized in the same year. In 1902 at a Sunday school convention held in Boston, an opportunity was given for the Religians present to organize themselves into a district. George H. A. Gates called the meeting to order. F. M. Sheehy was chosen temporary chairman. The following were chosen officers for the first six months: Ruth M. Sheehy, the Boston local president, was chosen district president; vice president, L. H. Lewis; secretary and treasurer, J. A. Leckney. This same year, the reunion granted an afternoon to be used for the promotion of Religio work, adding to institute work already being done by the Sunday school. T. A. Hougas representing both auxiliaries was in attendance there and gave much instruction. At the May convention, a motion was made to make the conventions delegate conventions, supported by collections from the locals. This system prevailed until the convention of November, 1919, when it was changed to the mass system.

In the early years of the work, many of the executive offices were filled by women. The organization in Brockton

was largely effected by the efforts of Brother Frank and Sister Emma Dobbins, who going there in 1907 interested themselves in forming a Religio there.

New Bedford reports their organization to have been in 1908. All locals reporting have more than doubled their membership in the past few years.

In scanning the minutes of these early meetings, it can be noted that some very serious work was attempted in the way of discussions and papers, on many phases of church work, such as the doctrines of the church, its missionary work, its results in the lives of members; on social problems, prohibition and other reforms; and literary criticism such as "Whittier's influence on life and religion" and "Criticism of Dante's Inferno." Topics on music and art are also found in these records and various social entertainments entered into their activities.

When the Religio programs were issued, they were followed largely for the principal outline of work and later the *Quarterlies* with the lessons on the Book of Mormon and Doctrine and Covenants were used.

The interest and membership of the various locals have fluctuated more or less with the years and its personnel has almost entirely changed, some few drifting away into the world but the majority holding to the church work. As the older members have been called to other fields and duties, it left the Religio activities to the new and younger members, until at the present time the Religio is conducted largely by the children of the charter members and those added to its enrollment in later years.

The present officers of the district association are: President, Herman Chelline; first vice president, Frank S. Dobbins; second vice president, Peter Whalley; secretary, Marian E. Congdon; treasurer, M. C. Fisher; superintendent temperance board, Harold Garfield; superintendent library board, Raymond Garlick; superintendent gospel literature board, Verna Randall; superintendent normal board, Hazel Gates Garlick; historian, Calvin Sears; superintendent home department, Sylvia Magathlin.

EDITORIAL

The Passing of Apostle Peter Anderson

News of death of Elder Peter Anderson, for nineteen years a member of the Quorum of Twelve, was received after last week's HERALD was ready for mailing. The end came suddenly on the evening of June 1, from heart failure, and was quite unexpected.

In this issue of the HERALD for April 14, last, page 336, there appears a brief sketch of his life. For that reason we do not repeat the items here. He was in the sixty-first year of his life, and had given nearly forty years of it to the service of the church. Since the last General Conference, it had been arranged that he should act as one of the editors of *Sandhedens Banner*, and also engage in some special work for the church, requiring some traveling.

He has been active in the work of the church, especially in his homeland of Denmark, and the neighboring Scandinavian countries, and also in the Rocky Mountain mission. He was one of those instrumental in the establishment of *Sandhedens Banner*, which is a church paper published at the Herald Publishing House, in the Norse language, and has been editor in previous years. His work as an apostle has, however, interfered with his continuing editorial work.

He gave freely of his strength while it lasted, with the result that his health became such that he had been compelled to drop his most active service.

The services were held at the Stone Church in Independence, Friday, June 4, Elder Joseph Luff preaching the funeral sermon, and as many of the Twelve, and other leading officials of the church, as could possibly reach Independence in time were present.

Graceland College Commencement

The annual commencement of Graceland College, completing her twenty-fifth year of service to the church, was held at the Brick Church in Lamoni, June 2. Honorable Nate Kendall, a candidate for the nomination for governor of the State of Iowa, was the principal speaker.

In presenting the college class, Professor McDowell commented upon the fact that this is the first class that has been fully accredited, not only by the University of Iowa, but also by the North Central Association of secondary schools and colleges. This latter means that the graduates from Graceland Junior College will be accepted by other colleges, and universities in any part of the United States for the taking of advanced work.

There are sixty-five graduates presented; 15 from the junior college; 15 from the class in religious education; 9 from the shorthand and typewriting department, 8 preparatory, 4 business, 5 radio, 6 academy, and 3 from the piano department, as follows:

Junior College

George E. Anway, Lamoni, Iowa
 Fernell Briggs, Goodland, Kansas
 Arthur B. Church, Lamoni, Iowa
 Verna Elefson, Lamoni, Iowa
 Wesley Elvin, Balsam Lake, Wisconsin
 Nettie Farley, Durango, Colorado
 Gilbert F. Hedrick, Fanning, Kansas
 D. Blair Jensen, Moorhead, Iowa
 Lonzo Jones, Lamoni, Iowa
 Harry A. Lorange, Dahinda, Illinois
 Martha McCall, Brewton, Alabama
 Vivian McElroy, New Haven, Wyoming
 Daniel Needham, Lamoni, Iowa
 Jesse Roth, Lamoni, Iowa
 Dean Wight, Lamoni, Iowa

Shorthand and Typewriting

John Crawford, Emerson, Iowa
 Iva Gould, Clitherall, Minnesota
 Marjorie Gunsolley, Lamoni, Iowa
 R. D. Hartnell, Flint, Michigan
 Eva Keller, Independence, Missouri
 Edyna Rawlings, Moorhead, Iowa
 Jennie Reneau, Tryon, Nebraska
 Lilah Schlottar, Ridgeway, Colorado
 Edna D. Stark, Applegate, Michigan

Business

Everett Boyd, Placerville, Colorado
 B. H. Clinton, Grannis, Arkansas
 Maurice Johnson, Coldwater, Michigan
 Arthur Walden, Frazee, Minnesota

Academy

Addie Belle Chappell, Fort Towson, Oklahoma
 Alma A. Jones, Lamoni, Iowa
 Leonard Lea, Potter Valley, California
 Ruth Shank, Kirtland, Ohio
 Roland Travis, Champion, Nebraska
 Alice Wixom, Seeley, California

Religious Education

Frank B. Almond, Toronto, Ontario
 Mary Almond, London, England
 Cornelius M. Clifford, Port Huron, Michigan
 Roscoe E. Davey, Deer Lodge, Montana
 Mabel J. Davey, Deer Lodge, Montana
 Louise Evans, Grand Rapids, Michigan
 William B. Hartley, Philadelphia, Pennsylvania
 E. Yewell Hunker, Roanoke, Missouri
 W. Roland Kapnick, Traverse City, Michigan
 A. C. Martin, Independence, Missouri
 P. Muceus, Lamoni, Iowa
 Alma E. Rannie, Independence, Missouri
 Keith H. Rogers, Split Rock, Wyoming
 Ray Whiting, Frazee, Minnesota
 Chester Young, Oakland, California

Preparatory

C. A. Curtis, Holyoke, Colorado
 Lorena Lime, Jamestown, Indiana
 W. M. Neill, Weyburn, Saskatchewan
 Myron Parker, McKenzie, Alabama
 Dorothy Shippy, Kansas City, Missouri
 George Snuggins, Outlook, Montana
 Mahala Thomas, Weston, Iowa
 Thomas Williams, Andover, Missouri

Radio

Glenn Hardy, Flint, Michigan
 Durward Harper, McKenzie, Alabama
 Maurice Hill, Blythedale, Missouri
 Anna McKerracher, La Fleche, Saskatchewan
 Leland Omans, Frazee, Minnesota

Teacher's Certificates in Piano

Ruth Juergens, Glidden, Iowa
 Mildred Mather, Independence, Missouri
 Edith Monroe, Lamoni, Iowa
 Thirteen of the collegiate graduates qualified for the state teacher's certificate.

Graceland's Twenty-Five Years of Service

When this HERALD reaches our readers, Graceland will have completed her twenty-fifth year of service, and the faces of her officers will be turned to the future. The plan is better facilities and a better Graceland for the next quarter of a century.

The past week has been filled with college affairs, including some picnics and athletic events, along with the announced program. On the program provided by the president of the college there are three graduate recitals in the studio department, given on the evenings of May 27, 31, and June 1, in the college chapel. The Athenian graduation occurred as usual on the last Saturday evening, May 29.

The morning service on Sunday, May 30, at the Brick Church, was the baccalaureate sermon by Apostle M. A. McConeley. It was a splendid effort and especially fitted to the completion of Graceland's quarter of a century of service.

June 2 was, as has been usual in recent years, given over to Class Day and Athenian festival until evening, at which time occurred the final graduating exercises, with an address by Mr. Nate Kendall, of Albia, Iowa, candidate for governor of Iowa. As this is the date of the mailing of the HERALD, it is not possible to give a summary in this issue.

There are many events in Graceland's history the past twenty-five years worthy of note, and we hope to be able to present them to our readers before the summer is over.

Commencement in Independence

The annual commencement of the Nurses' Training School of the Independence Sanitarium and the Independence Institute of Arts and Sciences was held, according to information reaching us, on the evening of Sunday, May 30, at the Stone Church, Independence, Missouri.

An excellent and appropriate program was given, including an address by Floyd M. McDowell, Ph. D.

The following graduated from the nurses' training school: Katherine Bertha Keairnes, Iowa; Dana Idella Watts, Illinois; Irene Editha Pope, British Columbia; Ina May Martin, Missouri; Laura Emogene Martin, Missouri; Henrietta McCants Dahl, California; Carmen Hatch McClean, New York; Victoria Minerva Blackburn, New York.

The pictures of the class members appeared in a recent issue of *Autumn Leaves*. The superintendent is Miss Sarah M. Rodgers, R. N.

The following, all of Missouri, under the directorship of Eunice Winn Smith, A. B., graduated from the normal kindergarten training course: Ella Mae Cargyle, Edna Mae Kaler, Rebecca Dickinson Mills, Edith Charlotte Orick.

The Sanitarium has the following faculty in the training school: Sarah M. Rodgers, R. N., G. L. Harrington, M. D., Joseph Mather, M. D., H. E. Braun, M. D., Calvin Atkins, M. D., E. D. Twyman, M. D., Charles Nickson, M. D., J. R. Green, A. B., M. D., W. E. Messenger, M. D., Charles Keown, M. D., William W. Hobbs, M. D., Paul Rannie, B. S., Elizabeth J. Paxton, R. N., Drucilla Messenger, R. N., May Richard, R. N., Gela Cook Moorman, R. N.

The faculty of the Independence Institute has the following personnel: Walter Wayne Smith, Ph. B., B. D., president; Eunice Winn Smith, A. B., registrar; Mabel Knipschild Smith, B. S., M. A., Roy V. Hopkins, A. B., Anna M. Mather, M. D., J. R. Green, A. B., M. D., Dora Glines, B. Pd., Ruby M. Williamson, B. Pd., Tessie Smith, Ruby McKim, Zella Harder, Etta Hunt, Arthur E. McKim, Richard J. Lambert, Gladys L. Newton, Florence Chatburn McNichols, Fannie Gurwell Pender, G. William Eastwood, Harry G. Barto, Vida Watson, Coral I. Mottashed, Louise Hagler, Esther K. Ward, Viola V. Short, librarian.

Woman Suffrage

Thirty-five States have ratified the amendment for woman's suffrage. The women of America have been waiting the past several months for the necessary one additional State. Delaware appears at present the most probable, as its legislature has been meeting, and the senate has already ratified. Still to the date of this writing, the thirty-sixth State has not as yet appeared.

It appears reasonably certain that women will vote at the presidential election this fall, but several primaries have been held and in only a small part of them have they been able as yet to vote. The delay may prevent them voting at other primaries, as Iowa holds its primary the first Monday in June, and Missouri holds its primary early in August; the primary, however, for State and local officers, as the presidential primary, was necessarily held sometime since.

LETTERS

Notes from a Former Missionary

Thinking that readers of the HERALD and our old-time friends might want to hear from us again, we have thought to convey through use of pen and HERALD columns, information regarding location and happenings since leaving our

home in Independence, the morning of April 24, Brother Webster taking me with him in his car to Kansas City, leaving there for Davenport, Iowa. Was met at the station by Brother Amos Berve, and given a cordial and saintly welcome, and generous treatment at the hands of Brother and Sister Berve during my stay in that city. Was invited to occupy the pulpit in churches of Saints located in Davenport, Rock Island, Illinois, and Moline, during my sojourn. Favorable signs of a distinctly forward movement, especially among many of the young people, we are glad to be able to note.

Leaving Davenport on May 3 we found the country and lowlands flooded nearly all the way of our journey through Illinois. Arriving at Englewood, we found our old-time friend and brother, Joseph McGuire, awaiting our arrival with his car, and after a pleasant hour's ride, were landed at his hospitable and comfortable home in Hammond, Indiana.

Last Friday afternoon the ladies of the Hammond W. C. T. U. met in the rooms of Sister McGuire, and by previous arrangement we were introduced by the president of the society as the principal speaker, and have felt that we were aided by the Lord's Spirit in presenting to them authentic evidences of the truth of the claims made by our church as having been found by those acquainted with our history in the foremost rank of consistent and constant supporters of legislation in favor of the complete and successful suppression of the opened door of the saloon—rear or front—and annihilation of intemperance through alcoholic stimulant.

"Mother's Day" was celebrated one week ago yesterday at the South Side Church, Chicago, a full house greeting Sister Wardell Christy, who gave an excellent address and timely suggestion in regard to the evils even among our own ranks and in the homes of Latter Day Saints through the lack of sanitation in regard to physical, moral, and spiritual needs of children.

As a matter of fact, is it not true that every day is "Mother's Day," to the woman into whose care God has given children to ceaselessly watch over and control; while the father may be, and so frequently is absent in person or privilege, or perhaps disposition to control?

"A partnership with God is motherhood;
What strength, what beauty, and what self-control;
What love, what wisdom should belong to her,
Who helps God fashion an immortal soul."

Officials of the Church of Rome have said that the intellectual tendency, and the basis for the formation of a permanent character in religious matters especially, are acquired through environment, association, and teachings during the first eight years of their life.

Believing this to be largely, if not altogether true, what tremendous responsibility is placed upon the shoulders; what imperative demand for opportunity of enlightenment and dispersing of the clouds of ignorance or indifference to matters of vital and permanent value to the child by the future mothers of the race of men, whose right and duty it is becoming so clearly apparent to thoughtful or enlightened minds, that recognition of the rights of the child to be "well born," as well as to a subsequent wise and godly training in the years of early and easy or pliable training that ensue.

But what of the "Father's Day," and what of his interest or duties in this matter? But, as Kipling would say: "That is another story."

Last Sunday morning we occupied the pulpit at the South Side, and at night was invited to address the young people of the Religio Society at West Side Church. Was greatly blessed in preaching to an interested congregation of old-time associates in gospel work, and of new additions to their number since that time.

The consolations and comfort of the restored gospel have been signally emphasized in our experiences since leaving home. Nothing that we have ever found in this world approaches in interest or satisfactory result of an abiding and permanent character as the results that flow out from God

and into the lives of those who yield themselves to the mandates of the law of Christ Jesus, our divine Lord.

I must mention my appreciation of some of the things we experienced at the late General Conference, referring to the prayer service by the priesthood of the church held in the lower room of the church in the early morning of April 2, and Sunday, April 4—the experiences there and then felt and witnessed by everyone, without exception, as I believe, of the power of the Holy Spirit that rested upon all, and to our mind constituted the greatest exhibition of what might properly be called “an endowment from on high,” and poured out as I have never before witnessed, under the influence and power which only the Holy Spirit enables men to pray and speak as did each and every one who engaged in oral service, in a most intelligent, convincing, comforting, and assuring way that God had not forgotten his people, or his church, and of the culminating experience felt and witnessed when Brother Elbert Smith, under great pressure and power of the Spirit, delivered a message of warning and of comfort, and in a seemingly matchless way gave us the sample of “the divine imitation” of the visible Christ.

My heart flows out in gratitude to God for his goodness, forbearance, and long-suffering toward his children. I am happy in the revival of power to still plead with people for reconciliation with the ways of God and with the unanswerable claims which the great head of the church permits its ministers to offer to a distressed and doubting world.

In gospel bonds,
M. H. BOND.

MISCELLANEOUS

Pastoral Notices

To the Priesthood and Members of the Church in Texas: Having been appointed by the powers that be to act as group supervisor, we take this method of reaching each member of the church throughout the State, not knowing where many of you reside. Truly Texas is a large field and the laborers few, of the missionary force.

We would be pleased to hear from every member that is isolated from church privileges, and we will make an effort to reach you sometime during the year.

To the priesthood: we will appreciate a personal letter from each one of you throughout the State. I feel sure if we can so organize and have the cooperation that we should, we will be able to conserve the interests of the church far better than it would be possible for us to, working each one to himself.

Trusting the Lord will bless each one in his efforts and as a whole our work may be crowned with success, I remain your servant and coworker in bonds,

TUFF, TEXAS.

D. S. PALMER.

To the Saints of the Southern Michigan and Northern Indiana Districts: There will be no conference in June. The conference will be held during the reunion; time and place to be announced later. I will be glad to hear from each branch of the district as regards their condition and need of help. Will all of our members who are absent from branches, please write the undersigned giving their addresses. Address me at 400 East Fourth Street, Holden, Missouri. I hope to be able to name a field address later.

H. E. MOLER,
District President.

To the Saints and Friends of the Idaho District and Eastern Oregon; Greeting: I am in this mission again in harmony with my appointment and I trust that I may have your hearty cooperation and kind assistance in the way of informing me of places to hold meetings, also with your presence, and in song and prayer.

I will do all in my power to serve as many as I can. The hastening time is upon us; the laborers are few; let us unite our forces, talent, and ability, and convey the angel's message to as many people as we can.

Please let us hear from you. Until further notice my address will be Minidoka, Idaho. Or if it should be more convenient for you to write Brother L. G. Holloway, do so and he will communicate with me. I will try to keep in touch with him at least once a week. Let us keep in mind the request of President Smith, “Let the slogan of the missionary force for this year be twenty thousand converts, and all their faces turned toward Zion.” While this is being done we will try to keep in mind the needs of the financial arm of the work, \$1,000,000. Dear Saints, let us unite and go forward. I desire to be your servant in the gospel for Christ.

W. P. BOOTMAN.

To the Saints and Friends of the Kansas City Stake; Greeting: There never was a time more potential than the present for missionary work, and we would like to see every Saint in the stake alive to the full interest of the church, and doing everything in their power to warn their neighbors and friends of the perilous times in which we are living. Think of it, over half a million people in the two cities, and how many have ever heard of the angel message! Will you not help us to reach some of this vast number where the gospel may be presented? Have you or your neighbors a good lawn where we could hold a series of meetings or where work could be done in that locality, and thus help warn the people of the hour of God's judgment? Will the local priesthood who can spare the time assist us in an extensive campaign this year to help reach the goal set by the president of the church in our slogan “twenty thousand converts before next General Conference”? Who will help? Any having relatives or friends in the two cities that are or might be interested in our work will please send their names and addresses to me, so that we may look them up and try and interest them in our work.

The spirit of the late General Conference is still with us which makes the labor in service for Christ a delight. The people of the world are clamoring for the word of life. Shall we not do our part? Will we serve in the army of the Lord? Come, let us labor together for the accomplishment of God's purposes and thus help to redeem Zion.

All mail addressed to the undersigned at 1517 West Maple Avenue, Independence, Missouri, will receive prompt attention.

Your servant in Christ,
INDEPENDENCE, MISSOURI.

JOSEPH ARBER.

To the Saints of the Wheeling District: Having been appointed to labor in the Wheeling District this conference year, I desire to solicit the cooperation of the members of the district in an intensive missionary effort.

We believe the existing condition of the world offers a splendid opportunity for the sowing of the gospel seed. The universal unrest and discontent only demonstrate the fact that without Christ, man's efforts to solve the problems of life are vain. Even the secular churches of the day have been compelled to admit their inability to meet the needs of the human soul. Humanity still goes on groping in the dark in search of something that will satisfy the natural longing of the soul for the Divine.

The Old Jerusalem gospel in its purity, as taught by the Master, and restored to us in these last days is the only panacea for the world's spiritual ills, and, moreover, it offers the only solution to the social and economic problems that are baffling the mind of man to-day. So we are anxious to get our message before the people. However, much time is spent by the missionary in hunting a place to preach, which often could be saved if those who know of available places would but make the effort to secure them or notify the missionary of their whereabouts. So we wish to solicit your help in this regard.

You have often wanted to get the gospel before your neighbors and friends. The opportunity is now at your command. Write to the undersigned, or to Elder J. D. Carlisle, R. F. D. 3, box 39, New Philadelphia, Ohio, and arrange for meetings in your home or some other place nearby. Then invite your friends to the services, and we will do our best to convince the honest in heart that we have the “pearl of great price.”

We also trust that those blessed with the gift of music and

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song will offer their services in this noble work, as the amount of help they can render is immeasurable.

Hoping that all will cooperate in this worthy endeavor, and praying that this conference year will prove the most fruitful of our experience, I am,

Your servant,

JOHN MARTIN..

WHEELING, WEST VIRGINIA, 3735 Eoff Street.

The Bishopric

Australia. Beginning with July 1, Bishop A. W. Craig, Union Street, Brunswick, Melbourne, Australia, will look after the work of the Bishopric in the following territory: Victoria, Southern Australia, Western Australia.

The Saints in Australia have been generous in their support of the Lord's work. We believe that with the additional help which the Lord has so graciously furnished they will be able to do more now than heretofore. As we see new fields opening before us we should move forward with renewed courage, each one determined to do his part in supplying the sinews of war, so that the battle against darkness, ignorance, and sin might be successful. Our prayer is that God will bless the Saints of this district in their temporal affairs so that the Lord's work may not suffer. Respectfully,

BENJAMIN R. MCGUIRE, Presiding Bishop.

Far West Stake. Beginning with June 1, the work of the Bishopric in the Far West Stake will be under the direction of Bishop J. A. Koehler, 517 North Twenty-second Street, Saint Joseph, Missouri.

We feel that the Saints of this district are to be congratulated upon having Brother Koehler to cooperate with them in the interests of this department. He is a man of consecrated purpose and will be tireless in his endeavor to work for the interests of the Saints in his bailiwick. Among other things, he will aim to make the slogan of the Bishopric for this year—A Million Dollars Tithing—a reality, and in this we know that he will receive your hearty cooperation.

In making this appointment, we are not unmindful of the splendid services which have been rendered by Sister Minnie Scott Dobson during the interim since the former stake

bishop resigned, and we make this public acknowledgement of her work. Respectfully,

BENJAMIN R. MCGUIRE, Presiding Bishop.

Conference Minutes

POTTAWATTAMIE.—At Underwood, Iowa, May 29, 1920. Matter of two-day meetings left to district presidency, they to confer with the branch officials. District decided to purchase a tent for missionary work. Next conference in Boomer, October 2 and 3. Fontanelle Branch disorganized. Visiting missionaries were Brethren Vanderwood, Long, and Macgregor. Elsie Lapworth, secretary.

Conference Notices

Central Texas, with the Central Branch, near Hearne, July 23 to August 1. Conference business will be transacted on the 24th, and the reunion will follow. Those desiring cots should notify Sam Dotson, box 142, Hearne, Texas. Sheldon Armstrong, secretary.

Southern Saskatchewan, at Radville, July 22-25. All Saints invited to be present and assist in the same. It is hoped to have one each of the First Presidency, Twelve, and Presiding Bishopric present. Any information may be had by writing to C. B. Bergersen, secretary, Radville, Saskatchewan.

Convention Notices

North Dakota Religio, Burlington, on the day following Sunday school convention. Harriett Kennicutt, secretary.

Reunion Notices

Western Montana, at Dan Tewey's Grove, one mile west of Race Track, Montana, or seven miles south of Deer Lodge, July 30 to August 8. Conference last two days. Everybody welcome. All inquiries as to tents, plans of operating the reunion, etc., should be addressed to E. E. Eliason, secretary reunion committee, Deer Lodge, Montana, R. F. D. 1.

THE SAINTS' HERALD

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Notice to Religio Workers

Religio officers and workers will please take notice that Sister Zilphia Monroe of Lamoni, Iowa, has been appointed general superintendent of the girls' department of the Religio. Sister Monroe is general supervisor of the girls in the Women's Department. This makes for coordination. For several years we have had a general superintendent of the boys' department but none for the girls'. Sister Monroe will take general supervision of the social and recreational activities of the girls of the church. We bespeak for her your hearty cooperation and support.

T. W. WILLIAMS,
General Superintendent Religio Department.

Our Departed Ones

MARSH.—Joseph Bancroft Marsh was born December 14, 1844, at Jersey City, New Jersey. Was a veteran of the Civil War, and continued in the service till 1874, during which time he was sent to the Dakotas, after which he went east for a couple of years, when he entered the service for five years, then taking up a homestead near Fort Rice where he remained till his death August 22, 1919. Married Miss May Fanning October 28, 1875, and 4 sons and 4 daughters were born. Baptized September 2, 1911, and continued earnest to the end. Funeral from Presbyterian church at Fort Rice, sermon by J. E. Wildermuth.

BROOKS.—Anna Johnston, wife of Samuel M. Brooks, was born at Hanover, Ontario; baptized June 10, 1888, by J. A. McIntosh. Married Samuel M. Brooks, January 3, 1882, and to them were born 9 children, one dying in infancy. The others are William W., Mabel L., Vera A., Geraldine I., Howard W., and Mrs. Paul H. Pugsley, of Kansas City, Missouri; Mark H., Cleveland, Ohio, and James A., Des Moines, Iowa. Died at Independence Sanitarium March 27, 1920. A kind wife and loving mother. Funeral March 29 in Stone Church, Independence, J. A. Tanner in charge. Sermon by V. M. Goodrich.

PRIEST.—Mary Alice Severin was born May 4, 1884, at Weir City, Kansas. Baptized when 8 years of age by her father. Married Arch Armstrong May 18, 1903, and 3 children were born, a son and 2 daughters. The son died in infancy. After death of first husband, married C. E. Priest, of Stilwell, Kansas, December 8, 1916. To this union a baby boy was born April 1, 1920. She died April 4, at Kansas City, Missouri. Leaves besides husband and three children, father, mother, 5 brothers, and 2 sisters, and a host of friends. Was truly a mother in Israel. Funeral from Stone Church in Independence, by W. W. Smith, interment in Mound Grove Cemetery.

HUSTON.—John Huston was born near Thurman, Iowa, September 21, 1848. Died at his home near Bartlett, Iowa, May 12, 1920. Married Miss Phebe J. Sturdy, April 14, 1870, and celebrated their golden wedding anniversary April 14, lacking 2 days of being a month previous to his death. Five children were born, 2 dying in childhood; his wife, 3 daughters, and 3 grandchildren survive. The daughters are: Mrs. H. N. Pierce, Mrs. J. N. Greenwood, Mrs. C. C. Sigler; he also leaves a sister, Mrs. Catherine Attleman, of Martha, Nebraska, a half-sister, Mrs. D. A. Forney, of Thurman, Iowa, and a half-brother, Ephraim Forney, of Thurman, Iowa. Baptized August 25, 1888; ordained a priest November 10, 1901, and elder October 27, 1912. Was president of the Bartlett Branch for many years till time of death. Was a kind and patient leader and an upright Christian man who always stood firm for the right and every good cause. One of the pioneers of Fremont County. When four years of age moved with parents to Utah. His father died on the way and was buried on the plains. When 11 he returned with his mother to Thurman, Iowa, walking all the way and driving a herd of cattle, being on the way three months. Funeral at the home, in charge of N. L. Mortimore, Hamburg, Iowa. Interment in Thurman Cemetery.

NEWS AND COMMENT

THE WORLD AT LARGE

Some of the largest department stores of the United States have announced a reduction of 20 per cent in their prices. The reason for this reduction is not stated. It may possibly be because the public has not been buying as freely as formerly; or it may be to reduce the cost of living, as some of the stores announce.

As the result of a controversy between William H. Anderson of the Anti-saloon League and Archbishop Hayes, head of the Catholic Church in New York State, it becomes apparent from the discussion in the *Catholic Press*, that that church is, at the best, only lukewarm in its support of prohibition.

CHURCH NEWS

The Presiding Bishop reports that the total Christmas Offering for 1919 is \$101,051.89. A fine record.

The Sunday school lessons committee has been in session at Lamoni several days the past week, developing the new course designed to supercede the present course of lessons. This includes Mrs. C. Salyards, S. A. Burgess, F. M. McDowell, Mrs. Eunice Winn Smith, Gomer R. Wells, and A. M. Carmichael.

Elder Walter W. Smith, church historian, has been in Lamoni recently, looking after the rearrangement and distribution of the general church library.

FROM THE BRANCHES

Provo, Utah.—We can now boast of two Sunday schools, as we organized one at Provo Branch, last Sunday, with an enrollment of eighteen members, and a good outlook for the future. The name of this new school is Riverside. Our school in town is attended by between 25 and 30 every Sunday.

Pontiac, Michigan.—About two hundred people attended the opening services of the basement of our new church on Sunday, May 16. One more was enrolled on the branch record Sunday, May 30, when Neil McLeod was baptized.

Artland, Saskatchewan.—We have a new organ installed in our meeting house, the result of donations by kind friends, and the proceeds of three socials. The ladies' aid will have a sale or bazaar June 20, to gather money to repair our house of worship. Elders A. J. and W. J. Cornish were called to-day to administer to a grand, old veteran, Elder Joseph Shippy, who, though failing, has not yet laid down the sword. He is ninety-three years old, and under the power of God many wonderful results have been obtained through his administrations to the sick. We record the death of Sister T. E. Harper, eldest daughter of Elder J. J. Cornish, which occurred on May 5. Her babe, a few hours old, preceded her to the better land. Conference convenes here the second Saturday and Sunday in July. Among the ministry expected are Elders Birch Whiting, Daniel Macgregor, J. W. Peterson, J. J. Cornish, Bishop Bullard, and several local ministers.

Lamoni, Iowa.—Elders Charles May and Paia a Metuaoro visited us recently and addressed the Saints on the evening of the 3d. The address of the latter has been stenographically reported, and will be printed in an early issue of the *HERALD*.

First Chicago Branch.—Sunday school work has been progressing very nicely. A week ago Sunday, the school was entertained by the orchestra from the South Side Branch. May 23 to 28 a series of evangelical meetings have been held, Brother W. A. McDowell in charge. The attendance has been quite satisfactory, and those in charge feel that much good has been accomplished. A special prayer service has been held each evening before service. With sadness we report the death of Morris Kane, husband of Sister Bessie Kane, on the 25th. He was always one of the church's good friends and liberal supporters.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATER DAY SAINTS

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

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A Typical Group of Our Young Missionaries

From left to right: Elder and Mrs. Cornelius Clifford, Elder and Mrs. Keith Rogers, Elder and Mrs. Frank B. Almond, Elder and Mrs. F. V. Elliott.

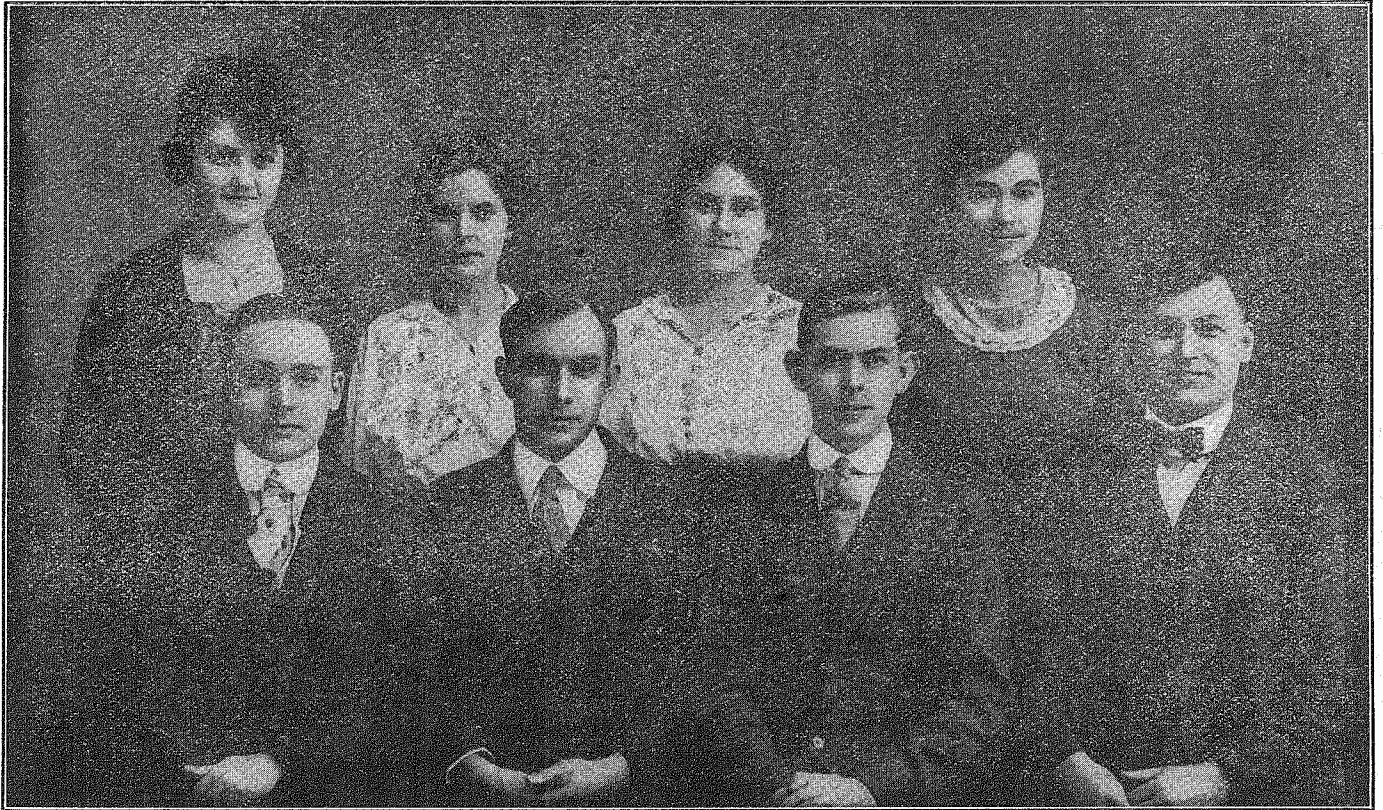


Photo by Brackenbury.

It being convenient for them to do so, we urged that these fine young people arrange a group picture for publication, even though the many other missionaries in the church, young and old, deserve the same commendation for their consecration to the work.

We are thrilled with pride that so many of the younger element among us are finding within their hearts the desire and willingness to serve their fellow men by taking to them the great gospel message.

The two couples on the left have been appointed to go to South Africa, in company with Apostle William Aylor, and will leave as soon as passport arrangements are completed and transportation privileges possible. Sister Brackenbury Clifford is a Lamoni girl, they being married June 3. Brethren Clifford, Rogers, and Almond and Sister Almond have attended Graceland the past school year, enrolled in the class in religious education. Sister Elliott has also attended, taking other subjects, while Brother Elliott has been teaching science in the college the past two seasons. Sister Needham Elliott is a Lamoni girl, her literary work being well known to the church. Brother Elliott is of Canadian birth and training.

Sister Danforth-Rogers has taught school in Lamoni two seasons, she and Brother Rogers marrying a few months ago, having been in the church about three years. Brother Rogers is from Utah.

Brother and Sister Almond are of British birth, having attended Graceland and resided in Lamoni several years.

Brother Clifford is a Canadian, having been in the missionary work in Michigan and Ontario several years.

Brother and Sister H. A. Merchant, of Omaha, are to go to the islands this year, perhaps with the party in July. They have one small child.

The brethren go as seventies—minute men for the church.

We are glad the church is recognizing in a proper manner the value of the services of our young people who have the best of their lives before them and is willing to provide for their special training if need be, that they may the more easily take up and carry on the work before the church in these last days.

May our army of church soldiers speedily increase in numbers and efficiency, that the world may be warned and the honest in heart gathered out.

Mission to Africa

For the first time we are sending missionaries to Africa, not to the whole of the continent, but only to South Africa. From a Rand-McNally map of 1908 we are very much surprised to note the number of large cities of 100 thousand or more on that continent: Alexandria, 319,766; Antananarivo, 500,000; Bida, 90,000; Cairo, 570,000; Cape Town, 83,718; Algiers, nearly 97,000; Fez, 140,000; Johannesburg, 102,000; Kano, 100,000; Oran, 85,000; Tunis, 153,000. These are all old censuses. By census of 1904 Johannesburg had close to 160,000; Abeokuta, estimated at 150,000; Algiers, 1906, 138,000; Antananarivo, Madagascar, estimated 1904, 70,000; Cape Town, 1904, nearly 170,000; Constantine, Algeria, 1906, over 58,000; Durban, South Africa, in Cape Colony, estimated 1906, about 70,000; Zanzibar, East Africa, 100,000.

That is one reason for giving those between 90 and 100 thousand, because in each instance the census is at least fourteen, and many of them are probably nearer twenty to twenty-five years old.

From a hasty perusal we note that even on an average of twenty years ago there were seven more cities having over 50,000 inhabitants; twenty between 25,000 and 50,000; and 27 listed between 10,000 and 25,000.

As our missionaries expect to make their headquarters at Johannesburg, a brief summary of its situation may prove to be of interest. It is located 26 degrees, 11 minutes south, which would correspond in latitude with Brownsville, Texas, south, or with the southern extremity of Florida in the north. On the other hand, it is situated 5,764 feet above sea level, and is a little higher than Denver and Salt Lake City. It is quite new, since it has arisen within the past forty years. The streets are laid due north and south, and east and west. It is in the vicinity and a little north of the center of the gold fields.

The elevation of the city makes it a healthy place for Europeans despite its nearness to the tropics. It is however, subject to frequent dust storms, and to wide variations in temperature. The nights in winter are frosty, and snow falls occasionally. The average temperature is 53 degrees, and in summer 75. The rainfall is about 28 inches. There is a good school system, both grammar and high school, and also a university, offering courses in science, mining, engineering, and law. The university was started in 1904, but received its impetus in 1906, when Alfred Beit bequeathed a million dollars for the erection and equipment of buildings. There is a much larger white population relatively than is the case with Cape Town and Durban, and a large part of it is transient, and comes from all over the world. The cost of living is much higher than London or New York, including house rent, provisions, and clothing.

In 1887 the population was about 3,000; in 1890 it was 25,000; by 1896 it was 102,000; by 1904, 155,642, of whom 53 per cent were whites; 35 per cent of the whites were British, while 62 per cent of the whites were men. By a later census, in 1908, the population was given as nearly 181,000, so it would seem conservative to estimate its present population as probably 200,000 to 250,000.

The city owes its existence to the discovery of gold.

Cape Colony, a little south of the Transvaal, contains an area of 276,995 square miles, or is about five times the size of England, and four or five times as large as Iowa or Missouri. The land arises in terraces to the immense plateau which forms seven eighths of South Africa.

The Cape of Good Hope rises abruptly 840 feet above the sea. Cape Town is located on a tableland. Immediately back of the town is Table Mountain, 3,549 feet high, so called because it is flat-topped, and often covered with a tablecloth of clouds.

There are many ranges running parallel to the shore, these mountains supporting walls of successive terraces. There is first the coast range, 600 feet; then the first range of hill, followed by the first dry plateau, about 40 miles wide, a second range of hill, and a second dry plateau about 80 miles wide; finally there is a chain of mountains leading to the vast interior table-land, only a small part of which appears in Cape Colony.

Cape Town is noted for the healthfulness of its climate, the clearness of the atmosphere, and the considerable daily range in temperature. The temperature is upon the whole lower as compared with countries in the same latitude north of the equator. This is caused by the large extent of the ocean in the immediate vicinity. Still the atmosphere is dry because of the elevation. The days are hot, the nights cool, the daily range being 27 degrees. The population of Cape Colony in 1904 was only 8.7 to the square mile, which gives a total population of 2,400,000, of which less than one fourth are white.

Cape Town has a population, with its suburbs, of nearly 170,000.

From the 1904 census, we note that Cape Town had a population, with its suburbs of nearly 170,000; Kimberly 34,000, or with the adjoining city of Beaconsfield, nearly 44,000; East London, 25,000, as well as a number of other towns from two to eleven thousand. Durban in 1906 was estimated at 70,000. Only a small part of the land was cultivated up to 1910, because of continued drouth in the interior. The educational system leads up to the university of the Cape of Good Hope, established in 1874. This university grants degrees equal with those of any university of Great Britain. It was patterned on the university of London. Originally only the bachelor and master of arts, bachelor and doctor of law, and medical degrees were conferred, but later degrees in literature, science, and music, and in 1908, in divinity were added. In 1905, 539 students matriculated.

Our Missionary Drive

"Twenty thousand converts before next General Conference, each with his face turned towards Zion" is an ideal goal set before the missionary body of the church. But it is not a goal for the general church missionary alone, but rather for the whole church.

The Spirit of God is moving upon the inhabitants of the earth, calling forth the honest in heart. Twenty thousand, fifty thousand, or a hundred thousand would be a small number for him to call. But if any such number are baptized in any one year, who is going to take care of them?

This is a burden which belongs to the standing priesthood of the church—those in charge of the various branches, stakes, and districts. It is not enough that they should be baptized, and that their faces should be turned in the right direction, for God has set in the church, officers; not only for the work of the ministry, but also for the perfecting of the Saints, and the edifying of the body of Christ.

As we see it, the greatest need, if any such a drive is to be successful, is that our local churches be prepared to care for them; that young men be called to the priesthood and prepared by careful, spiritual instruction and experience for the work of the local ministry—for presiding over various branches in the household of God.

We have long been convinced that many times this number could and would be called if we were ready, with our house prepared to care for them.

This call, then, to the missionary forces of the church is also a call upon the local priesthood, that they set in order their house, also upon the men who are placed to preside

over the various branches, that they see that the house of God is set in order; but first of all, that the priesthood be set in order and prepared for effective work, and a place and people prepared.

With the Spirit of God working with our missionary force it is not a difficult task that we set before the missionary of the church. But to accomplish the necessary work of preparation in our branches and stakes will also require the direction of the divine Spirit.

It is a hastening time and a time when the local priesthood should be up and doing, preparing the way for our Lord, preparing his household to care for those so soon to be newly adopted into his family.

The local priesthood may well help also with missionary work as their time and means permit. But their first great duty is the work of perfecting the Saints, and edifying the body of Christ, preparing the people of God to move forward, caring for those already adopted through the waters of baptism, and preparing to care for those so soon to be chosen.

Success requires a united effort—each man working with his brethren for the accomplishment of the work of God.

S. A. B.

The Church on Dancing

Question. What do you think of Saints playing cards and going to dances, and taking their children, and the man holding the priesthood?

Answer. Concerning dances the following has been adopted by the church in General Conference:

"Resolved, That the practice of dancing should be discouraged, and that members of the church should be urged to avoid the practice, as being one likely to lead their minds from Christ and his gospel."—General Conference Resolutions, No. 317.

"Resolved, That we consider the practice of dancing and card playing as unbecoming true Christians, and should be avoided by all Saints."—Ibid. No. 377.

The latter also answers the second question concerning card playing.

We Want Some New Pictures

We are often embarrassed as editors—and we know others must feel humiliated—in having to print pictures which we realize are not representative of the persons whose names appear therewith.

We have a considerable number of photographs of men and women of prominence in the church, but most of them are now out of date. Time has worked many changes.

One brother recently sent us a humorous letter—yet saturated with plenty of seriousness—that he would sue us for libel if we again printed a certain picture of him. He was sure that the Saints who tried to identify him in his travels by that supposed likeness would not recognize him at all. Therefore he was asking us to consign to oblivion the cut we were using and accept another he was sending. Which is the right way to do.

We would like to get a new cut of each of our general church officials and of as many local people as possible for our files. It would be a great advantage to all concerned, for we like to know who is who in the church in a more intimate way.

But if we cannot have cuts all made up for printing, we should have clear photographs. It would be an excellent plan for every missionary and church worker to keep us in mind and send us one of the latest of each photograph taken.

Never mind sending the fancy folder, in fact we would prefer the bare print, inscribed on the back with items as to birth date, character of work done in the past, offices held, etc.

Do not consider it at all presumptive to comply with this request. We should be required to send separate personal requests. It is a simple matter of accommodation to the Saints as well as ourselves. If we have these pictures we will use more of them in the church papers.

And not only photographs of persons are desired, but good photographs of interesting church scenes, of orchestras, choirs, groups of workers, etc. Often good action scenes can be used to illustrate a story to advantage.

Send them to us and they will be available for the *HERALD*, *Autumn Leaves*, and *Stepping Stones*. And please remember that this appeal is to *you*. We will acknowledge the receipt of each and appreciate the kindness very much.

EDITORS *HERALD*.

Farm Help

The agriculture papers of to-day, as well as many papers of general circulation and newspapers and magazines, are full of the warning of a coming food shortage in this country. To prevent it there must be early help assured to the farmers.

Some of our correspondents have asked what our church members should do. The immediate answer would be the same as for any other citizen—to volunteer our service where we can help to harvest the crop, and get others to volunteer so that the farmers will be assured sufficient help to justify the raising of sufficient grain.

As a church the remedy is deeper. All talk of model cities and of Zion begins with a discussion of the agricultural problems; the securing of agricultural land, and the growing of crops, for that is basic. The first thing to be done is the purchasing of farm land in the various stakes of Zion, with as many as can safely gather in one place, that is, without unduly forcing up the price on themselves.

The second thing to do will be for men to farm these lands, and the formation of farm organizations.

The third necessity will be cared for under the Zion plan, and that would be the assurance of sufficient help to put in the crops and to harvest them when they are ready.

In Zion, as originally laid out, there was ample space in connection with each home for a home garden. That will be an additional source of help: a home garden cared for in the spare hours of morning and evening, combining the benefits of outdoor exercise, together with the partaking of home-grown vegetables.

This last is a second emergency procedure to be used now, a continuation of the wartime garden. It is a matter of self-protection, meeting not only the high cost of living, but also preventing the shortage of food stuffs which eventually means a famine.

Under the Zion plan the farmer will not only be encouraged to farm and assured sufficient help, but also will be assured of a reasonable income from his labor. He may be, and is asked to sell at a reasonable profit when prices are high; also he will be assured of a reasonable profit when prices are low. In the community he will be protected, securing the safety in old age and sickness which that plan offers, and he will go forth without fear to the sowing of his field, and look forward with joy to his harvest, receiving the Lord's reward of a service well done for humanity, well knowing that his family and he himself are amply protected.

S. A. B.

Subjects Being Discussed

Too Much Profit on Flour

A. J. Lauck, who is making the investigation of war profits for the railroad brotherhood, states that the expense of producing a barrel of flour in 1917, including interest, freight, and all other expenses, was \$8.60. On this basis we should have been able to purchase at retail this flour for not more than \$11.57, had the miller, jobber, wholesaler, and retailer contented themselves with reasonable profit. Instead the consumer was forced to pay from \$14.50 per barrel, up. The millers increased their profit from 13½ cents to 52 cents a barrel, and some as high as \$2 a barrel. The Government permitted a double profit, though 13½ cents a barrel paid 12 per cent returns on capital invested. The cost of operation, including labor costs advanced only about 5 cents a barrel, and compared with this the millers' profit advanced 43 cents a barrel. He states that each one, from the miller down to the grocer, took an excessive profit.

Excessive Clothing Profits

The man mentioned above, who was formerly secretary of the war labor board, and is now consulting economist for the railroad brotherhood, states that his survey shows that the price of a suit to-day is nearly twice the cost. That is, a suit retailing for \$65, the cost at present is \$37.36, which includes all materials and labor, and also transportation. The remainder of the price is made up by the middleman's and retailer's profit, a total of \$27.64, of which the retailer receives on an average \$22.77. The additional cost of labor does not explain the high prices. A suit now sold for \$65 sold in 1910 for \$25. That would be an increase of \$40 in the price of a suit, while the increase of labor costs is \$7.44. The increase of profit is considerably more than twice the additional labor cost.

New Jersey Not a Wet State

The Christian Science Monitor calls attention to one significant factor in the New Jersey primary. New Jersey has been in the front rank because of Governor Edwards, and perhaps because of its own inclination in opposition to prohibition. It is seen that this is the opposition of a few, and not of the people, for Senator Frelinghuysen was a candidate for delegate-at-large, but in the Senate had voted for prohibition. An attack was made upon him on this account, but he stood squarely by his vote, and called upon the dries for support. He did not as a politician attempt to dodge the issue, but met it squarely. The result is that he received the highest vote on the ticket. On the other hand, the lowest vote was for a candidate who sought not to offend the wets, and spurned the assistance of the dries. From this it would seem that the moral element, and those in favor of prohibition are exercising a decided voting strength in New Jersey, as well as elsewhere in the United States.

The Golden Rule As a Solution

Complaints of a large section of the employer group in the United States that the demands of labor are exorbitant, and that employees should show more moderation in wage scales, now that they are in an advantageous position, come strangely from those employers who are showing not the slightest mercy to the great mass of consumers, from whom they are extracting unconscionable profits. Employees should not be blamed by employers as long as the latter set such a wretched example before them. Of course, neither group in the eco-

nomie system should use the other's conduct as an excuse for its own, and the remedy for the whole round of selfishness lies in a simple, quiet application of the Golden Rule, which is not merely good morals, but good business.—*The Christian Science Monitor*.

Growth of the Cooperative Movement

At a meeting held at Cambridge, England, attention was called to the fact that Cambridge has long been run on cooperative lines, as the whole system had been used there for a long time. It began as a development of a system for helping the poor man to get a university education. At this meeting, T. W. Mercer, of the Cooperative Union, declared that it was indeed remarkable that cooperation was not hindered by the war, but that the most significant feature of the past six years, instead of being the war, was the great growth of the cooperative movement. Never before had such rapid progress been made, as the people are coming to see that the whole social order founded upon competition is crumbling, and that a new order must be founded thereon. In England, India, Ireland, and Russia, decided progress has been made, and they base their economic structure on cooperation.

The Sugar Shortage

The grocers in Boston and vicinity, as well as elsewhere, are alleged to be making unfair profits on sweetened canned goods, because of alleged shortage of sugar. In addition they are making a profit of three to four cents a pound on sugar. The list of canned goods indicates an advance of 50 per cent in the selling price over the cost price of many canned goods.

Nutritive Value of Milk

Doctor Graham Lusk declares that the milk of cows fed on clover will be of higher value than that of the cow fed with corn ensilage. Vegetable oils, like olive oil and pork fat do not contain the fat soluble vitamins and cannot take the place of milk. Beef fat, eggs, liver, and kidneys, are, however, rich in this material, and it is present also in spinach, lettuce, beet tops, etc.

On account of the great value and lesser cost of milk, he urges that a family of five should not buy meat until it has purchased at least three quarts a day.

The curse of the ignorant and poorer classes is the giving of tea and coffee to their children instead of milk. In these families meat is regularly purchased. Milk is cheap and is well-nigh indispensable, and is far better than tea, coffee, and meat.

Constructive Zionist Program

A convention of the Zionie Organization of America was held in New York, Sunday, May 9, with more than 1,500 delegates. The convention, after expressing its gratitude for the action of the Supreme Council at San Remo in conferring the Palestine mandate on Great Britain, began a constructive program to carry out their aspirations. In line with this, Nathan Strauss donated \$100,000 to found a medical research and health service department at the University of Jerusalem, while \$106,000 more was subscribed at the night session. The nurses' Zionist medical unit, in lieu of a money donation, volunteered to serve one year in relief work in Palestine. Doctor Stephen S. Wise and United States Supreme Court Justice, Louis D. Brandeis, were in attendance.

ORIGINAL ARTICLES

A Missionary Program

BY T. W. WILLIAMS

"It is for us to discard the superficial and immaterial and provide a missionary program."

"What is the missionary program of your church?"

This abrupt and startling question was propounded to me several months ago by a gentleman who had been attracted to our philosophy through a series of meetings which I had been holding in Canada. My questioner was a student of world religions. He was interested in knowing our missionary purpose.

I should have been able to answer the question promptly and in detail. I did not. I attempted to do so but even this stranger must have detected my discomfiture. My answer was not an answer. It was an admission. The reason why I did not answer this question was because I could not. *We have no missionary program.*

True, Jesus gave some very specific instructions to his apostles and disciples in Palestine and in America regarding the work of world evangelization. The revelations to the church in our day contain some very clear and comprehensive statements as to missionary work. All these are fragmentary. They are scattered through the various books. To enunciate a working program for to-day we must not take things for granted. The piecing together of these fragments must not be left to individual determination.

No Definite Program

I have been engaged most of the time for thirty years in the missionary service of the church. During that time I have not known of any comprehensive definite program which every missionary going out for the church could take as an official pronouncement and consistently follow. As missionaries we have been left too much to our own initiative. Our program has been individualistic rather than universal.

I am exceedingly anxious that we have such a program. The desire does not answer the demand. Many of our leading men have missionary perspective. Some of these men have a fairly clear idea as to what should constitute this program. There is no general agreement, however. These various ideas have not been crystalized and arranged. We have not even collated and classified the sayings of Jesus along this line.

The history of the church should indicate a comprehensive, enlarging, unfolding program. It should have a definite objective. It must embrace more than making converts. The time demands that we have such a program. We are moving towards world evangelization. It is imperative as we do so that our program be uniform. It must be definite and workable. It must be universal. It must restate the purpose of religion in terms of to-day. It must be so clearly defined that every missionary going out in the name of Jesus Christ will tell the same story. As crusaders for God and humanity we must be moved by the same spirit and follow the same line of action.

Jesus Christ—Center of Action

A missionary program which does not make Jesus Christ the center of all action will fail. We have one leader. Jesus Christ is that leader. He stands singly and alone. He is not only our "leader." He is our "commander." He is our "witness." He is our pattern. No human being has ever come up to the requirements of leadership but him.

We are not sent out to defend men. We are not preaching

Moses or Peter or Joseph Smith. We are not called upon to proclaim the virtue or divinity of any human being. We are not called upon to explain humanity. We are sent out to interpret divinity. Though all men be liars, still Jesus Christ remains true. The one great personality in our missionary program is Jesus Christ—God "manifest in the flesh." He is the captain of our host. He is our Master—all others are but servants.

This missionary program must reflect the spirit and purpose of Jesus Christ. A missionary program which does not comprehend a consuming passion for souls, an intense love for the sinner, a spirit of communion and fellowship with those who lack virtue and character, a willingness to give out regardless of merit or returns, a desire to bless, a beneficence based on need rather than deed, must necessarily fail.

A missionary program which is not actuated by love is futile—love for God, not because of his power or his beneficence, but love for God because of his inherent goodness and purity; love for humanity, not because of affinity, or worth, or oneness, but because of its lack and its need, this is the program which will liberate our latent divinity and call to our aid all the divine forces of the universe.

Our mission is to help men to find themselves. This implies self-abnegation and selflessness. We forget position and station and rank. We break away from imaginary boundary lines. We do everything as though we are doing it for the whole world. We avoid church trade-marks. We do not brand or copyright our thoughts.

A Universal Language

We write and speak and think so that the whole world may understand. We speak a universal language. There is no place in our work for sectarianism, much less Latter Day Saint sectarianism. Sectarianism and provincialism divorce us from God and separate us from humanity. These cramp and fetter. We are sent out to break these fetters; to dissipate the imaginary lines of caste and creed and peoples and to install the universal brotherhood.

We must think in terms of the universe if we are to have the universe with us. We must sense the universal kinship. A church institution at best is only a means to an end. It is never the end. The legitimacy of the means depends on the sequence as well as the source, the end as well as the beginning. Divine authenticity is oftentimes a cloak for clerical prostitution. The vindication of our claim to divinity is doing not saying. It is what we are, not what our fathers were, which counts. Ancestral worship passeth. This applies to ideas as well as ideals.

Our missionary program naturally comprehends the gathering. This gathering will be from condition to condition more than from place to place. The purpose of this gathering is to enable men and women to make spiritual preparation in order to do more valiant service for humanity. Zion is not a fortress nor yet a walled city of refuge. It is the recruiting station for service—the concentration camp for discipline and preparation—a post where consecrated human beings may be trained to go out and win the world for God and Christ. Our mission is to win men from evil and wrong to truth and righteousness; from selfishness to selflessness; from individualism to brotherhood.

Must Reach Heart As Well As Head

Our missionary program must embrace the whole life of the people. To add to our numbers is not necessarily evidence of success. It sometimes proves the very opposite. To convert men and women to the mere doctrinal interpretation of Scripture is not sufficient. We must reach the heart as well as the head. We must stir the emotions as well as the mind. We must win men and women to self-surrender

to the subordination of individual purpose, to the will of Jesus Christ.

We should not concern ourselves nor strive to bring men to our individual way of thinking. As ministers for God we are not sent out to preach opinions. Abstract philosophy has very little place in a real missionary program. The exploiting of personal views, however meritorious, serves no good purpose. Speculative theology is a real detriment to missionary work. It is not within our province to treat of the unknown. We do not know where we came from nor whither we are going. It is enough that we are able to point men to the way of life as it relates to the *now* and to leave the past and future with God where it rightly belongs. Those things which God has purposely hidden from men may well remain with him. Our mission is to teach Jesus Christ and him crucified. Theories and pet hobbies have no part in a real missionary work.

There is no place in our missionary program for provincialism. Our message is universal. It recognizes no country, no family, no favored people. It postulates the common fatherhood of God, the universal brotherhood of man. If fatherhood, then the fatherhood of all. God is the Father of all human beings. His love is extended along precisely given lines to every human being, regardless of color, race, people, place, condition, or time. The determination of sonship rests with men. God is willing to preserve relationship. If it is forfeited the responsibility rests with man, not God.

No Special Privilege

There is no place for the advocacy of special privilege in our message. God has imposed no religious handicaps. A Hottentot, a naked Society Island native, or a Chinese stands upon precisely the same terms with God as the more cultured or civilized. God has no prejudices. He is just as anxious and willing to save the hordes of India as he is to save the Anglo-Saxon race. The Gentiles have equal opportunity with the Jews. God's love, his mercy, his blessing, extends equally to all.

Our mission is not simply to bring men to become members of a particular church. It is not simply to have men change their church affiliation. It is not to bring men to believe in the spiritual leadership of men. It is to rally men and women under the banner of Jesus Christ—to bring them into spiritual communion with God. The real purpose of religion is to interpret God in terms of human consciousness—to bring men and women into relationship with the divine.

The whole world stands in need of our message. It is for us to discard the superficial and immaterial and provide a missionary program which will command the respect and elicit the support of every man and woman who loves God and fire with a new zeal consecrated men and women to preach the gospel as a witness to all nations before the end shall come.

"Dawn is breaking in the east; the night of waiting is over. For well-nigh two thousand years the Jewish people have dreamed and hoped and prayed and worked for the restoration to the land of their fathers; to our generation the realization has been vouchsafed.

"On April 25, 1920, the supreme council of the peace conference forever freed the Holy Land from Turkish misrule. The Mandate over Palestine was entrusted to Great Britain under the League of Nations, and pursuant to the declaration of His Majesty's government made by the Rt. Hon. Arthur James Balfour as Secretary of Foreign Affairs on November 2, 1917, subsequently endorsed by the other powers and President Wilson, and incorporated in the Turkish treaty, Erez Yisroel will now be re-established as the national Jewish homeland."—Judge Julian Mack.

Sidelights on Human Nature

BY JAMES E. BISHOP

A mixture of bits of psychology, philosophy, and religion.

What knowledge is the most valuable, was a question discussed by Herbert Spencer. McDougall without hesitancy places psychology at the base of the social sciences. This science, defined from the standpoint of the functionalists, is the science of behavior. No one can expect to orientate in social life without some definite understanding of behavior. No successful man ever lived that did not have some definite ideas about human conduct. It is interesting to notice the various divisions of mind that various writers have provided.

The oldest division of mind is the tripartite, in usage since the days of Aristotle. This is a very illuminating division which presents the feeling, knowing, and willing, as aspects of mind. The scriptures teach us that we should feel the sublimest, know the greatest, and will the most. Plato made this division of mind the basis of his Republic. Thereafter many writers have been seeking ultimate reality in the nature of the individual.

Professor Royce made a novel departure from this old-fashioned view and suggested sensitiveness, docility, and mental initiative as a truer account of all mental processes. His main reason for so doing was that the tripartite division of mind tended to sunder the intellect from the will, which according to his chapter on action and perception is impossible. The psycho-physical circuit involves knowing and willing in a single percept. Other authors show that the feelings and the will are equally complex, and cannot in actual behavior be split or sundered. But each of these divisions have their value.

Another suggestive division is the objectivity of childhood, the subjectivity of adolescence, and the coordination of objectivity and subjectivity in adult life. The child is interested in objects and does not introspect. The primitive man worships objects, such as mountains, large bodies of water, etc. The youth reflects and broods, and the direction of his mentation is inward. Religions like Buddhism and Christian Science seem to be on this level. The normal adult coordinates the objective and the subjective phases of life and a real religion must have these phases. God must be an objective reality or an imagination.

The bipolar aspects of subject and object side of consciousness is interesting. Professor James indorsed Ladd's definition of psychology as a study of tastes of consciousness. For their psychology "states" were fundamental. Yet James recognized that these "states" must inhere in a stable core of consciousness which was the ego or the permanent subject side of consciousness. Mary Whiton Calkins in approaching this issue of definition says that Ladd and James seemed to fluctuate between the permanent, stable side of consciousness and the constantly shifting states. So she gave her definition of psychology as selves and facts for the selves. There must be a willer and a thing willed, a knower and a thing known, a feeler and a thing felt. When we try to determine the time that the child distinguishes between the object and subject side of its consciousness we are obliged to say that these phases are coterminous with consciousness itself.

G. Stanley Hall says, in common with many others, that there are two aspects to consciousness, the phylogenetic and the ontogenetic. These terms were applied by Darwin to distinguish between the development of the race and the individual. It is held by many that the biology of the individual is a recapitulation of the historic biology of the race. And some psychologists apply this to the psychic side of life

and try to discover the reason for all phenomena, whether social or religious in the mind of the ego. Thus it is stated that the phylogenetic side of consciousness is more general and deeper and more difficult to stir into activity than the ontogenetic side of consciousness. When a person tries hard he is liable to break into these reserve energies and in such a state a prophecy, an inspiration or some great work is done. This may be attributed to the Holy Ghost, but is only the tapping of the reserve energies of the soul and what really happens is the "soul of the race breaking in on the individual." Those who adopt this view do so because of their unwillingness to accept the doctrine of an extra-mental world. The Holy Ghost is an extra-mental phenomena and can only be received by obedience to the principles of the gospel. Again, these strictly individualist psychologists neglect to take into consideration the tremendous influence of social psychology. No wonder Ross says that the older psychology was individualistic in its interpretation when we hear such claim as the human mind groping for centuries until, Presto! the idea of God pops into the mind, and lo! religion is born. Irving King points out that such a conception is anything but scientific. He shows that religion is a social attitude as much so as any of the arts and sciences. One of the differentiations between philosophy and religion is that religion is social and philosophy individual.

The vital molding of social influence has been sought for. Some have held that it was geographic and climatic conditions, others that it was the economic factor. Still others felt it was to be found in superiority and inferiority. And again imitation was thought to be fundamental. But it is now held, by some at least, that the fundamental principle of social life is association, or interaction of minds. Dewey holds that a sharing of purposes and a communication of interest is the strongest form of social control. It is these vital social principles, as set over against the strictly individualistic side of psychology, that are set forth in the account of the origin of religion as set forth in the Holy Scriptures, commonly called the Inspired Translation.

Book of Mormon Rays on Scientific Paths—No. 6

BY A. B. PHILLIPS

Geologists agree that the ancient Americans had horses, elephants, cureloms, and cumons many centuries before the Christian era.

The Voice of Archæology

Materials of archæological investigation are mostly included in the following classifications: 1. Human remains. 2. Structures; including monuments, earthworks, etc. 3. Tools, implements, utensils and various articles. 4. Inscriptions.

Aside from what has already been said with reference to human remains, a word concerning the geologic periods in America will more clearly show the significance of discoveries of this kind that have been made. In its article on "Archæology," *Americana* informs us that, "it is practically demonstrated, in the judgment of those who have most exhaustively explored this southwestern region of the United States, that when the country was first occupied by the ancestors of the present Pueblo Indians, the physical conditions and climate were more favorable for human occupation than at present."

Besides the human relics that extend through the quaternary period, the bones of the mammoth and other semi-tropical animals have been found in the north. In Canada have been found some within a comparatively recent period that are of considerable significance. The climatic change that has left this region so much colder is thought to have

taken place in connection with the raising up of mountains, transformations of the earth's surface, and its relative position to that of the sun, but the reason is not known with certainty. *Americana* states that "the horse, camel, and rhinoceros originated in North America as late as tertiary times, but have practically disappeared."

That the physical features of this continent have been remarkably disturbed is indicated in the following statement of the author last quoted: "The destruction of animal life in America proves by itself what was probable on geologic and physiographic grounds, that the proper division between the two countries is not at the Isthmus of Panama, but at either Nicaragua or Tehuantepec, and that the junction was relatively late." At whatever period this junction took place, it has since then been evidently disturbed. Otherwise Panama would not to-day be the more apparent point of connection in physical formation. The light thrown on the matter here referred to, in the Book of Mormon account of upheavals that occurred about nineteen centuries ago, is significant. It states that over extensive areas the face of the land was so transformed that cities were buried and new mountains and valleys appeared, some portions of land being sunk in the sea, while other portions were raised up in various places. When studied in connection with this narration the geologic disturbances that are found to have taken place are more readily understood; and if the reader will study the record in regard to the manner and direction in which the ancient Americans extended their occupancy of this continent, the accuracy of its statements will, I believe, convincingly appear.

At the time the Book of Mormon was published it was commonly supposed that the horse was first brought to America by the early Spaniards. It was so taught in Robertson's History of America, which was written by the historiographer to the King of England, and was therefore considered a work of highest authority. Geographies of not more than fifty years ago contained similar statements, as many now living will doubtless remember. Geologists of our time, however, show that the horse, elephant, mastodon, and mammoth lived on this continent ages ago and roamed over a wide area of the country. The Book of Mormon, years before scientists confirmed the fact, gave us the information that the ancient Americans had horses, elephants, cureloms, and cumons, many centuries before the Christian era began. It seems probable from this statement that the mastodon and mammoth were known to the ancient Americans as the curelom and cumon. It is hardly credible that a writer seeking to induce belief in a fraudulent work would have ventured to make so daring a claim concerning animals that, according to instructors of that period, had no existence here anciently. In this particular the Book of Mormon is therefore doubly authenticated by modern research.

Ancient American Racial Diversity

We have already noticed many of the characteristics of the American races. That ancient colonies of different periods existed here is clearly indicated both by the diversity of cranial types and the evident distinctions in structural development, of which more will be said concerning the latter under another heading. Three colonies are mentioned in the Book of Mormon. The first, the Jaredites, came here more than a thousand four hundred years earlier than the second and third, known as Nephites and the people of Zarahemla. The two latter arrived here about two thousand five hundred years ago, the Nephites preceding by about twelve years and continuing a separate nation for about four hundred years, when the two colonies united and amalgamated, thereafter being called Nephites. An important division of the Nephites occurred soon after their arrival in America, from whence

was formed still another nation called Lamanites, who are supposed to have been the ancestors of the American Indians. The Nephites were highly cultured and made remarkable development in science and art, but the Lamanites were of nomadic traits and were frequently engaged in war with the Nephites. As a result of this many captives were made and kept in bondage or were assimilated by intermarriage.

That more than one cranial type has been discovered on this continent is perhaps too well known to need more than a passing reference. The statement of *Americana* that "skulls have been discovered in undisturbed glacial strata that are of wholly different type from that of the Indian," is so significant that I need only to remark that various similar statements can be presented from other authors qualified to speak on the subject. But that archæologists should recently prove it to be a fact that a mixture of such a character as described in the Book of Mormon actually took place is so convincing that it becomes almost startling. Yet numerous instances of this truth have been found, one of which is presented from the Smithsonian Miscellaneous Collections, volume 67, number 18. In it Doctor Ales Hrdlicka writes, on pages 12 and 13, concerning work in Peru in 1913, as follows:

"Anthropologically the people of this region show again two cranial types, the more oblong one, which seems to be characteristic of a large part of the central western Sierra, and a more rounded one, related and possibly identical with the prevailing type on the coast. In some of their ruins one of these types is seen to predominate and in others the other, but in most instances there is also present some mingling and probably intermixture."

In 1920, 2,200 skulls and thousands of other bones were obtained near Pachacamac for the United States National Museum, and the burial grounds there are still far from exhausted. The natural conclusions formed with reference to the various instances of these distinct types are aptly expressed by Morton, as quoted by Doctor Hrdlicka in *Physical Anthropology in America, Panama-California 1914* edition, where he states: "That the American nations, excepting the Polar tribes [Eskimo], were of one race and one species, but of two great families [Toltecan and Barbarous], which resemble each other in physical, but differ in intellectual character."—Page 517. The history of the highly civilized and industrious Nephites, who were of a deeply moral and religious character, and that of the degenerate, shiftless and indolent Lamanites, who were of gross instincts and habits, is most wonderfully confirmed by these recent disclosures of men trained in the various phases of this most interesting subject. Discovery thus nearly runs parallel to the Book of Mormon record, though it comes almost a century later.

(To be continued.)

Jerusalem is rightly called the Holy City, for it contains sacred relics and traditional sites that are observed as holy by the three important religions of the world—Moslems, Christians, and Jews.

It has been estimated that in Jerusalem itself not less than 23 different languages are spoken, and during Easter week, when pilgrims from every corner of the earth come to visit the holy sites, it has been increased to 30. There is in Jerusalem every kind of race and nationality, each vying with the others by buildings, by opening schools and convents, or by building hospitals and churches. Thus Germans, English, Americans, Italians, Russians, Spaniards, Austrians, Hungarians, Greeks, Abyssinians, etc., have very magnificent buildings that add to the beauty of the city and that will stay forever as monuments in the holiest of cities.

OF GENERAL INTEREST

THE ARK AND THE CART

[The following article contains much that may be of interest to our readers at large. It is taken from *The Presbyterian*, published in Philadelphia, and represents the extreme conservative membership of that organization. They do not favor the entrance of the church into economic fields, to consider such problems as eight-hour days, the employment of women and children, night work for women, health insurance, and the like, nor such a movement as the Interchurch. We should, however, consider not only both sides, but every side of the problems submitted for our consideration. As has been clearly set out in our pages, nothing else can possibly be substituted in the place of the Spirit of God in our work, and no outward activity can possibly take the place of the prayer service, and the declaration of the word of God from the sacred desk.—EDITORS.]

From reliable sources it is now reported that the Interchurch Movement acknowledges failure and will make a complete and full statement to the church. In round numbers the account stands thus: Eight million dollars liabilities, three million dollars assets, and five million dollars unprovided, of which the Presbyterian Church, U. S. A., has been obligated by the action of the executive commission for one million dollars. In the intensity of the hour, some have pronounced this the most colossal collapse in the church since the days of Pentecost. Such pronouncements may not be profitable, but it will be wise and well to counsel God's word for instruction and support. We find the prototype of this whole matter back in the days of struggle of Israel with the Philistines. The ark of the covenant was the symbol of God's presence with Israel. It was in every way guarded against profane secularism. No one was allowed to touch it. It was to be approached only by men chosen, instructed, consecrated, and ordained for the purpose. When moved, it was to be by staves extending out from the ark and resting upon the shoulders of the priests. During the depravity and degeneration of Israel under Eli and his sons, the ark was carried out to the battlefield and used as a weapon of war. God was greatly offended, and the profanity was rebuked and checked by the defeat of Israel, the destruction of many Israelites, the death of Eli and his son, and the ruin of their families. The Philistines found no pleasure in the ark and, smitten with fear, they sent it back to Israel. In removing it, because of ignorance and sin, they ignored God's plans and requirements for its carriage, and used a machine of their own device. It was a new cart drawn by two cows.

Sunday morning is a pleasant day in Jerusalem. Bells from the various church towers are heard ringing from every corner of the city all the day long, calling men, women, and children to prayers. Each bell has a distinct tone which is recognized by the respective sect to which it belongs.—*Detroit News*.

Doctor Pasticci, an Italian chemist, has discovered a method of cheaply producing liquid hydrogen. Liquid hydrogen will give 250 miles to the gallon, and may prove an excellent substitute for the carbohydrates of gasoline.

Representatives of the League of Nations met in Rome early in May, and presented a very practical program for consideration, including arrangements for the first meeting of the assembly of the league, the league budget, and the constitution of the commission on disarmament. The essential sessions were public.

The animals were left to their own wandering, and they finally drew up at the field of Joshua, in Beth-Shemash. Here again the degeneration of the people appeared. They profaned the ark, and again God rebuked and restrained them by the death of many. When David made Jerusalem his capital, he brought up the ark.

In removing it, they disobeyed the commands of God and adopted the more up-to-date and apparently efficient method of the Philistines, and used another machine of their own make—a cart drawn by oxen. At the end of their journey, Uzzah, one of the priest's sons, profaned the ark by touching it in order to save it. Again God rebuked the profanity by the death of Uzzah. Secularism and profanity was thus corrected, and for generations we hear the majestic song of praise from the courts of God's house and the tones of joy and refreshment and the worship of God by offering at his own altar.

This whole scene has direct bearing upon the entire modern situation in the church. For years secularism has been growing in the church of God. In some places it has been treated as a playhouse. All manner of entertainment has been used to attract people. The gymnasium, the bath tub, the games, athletics, and like things have taken the place of prayer and the Word. Sermons have been reduced to political and social essays, and social service has supplanted the worship of God. In the matter of offerings we have forsaken God's way, and imitated the ways of the world. The semireligious organizations have used the big clock, and the wide canvass, and the expensive dinner, to raise their thousands. The men of the world have used the drive to meet emergencies and to force unwilling contributions. Sad to say, the church of God, forgetting his instructions, has copied these Philistian ways, and the house of prayer was fast becoming a house of merchandise, and would surely end as a den of thieves. We have builded a great machine of our own planning, we have spent millions, and we have forgotten the tithe and offering in the courts of our Lord, and the laying aside on the first day of the week, as God has prospered us. God has rebuked us and restrained us from our vanity as his own children, and the tower of Babel has collapsed; men are in confusion, and the church has been rescued from great degradation. The death of Uzzah has always been a sad matter to us. His motive and purpose were good. We find no disposition to belittle him. His death was for our example. In the present-day movement, there are some splendid men, worthy sons of God, whose motive and purpose we do not question. But God rebukes and chastises even his own sons. Personal criticism is not fitting in this situation. The case is too serious. It behooves us all to humble ourselves before God in sincere repentance and to return to the house of God in prayer and obedience.

Some strong things are being said in connection with the breakdown. Some have declared that it is the greatest blow to Protestantism since the Reformation, and that Roman Catholicism exults over it. This is no time for exultation in any part of the church. God is visiting the nations, and he is also trying out his church in the fire. Romanism has for years boasted in her great organization. She introduced heathenism into her life and practice, and she has used every method to secure money for these purposes, from the priestly command to the lottery and card party. We Protestants need to humble ourselves in repentance because we have imitated her both in her methods and in the attempt to destroy the liberty of the people by a great organization, with one man or a few men directing all. Let Romanism take warning. God is moving and the spirit of liberty is awakening and rising among her own people. God has smitten the power on the Tiber, and the day may not be far distant when by a

general uprising the last vestiges of papal bondage may break asunder, and liberty reign.

THE FULFILLMENT OF ZION'S HOPE

The action of the San Remo conference is the fulfillment of a long-awaited hope. Ever since the Balfour declaration of November 21, 1917, the question of Jewish life has been "when would the British Government be enabled to translate the Balfour declaration into the terms of life?" The San Remo decision is the answer to that question. It had been thought that the mandate over the Jewish Homeland of Palestine would be conferred by the League of Nations. Pending action on the part of the League of Nations, the supreme council turns to Great Britain to fulfill its promise to the Jewish people.

It must not be imagined that this is the end of Zionist effort. No nation nor all the nations together can make a gift of Palestine to the Jewish people covetous of securing Palestine by way of gift.

The Jewish people have asked that the door of Palestine be opened; that they be enabled in increasing numbers, to settle in Palestine and by the British Mandate, at the very earliest possible moment, become self-governing. Does this mean that Palestine is to become a Jewish state? The question cannot be given by human beings to-day. It lies on the lap of history. It is a matter of no importance whether or not in 10 or 20 or 30 years, Jews are to have a state. The question is "whether Jews shall be free to live a Jewish life in the land that long was Jewish, and through Jewish service and sacrifice is to be made Jewish once again.

Naturally, we hope that ultimately the Jewish Palestine will resolve itself into a Jewish commonwealth, the highest and most completely socialized form of democracy. We are not thinking of reestablishing the ancient monarchy but of building the foundations of a great forward-looking democratic socialized commonwealth. I must correct any misapprehension that may have arisen as a result of the public statement that a Jewish citizen of Palestine could retain his citizenship in the land from which he came or in the land in which he previously held citizenship. Of course, that is unthinkable. The Jew who wishes to become a citizen of the Palestinian commonwealth, must and will be ready to give up every other national relationship. He must make the choice. No celebration of the great event would be fitting, that failed to take account of the enormous service rendered the Zionist cause during recent years, by President Wilson, whose approval of the Balfour declaration did much to make it possible. The president said to me in June 1917, in the White House, within 60 days after our entrance into the war, "The land will never go back to the hands of the Mohammedan Apaches; one is Christian Armenia and the other is Jewish Palestine!" That prophecy has been fulfilled. On one and the same day, the allied nations of the world offered America through President Wilson, the mandate for an independent Christian Armenia, and made possible the fulfillment of the conditions basic to the establishment of a Jewish Palestine. —Doctor Stephen S. Wise, in the *Jewish Daily News*.

ZIONISM MEETS SERIOUS OPPOSITION IN PALESTINE

Christians and Moslems have united to oppose the encroachments of Zionism in Palestine, according to a set of resolutions sent out by the Islamo-Christian Conference, which met recently at Nablus. Here are two resolutions, as given in *The Literary Digest*.

"1. To boycott the Jews completely as a countermeasure against their covetous spirit toward this country.

"2. To refuse them dwelling space in our district, and to hinder their admittance thereto in every way.

"3. To persevere in this boycott and opposition until there remains no trace of the Zionist idea, or until we perish to the last man.

"4. To submit this decision to his Excellency the Chief Administrator of the Occupied Territory, and, through the medium of the allied representatives in Jerusalem, to the delegates of their respective governments at the Peace Conference; and to publish the same in the newspapers for the information of the civilized world, so that it may be understood why the inhabitants of this country are forced to sacrifice their lives for its freedom." (Signed by "Youssuf" with the seal of the Islamo-Christian Conference at Nabulus.)

Already riots have occurred in Palestine between the native Arab Moslems and the Jews, with some casualties. The Arabs form about four fifths of the population, and take seriously the program of Zionism. According to some millennial teaching the end is near and Jesus is to come again to Jerusalem and set up his kingdom. We shall see.—*The Gospel Trumpet*.

A PROPHET STILL WANTED

The following extract appears in *The Literary Digest* for May 29, being taken from the *London Guardian*. Comment was first made by the *London Guardian* on the fact that so many young people have seemed to have so little instinct for worship, while religious service is mostly calculated to be an expression of the instinct for worship. Mere revision of prayer books and rituals will not do to meet the present situation. The writer continues:

"We believe that what is most necessary of all is a revival of the prophetic office as supplementary to the priestly. Think how the Old Testament prophets stood out against the background of the priestly services in the days when men were as indifferent to ordered religion as they are now; how mightily they spoke for God to a nation for whom ordered religion had become an empty form; how they arose to recall the people to God and to religion in an age which was all too like our own.

"Think of Saint John the Baptist, the last and greatest of them all, who by the spell of his preaching moved the consciences of the proud children of Abraham, the outcast publicans, the coarse soldiers of the Roman Army of occupation, all sorts and conditions of men. Think of Saint Paul and his revival of the prophetic office in the nascent Christian Church. Think of Saint Francis of Assisi, and Savonarola, and all the host of them. Might not the clergy, in these days again, add to their priestly office among the devout a burning prophetic messages to the undevout?

* "Let them no longer try to do two incompatible things at once. Let them minister to the devout in an evensong as brief as may canonically be, and reserve the sermon for an after-service in the church or in the street. Let them raise the cross aloft and tell its message to a world like ours. Let them preach penitence as Saint John the Baptist preached it, and godliness as it was preached by Isaiah, and the grace which bringeth salvation as Saint Paul proclaimed it throughout the Roman Empire.

"The time is ripe again for prophecy, and the Spirit of God is once more calling aloud for prophets. 'Whom shall I send, and who will go for us?' The church is not now for the first time facing a pagan world. There was a time when all the world was undevout, and that was the very time when 'it pleased God, by the foolishness of preaching, to save them that believe.'"

"If the modern church is to serve the world of to-day, it must seek to state its creed so as to satisfy the intellect, and it must provide an organization that will satisfy the spiritual needs of man."—*The Christian Work*.

HYMNS AND POEMS

My Vision

BY ELEANOR WALDORF KEARNEY

I see a city grandly rise,
Most beautiful it is to view;
Its spires point to the smiling skies;
Its towers are builded strong and true.

Its glittering walls stand full four square,
True to the angel's measuring rod;
Its builders work with solemn care
To build the city of our God.

Building it straight to the line with care,
There soon—oh! laborers—shall be
Beyond earth's wonders, rich and rare,
The glorious city that I see.

O God, fulfill the work begun,
And be thyself that city's light;
Far from its temple dome be flung
Rays to those groping in the night.

Zion, may we thy glories see,
And worship in thy holy shrine,
With all the ransomed meet in thee,
O city of our King divine.

Moroni's Last Song

[Brother J. S. Roth sends in the following for publication, believing there are many who will appreciate it. It is a hymn that was written by some member and sung by the early church, but is now out of print. It was rewritten from memory by Brother N. Brooks, or Little Blue, Missouri.—EDITORS.]

"I have no home; where shall I go?
Whilst here I'm left to weep below,
My heart is pained, my friends are gone,
And here I'm left on earth to mourn.

"I see my people lying round,
All lifeless here upon the ground,
Young men and maidens in their gore,
Which doth increase my sorrow more.

"Our fathers looked upon this scene,
And in their writings hath made plain,
How every Nephite's heart did fear,
When he beheld his foe draw near.

"With ax and bow they fell upon
Our men and women, sparing none,
And left them prostrate on the ground,
Lo! here they now lie bleeding round.

"Ten thousand that were led by me,
Lie round this hill called, 'Cu-mor-ah,'
Their spirits from their bodies fled,
And they are numbered with the dead.

"Well might my fathers in despair
Cry, 'O ye fair ones, once how fair,
How is it that you've fallen? O
My soul is filled with pain for you.

"My life is sought, where shall I flee?
Lord, take me home to dwell with thee,
Where all my sorrows will be o'er,
And I shall sigh and weep no more."

Thus sang the son of Mormon, when
He gazed upon his Nephite men
And women, too, who had been slain
And left to molder on the plain.

The Tranquil Soul

BY J. E. VANDERWOOD

The Spirit speaks, let man arise
And gird his loins with truth.
Let him behold the true, the wise,
And lead his fellow men unto the Christ
Who gave his life for men; that he
Might teach them how to live.

It is a solemn, sacred hour. My friend,
Be ever on thy guard, and pray
That God will give you light and power
To do his will to-day. That you may
Lead the hosts of fearful men
Unto that perfect, peaceful day.

Why do you wait? Let neither tongue
Nor pen be still; but let the truth abound.
Clothe mind with truth, and life with love,
And at thy task be found. There is no time
To waste in idle reverie—then haste
If thou wouldst set thyself and others free.

O tranquil soul, thou art my goal,
Thy blessed visage causes me to bow
In admiration; and I forward press
With earnestness, and here confess
That nothing short of thy eternal self
Can satisfy my thirst for peace.

I pray to know thy secret power,
To share thy blissful life of love;
I would that I might apprehend thy law
Of life, and ever feed on truth divine
Until the goal is reached; and I
In life, in joy, and service, Lord, am thine.

Yes, teach me how to will, that I
May overcome and conquer self.
Sustain me in my quest of truth, for
In thy truth is life; and I
In life will triumph, too, and live
To serve, as thou hast bidden me.

One action taken by the National convention of the Socialist Party on May 11, was the refusal to substitute the International Socialist Declaration for one submitted by the resolutions and platform committee. The convention went on record as opposed to the dictatorship of the proletariat. Last spring those of the left wing insisted that the only road to victory was under the red flag. The vote was 103 to 33.

The figures quoted in the *HERALD* of May 12 state that there are 307,000 Indians in America with property valued at \$700,000,000. This would be about \$23,000 apiece, and is a little below the average for the whole of the country. Their annual income is stated as \$54,000,000, less than \$180 apiece, which is between one third and one half of the average for the United States.

OUR PUBLICATIONS

AUTUMN LEAVES FOR JUNE

The leading feature of the June number is a new serial story, "Hoagath, son of Jacob," based on Book of Mormon events sixty years after the landing of the Nephite colony in South America. It has a very pleasing style, much action, and considerable value as a story to engender interest in the Book of Mormon. The author is Fred W. Smith.

"The Indian in American archæology" is by Mrs. Henry C. Smith, from notes taken at a lecture by Edgar L. Hewett, noted American archæologist, given at Independence. It impresses one with the value of strong ideals which may color our lives and make our work distinctive.

"Teaching in a school of eight hundred Mexicans" is by Sister Ruby R. Speer, now teaching in a school in Arizona, where the pupils are "all dark-skinned and shiny-eyed."

"Those old shoes" is a missionary experience in which Elder J. B. Barrett tells how he in company with Elder (now Apostle) Myron A. McConley in the Hawaiian Islands took a trip around the island of Hawaii on foot.

"From our poets" features two good poems this month, "The man in overalls," by Edith Frazer Beggs, and "All for Christ," by Elbert A. Smith.

"True evolution" is a timely subject, the text being an address by the late Heman C. Smith at Graceland College in 1914.

"The part that music plays" is by Lois Aldridge Grenawalt, district chorister in the Southern California District.

In *The Parthenon* we note that Mrs. Alice Mae Burgess has resigned as supervisor of the Temple Builder organization and announces that Miss Zilpha Monroe, of Lamoni, is to succeed her. We are very much interested in the question of a young girl, presented in that department, on "What shall I do?" She offers not only a general problem of the isolated, but a more definite one which every girl must solve: How best occupy my time?

The Religio Department has some very important announcements and explanations as well as reports from T. W. Williams, head of the general Religio Department. A picture of Brother Williams also appears.

The Sunday School Department has some extra good material that every Sunday school worker should read.

STEPPING STONES

An interesting serial by Elder James E. Yates, entitled "A true story of travel and adventure," is now running in *Stepping Stones*. It is illustrated by John Collin and contains some very interesting situations. A "Puzzle Corner" is soon to be started, furnishing some interesting material for old and young.

ZION'S ENSIGN

A very valuable series is being presented by the *Ensign* on various phases of the gospel. These are especially good for nonmembers and Saints who are not conversant with the structural facts concerning the gospel. The sermons by various leading men of the church are eminently worth while, and the news from leading branches in the church appreciated by many.

JULY JOURNAL OF HISTORY

The coming number of the *Journal* is going to be in keeping with the pace the new editors have set. In addition to presenting new light on old history, this number elaborates somewhat on more recent developments such as "The General Conference of 1920," "Peter Anderson," an account of his life's work, "The new officers," being a few pertinent facts and observations about the newly chosen members of the

THE STAFF

Edited by Arthur H. Mills, 1514 West Short St., Independence, Mo.

An Interesting Event

The First Saint Joseph, Missouri, Branch is one of the fortunate branches of the church, for it possesses a really first-class, proficient choir. It isn't a large choir as choirs usually go, and in fact it isn't as large as First Saint Joseph really should have; but it is an enthusiastic, progressive, and devoted choir and it renders some very excellent and valuable service to the branch it represents. And it may be stated in passing that the element that so largely determines the character of its work is the element every choir should possess—the spirit of consecrated service.

Sister Minnie Scott Dobson, one of its members, sends us a letter describing the second annual banquet of this choir, given in the lower rooms of the First Branch church on the evening of May 13. Ninety-six guests, mostly the active and associate members of the choir, sat down to the "spread" provided and were partakers of the enjoyable features of the evening. This banquet and these features were so original and so timely and their character so fitted to the cultivation of true choir spirit that we must describe them.

When the banquet was served the guests found their places at the table by means of appropriate "place cards," designed in a unique manner, each containing the name of a guest and in the upper left-hand corner inscribed a musical staff containing a short strain from a well-known hymn, while at the bottom of the card was found the divine injunction to the church to "cultivate the gifts of music and of song." (Doctrine and Covenants 119: 6.)

Sister Dobson did not tell us *what* they ate but we venture the assertion that it was consumed all right. During the progress of the courses there were prologues and toasts rendered to which responses were had. These prologues and toasts were so pertinent to choir spirit and work that we give them entire. Sister Dobson is the author of Prologues and Toasts one and two while the toast to the associate members comes from the pen of Brother Austin M. Dobson:

Prologue One

Better than riches of worldly wealth
Is a life that is ever cheery,
Beaming with happiness, hope and health,
With service the heart's true desire.
And sweeter than honors the world can bestow
Are the hours that we give to thee,
So come let us sing, let praises ring,
In a toast to our own church choir.

Toast One

Here's to the Choir of First Saint Jo,
Here's to our choristers, two;
Here's to our organist, stanch and strong,
Here's to our soloists, few;
Here's to our patrons gathered here,
Here's to our voices all;

apostolic quorum and Israel A. Smith of the Presiding Bishopric.

Then there is a history of the class in religious education at Graceland College the past year, with names of the members and an outline of the work done.

Under "Interesting women" some of the work of Sister Marietta Walker is reviewed, with interesting personal sidelights.

"The official statements of Joseph Smith" are continued, some valuable matter being presented therein.

"Early days on Grand River" is concluded, being an unbiased account from a disinterested viewpoint concerning the church in Missouri in the thirties.

"Current Events" and "Necrology" continue as usual.

Here's to the church that we strive to serve,
Heeding our Master's call.

Prologue Two

Oh, First Saint Joe! old First Saint Joe,
Thy cause so dear we love;
To it we pledge our lives anew,
And know that God above
Will grant us peace and happiness
If, in his church below,
We do our part, with contrite heart,
And try his will to know.
He'll help us grow, as on we go,
If we will do our part.

Toast Two

Here's to the branch of First Saint Joe,
Here's to her helpers four—
The school that teaches her children truth,
The one where her youth learn more.
Here's to the women and their work,
Here's to the choir and all,
Here's to the church that we strive to serve,
Heeding our Master's call.

A Toast to the Associate Membership

We welcome you, our friends, to-night,
Your presence here affords delight;
In truth, this spread of food and cheer,
Were incomplete without you here.
We count you friends for whom we long
To serve, to help, through cheerful song.

The choir of this Saint Joseph land
Extends to you its welcome hand;
We bid you leave behind dull care
And this our banquet freely share.
Your fellowship on this May night
Shall linger long in Memory's light.

And now we look beyond this day,
Beseech the Lord to hear us pray
That he will bless, attune each heart,
In songs of praise to do our part.
May those who have as freely give
As did our Lord that we might live.

To you, our patrons, this our toast,
Who giveth best receiveth most.
We thank you all for help, for cheer,
Invite you here another year.

After the banquet an enjoyable musical program was given, and in order to get the guests seated and "paired off" a very clever little game was played. Duplicate slips were prepared, numbered one and two, on which were written the words from familiar hymns and folk songs. The holder of slip one was required to circulate around among his fellow guests singing the song called for on his card whereupon he would find his "mate" by her responding with the same song. (We imagine this is just like the birds do in the spring when *they* mate.) Picture the amusing situations that might arise in the carrying out of this stunt.

The program that followed was arranged to give the social, intellectual, and spiritual *finish* to the work of the evening. There was a cornet solo by Evan Ehlers, a reading by Ruby Jackson Hitch, a contralto solo by Grace Mason Woodside, an address by the stake president and pastor, R. S. Salyards, a musical reading by Gladys Christiansen, and two piano solos by Pearl Kinnaman. In conclusion the choir sang "Blest be the tie that binds," and the guests departed with many expressions of appreciation and approval.

We have dealt with this event at length for a good and sufficient reason. Were this occasion merely a banquet, or

were choir banquets a matter of common occurrence, we would not care to dwell upon it. But this event exhibits an effort towards the cultivation of the choir spirit in its better form and it serves to show that what otherwise might be only a social function may be made the means of developing choir enthusiasm and loyalty and the spirit of true service. Other important choirs of the church might with profit follow the example of First Saint Joseph and engage in a system of social functions that would serve to render their cohesion much stronger and their work better.

The First Saint Joseph choir has another system that strikes us favorably and one which we think some of our choirs might copy to advantage. Its membership is divided into two classes, active and associate. The active class is composed of those who sing in the choir, giving their service to the church in that way. The associate members are those who do not sing in the choir, but who are ardent supporters and sympathizers with its work and who desire to show their appreciation by associating themselves with the choir in its support. These pay one dollar per year for this privilege and in return doubtless receive some of the courtesies that are possible for the choir to bestow. It is an excellent idea.

ARTHUR H. MILLS.

Honors for the Independence Choir

Several times in the recent past the Independence choir has been a participant in the choral functions of Greater Kansas City, being asked to sing as a part of large choral bodies on two occasions when Handel's Messiah was given, and upon one occasion in 1918 on the May Festival programs of the Kansas City Community Chorus, which were given in conjunction with the splendid Chicago Symphony Orchestra. The war intervened, and last year there were no functions of this sort. But the choir on each occasion acquitted itself with full credit, showing itself able to compete with the singers of other choirs and choruses of Kansas City, both in point of ability and finish. With the resumption of choral activities last autumn the Independence choir was again asked to sing with the Kansas City Community Chorus by Mr. John R. Jones, who had been chosen to the post of director in chief of this movement in Kansas City by prominent individuals of musical leadership and public spirit. This spring Mr. Jones heard the choir sing Haydn's "Creation" during the session of the General Conference (he had also previously heard it in "Elijah" at the conference two years ago) and again invited it to participate in the programs of the May Festival of this year, singing in conjunction with the community choruses of Greater Kansas City. But the honors were greatly enlarged this year, for the choir was asked to come as an individual body and as an individual organization render two numbers independently of the chorus as a whole, under their own director and accompanist.

This they did on the evening of May 24, and their work as an individual body was of such character that the credit and reputation of past efforts was not impaired in any way. The *Kansas City Times* of next morning's issue commented most kindly as to the excellence of their work and Brother L. Eugene Christy, their director, is feeling happy over the successful termination of his anxious work of preparation.

A. H. M.

A Musical Festival for Independence

The Department of Music plans to hold a musical festival and institute for the three stakes, Zion, Kansas City, and Holden, at the Stone Church, Independence, July 19 and 20.

The purpose of this event is to extend the work of the department in these stakes, to develop the work and spirit of music therein, and to give aid and instruction to the music workers of the stakes along lines connected with their work.

The present plan of sessions is as follows:

Saturday, June 19:

3.00 p. m. Opening session and institute work.

7.30 p. m. Musical, lecture, choir rehearsal.

WOMEN'S DEPARTMENT

Edited by Audencia Anderson, 5020 California St., Omaha, Nebr.

The Household Budget

(Through a combination of circumstances, the matter contained in the following article was not presented to the sisters of the Women's Department at conference time. We are glad to fulfill the promise made then, and present here some thoughts on the above subject, though, of necessity, in greatly condensed form.)

No one can make a success of a business unless he has a clear ideal towards which to work. In like manner no woman can make a thorough success of running her household unless she first definitely establish some objectives, and then work in a systematic and trained way to reach them.

To be able to discriminate clearly between essentials and nonessentials in the home, is one fundamental principle upon which successful management depends. The woman who spends her strength over nonessentials is seldom the one whose home runs smoothly and effectively.

No contractor would enter upon the task of erecting a building without definite and concrete plans and estimates of cost. Should a woman undertake to establish or maintain a home with less than that?

Possibly the very first requisite shall be that a cooperative spirit shall exist between the partners in the home business. The provider and the spender must come to some mutual understanding in regard to what objectives shall be set up in that business, what ideals established, what needs covered, what purposes achieved. What man in business would do less with a partner, especially the one who is managing the expense department of his establishment?

Then must follow a careful survey of the income of the household "firm." To be accurate, this should include not only the salary, but the income from investments, real estate, and production of all kinds. In a rural home this latter is not always taken into consideration, as much of the table supply comes from garden and dairy. In the city, the wages received by all members of the family who work outside the home, should be included. Often children contribute to the income of a family. In this connection, justice indicates that whatever salary or income a husband is able to bring into the family treasury has already been, in part, earned by the wife, who contributes steadily both labor and time to their joint enterprise.

Just how the total income of a family is to be handled is the rock upon which many domestic barks come to grief. Some men seem to forget that it takes money to run a house, to feed and clothe and educate a family. They need to be reminded too often to suit the delicate and sensitive natures of their wives. On the other hand, some women seem to be utterly indifferent as to how the money comes, what needs it should cover, what emergencies met, just so they have enough to satisfy their selfish desires for pleasure, pomp, or fashionable display. We must conclude for the purposes of this article, that both husband and wife are willing to review their resources and expenses with that good feeling of co-operation and mutual trust and confidence such a life-partnership deserves.

A common method for the housewife to receive money is

Sunday, June 20:

8.00 a. m. Prayer service.

11.00 a. m. Preaching service, with sermon on special musical theme.

3.00 p. m. Institute work.

7.30 p. m. Musical program.

Brother Albert N. Hoxie, General Director of the department, expects to be present and to have charge of the work of the occasion, and this festival and institute will perhaps be the forerunner of other events of like character, to be held under the auspices of the Department of Music at strategic points in the church.

A. H. M.

called the "doling method." When she needs something, the larder becomes empty, or the children's shoes need repairing, (etc., etc., *ad lib.*) she must needs *ask* her lord and master for the necessary wherewithal! This often entails a scene, and always works ruin to a woman's sense of justice or fair play. Often she loses respect for the man, who, fine and honorable in all things else, fails to see that this humiliation imposed upon the woman he vowed to cherish, may, in time, choke to death even love itself!

The "allowance" plan is some better. One difficulty with this is that it is often inadequate to meet unforeseen and unavoidable expenses. Then, too, it is often not so planned as to allow any reasonable margin for the wife's personal expenses. She gets only what she is able to save out of the family expenses, and when there is no margin she goes without. Besides, this plan sometimes means that an amount of money is left about the house, which is not always safe or wise. Another objection is that certain seasons require a difference in the amount of money needed. Fall clothing, or the winter's supply of fuel, or some other expense peculiar to particular periods, prevents a flat allowance from being always adequate to meet the needs.

Some husbands prefer the "charge" system. This means that a charge account is established at certain stores, and the wife can get what is needed, and the husband pay the bills once a month. This plan has many advantages, one being that there is no ready cash lying about the house to be lost or stolen. Likewise there is none for an emergency! This plan followed by even very wealthy men, has brought about the spectacle of their wives, with unlimited buying privileges at certain stores, often at their wit's end to find car fare, money for postage stamps, or a dime to contribute to charity!

Authorities on household management seem to agree that the only fair and business-like method of handling the expenditures of a family is by the checking system. Not all women are acquainted with the details of this plan, but with sincere spirit they and their husbands could study it together, and together work out this cooperative system of management. Thereby a woman is made aware of the true financial condition of her husband's affairs, and the true wife will be one who will enter, heart and soul, into the business of promoting the common good of the family. The joint bank account in the name of both husband and wife, is a stimulation to the economical spirit of the home, and is productive of good team-work. If a man cannot trust a woman with his earnings (which are partly hers) could he trust her with his "honor, his reputation, or his name"—all of which the real man values more highly?

It is in keeping accounts that the average housekeeper finds her Waterloo, but in nine cases out of ten, this failure is caused by a lack of a proper system, and in a wrong conception of the purpose of such accounting. The real value lies in classifying expenditures, so that a fairly accurate estimate may be made of the costs of certain divisions. An account may be extremely accurate as to dollars and cents, and yet lack in essential information concerning expenses; another may be very satisfactory from this standpoint even if every penny of outlay is not accounted for. When a home maker can tell how much is being spent for food, for shelter, for clothes, by the week or month, and can compare accounts with previous weeks or months, she is in a fair way of knowing just where and how expenses may be reduced with safety to the welfare of her family. Then, too, an expense account showing the date of purchase of articles, will not only help to determine how long such articles will give service, but has often prevented the duplicate paying of bills. Tradespeople are not infallible, and sometimes it happens that a bill is sent the second time for collection. A housekeeper's expense account is valuable in such a case.

The "budget" is simply the planning *ahead* for future expenditures, and its value will be that it is made adequate to provide for the various avenues of outlay in proportion to their demands. Too often do families have experiences of "feast and famine"! Too often at the beginning of the month, on receipt of the monthly allowance, it seems so ample that cer-

tain indulgences are allowed, only to find, before the month is over, that there come days of very extreme scrimping in order to tide over until another pay day. The carefully planned budget is designed to help the housekeeper distribute her resources to cover all lines of expense, and that in proportions adapted to their needs.

In establishing a budget of family expense, many different things must be taken into account. As a foundation for a wise and proper proportioning, careful accounting for several weeks or months is a decided advantage. Going over such accounts, one is able to arrive at percentages of expenses, and one is led to ask, "Is our food expense running too high this month in comparison to last? Are we paying too much rent in proportion to what we pay for clothes? Are we spending more for material things than is justifiable, and too little for things of the higher life?"

Of necessity a budget cannot be a fixed affair. Some months expenses run higher than in others, and, to be useful, a budget must to some extent be flexible. However, none should feel discouraged at apparent failures to live up to a budget; perhaps the budget is faulty. Try readjusting it. Failures are but the stepping-stones to success.

Many things must be considered in making out a budget. The physical condition of the family, whether or not there are invalids, or special expenses for health needed, such as teeth and eyes attended to, tonsils removed, etc., has a bearing. Then the home itself, whether a separate house or apartment, heated or unheated, lighted or otherwise, in the city or country, near work, school, church, or remote from any or all of these, whether there is a garden or not, facilities for keeping cow, chickens, or other sources of table supply, all enter into the proposition.

There are, however, certain percentages of expenditures which have been worked out by specialists who have examined carefully into the subject, and, taken as average conditions of average people in the average walks of life, these estimates may prove of some value to us as guides in making out our individual budgets. These we will consider briefly.

Household expenses are usually divided into two classes, called "necessities" and "higher life." Under these two classes come practically all accounts. Under the first, we have Shelter, (including rent, taxes, fuel, lighting, etc.) Food, (which would include groceries, meat, fish, dairy products, ice, etc.) and Clothing, (including suits, dresses, underwear, overclothing of all kinds, laundry, cleaning, repairs, sewing, etc.). Under "higher life" we find savings, insurance, health expenses, entertaining, civic activities (such as clubs), culture, (such as books, music, travel, art, lectures, education, etc.) and luxuries, (such as amusements, recitals, automobiles, pleasures, recreations, etc.). Of course different authorities classify some of these things differently, but in a general way, it will be easy for us to determine under which heading to place each specific thing.

Now as to percentages in regard to expenditures for these various things. We find ourselves inclined to consult our well-informed sister, Mrs. Henry C. Smith, who is preparing the outlines of study for our social service courses. She classifies expenditures as follows:

- Spend of your income, about
 - 30 per cent for operating expenses.
 - 30 per cent for food.
 - 15 per cent for clothing.
 - 10 per cent for investment.
 - 5 per cent for health.
 - 10 per cent for general development.

She goes on to explain the items as follows:

1. *Operating*: Rent, water, fuel, gas, electricity, taxes, insurance, (house, furniture, life, accident, health,) car fare, express, telephone, stationery, postage, newspapers, ice, laundry (and supplies), papering, painting, replenishing kitchen and house supplies, wages for help in house, garden, etc.
2. *Food*: All food consumed, meals out, candy, ice cream, etc. (According to recent Government record you should spend about

One fourth of food money for bread and cereals.

- One fifth for meat, fish, and eggs.
- One fifth for milk and cheese.
- One fifth for vegetables and fruit.)

3. *Investment*: Stocks, bonds, Liberty Bonds, savings, payments on property and household furnishings, payment of principal on home, etc.

4. *Health*: Prescriptions, drugs, doctor's and dentist's bills, etc.

5. *General development*: Education, music, lectures, books, magazines, clubs, church tithes and offering, charity, travel, recreation, and car fare for these.

It will be understood however, that a budget based upon percentages must in all cases be varied to suit the varying incomes. For instance, the amount needed properly to nourish a human body is practically the same, no matter what be the environment in which that body lives. Thus if a man is earning a salary of \$1,500 a year, 30 per cent of that spent for food for his family of four would amount to \$450. If his salary be \$5,000 should he spend the 30 per cent—\$1,500—for food alone? No; we find that the higher the income, the less the percentage needed for the class of expenditures termed "necessities," and the more is spent for items under the heading of "higher life" or "general development."

The Government has been making a campaign to show the people of this highly-favored but extravagant land the beauty and value of saving systematically, whether the amount be small or large. This is a hint for the people of our church, for we all want to have some means on hand with which we may do our part in these many industrial and economical enterprises which will soon be under way in Zion. The large assembly hall which was ordered at the last Conference, the much-needed office buildings and equipments, the various stake buildings, additions to Sanitarium, College, and other sorely-needed items, will necessitate our saving systematically and carefully, if we shall be privileged to assist in carrying out this building program. We should all have, and are entitled to, our needs and just wants, but it is in determining what are "just" wants, that we will have to keep in mind our really sincere and intense desires to help to establish Zion. Is it not significant that the Lord, in referring to our temporalities, classified them exactly as have our national and educational experts, into "necessities" and "higher life," only he calls them "needs," and "just wants"?

In making out our budgets, then, let us see if we cannot all set aside a certain sum for our savings column. The United States Treasury department says that we can all save something, and has made out a table indicating what we might expect in that line. It follows:

Monthly Income	Savings				
	Number in family				
	one	two	three	four	five
\$ 65 (\$ 15 a week)	\$ 1	\$	\$	\$	\$
75 (900 a year)	4				
100 (1200 a year)	12	10	7	5	3
150 (1800 a year)	30	27	21	15	10
200 (2400 a year)	60	48	40	31	21
250 (3000 a year)	90	65	53	40	30
417 (5000 a year)	175	126	106	91	77

Several detailed account sheets or books are available from different sources. During the specific drive mentioned above in which the Government tried to instill into the people the principles of saving, many banks distributed without cost, books which were well adapted to the keeping of household accounts. Fifty cents sent to the Society for Savings, Cleveland, Ohio, asking the bank to send a copy of their Household Budget Book will bring you one containing useful information along this line, according to the department of home economics of one of our universities. A request sent to the War Savings Committee, 105 West Monroe Street, Chicago, will bring a copy of their pamphlet "Thrifty in the Household," according to the same information.

If you do not care to send for any of these prepared account sheets, which may also be found in bookstores, you can make your own very nicely, by ruling off large size

paper into columns, and placing your headings to suit yourself. According to the United States Treasury Department, the headings should be about as follows:

1. *Income*: Salary, wages, sale of produce or goods, rental of property or rooms, etc. (Income tax is a minus income, and should be subtracted from income.) Chickens, eggs, milk, vegetables, fruit, etc., produced at home and used on the table, should be added to the income, and the value of such produce may be added to both income and the food columns.

2. *Savings*: Savings, bank deposits, endowment life insurance, premiums, money invested in war savings stamps, stocks, bonds, real estate, etc.

3. *Food*:
 Meat, poultry, game, fish.
 Dairy products—milk, cream, cheese.
 Fruits and vegetables.
 Groceries and breads—all bakery goods, fats, sugar, flour, tea, coffee, etc.
 Meals outside the home.

4. *Shelter*:
 House or room rent; or
 Repairs, taxes, insurance, and interest on mortgage (if there is one) when house is owned.
 Car fare to and from work.

5. *Clothing*:
 Garments, shoes, stockings, gloves, dress goods, sewing materials, dressmakers' bills, etc.
 Cleaning and repairing, cleaners' bills, shines, shoe polish, gasoline, dyes, etc.

6. *Operating*:
 Heat, light, telephone, ice.
 Household supplies and furniture, as matches, soap, stamps, ink, kitchen utensils, labor-saving devices, towels, bedding, etc.
 Help and laundry.
 Miscellaneous: fire and buglar insurance, personal tax, car fare for shopping, etc.

7. *Advancement and other expenses*:
 Education: books, papers and magazines, music, lectures, lessons, school or college expenses, societies or clubs not social or religious, travel (educational), toys, games, pets, tools, etc., for children, Farm Bureau.
 Recreation: movies, theaters, travel, athletics, social expenses, social club dues, etc.
 Church and charity: church, charities, Y. M. C. A., Y. W. C. A., Red Cross, hospital funds, societies for tuberculosis, infant mortality, etc.
 Personal expense: insurance (life, accident, sickness), barber, hair dresser, toilet supplies, stationery, postage for personal correspondence, candy, soda fountain drinks, flowers (unless a gift).

Gifts and entertaining: whatever one does for the pleasure or comfort of others.

Health: doctor bills, dentist bills, medicine, tooth brushes, paste, etc.

We trust that this article will help a wee bit towards the end that we, the women of the church, shall be more efficient as home makers, more intelligent and economical, that we may have comfort in our homes and still have somewhat to spare for others in greater need, and for our church as well.

AUDENTIA ANDERSON.

Inward Beauty

The rill is tuneless to his ear who feels
 No harmony within; the south wind steals
 As silent as unseen among the leaves.

What has no inward beauty, none perceives,
 Though all around is beautiful.

—R. H. Dana.

* "A bank account isn't always the best yardstick with which to measure a man's value."

Our Paper Shortage!

Owing to paper conditions we are informed that it will be necessary for us to order at once the paper for our entire leaflet courses, if we wish to have them at all uniform in appearance and quality. This will make necessary our asking that all who have subscribed for any of these courses, will at once complete their orders, remitting the balance due for the completed series.

This request will not work a hardship upon any, we feel sure, as the price asked for each series is so very small, only 25 cents. It is and has always been the intention of the women of our department to place their instructive literature in the hands of those who desire it, with the least possible expense to those ordering. We realize there are many who find it necessary to curtail every avenue of outlay—in fact, in these strenuous and trying times, it is a duty which falls upon everyone, to conserve incomes, and reduce expenses to the minimum.

That is why we placed a price upon these courses which will barely cover the cost of production and distribution, and it is not a figure which will allow us to make heavy advances of money beyond that which may safely be made by the hearty, generous cooperation of all according to the terms of this request.

Some study circles have availed themselves of the offer we have made, to send copies of these lessons in quantity, at the rate of ten cents per dozen. They have ordered the first or second lesson in this way, and then perhaps have neglected to order their quota of the other lessons which are ready. Thus the files have become somewhat broken, but we are glad to announce that, for a time at least, we will be able to fill orders for the first lessons of the courses, the later ones of which, however, are still in process of preparation.

The three leaflet courses we are offering are as follows: The child welfare course for those having the care of small children; the social service course for those desiring to study modern ideas of relief, charity, supervision, etc.; and the food and body course, giving in simple form the fundamental facts of the body and its fuel needs, the kinds and amounts necessary to health, etc.

The first one of these is prepared by the supervisor of our Home and Child Welfare Bureau, Sister Lydia Thomas Wight. She is herself a young and devoted mother, carefully trained in all that goes to make for efficiency in this important work, withal a Latter Day Saint who has been able, through the training and light of the gospel, to make clear distinctions between essentials and nonessentials—between things of passing and of permanent worth. She is a student, a university graduate, and able to give her work the permanency which comes from an intimate acquaintance with books and research work.

The two other courses are prepared by Sister Henry C. Smith, better known to college and university friends as Mabel Knipschild. Her wide acquaintance with the science of home making, and, later in a large city with the modern methods of relief and charity, makes her offering peculiarly valuable. Her conclusions are in harmony with the fundamental principles of our Zion revelations, which if thoroughly understood and carried out by those having charge of the physical and financial welfare of our people, would hasten the longed-for time when "there will be no poor among them." Poverty is always either the result of misfortune or incompetency, both being conditions which might be relieved and overcome by the proper methods.

Our sisters in local branches can make no mistake, if they include in their study plans, these three fine courses, offered by our department at such trivial cost. We should have a perfect avalanche of orders for this material, and we hereby challenge you to flood our office with the same! Twenty-five cents, to bring to your home from twenty to twenty-four lessons culled from many reliable and authentic sources, condensed to conform to your busy life, adapted by consecrated Saints to the peculiar conditions of our church life and people, is a small matter when contrasted with the good which is thereby received. We who profess to believe that the

Spirit of God is the light of truth, should be extremely anxious to line ourselves squarely up with every effort to radiate its illuminating beams; and that which is directly influential in making us better mothers and better home makers, as well as better citizens and better church members, is especially welcome to us.

Let us repeat: All sisters who have ordered heretofore a lesson at a time, will you please send in the balance of the subscription price which will pay for the entire course, and allow us to fill your orders as the lessons are ready? And if, by any chance, anyone has put off ordering these leaflets, let us urge you to procrastinate no longer, but send in your order at once, while the files are complete.

Address all communications to our general office, Women's Department, Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. A. A.

A Home Poet

The skies of springtime made my heart
Grow faster, gladder, in its beat.
I tried in vain to pen my joy;
But, oh, my house was clean and sweet!

The summer days brought plots galore
Of rosy garden—lover's sigh.
I sought to prison them in words.
I only made a better pie!

The autumn colors flaunting gay
Made love-songs float and falter down.
In vain I wooed elusive rime.
(The turkey was a tender brown.)

A thousand sparkling fancies came,
With winter at my heart to knock.
Oh, lure of frost and fairy flake!
I wove them into baby's frock.

—Beulah R. Stevens.

Regrets of an Unfaithful Servant

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for him
To run with gladsome speed.
But I had need of my own that day;
To his gentle beseeching I answered, "Nay!"

So all that day I used my tongue,
My hands, and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my willful feet went a crooked way.

And the dear Lord Christ—was his work undone
For lack of a willing heart?
Only through men does he speak to men?
Dumb must he be apart?
I do not know, but I wish to-day
I had let the Lord Christ have his way.

—Alice J. Nichols.

How little do we know of the fundamental facts of the other's existence, how seldom do we reveal ourselves or speak of that which is most personal, most vital to us!—Elwood Worcester, in Religion and Life.

LETTERS

What Is Surplus?

BY THE LAMONI STAKE BISHOP RICH

This letter is a continuation of the series sent out to the Saints of Lamoni Stake.

"That part of a man's possessions, whether of moneys or properties, of which he has no present or immediate need; the word *need* being determined by the man's position, sphere of action, his business and his dependencies."

That the reader may get the full benefit and significance of this definition of the term *surplus*, we give the history of this definition.

"It appears that some difference of opinion had arisen among bishops, bishops' agents, and counselors, relative to the meaning of the word '*surplus*' used in the 'Address to the Saints' by the joint council. The matter was referred to the joint council of the Twelve, Presidency, and Bishopric, by a meeting of bishops, bishops' counselors, and bishops' agents, in which this difference arose; and to this joint council the Presidency submitted the following opinion which was indorsed by the joint council after considerable discussion." Then follows the definition of the term *surplus* as given above.

In further elucidation of this term this same joint council added the following to the definition:

"Not all have a surplus; many may have; the widow standing before the treasury giving her two mites did not give her surplus; she did consecrate of her living. Many widows and dependent women, hard-working, self-sacrificing, give of their labor a consecration, yet all may give of that which they have if they choose who may have no surplus under the general laws, either as tithing, free-will offering, or consecration.

Allotment of Stewardships—When and Where?

Recognizing the fatherhood of God logically compels us to admit the divine sonship and brotherhood of man.

Every man being, as Paul says, "the offspring of God," (Romans 17: 28) it follows that every man is a steward of God. (Doctrine and Covenants 98: 12; 118: 4.)

Some men may be entirely ignorant of this wonderful fact, but their ignorance does not vitiate the truth.

Others may understand their relationship to God but fail to assume the responsibility.

There are still others who understand their sacred calling as stewards, and desire to enter therein and occupy for the Master.

When can this be done? Does the person have to live in Zion or her stakes to be entitled to occupy as a steward?

In Doctrine and Covenants 51: 1 we find stewardships being allotted to Saints in Kirtland, Ohio, which was not in Zion at that time. (See also Doctrine and Covenants 61: 4; 64: 4; 83: 18.)

In paragraph 5: "This shall be an example unto my servant Edward Partridge, *in other places, in all churches.*"

This shows that stewardships may be given in all the churches (branches) wherever there is a branch. As stated before, every Saint is a steward of God. His complying with the law of temporalities and receiving the acknowledgement of the church through the Bishop, is what formally makes and recognizes him as a steward.

This formal acknowledgement by the church can be done in Zion or outside, and when the Saints so desire, providing the person so desiring has complied with the laws governing stewardships.

In fact, every Saint should both in theory and deed become an acknowledged steward, no matter where he resides. The sooner the better.

Section 106: 2 states emphatically when the time for procrastination must cease: when we "gather unto the land of

Zion." If they do not, "they shall not be found worthy to abide among you."

All Saints now living in the confines of Zion should hasten to comply with the law of temporalities; failing to do so knowingly, they cannot claim the blessings of God.

Our next letter deals with the amount to be invested in a stewardship.

Arkansas District Organized

On my way south from Independence, Missouri, I stopped off at Mulberry, Kansas, and preached in the Saints' church for two evenings, and then by invitation of Elder Bath, who was holding services in the church at Arma, Kansas, I went there and preached for them one evening to a nice audience of Saints and friends. Several of the Saints from Mulberry went over with me for the service.

I went to Joplin and found the Saints well and active. The basement of the church has been paid for and about one thousand dollars more pledged for the completion of the new church. Elder T. J. Sheppard is branch president and well liked by all the Saints. On Sunday I preached both morning and evening to good crowds. In the afternoon Bishop R. Bullard arrived in time to make a talk at the close of the prayer service on stewardships, encouraging the Saints to help raise money for the big auditorium to be built at Independence, Missouri. Elder Charles Fry, who is president of the Spring River District, was in Joplin making arrangements for a ten-day series of meetings.

After an all-day trip I reached Wilburton, Oklahoma, in time for the eight o'clock preaching service that evening. Tuesday I baptized three boys; preached again Wednesday night, and Elder W. M. Aylor preached for them Thursday night while I went on to Fanshawe and preached to a full house and others outside in the yard, Brother Aylor joining me the next day.

Elder S. W. Simmons was holding a series of meetings at Fanshawe and had baptized five and has a fine interest.

Leaving Fanshawe, Brother Aylor and I spent the night on the train on our way to Bald Knob where the Saints were coming for the purpose of organizing the State of Arkansas into a district. We were soon made welcome at the home of Brother and Sister W. F. Martin, which is missionary headquarters.

The Baptist church had been secured for services, so we were kept busy Saturday and Sunday. On Sunday, May 23, the district organization was effected. The following officers were elected: president, Elder A. E. Zeigenhorn; vice president, Elder T. A. Gorden; secretary, Miss (Sister) Ida Emde; Bishop's agent, W. F. Martin; chorister, W. J. Edwards.

The Arkansas District is now on the map and has four branches, as follows: Bald Knob, Fisher, Hot Springs, and Hardy, with Saints scattered in different parts of the State. Elder J. T. Riley was present at the organization and was happy to see his work of several years result in a district organization. Other missionaries have also labored here and much good work has been accomplished.

Sunday night Brother Aylor returned home to prepare for his trip to southern Africa, while I remain here for a week and am holding services in the new Christian church to nice crowds. Strawberries are ripe and strawberry short-cake is just as good as ever. Crops are backward on account of too much rain. In gospel bonds,

BALD KNOB, ARKANSAS.

J. F. CURTIS.

Canada is to have a diplomatic representative at Washington, who will report directly to the Canadian Government. He will be in charge of the imperial interests here in the absence of the British Ambassador, and so have his headquarters at the British Embassy. Because of the close relation of Canada and the United States, it has for some time appeared desirable that they have a separate representative, and the British Government has consented.

The Travels of Paia a Metuaoro

Brother Paia and I left Independence Saturday, May 8, for the East desiring to reach as many points of historical interest as possible during the limited time he shall be with us.

Saturday evening and all day Sunday, May 9, were enjoyed with the Saint Louis Saints by whom we were well received, and where Paia enjoyed himself immensely. We were pleased to meet Elders Williams, Farrell, and Dowker there. Monday evening, May 10, was spent with the Saints of Maryland Height Branch, where Brother Paia was again royally received.

Tuesday morning we left for Kirtland, Ohio. At Cleveland we were met by Elder Wouters, president of the branch, who drove us in his car from Cleveland to Kirtland. Elder Paia will never forget his visit to Kirtland. When he got his first good view of the temple from the hill across the river all he could say in English accompanied by his usual smile was "Beautiful!" When Paia entered the temple and saw how nice and clean and white everything was he said that that was the way the garments of the Saints must be who desire to assist in the redemption of Zion. Paia and the writer were pleased to meet Sister Lake, who with her husband had done such noble work in the islands. Wednesday evening we enjoyed the prayer meeting with the Saints in the chapel there, and Thursday evening Paia preached in the temple to an interested audience. He felt highly honored in being permitted to preach the gospel, as he expressed it, in the only temple standing to-day built by the command of God.

After Paia's sermon in the temple the Saints gave Paia quite a reception, and an enjoyable time was had by all present. There were about one hundred and twenty-five present, and by reason of the good Spirit that was present we were better able to enjoy the singing, instrumental music, short talk, and refreshments which followed. A purse of money was presented to us to assist us on our trip. It was with great reluctance that we separated from them the next morning.

Friday, May 14, in company with Elder Bishop we reached Buffalo, New York, and together with Brother Voltman of Buffalo we reached Palmyra, Saturday, May 15, and by auto were driven out to Hill Cumorah and Joseph the Martyr's old home, also visiting the place in the grove where Joseph prayed and received his wonderful vision.

We have taken several pictures of Elder Paia in these places of historical interest, and hope to have some lantern slides made for the use of our missionaries in the islands.

Paia enjoyed the visit to Palmyra, especially the visit to Hill Cumorah. While upon the hill as we were all seated there overlooking the beautiful surrounding country we sang to the music of the song, "I will sing of my Redeemer," the song, "Book of Mormon, hid for ages," as translated into the Tahitian language and as we sang those words, "*Buka a Momoni i hunahia, I te aivi Tumora,*" all who were present enjoyed the presence of God's Spirit. We returned to Buffalo that evening with thankful hearts for this great privilege of visiting that sacred spot.

While at Buffalo we stayed at the home of Brother Doctor Weegar. Sunday, Brother Paia preached at Buffalo in the morning, and at Niagara Falls in the evening to interested audiences.

Our brother's visits with the Saints of these various branches has done him much good as well as those visited, and he appreciates the many kind receptions given him and will have much of great interest to tell his people when he returns to his homeland.

We hope to reach Independence some time next week. Paia expects to leave America on steamship *Tofua*, June 10.

Your colaborer in Christ,

DETROIT, MICHIGAN.

J. CHARLES MAY.

More things would come to him who waits if they were not captured on the way by him who waits not.—Selected.

TOLEDO, OHIO, June 4, 1920.

Editors Herald: Many who have written have expressed themselves as I would have done had I written in regard to the conference past, as compared with the one a year ago. My heart is made glad that many who would not see their way clear to indorse every proposition advocated this year could so humble themselves as to enter into the work with a consecrated heart. How grand to see the young take up the work of sacrifice that is being done this year! It hardly seems right that I should not share with them in the great sacrifices that the hastening time calls for, and it has been hard to feel satisfied to consent to the relief granted me by those whom God has given charge of the appointing of men to their stewardships. When I think of the years in number that I have spent in the work of the Lord, and the sacrifices my family have made in a social and financial way, I feel that I am justified in trying to make their future while I shall live more pleasant by being in a more settled condition. While I do this I shall take no greater pleasure than in doing all I can for the work in the locality where we shall finally locate to make our future home. My joy has been and is in active service.

Since conference we have been trying to make sale of our property, but so far we have been disappointed. Several like the property but not well enough to purchase it. It will be a great relief to find some one who wishes to make Toledo a home and will purchase our property so that we can move into the regions round about Zion. We are located near the church, and have a home that if located where we wish to make a home is all that we would want.

Satan seems to be getting in his work in the church as never before, but thank God some who have been in spiritual darkness for some time have returned and have taken up the work in a way that will not only do them good but do all others with whom they come in contact good. My soul rejoices in seeing the wandering sheep safe within the fold. I hope to so labor that I may lead many others to see their errors, both those in the church and those without, that their joy may increase.

One thing I am saddened at is to know that some who have great ability have let habits so far affect their ministrations as to destroy their influence for good, and this ability is lost to the church and the world. I have more fully enjoyed the Holy Spirit in my ministrations since the last conference than before, and sometimes wish that years could be added to my active service in the work of God. I shall rejoice to see the results of others' labors. My labors on the street have been fraught with great good, and the power has been with me in a remarkable way. This work should be continued, and while I am here will do my part in continuing it.

My hope grows brighter, and in this hope, I am, your brother,

J. F. MINTUN.

1012 Waverly Avenue.

BELLAIR, ILLINOIS, May 30, 1920.

Editors Herald: The great commission was to go and teach all nations. The elders travel over this line. When any of them pass through we would be very glad to have them stop off and stay with us. We are trying by the help of God to hold out faithful, up and doing at all times in this grand and glorious work.

Just one hundred years ago the vision was given out of which developed the restoration in this age. The birthplace of the church, in the settlement of western New York, particularly the district comprising Palmyra and Fayette, is a very interesting one in the history of the church.

The messages they brought to us cause us to open our eyes wide enough to see where we were stopping. We are delighted with the sound of the gospel. The work of Zion looms up greatly to me as a Latter Day Saint. "What is expected of me as a Latter Day Saint?" This is a question that confronts us as children of God. If it does not, there is something wrong. It is time to exercise care. The church is staking its future on the young people and they are worth every effort we can make for their good.

MISCELLANEOUS

Pastoral Notices

To the Saints of Central Texas District; Greeting: The undersigned has been appointed to labor in the above district as a missionary. This is to inform you that I am in the field with the gospel harness on and at work, but will need your cooperation. I ask your kindly interest in the work to the end that the warning cry may be heard in places that have not been reached by missionaries in the past.

Come, let us be laborers together with God in the accomplishment of the work intrusted to our care. To me the field is new and I am unacquainted with the Saints and their needs. Come, let us get acquainted. Write me at once, for I shall be glad to hear from the scattered membership as well as branch officers. Inform me of your needs and your demands will be complied with if at all possible, and as soon as possible.

My mission or field address will be 3014 Birmingham Avenue, Dallas, Texas.
J. C. CHRESTENSEN.

To All Saints in Iowa, Manitoba, and Saskatchewan; Greeting: We come to you under favorable auspices. The recent General Conference is still radiating its rays of unity and inspiration. Never was the time so favorable as now. The opportunities for reaching the world with our message are multiplying beyond our capacity to respond. We solicit your assistance.

Our purpose is to unite and concentrate the missionary powers resident within the bosom of every Latter Day Saint. All are called unto the work, and as God has said, "Let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work, labor together with God for the accomplishment of the work intrusted to all."

That this work is the missionary work is evident from the opening of the paragraph, "Prosecute the missionary work."

To do this work our General Conference appointees are few, far too few, but that is the cry everywhere, so we have no complaint to offer.

We must therefore depend on local help. It is indeed as if the olden times were recurring, when they went forth without purse or scrip, leaving their families to the care of Providence.

We ask, therefore, if there are any who are willing to give their time, or any portion of their time to missionary work. If so, communicate with us at once, and we shall take the matter up with the appointing powers. It is immaterial to us whether you hold priesthood or not, as we can use a number unto the distribution of literature and in many ways as-

sisting in three big tent campaigns now under process of development.

The Saints of Pottawattamie, Little Sioux, and Des Moines districts are responding magnificently, unto the securing of three big tents 40 by 60 for summer campaign work. Doubtless other districts will follow just as soon as we can get men to do the preaching.

In this missionary work it will be practicable to use the splendid talent of the sisters, both in song and tract work. Let us hear from them.

It is intended to put one or two able speakers with each tent, assisted by a band of workers who will simply carry the gospel to the people in a way they have never been reached before.

In this work piles of literature will be required. Don't destroy your *Ensigns*, *HERALDS*, or *Autumn Leaves*. Everything of a gospel character can be used, but it must be unsoiled and attractive. Begin gathering now and in due time you will be advised where to send it.

For a little while I must give my attention to the starting of these campaigns in Iowa, where the field is so prolific of opportunities, and so Manitoba and Saskatchewan will be patient and push along as best they can. We have them in mind and next to our heart. We shall hope ere long to institute something in that splendid north land that will bring our cause to the limelight of a city set upon a hill.

Will the missionary appointees communicate with us early and often. Just tell us how it's going and what is needed in way of assistance. Indeed we wish to hear from all imbued with missionary zeal. Tell us of the opportunities in your locality and what in your judgement should be done.

This missionary work has got to go, and it will go if we all only give it a strong pull, a long pull, and pull all together.

My field address for the year will be 1121 East Fourteenth Street, Des Moines, Iowa. Sincerely and fraternally,

DANIEL MACGREGOR.

To the Saints of the Chatham and London districts, Ontario; Greeting: Having been appointed supervisor of the missionary department of your districts, we take this means of soliciting your cooperation and informing you of our policy.

The many calls for labor and the lack of sufficient missionaries to answer the demands impel us to urgently request every local elder or priest, who can be spared over a weekend or a few hours on a Sunday from his local work, to volunteer his services to do missionary work in the vicinity where he lives. Those with autos might go farther away. We also want those who can sing, and others to distribute literature.

"Let him that is warned warn his neighbor," comes with

The influenza was prevalent amongst us again this year, but not so disastrous as last. We have also had a remarkably dry season since the New Year. The grass was burnt up everywhere, and the people in the country carrying water for weeks. In the city here the reservoirs were very low, and we had been cautioned to use the water sparingly. The drought, however, broke last night, and at present it is raining steadily, so that will relieve the position greatly, and be a boon to those in the country districts.

We are still looking forward to the time when Apostles Rushton and Hanson will pay us a visit, and we hope it will be the means of wakening some of these people to their responsibility.

One of the late General Booth's sons is holding a mission here at present, called "A covenant campaign." We have been to hear him, but his antics on the stage would almost put Charlie Chaplin in the shade. He has drafted a covenant with twelve clauses, and the contents of this treaty will please all those who belong to the different churches, so one can easily conclude that he is out to please the people and not God. How true the statement is, "Blind leaders of the blind."

Yours in faith,
23 Cornhill Street, Northeastern Valley. J. C. BRADLEY.

Everyone can keep the law which says in effect, "Do what you can and do it now." Zion is to be redeemed with judgment. But we must judge ourselves as far as we are able. Only the pure in heart can constitute Zion when the line is drawn.

Seventeen years ago I was baptized into the church. I have never regretted the step. The Master promised that "the Spirit of truth dwelleth with you and shall be in you." Some experiences have taught me that death is not the worst thing that can come to us. There are other influences that control in our lives though we cannot always see the reason why. We must all be faithful workers in the Lord's vineyard to reap a successful harvest.

MARY FERGUSON.

DUNEDIN, NEW ZEALAND, April 19, 1920.

Editors Herald: We are all doing our best to keep the gospel banner flying, and hold our meetings regularly, although we are few in number. It is an uphill fight to convince people of the truthfulness of our message, but nevertheless we remember the patience of Noah, and battle on.

greater force to the man ordained to do so. Our slogan for this year is "Everybody working."

Will the presidents of those branches contemplating holding special campaigns during the fall and winter start making preparations now, by organizing your forces, collecting funds for tracts and advertising, etc.? Have everything ready for the missionary to commence when he comes.

We would also like to hear from every isolated Saint in whose vicinity an opening might be effected.

Will those who are arranging two-day meetings or special efforts at which missionary assistance is required please write us early. Most of these events can profitably be preceded or followed up by missionary efforts.

We believe that at all such gatherings the local financial and missionary departments should all be represented.

My home address is box 30, Humber Bay, Ontario.

JAMES PYCOCK.

To the Saints of Southeastern Illinois District: Being again elected president, I feel the great responsibility upon me, as I realize the hastening time has come. I feel to warn the Saints of this district to have their lamps trimmed and burning, humble in spirit, pure in heart, doing whatever their hands can find to do in righteous work. Lay aside all vain and idle thoughts, words, or habits, with pride and worldly pleasure. Be in the world, but not of the world.

As to the priesthood, I desire the cooperation of all missionaries and local authorities, that we may all together be of one heart and mind, as the Spirit dictated at the late General Conference, in helping to redeem Zion, which is the pure in heart.

We appreciate our noted Brother W. H. Kelley, who has again returned to our field of labor, and hope to soon get acquainted with our new missionaries, Brethren L. O. Wildermuth and Raymond Whiting. We are to give up Brother Sparling, who has served us so well and long, and recommend him to the Saints in his new field of labor as a safe man. We are proud to say that this district has as good talent among the local forces as our needs demand. Besides we have eighteen priests, some of whom are very active, and a number of teachers and deacons.

Now brethren of the priesthood, I am asking you to assist me in our field of labor to help convert the twenty thousand our worthy President has set as a slogan before our next General Conference. The harvest is ripe; thrust in your sickle and reap. The great responsibility is on us, as servants of the Lord of harvest, being ordained and set apart to spread the gospel. Let us strive to open up new places in our respective fields. There is so much to do, we should not be idle. Our time is too valuable to waste.

I am quite sure each of us could find a place to occupy Saturday evening and Sunday of each month, as well as some through the week. If those in either priesthood, who are not branch officers and have no place to labor, will write to my home address, I will assist them in finding a place. Come now, brethren. Let us unite our efforts and get busy.

The district conference is drawing nigh, which will be held at Joppa, June 18 and 19. I hope to see quite a representation of the priesthood there, where we can formulate plans and arrange the work for the convenience of all. I ask of each branch president a report of their respective branches on July 1, October 1, and January 1. Please take notice.

This district has voted to buy a tent for the coming reunion, and to be used for any other services to be held in the district, while there is a committee appointed to solicit funds of which J. M. Henson, Wayne City, Illinois, R. F. D. 2, is the chairman. As it is impossible for the committee to reach all, let each branch president see that his members contribute their part, and assist the committee. Send all sums to chairman named above, in time to purchase tent for reunion to be held sometime in August (dates not yet set) at Brush Creek Branch. We cordially invite all that can to attend, and help to make our reunion a grand success. We are expecting one or more speakers from Independence, Missouri.

Respectfully, your district president,

R. H. HENSON.

To All Branch Presidents

We want to thank those who have complied with our request for the name and address of their branch, but there are a great many that we have not heard from. If the directory to be published by the L. D. S. Sales Association is to be complete and useful it is essential that we have all the names and addresses of all the branches of the church.

This being a Sales Association I know that you expect me to "sell" you on this proposition. Is this not so? Well, let's see! This organization is composed of the salesmen, business and professional men of the church. This means that most of us travel, some constantly, some occasionally. Now if one of us happens to be in your town, what church would you want us to go to? Of course! But in order for us to visit you, we must know where the church is. It is distinctly to your advantage as well as ours that we be enabled to visit and enjoy the comradeship of our brothers and sisters. You see the point. Are you sold? All right then, better send that address right now before you forget about it!

The address of your branch (where the church building is) with your address and telephone number.

WILLIAM MURRAY, *President.*

CHICAGO, ILLINOIS, 8 South Dearborn Street.

Addresses

Elder A. G. Miller, 438 Parter Avenue, Biloxi, Mississippi.

Reunion Notices

Northern California, at Irvington, California, August 19 to 29. Cecil Hawley, secretary.

Southern Missouri, at Springfield, August 20 to 29. Sunday school convention August 27; conference, August 28. We expect a number of good speakers to be there, and invite all that are interested to attend. A. V. Closson, president.

Seattle and British Columbia, at Bellingham, Washington, August 6 to 15. Conference, 10th, 2 p. m. It is desired labor performed within the district by all not working in the capacity of a branch officer be reported to the undersigned immediately after June 30, for the six months' period ending on said date. Branch clerks please send in tabulated report showing gains and losses in membership, in numbers only, for the same period, at the same time. Some of the traveling ministry to be in attendance and a joyful and instructive time is anticipated. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

The big Indian reunion, August 26 to September 5, in the grove of our Brother David Petette, one mile from the depot at Red Rock, Oklahoma, on the main line of the Sante Fe, eighteen miles north of Perry, Oklahoma, where the Frisco crosses the Sante Fe. Brother Petette has promised to call the Indian tribes together for this reunion. This is the State reunion for the white Saints, and we decided to combine and unite with the Lamanite brethren and friends for one great meeting. Saints from all over the State will be there and many from other States. At least one of the Twelve, G. T. Griffiths, will be there, and the Presiding Patriarch, F. A. Smith, and others of the ministry. We are sure to have plenty of good preaching. There will be singing and recreation. Brother A. N. Hoxie has promised to be with us and lead the big sing. Plenty of recreation. One afternoon is to be spent fishing in the Arkansas River, 10 miles east of the reunion ground for all who wish to go. The creek surrounding the grove is from 18 inches to 4 feet deep. We will have moving pictures to teach by sight as well as by word. The Restoration, the Book of Mormon, and other subjects will be given in pictures. We hope to have some of the pageant plays at this reunion they have had at Lamoni and Independence. All who are coming should order tents at once from Ed Dillon, 331 East Tenth Street, Oklahoma City, Oklahoma. Prices are as follows, 12 by 14, \$9.00; 10 by 12, \$7.50; 8 by 10, \$6.50; cots \$1.50, chairs 30 cents. Cooperative boarding tent

on ground, meals served at reasonable price. We are anxious to make this first Indian reunion a great success and we invite all who can to come and join us in one of the most interesting meetings ever held in the church. On behalf of the committee, Hubert Case.

Northern Wisconsin, at Chetek, June 29 to July 5. Springs, cots, tents, floors, and straw for ticks or rooms free of charge. Bring your own bedding. Be on the grounds by Tuesday evening or you will miss something. Meals cafeteria style at dining hall. For further information write Leroy Colbert, Chetek, Wisconsin.

Southern California begins July 30. All orders for tents, beds, tables, and chairs must be in the hands of the undersigned at least ten days before opening. Prices for tents will be four, five, and six dollars, beds 75 cents and \$1.25. All settlements will be made at reunion. Please be prompt. Peter Kaufmann, Montebello, California.

Conferences Notices

Owen Sound, at Port Elgin, Ontario. July 1, at 10 a. m. the Sunday school will meet for business; at 7 p. m. for institute work. July 2, Religio will meet at 10 a. m. for business; at 2 p. m. for institute work, and at 7 p. m. joint session of Religio and Sunday school. July 3, 9 a. m. prayer service, and at 10 a. m. district business session. The Women's Department will meet also. J. H. Leeder, secretary, Port Elgin, Ontario.

Northern Saskatchewan, conventions and conference, July 8, 9, 10, 11, at Artland Branch. Those coming over Grand Trunk Railway will be met at Artland; those coming over Canadian Pacific at Senlac. A small charge will be made for meals; missionaries will be cared for by the branch. If those coming by auto could bring some bedding it will be much appreciated. W. J. Cornish, president; Eva Land, secretary.

Convention Notices

Alabama Sunday school, at Lone Star Branch, near Skinnerton, Alabama, June 26, 10 a. m. M. M. Salter, secretary.

The Bishopric

John S. White of Hartshorne, Oklahoma, has been appointed solicitor for and by me. His labors will be in Eastern Oklahoma. I have also appointed Earl C. Larche, of Eros, Louisiana, as solicitor. His labors will be in unorganized territory. B. F. Brown, Bishop's agent, Fort Towson, Oklahoma.

Chatham District. For a number of years the Chatham District has been well served by Brother J. H. Terrell, as Bishop's agent and for his services we are truly grateful. We feel, however, that a step forward has now been made by the arrangements of the General Conference in the ordination of John C. Dent, Bothwell, Ontario, who will now serve as bishop of the Chatham District, on and after July 1, 1920.

Brother Dent is a stanch Latter Day Saint, well qualified to serve the Saints of this district. His aim this year shall be to teach the Saints the importance of the financial law, so that they will contribute so liberally that the tithes of the district shall be doubled this year. Cooperating with him, the slogan of the Bishopric, "A million dollars tithing," shall become a fact. Yours sincerely,

BENJAMIN R. MCGUIRE.

Arkansas District. This district having been recently organized, we are appointing as Bishop's agent of the district, Brother W. F. Martin, Bald Knob, Arkansas, who comes recommended to us by the district conference.

With this additional organization in this territory, the Saints should be able to do more intensive work, and accomplish greater results in a financial way, as well as in a spiritual way, than heretofore has been possible.

Written upon the banner of Brother Martin which he will carry through the district, will be found these words: "Arkansas District will do her part in raising a million dollars tithing by which the gospel work shall move forward."

With God's blessing and your willingness this shall be made possible. Yours sincerely,

BENJAMIN R. MCGUIRE.

Home Class Workers

A Correction

In the announcements which were published recently affecting the workers in the home department, an error was made which we hereby wish to correct.

It should have been emphasized that by action and wish of the General Religio Department their home department work is to be cared for by the home class workers of the other departments, in order to avoid duplication of effort and expense. Thus all Religio home department superintendents are relieved of further duty along this line, except such as may be rendered by advice and counsel to the local workers who have been asked to carry on this valuable work. The Women's Department desires that all former Sunday school local superintendents accept appointment from them to function under the new arrangement, and we trust that this request will be heartily granted. Let everyone get into communication with our general office without delay, that the work shall not suffer.

AUDENTIA ANDERSON.

Department Work at Reunions

We propose definite, uniform, and comprehensive institute work and educational programs for reunions and district conferences during the year 1920. Now that we are moving towards the elimination of departmental business sessions more time is afforded for real educational and constructive work. The Religio has gone all the way and dispensed with district business sessions entirely. We suggest the following general plan for joint departmental work at the coming reunions:

1. A daily morning study hour under the direction of selected teacher or teachers. This hour to be from 7.30 to 8.30 a. m.

2. The textbooks for this study hour to be: From One to Twenty-one, by Murray, 25 cents postpaid. A Study of Child Nature, by Harrison, \$1.25 postpaid.

3. A joint educational program rendered on some evening towards the close of the reunion. The central feature of this program to be a lecture entitled, "Jesus, the ideal teacher." (This may be followed by a general discussion, if desired.) The program will also comprise vocal and instrumental numbers and readings.

4. The head of each department may arrange for special departmental work in addition to the foregoing. (1) The district superintendent of the Sunday school will provide special problem meetings or arrange for Sunday school work as advised by the general superintendent. (2) The field worker of the Religio will take charge of and provide suitable recreational and social activities for the young people, such as baseball, basket ball, quoits, swings, swimming, hikes, roasts, bonfires, etc. The scoutmasters will supervise the work of the Boy Scouts. (3) The district organizer of the Women's Department will arrange meetings for mothers and also for Temple Builders and Orioles as directed by the general officers.

5. The district superintendent of the Sunday school, district Religio field worker, and district organizer of the Women's Department will please notify all teachers and workers in their respective departments within the district of this proposed program of work, and request that each one come to the reunion prepared to participate. All Sunday school, Religio and Women's Department officers and workers should secure copies of the above-mentioned textbooks. Others are invited to participate and will be expected to provide their own textbooks. These books may be secured at the Herald

Publishing House, Lamoni, Iowa. All prices quoted in this notice are subject to advance.

6. The district superintendent, district field worker of the Religio, and the district organizer of the Women's Department will confer, as soon as possible, and make arrangements for the proposed work. If it is impossible to confer personally then this should be done through correspondence. Do not wait on each other. Let each one feel the responsibility of moving out.

7. These officers will select the teacher or teachers to take charge of the study hour and notify each one of his or her appointment. They will also select the lecturer to deliver the address, "Jesus, the ideal teacher." Care should be taken to select the best available speaker for this occasion. When notifying him of his appointment give him to understand we desire the book, *The Making of a Teacher*, by Brumbaugh, to be the basis of this lecture. This will be a valuable addition to his library, \$1.25 postpaid.

Some reunions have already allotted time for department work. If yours has not, please take this up with your reunion committee at once, presenting it as our request for this definite work.

Due notice should be sent to local pastors or presidents of branches, local superintendents of Religio and Sunday school and local presidents of the Women's Department in regard to the proposed work and program, asking them to cooperate and also to canvass their respective charges for work and service.

We sincerely trust that the officers of the various departments in the district of the church where reunions will be held will enter into the spirit of this work. We are starting in on a very definite work which we hope to amplify and extend in the very near future.

Districts where there will be no reunion during the year will do well to introduce the above program as far as possible during the session of the district conference.

On behalf of the departments,

GOMER R. WELLS,
General Superintendent Sunday School Department.
T. W. WILLIAMS,
General Superintendent Religio Department.
AUDENTIA ANDERSON,
General Superintendent Women's Department.

To Sunday School Superintendents

Nearly one thousand letters have recently been sent to superintendents. At the bottom is a coupon to be cut off and filled. As this information is very necessary to the development of our new adult courses, we urge that this be filled out and returned promptly. Be sure to address the letter to the undersigned, as some mail has already been sent to the superintendent only. Such letters are generally delivered to the superintendent of city schools and are delayed.

GOMER R. WELLS, *Lamoni, Iowa.*

Requests for Prayers

Sister Nancy Bucy, of Goehner, Nebraska, desires the prayers of the Saints in her behalf. She has been in poor health, and had a serious fall, resulting in injuries which prevent her from working.

Conference Minutes

WESTERN MAINE.—With Stonington Branch, May 29-30. A. B. Phillips presided, associated with district president. Statistical reports were read from five branches of the district. Ministerial reports read. Floyd Young was ordained priest. A. B. Phillips and H. T. Raymond were the speakers. Adjourned to meet at Vinal Haven, August 28-29. Louise J. Eaton, clerk.

MOBILE.—At Vancleave, Mississippi, May 28, 1920, 10 a. m., with district president in chair. District President T. J. Booker was chosen to preside and chose as assistants Levi Gamet and Alma Booker. Auditing committee appointed. A. G. Miller, Henry Hough and S. Cochran. Sister N. L. Booker chosen chairman of press committee. At 2.30 in the afternoon the Sunday school department met in conven-

tion with district superintendent presiding. All schools in the district reported. A new standard of excellence for the schools was adopted. Institute work was the feature of the evening. Branch reports: Mobile, 118; Vancleave, 180; Escatawpa, 195; Bay Minette, 343. Branch presidents' reports were read. Bishop's agent's report, with a report of auditing committee adopted. Funds collected from the district to defray the district president's expenses to General Conference were turned over to the district treasurer, subject to the district. The matter of the Theodore Branch, together with the disposition of the church property at Theodore was left to the district presidency for investigation, with power to act. Officers elected: president, T. J. Booker, who chose as counselors Levi Gamet and L. W. Smith; Edna Cochran elected secretary and treasurer; H. M. Aebli member library board. Religio convention Saturday afternoon with Superintendent E. E. Miller presiding. Institute work followed this session. One baptism was performed, and three children blessed during the conference. Elders Booker, Gamet, and Miller preached. Adjourned to meet at Escatawpa at call of district presidency.

CLINTON.—Coordinate conference at Taberville, Missouri, May 28-30, 1920. Edward Rannie chosen to preside, and selected as his assistants W. H. Lowe and Lee Quick. Election of officers: Edward Rannie, district president; W. H. Lowe, first vice president; H. R. Higdon, second vice president; Mrs. A. C. Silvers, secretary; Mrs. Zora Glick, member auditing committee; and sustaining W. E. Reynolds, bishop's agent; Mrs. A. C. Silvers, local historian. Mrs. Oscar Masterson recommended for appointment as district chorister. It was voted to consolidate the funds of the several departments of the district, and place them in the hands of a treasurer to be elected annually by the coordinate conference, same to be paid out upon warrants drawn by the heads of the several departments and countersigned by the secretary of the coordinate conference. Adrain Lowe was elected as treasurer. Next conference at Eldorado Springs, Missouri, October 15 to 17, 1920. Mrs. A. C. Silvers, secretary.

FREMONT.—At Saints' Church near Thurman, Iowa, May 29, 1920, 10 a. m. District presidency were chosen to preside. Upon suggestion of T. A. Hougas, the forenoon session was devoted to discussion of the plan of coordination, and he read an article in the *Herald* of May 19, 1920, by T. W. Williams, which was followed by questions and discussions. Statistical reports: Bartlett, 27; Tabor, 68; Thurman, 184. Time and place of next conference left with presidency of district. T. A. Hougas elected president, with N. L. Mortimore as associate and C. W. Forney, secretary. C. W. Forney was sustained as bishop's agent. A motion was made that the branch presidents take up a collection to defray expenses of our missionaries in their work, whether in tent work or otherwise. A priesthood meeting was held Sunday morning. B. S. Lambkin, T. A. Hougas, and H. N. Pierce were the speakers. C. W. Forney, secretary.

Our Departed Ones

BIRKHAMER.—Della Hazel Curry was born February 9, 1886, at Beaville, Pennsylvania. Baptized April 12, 1896, at Kirtland, Ohio, by M. H. Bond. Married John Birkhamer, June 13, 1911. Died January 31, 1920.

BARRETT.—Emma Jane, daughter of Heber and Massie Almira Newberry, born at Wheeler, Iowa, February 3, 1874, passed from this life at Lamoni, Iowa, May 15, 1920. Married Marion W. Barrett at Tryon, Nebraska, May 30, 1894. To them were born 5 sons and 3 daughters, all of whom with her companion survive. There remain also her father, 2 brothers, 6 sisters. The mother passed on in 1901. Baptized April 9, 1893, at Wheeler, Iowa. She was faithful to her covenant, and passed strong in the faith, having "done what she could."

ROSSON.—William Rosson died May 9, 1920, at home of son, M. C. Rosson, Kenton, Tennessee. Baptized about 1859 and was a consistent member. Funeral at home by T. C. Kelley; interment in Sunny Side Cemetery, Kenton.

SEELEY.—Franklyn J. Seeley was born February 13, 1860, in Hillsdale County, Michigan. At six years moved with parents to Harrison County, Iowa, near Magnolia. Married Sarah E. Wood on May 9, 1881. Five sons and 3 daughters were born, the sons all dying in infancy. His wife died in 1899. In 1906 married Mrs. Nellie M. Ballantyne. Baptized October 15, 1888. Ordained elder June 16, 1899. Died May 9, 1920. The 3 daughters remaining are Mrs. Fred A. Fry, of Woodbine; Mrs. Eugene Butterworth, New Castle, Nebraska; and Mrs. J. L. Field, Dow City; and one stepdaughter, Ariel Ballantyne. Was a consistent Christian, funeral in charge of Joseph Lane, sermon by Sidney Pitt, sr.

SHINN.—A correction is sent in concerning the statement regarding Melissa J. Shinn, which read: "Baptized in 1881, after having been a member of the Utah church a number of years." This should have read: "a member of the Bickertonite faction a number of years."

NEWS AND COMMENT

THE WORLD AT LARGE

On the tenth ballot at the Republican National Convention at Chicago on the 12th, Warren G. Harding of Ohio was nominated as the party's choice for president of the United States, with Governor Calvin C. Coolidge candidate for vice president. Not since 1888 has a Republican convention required so many ballots to indicate its choice. Harding was among the less popular candidates at the first, and not till toward the last did he get the full vote of his home State.

To attend the first world Zionist convention held in six years, a delegation from the United States sailed from New York on the 12th for London, where on July 4 this important gathering will assemble. The definite program is to establish a homeland for the Jews in Palestine. It is planned to provide for an immigration of labor first, that the land may be made ready for at least 4,000,000 Jews who will eventually return to the Holy Land. With the party are Judge Julian W. Mack, Louis D. Brandeis of the Supreme Court of the United States, Nathan Straus, and other noted Jews. Another party will sail later, making in all a total of thirty-nine.

Chicago is now operating under a local ordinance providing for "daylight saving" during the summer months. Official clocks were turned ahead one hour at 2 p. m. on the 13th, and citizens are urged to follow the established rule.

A feature of the Republican National Convention at Chicago was the line of women pickets standing outside the building, with banners held aloft. They represented the national woman's party. One day they stood for four hours bareheaded in the sun, silently picketing the premises.

According to Doctor A. E. Taylor, of the University of Pennsylvania, a former aide of Herbert Hoover in European relief work, the food resources of the world will be entirely consumed by next year before the 1921 crop can be gotten to the markets. Only by the strictest economy and simple living would it be possible for the United States be able to meet the coming emergency, while all Europe faces actual starvation.

In Boston, not long ago, says an exchange, two members of the same household, on successive days, purchased oranges of the same quality and size. One lot was bought at an orthodox fruit stand for a dollar a dozen, the other at a peddler's wagon a few hundred feet distant, for 50 cents a dozen.

Where, how, and why was the peddler able to obtain and sell his fruit at a 50 per cent reduction? Truly, the ways of the economic system in America are mysterious.

Wholesale shoe prices are being reduced from 25 cents to \$2 per pair, effective on all shipments after June 1, according to dispatches from Saint Louis, one of the big shoe centers. This should affect shoe prices on fall stock.

The Y. M. C. A. general organization is doubling its foreign budget and intends to carry on work in twenty foreign countries. They will conduct a drive immediately for \$1,500,000, about twice as much as last year.

In an important decision the United States Supreme Court handed down a decision on June 1 reversing the lower court of Ohio and the Ohio Supreme Court, holding that a referendum on ratification of a Federal amendment is void. This grew out of a fight on the liquor question and will settle definitely the question of referendum in other States which might raise a question of the right of a legislature to ratify the eighteenth amendment to the Constitution, establishing prohibition.

Conditions in Ireland continue to be very much upset. Various factions are having armed clashes at many and widely-separated points and with a number of fatalities and injuries, as well as destruction of public and private property. British troops are there in large numbers, one dispatch saying that General French was in command of a larger force than he had in France during the World War.

Chaos is reigning east of the Jordan in Palestine, according to reports received by the *Jerusalem News*. It seems the new Sherifian Government is not strong enough to maintain order nor to inspire respect among the Aarabs. An influential Bedouin said in an interview in Jerusalem: "The Sherifian government cannot keep order, so we are doing it ourselves with our swords, each village on its own account. There are fueds everywhere, and every man goes armed. Not a day passes but two or a dozen, or twenty men are slain. Trains run on the Hedjaz Railway once a week, but armed parties hold up every train and search it for their enemies, whom they kill at sight." And this is said to be a very mild version of the situation. The editors of the news are emphatic in their expressions of gratitude for the protection of the British and the harmony maintained among the various factions in Palestine. The trouble with local Bedouins is reported as subsiding and only sporadic at worst.

London manufacturers are stated to be making all wool garments in men's suits, transporting them to America, pay-

THE SAINTS' HERALD

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Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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ing the duty and selling them to the retailers for \$32 each. From \$60 to \$80 is being charged for suits of the same quality.

We note items in several papers concerning a decline in prices. We hope it will prove real and continue to a successful issue. One of the reasons is the tightness of the money market. A second reason is stated to be that the public is not buying as it has heretofore. This may be partly because of the inability of the farmers to secure transportation for their produce to market. But whether it will prove more than temporary appears doubtful.

Repeated warnings have been sent out that unless the farmers receive the assurance of much additional help in the very near future, that there will be an actual shortage of production in the United States this year. Ohio farms alone are said to need nearly 25,000 men. Some also have felt that the price adjustment has affected too largely the farmers, and too little the middleman who speculates extravagantly. Farm products or food is after all the basis of our living.

Elihu Root left New York June 1 for London, where he will meet the organizing committee of the permanent court for international justice of the League of Nations about the middle of June. The United States has not yet ratified the treaty or approved the League of Nations. He goes as the American member of the organizing committee.

We have noticed that the Jews in a number of communities are holding celebrations of the deliverance of Palestine. Most of them are called "Mandate services," because of the decision of the San Remo conference on April 24 to establish Palestine as a homeland for the Jews, with Great Britain as mandatory.

The Christian Science Monitor states that Edward G. Theodore, premier of Queensland, recently spent more than a week in New York City, and also visited Washington. An interesting factor is that in the course of interview he stated that the citizens of Queensland may buy their sugar for nine cents a pound, and meat for twelve cents.

Air service has been established between London and Amsterdam, requiring only two hours and forty-five minutes for the excursion, instead of the former all-night trip at sea.

CHURCH NEWS

It is planned now to issue a special Graceland College number of the HERALD on June 30. It will be illustrated and feature a number of interesting features in an interesting way.

Editor and Mrs. S. A. Burgess recently left for an extended vacation in Montana with relatives of Mrs. Burgess. He made a business trip to Saint Louis first, and his wife and child joined him at Independence, from whence they will go West. Elder Burgess has not recovered his normal vigor since the severe attack of pneumonia some two years ago, and the additional tax on his strength occasioned by the severe operation for mastoid affection demands that he take steps to recuperate, even though he would desire to remain at work in these days of urgent demands.

The article "Will a panic be averted?" beginning on page 470 of the HERALD for May 19 is by Walter L. Gates, of Kansas City, Kansas, not Yates as printed.

The Chatham District held a well-attended and successful institute of the Sunday school, Women's Department, and Religion at Bothwell, on June 5 and 6. An interesting program was carried out, the details of which are being reported in the July *Autumn Leaves*, Sunday school department. We are enthused over such institutes and their possible results, for

the very best place to become efficient in church work is right on the home field.

Elder Arthur Mills, 1514 West Short Street, Independence, Missouri, wants a copy of the HERALD for July 2, 1919, to complete his files. Will some one having such a copy to spare send him one?

Walter W. Smith, Church Historian, and Sister Eunice W. Smith came to Lamoni recently, incidentally to attend the commencement exercises of Graceland College; also that Brother Smith might attend to the transferring of the Historical Department to Independence. Sister Eunice W. Smith and also Sister Christiana Salyards of Saint Joseph, came to meet with the consulting board of the Sunday school, to consider problems connected with the new Sunday school *Quarterlies*.

Elder Hubert Case says Indian missionary work is starting fine this year. He and Elder C. J. Smith have been on the road for two weeks among the Indians and have done some very effectual work. The attendance at the little new Indian church is good, and the interest increasing. One young man was baptized the first day they were among them. Philip Cook was among the Arapahoes that day for a big meeting thirty miles south of the church and he reported four tribes present by representative men. Reuben Taylor and Philip Cook have a goodly number of names for baptism in the near future. Prospects good for Indian reunion at Red Rock, on the main line of the Santa Fe Railway, August 26 to September 5. Many Indians and white Saints plan to attend.

FROM THE BRANCHES

Denver, Colorado. On Wednesday, the 9th, the Saints met with Frederick M. Smith who stopped for a few days en route to Independence from California, and were happily surprised to meet Elders Clyde F. Ellis and Paia a Metuaoro, who addressed the Saints. President Smith spoke very briefly at the close of the meeting, as he decided to stay over a few days and address the Saints both morning and afternoon on the 13th on the problems confronting the church.

Toledo, Ohio. Dedication of the Saints' church at Oak Harbor scheduled for the 13th. Many of the Saints from Toledo expecting to attend. J. W. Davis and wife passed through on their way to Oak Harbor. All feeling well and have strong hope of a better condition in the church under the inspiration of God.

Lamoni, Iowa. At a recent business meeting the names of Edward A. Elefson and Lewis Jones were recommended for ordination to office of teacher, and indorsed by the branch. On the 13th Children's Day was observed at morning and evening services. An excellent program was rendered and a very large audience attended. Nineteen were baptized in the afternoon, all young people but two, who were adults recently moved to Lamoni. The confirmation service was held in the evening at the Religion hour, seven o'clock, the entire service being devoted to this special work. At the following service A. M. Carmichael, superintendent, addressed the audience on the responsibilities of adults toward children.

Flint, No. 2, Michigan.—Elder F. S. Brackenbury is in our midst holding preaching services. Good attention is given our brother. One more was added to our number by baptism.

Pontiac, Michigan.—During a seven-week contest which ended June 3, eleven hundred dollars was raised for the building fund.

Butler, Missouri.—Children's Day was celebrated on June 6. The pleasing program was followed by a basket dinner and prayer meeting in the afternoon. The Saints regret giving up Brother H. E. Moler but anxiously await the arrival of Elder Edward Rannie to welcome him. Butler is fortunate in securing Sister Elsie Barnett as public health nurse and the Saints are glad. The place is noted for babies and basket dinners.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, JUNE 23, 1920

NUMBER 25

EDITORIAL

The Position of Woman in the Church

It must be clear to all students that the activity of woman in the church is increasing. President Smith has spoken very clearly on this subject on several occasions, notably at a meeting of the Woman's Auxiliary during General Conference two years ago, and again during the public meeting of the Women's Department on April 13 at the recent General Conference.

In this connection it is interesting to note that the recent world convention of the Methodist Episcopal Church had up this question for discussion, though they did not take definite, affirmative action. It is evident that there is a growing disposition at least to consider frankly the position of woman in that church, and her right to claim ordination. It was suggested that the principal objection raised at the Methodist Convention was, that if women were ordained to the ministry, they would be eligible to the house of bishops. The conservative element were not willing to approve of this contingency.

The *Christian Work* of recent date publishes the report of the committee to the Presbyterian General Assembly on the same subject. To the general assembly of 1919, there overtures were presented on the subject, and referred to the committee on polity. Finally, in accordance with the minority report, a general committee was appointed to consider the question, and report to the general assembly of 1920.

This committee appointed subcommittees to obtain the opinion of prominent men and women in the church, the teachings of scriptures thereon, the practices of other ecclesiastical bodies, the law and equity of the question.

A review of the letters received gives the following results:

"1. From a scriptural standpoint the question was discussed keenly, pro and con, by professors in our theological seminaries and others strong on the Old and New Testaments. After examining these arguments and after independent investigation your committee is of the opinion that the Scriptures do not forbid either women elders or women preachers.

"2. The subcommittee appointed to investigate the usages of other ecclesiastical bodies corresponded with the leading representatives of seven Protestant denominations, receiving courteous and informing replies in each case. In brief, this is the sum of these replies:

"(a) Three of these denominations, namely, the Methodist Protestant, the Christian Church, and the Congregational, ordain women to the ministry; however but few women have availed themselves of the privilege.

"(b) The other four denominations interrogated, viz, the Lutheran, Baptist, Episcopal, and Methodist Episcopal, do not have women preachers, nor does there seem to be any particular inclination in these churches to accord them this office.

"(c) Where women preach their labors are generally limited to small fields.

"(d) In practically all of these seven churches women are admitted to every other official position in the church except the ministry. They serve on official boards, are trustees, deaconesses, etc., and there is a growing tendency to admit them to official equality with men in the matter of counsel and oversight in the government and service of the church.

"(e) If the experience of other denominations is to be considered in helping us to reach a decision, the evidence is favorable to women in the office of the eldership, but is, on the whole, unfavorable to women in the ministry. . . .

"4. As to the propriety and equity of ordaining women as ruling elders and ministers, the hundred letters which were carefully examined and tabulated by your committee and considered as fairly representing the sentiment in our church, were most interesting and illuminating. Seventy of these were from ministers and elders of the church, sixty-three ministers and seven elders, all men of weight and influence in the church; thirty were from women of like prominence.

"Of these seventy men forty-two, or sixty per cent, favored the ordination of women to the eldership; thirty-four, or forty-eight and one half per cent, advocated their right to a seat in the courts and councils of the church, but without ordination; while but twenty-two, or thirty-one and one half per cent, opposed any change in the present usage of the church.

"Of the thirty women whose letters were listed eighteen favored granting women the right of ordination to both ministry and eldership, two advocated admission as commissioners to presbytery and assembly without ordination, while but seven opposed their advancement in any respect or degree in the church. . . .

"Among the arguments advanced by those opposed to any change in the present usage of the church, in addition to the Scriptural, are these: That woman's sphere is the home. That her family duties would interfere with her functions as minister and elder. That her ordination would result in lowering the dignity of the office. That it would afford an excuse for men to shirk their duties. That it would retard and perhaps defeat the hoped-for union of the Presbyterian Church in the United States of America with other Presbyterian bodies; that it would keep men away from the church; that it would lend countenance to and accelerate a dangerous feminist movement.

"Some of the arguments urged by those who advocated the ordination of women to one or both these church offices, in addition to the argument from Scripture, are these: The ordination of women belongs to the spirit of the age; her civil equality is assured in our own and other nations, why deny her ecclesiastical equality? A considerable majority of the membership of the Presbyterian Church is composed of women and girls, and they do more missionary work and other church work than the other sex, hence they are entitled to the honors as well as the labors of the church. In many cases, especially on the frontiers, the organization of new churches is hindered and sometimes made impossible because of the lack of suitable material for elders among the men of the community, whereas there is abundance of good 'elder timber' among the Christian women. Women elders and ministers would in thousands of cases be able to do useful and necessary work for the children and the poor which is impossible for male officers. The call to minister to holy things is of God and is not limited to one sex; when this call is heard by a woman it is not seemly in man to say her nay.

"Other arguments on both sides were advanced. It is proper to report that the ladies advocating the ordination of women to the ministry or eldership in each case disclaimed any wish to occupy the office herself, but claimed the right for her sisters."

Pursuant to this, the question was directly presented to the assembly, Shall the constitution be so amended as to admit properly qualified, elected women to ordination as ruling elders with all the rights and duties pertaining to this

office? The further two questions, whether they shall be received into the ministry, and shall they be eligible to sit in the courts and councils of the church were not submitted this year.

The committee reports itself to be conservative, and there is some intimation, that for the present at least, this motion will be denied. But it is of interest as showing the tendency of the times.

We are frank to say that we do not know of any scripture in any of the three books excluding women from the ministry. There have existed in the past historic reasons, economic or social reasons, why woman has not been so set apart, because of her position in the social order. But it is of interest to note that Saint Paul refers to the excellent work of some sisters in his time, and that the commentaries and traditions would make of them deaconesses or at least ministers in a sense.

Yet on the other hand, there is no distinctive statement in the revelations that women should be ordained to the ministry. There is the statement that Emma Smith was an elect lady, and should be set apart by the laying on of hands to special work. (Doctrine and Covenants 24.) But until we have more specific statements no action can be taken. It would require a change in the constitution of the church to recognize the ordination of women, which could only be made by a revelation to the church.

To students of history it may be of interest to note the action taken by our late President Joseph Smith, when this question was brought up directly by the attempted ordination of some sisters to the priesthood. He stated directly that there was no authority for such action; nor does there exist such authority to-day. Women do not have and have not had such right at anytime in the restored church. An affirmative law is a necessity before such procedure is permissible.

In our church congregations there will be found a larger proportion of men in attendance, than is the case with any other church. It is probable also a larger percentage of the membership are men. Still, even with this church, more than half of the membership are women and girls.

S. A. B.

More About Prohibition

Saint Louis was first settled by the French, and there are a large number of them still in Carondelet and South St. Louis, hence it is not surprising to learn, that until the past year there were many small wine shops, where wine was prepared.

The city is especially noteworthy for its number of large breweries, Anheuser-Busch, W. J. Lemp, and many others. Because of this fact, every time that state prohibition has been up, it has been overwhelmingly defeated by the vote in Saint Louis, which was very near solidly against prohibition.

For this reason it is of interest to note that the *Christian Science Monitor* gives a half column to the situation in Saint Louis, stating that the economic benefits are becoming so clearly evident, that the attitude of many business men towards the liquor question is gradually changing. It states that city officials and the observation of fair-minded men show that prohibition is proving a benefit to the local government, rather than the reverse.

Despite the fact that for the year ending April 1, 1919, probably 35 per cent of the male population went out of the city in war service, still the number of arrests for that period, on city charges, was over 10 per cent higher for men, and 25 per cent higher for women for the year ending April 1, 1920. The state crimes showed a still greater decrease, as

the number of men arrested to April 1, 1919, show 20,000 for the year, against 16,000 for the year ending April 1, 1920, a decrease of nearly 20 per cent. The number arrested for drunkenness is less than one half for the later period.

There is also a decrease in the prisoners in the workhouse of at least 17 per cent, the smallest number in five years. The number of guards will soon be decreased at this institution, and there will be a lessened appropriation for feeding prisoners, both at the workhouse and the jail. There is a decrease of 22 per cent in the number of prisoners in the city jail.

The general prosperity to the workers of the city is shown in the fewer applications for admission to the city hospital, the city sanitarium, and infirmaries. These show a falling off of from 19 to 50 per cent at the hospitals; 30 per cent at the infirmaries; and nearly 15 per cent at the city sanitarium.

S. A. B.

The League of Nations

The League of Nations has now been in existence a little more than four months. We learn from *The League Bulletin* that the following fifteen governments have signed and ratified the Treaty of Versailles, and thus have become members: Belgium, Bolivia, Brazil, British Empire—Canada, Australia, South Africa, New Zealand, India; Czecho-Slovakia, France, Guatemala, Italy, Liberia, Panama, Peru, Poland, Siam, Uruguay. Also thirteen states, neutral in the war, who were invited to join the league have done so, as follows: Argentine, Chile, Colombia, Denmark, Netherlands, Norway, Venezuela, Paraguay, Persia, Salvador, Spain, Sweden, Switzerland. In addition thereto, eleven states have signed but have not yet ratified the Treaty of Versailles: United States, Cuba, Ecuador, Greece, Haiti, Serbo-Croat-Slovene State, Hedjaz, Honduras, Nicaragua, Portugal, Rumania.

Four states, not mentioned in the covenants, have asked to be admitted to the league; San Marina, Luxembourg, Iceland, and Georgia.

China did not sign the Treaty of Versailles, but will join the league by ratifying the Austrian treaty.

The executive council has held four meetings, and great liberty of action has been secured. In January a meeting was held at Paris, when the council was organized, and the Saar Basin Frontier Commission appointed. On the 11th of February the meeting was at London, and accepted Switzerland's accession to the league, adopted rules of procedure, appointed the Saar Basin Governing Commission, the high commissioner for Danzig, accepted the obligation in the Polish treaty for protection of minorities, approved plans for organizing a permanent court of international justice, freedom of communication, and international health office, and arranged for an international finance conference.

At subsequent meetings, both at Paris, a commission of inquiry was arranged to go to Russia for investigation, and steps taken for the prevention of typhus in Poland. The next meeting is scheduled in Rome.

Experts have brought together all the pertinent data of a court of international justice, and a committee of twelve famous jurists of the world have been appointed to approve the final plans to be submitted to the assembly.

A labor conference was held in October, 1919, and other practical steps have been taken to make the league effective.

In Detroit the valuation of real estate is being raised against rent profiteers. The valuation for taxation is based upon the amount of rent charged. Hence a number of property holders are finding their assessment for taxes greatly increased.

The Eight-Hour Day and Ten-Hour Day

An investigation conducted by the United States Public Health Service, of conditions and productions in standard factories, has been under way since 1917. The purpose was to ascertain the relative efficiency and economy of the eight- and ten-hour day. Several modern factories were selected, and efforts made to secure those as nearly alike as possible, with quality of machinery, manufactured products, and processes in the different cities.

The results were all in favor of eight-hour days or shifts, as compared with the ten-hour day.

As to continuity of output, the eight-hour day gives increased output; the ten-hour day shows decline of output.

As to lost time, on the eight-hour day, almost full power begins and ends on schedule. The lost time is a minimum. On the ten-hour day, work ceases regularly before the end of the period, and there is much lost time. On the ten-hour plan, the output is reduced so that the laborers keep pace with the less efficient workers. With the eight-hour day, the output varies more nearly according to the individual capacity.

As a rule one would expect more industrial accidents with the greater speed of the eight-hour day, but the element of fatigue enters in, so that there are more accidents in the last hours of the ten or twelve-hour day, in spite of the fact that the work slows up.

In every way it would appear that the eight-hour is ideal both for greater efficiency and for economy.

S. A. B.

The Issue in America

The Outlook for May 5 gives one of the most fundamental questions before the people of the United States in the coming election to be the community ownership of property and community management of industry versus individual ownership and industrial liberty. This is probably the greatest question before the country, and before the world to-day.

That raises the second issue: Shall it be recognized as a world problem, or shall we insist on treating it as a purely domestic problem?

A third issue rises out of these two, and that is to which political party shall the control of the government be delivered?

There can be no question about the trend of the present time being away from the strict *laissez faire* ideal of government and extreme individualism and towards a recognition of the rights of society as a whole, the right also of society to determine the conditions of employment and to protect the weak, as well as society as a whole.

It should be clear to all that that ideal will be best in which each individual is developed to his fullest capacity and each individual then works, not for self alone, but for the common good, with the full development of the individual; the development of individual initiative in the choice of employment, and yet the devoted purpose of each one to work for the benefit of his brother and humanity as a whole.

In striving to carry out the social ideal, there has arisen a very considerable party whose aim is extreme communism. For some reason they fail to observe the fact that if the community or group owns all property, that some individuals must of necessity have its administration, and that so far those who have the control on behalf of the group have become autocratic in administration. There is despotism not only of the group, but of a few individuals in the group, working not for the common cause, but for the benefit of the few.

On the other hand, as stated in this article, those who hold

for individualism present a picture which sounds beautiful, but which is not working out in practical results. One party believes in the inalienable right of every man to select his job; to determine under what conditions, and with what comrades he will do his work, and to possess the wealth which by his industry he produces under such government control as may be necessary to protect the personal rights and promote the general welfare of all.

The difficulty is that with every man free to select his own job there has grown a gross inequality. No large corporation suffers so keenly in case of nonproduction as do the workmen. With the workman it means his very life; with a corporation it means simply a few more dollars. The recent strikes show invariably that labor losses are larger than those of capital. Of course this also shows that while industry is in progress labor is receiving the greater part of the net proceeds. The individual acting alone is not equal in dealing with the employers in a large corporation. The result is he is soon forced to take what he can get.

On the other hand, those who contend for extreme socialization and community interest in fact really stand often for a strong individualism, or a control by the few of the many. It presents what sounds superficially like a beautiful dream, but has never yet been proven practicable. It does not stand strict analysis from either an economic or legal viewpoint, and from the legal viewpoint neither under the law of the church nor under the law of the land.

We have suffered long under despotism of a few in the name of capital. We do not want to substitute for it the despotism of another class, even though it be the proletariat, or of a few in the name of the proletarian. We do want the right cause for Zion and sound justice, without unjust extremities.

S. A. B.

More of Profiteering

The report by W. Jett Lauck on behalf of the railroad operators shows rather clearly that the high price of labor is not the fundamental cause of the present high prices of commodities. For the present high prices of necessary commodities grows not out of legitimate cost of production and distribution, but show rather the ability of favorably situated industrial, commercial, and financial groups to control the supply, and through that control the exact prices which have no other limit than the inability of the people to pay. It is not so much the result of competition as the result of a certain lack of competition, and of control by a group, even though there be some competition within the group.

The Lauck report shows it as the activity or the real power of those who are strong enough to take their fill from the weak; certain men who consider themselves moral, have yet used substantially the same force that is used by the bandit and ordinary footpad.

The net profits of the war years, 1916-18, were nearly five billion more than the three prewar years, yet there has been an increase of about 20 per cent since the close of the war in the market price of necessities. The heavy overcharge of the steel interests and coal interests have amounted to a surtax of approximately twenty dollars on every individual in America. The steel corporations show an inclination no longer to exact the utmost possible that they can from the public, but the coal interests show exactly the opposite intentions by raising prices at the time of the year when they are normally lower.

Profits are also capitalized in the form of stock dividends. This means an attempt to extend this excessive assessment far into the future, and as the *Christian Science Monitor* intimates, such actions greatly favor the argument for gov-

ernment intervention. If organized society is to protect the individual citizen from the individual highwayman, why should it not protect the public at large from the bandit practices of a few?

More and more is it becoming evident that we must reach for that organization, and for that method of procedure which will mean a fair consideration of the cost of production and distribution, and upon that a fair profit to those engaged, and a fair price to the consumer.

It is growing out of such conditions as are above indicated that the number of cooperative stores have so greatly increased throughout the world in recent years, and have more than quadrupled in America since the war.

It is because of these conditions and that which grows out of them, that we are so insistent that the time has come when a better industrial order must be established among us, with justice between man and man. In other words, that Zion be established as a city of refuge and of justice:

S. A. B.

Church and Sunday School Time

Question. We have stated times for Sunday school and preaching; sacrament once a month. On the day of sacrament should the time be extended to infringe upon Sunday school time or preaching services?

Answer. It must be realized that the associate editor of the HERALD, in answering these questions, expresses his own opinion, and can hardly speak authoritatively for the whole church.

The question in the form stated almost answers itself. Having stated times for services, as a general rule it would appear to be unwise to permit one service to infringe upon another. All services should be started promptly at the hour announced. If there is a closing time, that time should also be observed. Reasonable courtesy would mean that the time of one service should not infringe upon another.

At the same time due courtesy would take consideration of special circumstances. For example, we have known on Children's Day or Parents' Day, where the Sunday school precedes the preaching service, that the preaching service has been suspended, and the Sunday school service permitted to continue for a half hour or an hour into the time for the regular preaching service. This, however, has been done by consent and arrangement with the branch officers beforehand.

We have also known many instances when the sacrament service was of an unusually high order, it has been permitted to continue over for another hour, instead of being followed by a preaching service. In this instance both services were under the control of the same officers. All things should be done by common consent. In this instance it was by formal vote that the body preferred to continue the sacrament service, rather than have the preaching service.

It is probably true that in most instances where a regular service is thus suspended or interfered with that it will cause adverse criticism. The circumstances should be very unusual indeed where such interference is permitted, and then should be done only by common consent.

The habit of starting services late, allowing the prayer service to drag on, is a condition which should be promptly corrected. Letting one service run into another so as to make the second start late should be strictly suppressed. Where a prayer service is allowed to die out, with the result that instead of being profited a large part of the people go away rather weary, a mistake is made.

As a general rule, promptness in opening and closing services will meet with the best results.

S. A. B.

Subjects Being Discussed

World Movement Plans Changed

The *Christian Work* of May 29 states that the Interchurch World Movement will continue a program covering the fundamental elements and which will cost far less than that under which it has hitherto operated. Monthly expenses last year reached a maximum of one million dollars. From July 15, 1920 to May 15, 1921, the plan calls for an expenditure not to exceed \$150,000 a month, or a total for the ten months of not over one and a half millions. But the cost of the movement from May 1 to July 15, 1920, is estimated at two million dollars. They include in this the cost of a quiet drive to meet the indebtedness incurred the past year. The expense for the year totals about \$9,600,000, hence the later drives from May 15 to July 15 for ten million dollars to meet this indebtedness. To meet this deficit and help in raising ten million dollars, before July 15, a group of women have agreed to find 25,000 women each of whom will give or get \$100, thus providing one fourth of the amount.

A Colossal Collapse

The *Presbyterian* for May 27 states that the Interchurch Movement is about to collapse with eight million dollars liabilities, with three million dollars assets, and with five million dollars deficit. It speaks of it as the greatest blow to Protestantism since the Reformation, and the most colossal collapse since Pentecost. There has been from the first a strong element not inclined to approve the movement.

Profits of the "Big Five"

Report by the Federal Trade Commission shows that the "Big Five" meat packers, Armour and Company, Swift and Company, Morris and Company, Wilson and Company, Inc., and the Cudahy Packing Company, at the beginning of 1919 possessed combined assets of one billion, three hundred million dollars, and capital stock and surplus of five hundred and thirty-five million. In 1918 the several companies sold three billion, two hundred million dollars' worth of goods. The report shows repeated additions to capital by way of stock dividends and surplus, so the net result is very high. The commission also states that it is impossible, the way the books are kept, to report accurately as to the percentage or margin of profit, but there is no doubt that it is high.

The League of Nations

In a recent discussion on the League of Nations, it is to be noted that one of the worst, if not the worst epidemic of history, occurred in 1918, influenza, yet it is well recognized from past epidemics in 1897-98, and back about 1847 that influenza spreads from one individual to another. Isolation and thorough quarantine would evidently prevent such a spread. But to accomplish that would require international action, which would be possible under a league of nations.

The women of Great Britain, representing many different interests, at first saw in the league only the one effective insurance against future wars, but now they see the possibility of all the nations, great and small, working together to better the conditions under which the people live.

Cooperation in remedial, and especially in constructive work, should develop international friendship of the greatest force, according to the *Christian Science Monitor*. There is also the possibility of women being directly concerned in the league itself, and in the International Women's Conference and bureau in connection therewith.

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ORIGINAL ARTICLES

A Cry in the Night

BY T. W. WILLIAMS

"This is the year for consecration. This is the year for stewardship. This is the year for crucifixion. This is the year to put off selfishness. This is the year to permit the love of Christ to take possession of our souls."

Several years ago while residing in California, I was one night awakened from sleep. I was alert. Every faculty was keenly aroused. My whole being tingled with nervous appreciation. I seemed endowed with a sixth sense. I was wide awake.

Omnious forebodings of coming events possessed me. I knew without any visible evidence that something unusual was happening. I sensed that I was in the presence of some superhuman power. My past rose before me. My limitations appalled me. I was helpless and alone. While contemplating this remarkable experience I was conscious of a noise, seemingly far, far away which resembled the surge of mighty seas or the rush of waterfall. Above it all, I heard as though it was the plaintive cry of a child in distress—"a cry in the night" for help. It pierced me to the heart! It echoed and reechoed in my soul! It aroused my whole being to response!

In the Grip of an Invisible Power

Suddenly, I felt myself in the grip of some mighty and invisible power. I was shaken with fearful velocity as a dog does a rat. The whole world seemed falling into chaos. The house rocked, chimneys tumbled to the ground, dishes and bric-a-brac crashed to the floor. The neighborhood was aroused. People rushed into the street.

It was my first real experience with an earthquake.

I lay awake for hours contemplating the experience. I tried to analyze my feelings. I endeavored to explain this strange phenomenon. I could understand the rocking of the earth and the consequent physical disturbance. I could not dismiss from my mind that "cry in the night"—that weird, uncanny, inarticulate cry which froze my blood in my veins and caused my tongue to cleave to the roof of my mouth, that cry which inspired every impulse of my being to response and help.

Nations Calling for Help

To-day, while the whole world seems calling "out of the night" for help; while Europe, Asia, and Africa, India, Egypt, China, Japan, Russia, Armenia, Palestine, Mexico, and South America are reaching imploring hands to us, each voicing in his own tongue and dialect the age-old Macedonian cry, "Come over and help us," I find the great bulk of our people asleep, drugged with commercial anæsthesia, entirely unconscious of the great world needs. These seem engrossed in petty, narrow purposes. Self—position—pleasure; ambition—wealth—self-satisfaction! These are the things which deaden the moral and spiritual impulses.

My soul cries out to God that something might awaken my sleeping fellows—something which will arouse every latent, dormant, divine and humane impulse and cause them to sense the ominous signs of the times—the portent of coming events! Oh! that they hear this "cry in the night" which will set them tingling with divine purpose!

World Aroused from Slumber

Out of the darkness of heathendom comes this cry for help. From continents now sitting in darkness—from remote islands of the sea—there comes this inarticulate "cry in the night." The whole world seems roused from slumber. Nations that have slept for centuries are waking up and taking notice. They have been shaken. They realize that they are in the grasp of a power far beyond their own. Their past is vividly before them. They recognize their limitations and shortcomings. They are conscious of their need. They are crying out for help.

The Spirit of God is preparing the nations for the Christian evangel. The "hastening time has come." God is moving to the fulfillment of his purposes. The "dispensation of the fullness of times" is near completion. The sky is streaked with red—a prophecy of the coming day!

Gospel to the Ends of the Earth

May the power which is awakening the nations grip you, my brother, my sister, and arouse you to the supreme task now confronting the people of God. The gospel must go to the ends of the earth. Swift-winged messengers must herald the coming of Jesus—the ushering in of the kingdom of God.

To do this we must have thousands of consecrated men and women who, with absolute personal abandon, will make the work of evangelism paramount. We should have a host of young men and women saying this year, "Lord, here am I; send me." No other age has ever offered such a glorious privilege for Christian ministry. To be torch-bearers of the blessed truth of Jesus Christ; to be pioneers in foreign missionary work, what a privilege! Oh! what transcendent joy! In the oncoming years, when the gospel of our Lord and Savior Jesus Christ shall have been established among the nations, what satisfaction it will be to know that you were among the first to volunteer for service in this the greatest missionary campaign of all the ages!

Your Life's Vocation

Some few weeks ago, while lecturing to my public speaking class I asked this question of each member of the class, "What would you choose as your life vocation if given the opportunity?" The answers were varied. Some hesitated. Some few were uncertain. They had not found themselves. Several of the answers, however, made my blood course more rapidly. My pulse quickened. I knew I had taken the right tack.

One bright young man who was making remarkable success in business life answered, "The one thing in all the world which I would rather do more than anything else would be to become a missionary to the nations of the world." A young sister gave answer, "I would love to go as a companion to a missionary—to be a nurse—to minister in the homes and to teach mothers and train children in the ways of the Lord." This young man did not hold the priesthood. This young woman was not married. They knew, I knew, the whole class knew, that, in making these answers, both of these young people were subjecting themselves to criticism. My soul was filled with the Spirit of God. I knew that the Lord was pleased with both of these offerings. There are many, very many, other young men and women who would make similar replies. They are deterred by false modesty and a feeling that others will not understand their purpose. This is a day of service and of sacrifice. "God is marshaling his army." His call is to all, and particularly to the young. There is nothing in all this world which offers greater returns than a consecrated ministry—a giving of oneself for the good of others.

Young Women to the Rescue

Some few weeks ago I addressed a body of nurses. I pointed out to these young girls the ever-widening field of service now opening before them. I portrayed the ideal of stewardship. I told them that God wanted them to dedicate their lives to his service; that the place of the nurse was by the side of the minister—each a complement of the other. I affirmed that there was as urgent call for the girls of our church to consecrate their lives to the work of God as there was to the young men. Doctor Harrington followed with a splendid appeal. The Spirit of the Lord was present. This class of bright young women was visibly affected. They asked questions. I have learned since that several of them have offered themselves for service to God. One is shortly to leave for the Society Islands. Others are getting ready. God be praised!

My soul is filled to overflowing as I pen these lines while en route to California for a few short days of respite after a year's intensive work in Canada preparatory to some arduous work which has been set before me in Europe. Oh! if the boys and girls of the whole church could sense the supreme joy and ecstasy of spirit which comes as the heritage of unselfish service! I know they would not hesitate.

May I suggest that every minister in the field, every local pastor or presiding elder, every Sunday-school teacher, every Religio worker, every leader among our women and our girls concern themselves with the future of our young people? The church to-day needs hundreds of young men and women who are willing to consecrate their lives to the service of God and humanity. The demand is far beyond the supply. Our work is to be revived in Europe. It is to be opened up in Africa. India and South America are specially inviting fields. What use is there for an apostle to go to these nations and open up the missionary work unless the church will supply needed helpers?

If there is a young man or woman who is willing to dedicate his or her life to this laudable work do not hesitate. Send in your name and address to the Presidency of the church. Set to with your might. Pray over the matter. When once you are convinced as to the work you should do then proceed to active preparation. We need young men and women who can speak Spanish and Chinese and Japanese and German and French. "Get thy spindle and thy distaff ready and God will send thee flax."

A Work for All

And should our young people volunteer, what then? How can we care for this ever-increasing army of missionaries? Let this not trouble you, my doubting Thomas. Have faith in God! Let us hold the thought that the Lord will work mightily on the hearts of our people to supply the necessary means for this great evangel. To do this we must have thousands of consecrated men and women who, with absolute personal abandon, will make the work of evangelism paramount.

Some of us are giving up everything: wife, children, home. We are foregoing the opportunity of laying by for a rainy day. Our families are denied the pleasure and companionship of father, husband, brother, sister. They are subsisting on the bare necessities. In the face of this can you do less, my brother, my sister?

A Great Revolution in the Church

The year 1920 should witness a great revolution within the church, a renunciation of old forms and purposes, a consecration to the Messianic purpose. The time has come for us to put up or shut up. It is easy to prate about this latter-day work, to loudly proclaim our knowledge of its divinity and to

register our divine blessings. It is quite another thing to show our faith by our works. It is sometimes hard to make good.

If you care for this latter-day work, how much do you care for it? Do you love it better than your own life? Are you willing to face death to establish its verity? Are you willing to renounce possession, ambition, and all selfish purposes? Are you ready to forsake wife, children, home, your native land, to establish this the kingdom of God in the earth? If you can do all this then are you worthy the name of Jesus Christ. If you cannot do this without any mental reservation whatever, then your protestations of loyalty are as sounding brass and tinkling cymbal. If you cannot make this consecration then, brother, I must tell you that you are joking with God!

Weighed in the Balance

* The Latter Day Saint who, in the face of this great opportunity now opening before the church, will increase his holdings and possessions one dollar during the year 1920 is, to say the least, exceedingly weak in the faith. I will give more credence to his recitals of visions, and dreams, and of healings, and of love for this work, if he will square his life with the call of God to-day—a complete consecration to the work of God.

The men and women of this church should labor to earn and save this year, not to hoard up your saving, but to make a complete consecration of all of your savings to the furtherance of the work of God. Our people do not know what sacrifice is yet. "Give till it hurts" is the slogan of the Forward Movement among the churches. I want to go them one better, "Give until it ceases to hurt."

Aside from tithing and special consecration there are many, very many, men and women who could contribute sufficiently to keep one or more missionaries in the field and make no special sacrifice whatever. There are many others who, by practicing a little self-denial, could do almost as well. The members of our local churches could, by the sacrifice of unnecessary pleasure and diversion, augment our missionaries by many.

Shall Sacrifice and Death Deter Us?

Many of our people cannot go on missionary tours; each and every one can make it possible for others to go. What does it matter though it be sacrifice and denial or even death? Dare we shrink from this our work? God forbid! Then let the young men and women of the church in America, in Canada, in England, and Australia rally to the standard and say, "Here am I, Lord, take me as I am and mold me to thy purpose. I consecrate my all to God and humanity."

This is a missionary year. This is the year when you should lay your all at the apostles' feet. This is the year for consecration. This is the year for stewardship. This is the year for crucifixion. This is the year to put off selfishness. This is the year to permit the love of Christ to take possession of our souls.

Behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.—Doctrine and Covenants 58: 6.

Is the Nation Forgetting God?

BY HOLMES J. DAVISON

Will the Nation choose enough "righteous men" to guide the ship of state?

The shepherd, king, and Psalmist of Israel once said, doubtless by divine unction, "Blessed is the nation whose God is the Lord." The record of that people is replete with evidences that those were not empty words.

When Israel was awake to her own interests that nation was in full accord with the prophet's declaration that it was not in man to order his steps aright. Also that it is not in man, unassisted by divinity, to order the steps of a nation aright.

Before Moses, that great leader, took his departure he was instructed by the Father of all concerning the habiliments of the chief priest of the Aaronic priesthood, in which he placed the Urim and Thummim. And one of the injunctions to the successor of Moses, as a leader in temporal affairs, Joshua, was that he should inquire of Eleazer in times of perplexity, and that at his bidding (by virtue of the Urim and Thummim), he should prosecute his work.

Subsequent history shows that when Israel did inquire of the Lord, and did do his bidding, that nation was a blessed people. History also shows that when they failed to do this, they were a most unhappy people. In all ages, God has been ready to answer to the appeal of any nation that consistently sought his counsel and recognized sovereign power.

It has been with no little degree of consolation and national pride that spiritually-minded writers and speakers have referred to some of the presidents of this nation, notably Washington and Lincoln, who stood at the helm of state in crucial times, that they were praying men, and sought guidance at the hand of Omnipotence; men who conceded that it was not in man to guide the destinies of mankind aright without assistance from a greater source.

This all proclaims well of the past, but what of the present? Is the trend of the national mind in that direction? or is God being left out of national affairs?

The writer has been taking unusual interest in the matter concerning the election of the next succeeding president. Not from a political standpoint, however. Write-ups and speeches have been read and listened to from men and women of different viewpoints who are zealously seeking to inform the public concerning the magnitude and seriousness of the pivotal situation in the which the nation is at present, and will in the near future be involved, perhaps more and more critical. And of the necessity of electing a man of great wisdom, keen foresight, tremendous directing ability, wonderful grasp, gigantic intellect, phenomenal vision, marvelous tact, unprecedented loyalty, in fact the personification and embodiment of every human attribute, whether by natural endowment or acquisition, that go to make up a presidential prodigy.

All this seems to be conceded; and the more so as men sense the import and gravity of national and international questions that now confront us, and those also that so many feel are just below the horizon.

And yet not once has come to notice a reference to the idea that the future guide and leader of the destinies of this vast territory should be a man of God; a man who in times when called upon to make decisions involving the happiness or misery of millions of his fellowmen and supporters would have the consistent right to invoke the wisdom of the Creator of worlds with a well-grounded hope of being heard and recognized.

It may be argued that "there is a destiny that shapes" even the course of nations, despite the rough hewing of

politicians. Grant all that, and still that "Destiny" does his shaping largely with tools at hand. And sometimes the "mills" grind exceedingly slow because of it.

Jeremiah, the prophet, tells us by authority that there is a curse upon man that forsakes God and puts his trust in the arm of flesh; that he shall be even as a heath or tamarisk tree that survives fruitless and almost leafless in the desert barren and uninhabited.

Is God's attitude toward men nationally the same as it is individually?

Is there a danger of this great nation becoming like that barren tree because of relying wholly upon the "arm of flesh"?

Judging from the secular press and rostrum, it would appear that such a danger is not an unfounded vagary of the pessimist.

Happily, however, there is another agency at work. The spiritually-minded man and woman are praying. And it may be that even godless men may elect a man not particularly godly, and yet in the hour of crisis a decision may be made not wholly by the wisdom of man.

With this thought before us, the duty and responsibility of the church member is manifest.

The serious question is, Will the requisite number of "righteous men" be found that the impending calamities may be, at least for a time, averted?

Book of Mormon Rays on Scientific Paths—No. 7

BY A. B. PHILLIPS

From what has been noted of the diversity characterizing the aboriginal Americans, it will be seen that to judge them by the Indian types with which our early progenitors were familiar would be very misleading. The degeneracy represented in later times would indicate little or nothing of the capabilities of the ancestors of previous centuries, in many respects. This is indicated by Professor Rawlinson in his work, *The Origin of Nations*, page 5. He says:

"In America, both North and South, the modern descendants of the Spanish conquerors are poor representatives of the Castilian gentlemen who, under Cortes and Pizarro, made themselves masters of the Mexican and Peruvian kingdoms, and introduced into the new world the time-honored civilization of the old. Civilization, as is evident from these and various other instances, is liable to decay, to wane, to deteriorate, to proceed from bad to worse, and in course of time to sink to so low a level that the question occurs, Is it civilization any longer?"

To-day some of our ablest and most highly-educated men are descendants of Indians tribes that a few years ago gave little indication of the possibilities of development that the future would reveal. Nations rise to great heights of learning, ability, and power, only to be superseded in a future age by others, and only their history perhaps remains to tell of their one-time greatness. So it was with ancient Egypt, Phoenicia, Babylonia, Greece, and other peoples. So also it was in a remarkable degree with the ancient Americans, whose marvelous past is being brought to light more and more vividly year by year. Perhaps in no way has the extent of their civilization been more remarkably revealed than by the numerous evidences of vast cities, magnificent temples, and other structures.

Wonderful Structures in Ancient America

"It cannot be any longer doubted that there has been a day when this continent swarmed with millions of inhabitants, when the arts and sciences flourished," says Mr. Pidgeon, in his *Antiquarian Researches*. More fully to realize the extent of this ancient civilization let us remember

that the millions found here in the time of Columbus quite clearly represented a decline both politically and numerically, and that this decline amounted to practical dissolution in many places. For instance, the History of South America, translated by Adnah Jones, gives the calculations of the Spanish historian Herrera, that Haiti contained a million people at the time it was discovered by Columbus, but in fifteen years it had been reduced to about sixty thousand people, and Columbus stated some time afterward that five sixths of them had died through cruelty. Noll's History of Mexico estimates that there were four millions of inhabitants who spoke native languages. He states: "There are nearly two millions of people in the country who speak the Aztec or Mexican language proper." But this represents only a comparatively small part of the people in all parts of the continent.

The ancient civilizations of these people covered thousands of miles in both North and South America, comprising vast cities whose crumbled ruins alone remain of the powerful governments that once existed there. When the Nephites came to this continent they found the remains of the fallen Jaredite nation, which was very extensive in the time of its prosperity, and upon these ruins they constructed cities of great size. This account, which the Book of Mormon gives us, has since been supported by remarkable discoveries in many places. While many statements could be produced from the various works extant, the following from Baldwin will typically express the essential point involved: "It can be seen that some of the ruined cities which can now be traced were several times renewed by reconstructions." (Page 152.) "These are not the oldest cities whose remains are still visible, but they may have been built, in part, upon the foundations of cities much more ancient." (Page 156.)

The report of Doctor Uhle concerning explorations in Pachacamac and other places of Peru, under the direction of the University of California, calls attention to this renewed construction as having been accomplished by distinct peoples of successive ages, and estimates that not less than sixteen hundred years were required for the entire period of occupancy, and very probably a longer time. The *Saturday Bee* of April 26, 1892, contains an interesting account of some of his important discoveries there. It is really most convincing to learn that so many details of the Book of Mormon record are being confirmed almost every year, and places beyond successful dispute its general outlines.

These ancient cities were by no means of insignificant appearance, if one may judge by the portions of buildings that remain. Referring to Tiahuanacu, Sir Clements Markham says: "There is ample proof of the very advanced stage reached by the builders in architectural art." That they did not represent a period as late as that of the Incas is clearly shown when he says: "It is quite certain that, in the time of the Incas, the people were entirely ignorant of the origin and history of these edifices." (Pages 24 and 28.) Upon the stones of Tiahuanacu are found, carved with great care, certain beasts, fishes, and birds, that were evidently intended to convey a meaning of considerable importance to the people who were able to decipher them. What their meaning is we of to-day can only conjecture. It is stated by Professor Enoch that in Mexico and Peru the so-called idols and other objects in terra cotta appear in some cases to resemble objects from the Egyptian tombs.

There is good reason to believe that in some instances at least these cities were of such magnificence as to compare favorably with many of our own day. Tezcuco is estimated to have contained at least one hundred and forty thousand houses, and probably many more. This leads us to infer that it was inhabited by more than a million people. The

London Geographical Society estimated that the ruins of Palenque extend about twenty miles. Another writer expressed the conviction that it must have been one of the largest cities ever seen. The fact that their great works must have perished many centuries ago, except such as were composed of imperishable materials, indicates that their constructions may well have been far more extensive than the estimates would indicate. It seems impossible that the great extent of their works, marvelous though they must have been, will ever be ascertained with any degree of completeness.

Perhaps one of the most remarkable remains of the American aborigines is that of Tiahuanacu, twelve thousand feet above the level of the sea, on the borders of Lake Titicaca, the largest lake in South America. Mr. Nestler concludes that this mysterious city represents one of the most ancient on earth: "A culture more significant for the totality of human culture than that of Troy." Huge stones, measuring up to thirty-six feet in length, one of which is sixteen feet in width, were skillfully cut, and transported from long distances in order to be carefully placed in position in the magnificent buildings of this vast city. If these massive structures were built in the days when the enormous mammoth roamed the land, it may have been by harnessing these great giants to the stones that they were able to transport them to their destination. The prodigious size of these animals is indicated by the fact that their tusks were sometimes approximately fourteen feet in length and more than a foot in diameter. Beside one of them an elephant would be but a baby. Concerning these magnificent remains Sir Clements Markham asserts: "Apart from the monoliths of ancient Egypt, there is nothing to equal this in any other part of the world." The ruins of many other cities of varying proportions have also been discovered, but there seems not to have been much attempt to describe them nor to attempt an estimate of their several populations. It has however been reckoned that not less than forty to fifty millions of people occupied here in centuries long since forgotten.

(To be continued.)

By Our Words Are We Known

BY F. J. LEWIS

"The impure cannot speak pure words; the pure mind cannot speak impure words."

"The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness."—Proverbs 15: 2.

Through experience we have found that thoughts, words, and acts make up life; that we think in words, and that words and acts are thoughts expressed. It is an established fact that from pure minds issue good, wholesome words.

We are also taught that speech is audible thought; that it is either pure, impure, foolish, or wise. How many have given this important subject of speech their careful consideration; how many realize that by controlling the mind, the tongue is also under control? Mind and speech are inseparable, and it is common knowledge that thoughts will soon express themselves.

Just as the things of the universe come forth in open life, so will thoughts express themselves in words or actions. In view of this fact it is of the utmost importance that our thoughts be of a pure and noble character, if we are to speak words of virtue and of truth. Whatever the character of our speech, so our thoughts are. Wise words prove wise minds, and man always endeavors to detect the condition of the mind by the words which are uttered by others. We come to the logical conclusion that the meaner the mind

is, the meaner will be the vocabulary, A great mind will have an easy flow of language, but a limited mind will have a limited use of words.

There are many ways by which "the mouth of fools poureth out foolishness."

A man is foolish if he talks aimlessly and incoherently. The mind is impure and speech and actions become bad. Wisdom is apparent in the man whose conversation is chaste. Men using impure language are shunned by clean-living people.

A man is foolish if he talks aimlessly and incoherently. He has no control of mind and tongue. Discipline of speech has not been applied. He is wise if he talks with purpose and intelligence, so that the words which he utters are spoken at the right time and in the right way. Many words uttered in haste very often embroil us in trouble which could be easily avoided if our tongue had been more under control.

Foolishness is in the man who utters falsehood. This reacts on the mind and truth becomes subservient. If he rather utters words of sincerity and truth he commands the respect and love of all men. A lie spoken with a good intention is still a lie. For instance when a child willfully violates its duty to its parents, the father does not always stop to inquire into the motives of the child, but proceeds to mete out the due correction, because the act of telling a lie is wrong in itself. The motive is the *cause* in the mind, the condition of heart; the intention is the purpose in view. In reality a wrong act cannot spring from a right motive, although it may be guided by a good intention. Such an act can only spring from an impure source.

A man is foolish if he speaks ill of the absent and carries about evil reports concerning others. It is better for us if we avoid backbiting and slander, and speak well of, and in defense of, the absent. Let us rather speak in praise of others, but not to the point of flattery.

A man is unwise if he frames flattering words. Psalm 5:9 says: "For there is no faithfulness in their mouth; their inward part is very wickedness; their threat is an open sepulcher; they flatter with their tongues."

Wise is the man who avoids flattery; it is well to remember that we are all, now and always, justified and condemned by our words. By the words which we utter we publish to the universe the degree of our intelligence. To control the tongue, to discipline the speech, to strive for the use of gentler words—this is a very lowly thing and perhaps much despised; but it cannot be neglected by him who aspires to walk the way of wisdom.

A man is foolish if he utters violent and abusive words. Wisdom is apparent in the man whose speech is gentle and kindly. Altered speech follows an altered mind. When a man turns from the paths of evil and treads the path which leads to a more useful life, a life which is good, his conversation becomes cleansed. As a man increases in wisdom, he watches, modifies, and perfects his speech. It is impossible for any being to give utterance to words which are not already lodged in his mind in the form of thought. The impure mind cannot speak pure words; the pure mind cannot speak impure words. The ignorant cannot speak learnedly, nor the learned ignorantly. The foolish man cannot speak wisely, nor the wise foolishly. It is of great importance, therefore, that we watch, modify, and perfect our speech.

Foolish men often speak irreverently and their words are directed against those in authority in criticism and abuse. Even within the church this habit is a constant occurrence, and those who are discharging their duties to the best of their ability are very often criticized and censured.

A man is blessed when he is at one with all men, when

he can say to those in authority, "As long as you are in harmony with the mind and will of God, I will help you and support you." Prior to our criticism of others it would be well if we were to begin a self-analysis of ourselves and see how perfect we are. It would be well for us to submit ourselves to a strenuous self-examination and to see whether we are not, after all, a little hasty in our remarks. "The mouths of fools, poureth out foolishness" but "the tongue of the wise useth knowledge aright."

Three Heavens or Glories

BY W. H. DEAM

A clear exposition of the fairness and justice by which men are judged "according to their works."

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven."—2 Corinthians 12:2.

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption."—1 Corinthians 15:40-42.

Religious Motives

The great majority of those professing religion and subscribing to or obeying church articles or ordinances, no doubt have done so with an idea of bettering their condition in what is called the future world. Some may have united with churches simply that they might be classed with the better element of society, and a few that they might gain prestige to carry out evil designs. There are some who unite not because they love to do right, and others simply because they wish to escape the doom awaiting the unrighteous.

However, aside from the hypocrite, whether the lover of righteousness or those seeking to be free from the doom awaiting the unrighteous, all are looking forward to the time when they shall inherit a place of happiness, whether their time shall be spent in working deeds of righteousness and helping others, or in whiling away their time playing on golden harps.

Degrees of Merit

From the most righteous person, whose life work has been to emulate the example of the Christ, to the vilest sinner, there are almost innumerable degrees of merit or demerit, yet the majority of the Christian world look forward to only two conditions in the after life: one that of the redeemed where God and Christ dwell, and the other a place of misery where Satan and his angels reign supreme.

This is not in harmony with what the Apostle Paul said. He declared that he was caught up to the third heaven, and of what he beheld there he says that the things heard would be unlawful to utter. Then again he says there are three glories, and describes the highest glory as that of the sun, and the secondary glory as that of the moon, and the lower glory as that of the stars, and that there are innumerable degrees in the star glory, even as "one star differeth from another star in glory." This is in harmony with justice; but the idea of only two places, one to dwell in the midst of the best that heaven and God can provide, and the other in the depth of misery and woe without any degrees or grades, would be the greatest injustice.

The apostle says there is one glory of the sun, which is the celestial, and that the "glory of the celestial is one, and

the glory of the terrestrial is another." From this we learn that there are two distinct glories, separate from each other—the celestial and the terrestrial, symbolized by the two great illuminating bodies, the sun and the moon. Furthermore he says there is still another glory, that represented by the stars, making three instead of one glory, and in this glory of the stars is where the great justice of the allwise Being is shown, "for as one star differeth from another star in glory. So also is the resurrection of the dead."

Anyone going out on a very clear night and observing the varying degrees of brightness of the myriads of stars from big bright Jupiter to the faintest one to be seen in the nebulae millions, and then think that the rewards to be administered in the next world are varying in degrees as these millions of stars vary in brightness, cannot help but see the wisdom and mercy of God in preparing glories to suit the multitudinous degrees of worthiness of those who may not be worthy to inherit the first two great glories represented by the sun and the moon.

The Apostle Paul thus makes it very plain that there are three glories, and that there are varying degrees in the lower glory to suit every condition of merit.

Latter Day Saints Broad-Minded

Latter Day Saints have been charged with being narrow-minded because they teach that everyone to inherit celestial glory must live up to the fullness of the gospel as taught by them. But if all understood the belief of the Saints and that it is in strict harmony with what the Apostle Paul taught, they would know that the position they occupy is far broader and more liberal than that of those who assume that all who "only believe" will go to the glory where God and Christ are, there to play on golden harps, while all who do not believe will go to the place of the doomed, there to suffer throughout countless ages.

A Vision of the Glories

In section 76 of the Doctrine and Covenants there is what purports to be a vision given to Joseph Smith and Sidney Rigdon. In this vision the three glories mentioned by the Apostle Paul are plainly and beautifully described. This vision was received February 16, 1832.

Before describing the glories, the fate of the disobedient ones is portrayed, including those who have denied the Holy Ghost, those who have accepted of Christ, who have tasted of the good word and of the glories to come, have known the power of God and have been made partakers thereof, and then allowed themselves to be overcome by the Devil, having denied the Only Begotten Son of God, thus crucifying him unto themselves and putting him to an open shame. This class are the only ones who will not finally be redeemed in the due time of the Lord. All others will come out after paying "the uttermost farthing." Of this class who deny the Holy Spirit we are told in Hebrews 6: 4-6, that it is impossible to renew again, "seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Latter Day Saints agree with Paul as regards the condition in the next world of those who deny the Holy Spirit. Of that class both Paul and the Doctrine and Covenants affirm that they "crucify to themselves the Son of God afresh, and put him to an open shame." All the rest shall come forth by the resurrection of the dead. By this we understand that even those who crucified the Lord of glory in the flesh will come forth, because they did not know what they were doing. Of them the Savior said in a prayer to the Father: "Father, forgive them; for they know not what they do." Just like the meek and forgiving Savior. If he

asked that they be forgiven they certainly will receive forgiveness. They knew not what they did. But the class who deny the Savior after receiving the testimony of him, know what they are doing. They are sons of perdition, and of them the Doctrine and Covenants says: "Wherefore he saves all except them." However, the other sinners must pay the penalty commensurate with the wrong they have done before they are liberated from prison. Justice, isn't it?

Qualifications for First Glory

Now, let us consider the glories. Paul mentions three glories and the varying degrees of the lower glory as does section 76 of Doctrine and Covenants, but the apostle does not explain specifically the character of the glories and the qualifications necessary for citizenship therein as does this vision to Joseph Smith and Sidney Rigdon.

Those who will inherit the celestial glory according to this vision are the ones who have received the testimony of Jesus, complied with the principles of the gospel, received the Holy Spirit, kept the commandments, have overcome by faith, been sealed by the Holy Spirit which is shed forth on all the just and true, are of the church of the Firstborn, are priests and kings, have received the fullness of God, priests of the Most High after the order of Melchisedec. They are the ones who shall dwell in the presence of God and Christ forever and ever. They are the ones Christ will bring with him when he comes in the clouds of heaven to reign on the earth. These will have part in the first resurrection. This is in part a description of those who shall inherit the highest glory, where Paul was caught up to the "third heaven."

Those Assigned to Second Glory

In the next glories are sown the justice and broad principles of the gospel taught by Latter Day Saints. The terrestrial is the second glory, typified by the moon. The moon on a clear night sheds a great light, wonderful in brightness compared with a night when she is in what is called the dark of the moon, but compared with the great effulgence shed by the sun, it is dim. Those of this glory are not of the church of the Firstborn and have not received of the fullness of the Father. They die without law. Among this class are those whom Christ visited and preached to in prison, and received the gospel (1 Peter 3: 19, 20), but are not entitled to the glory that those are who received the gospel while in the flesh and bore the cross and perfected themselves this side the veil. They have disobeyed and were rebellious, but received the gospel after being punished in prison—justice, is it not? They are also of the honorable men of the earth who have been blinded while in the flesh. There are honorable men, just in their dealings and moral in character, who have not accepted the gospel, yet have committed no great sin. Would it be just to send them to the place of the damned because they have not "only believed"? No, they are entitled to their reward, but not entitled to the highest honor as those are who have complied with all the requirements of the gospel. They will receive of the glory of God, but not of the fullness.

There is still another just feature connected with assignment to this glory. It is this: As those in the prison house have by the preaching of the Savior and others been brought up higher to one of the glories, so those in the two lower glories can be brought up higher in time by ministering spirits from the glory immediately above where they are. Thus those in the terrestrial glory may in time through education and acceptance of higher and greater qualifications ascend to the celestial if they are willing to comply with the celestial law. This is a wonderful provision in the wisdom, justice, and mercy of an allwise Ruler of the universe.

The third glory with its multitudinous degrees suited to the varying conditions of merit belonging to those assigned to this glory, which is in this vision and by the Apostle Paul typified by the stars in their differing degrees of brightness, again shows the wise provision of the Almighty in meting out justice to all, in contrast to the narrowmindedness and injustice of the theory that there are but two places—heaven and hell—with no intermediate degrees of merit. In this vision we are told something about those who shall inherit this glory. Paul says nothing about who will dwell there. He leaves us in the dark in that regard. But the vision that came simultaneously to these two men makes it all plain.

To Inherit the Third Glory

Among those who shall inherit the third or lower glory are those who in this life have not received the gospel of Christ nor the testimony of Jesus, but have not denied the Holy Spirit as those who will remain in perdition have. They will not receive of the fullness of the Father. While they will be ministered to by angels or ministering spirits from the terrestrial glory, they cannot be redeemed until after Christ has finished his work. They shall receive of the Holy Spirit, however, through the ministrations of those from the terrestrial glory. They will eventually be heirs of salvation. The glory of the terrestrial excels in all things that of this lower glory, as also the glory of the celestial excels in all things that of the terrestrial. In this vision the lowest glory is called the telestial, while Paul simply calls it the glory represented by the stars, and as "one star differeth from another star," etc. They are not classed with the wicked, but as those less deserving than the ones in the terrestrial glory.

A Consoling Thought

Here is a great consolation for the devout Christian who has lost a husband, wife, or child who has failed in this life to accept of Christ and his gospel, in that such ones may be appointed ministering spirits to bring their dear ones up perhaps to where they are. Without this assurance that either they or some one else will have a chance to extend another invitation to them to come to Christ it would be a sad parting when they come to die. The principles of the gospel as taught by Latter Day Saints hold forth the idea that they will still have an advocate with the Father and the Son in behalf of loved ones who have refused to accept Christ in this life, after they have served out their time and Christ's work has all been accomplished. Glorious thought!

Is there not more justice, wisdom, and mercy in the three glories with rewards commensurate to merits—three glories besides the place of the doomed—than a theory which provides only the one glory of God and the Lamb, and all who do not measure up to the standard entitling them to this high estate must be doomed to everlasting punishment? Does not the Apostle Paul teach that there are three glories and that in the lowest glory there is provision for degrees of glory according to worthiness, even as "one star differeth from another star in glory"?

In the greater part of rural France, the school has conquered the church, not by anti-Catholic propaganda, but simply by dissipating the ignorance and docility which are essential conditions of clerical domination. . . . It is contrary to public policy to allow persons that profess to have left the world to superintend the education of children who are going to live in it. . . . Illustrative of the popular attitude of the peasantry is the remark of the wife of a village mayor in the Sarthe. "Ah, sir," she said, "the day of M. Poincaré's election I felt sure that no good would come of it: the curé was so pleased."—My Second Country, by Robert Dell.

OF GENERAL INTEREST

PROHIBITION HELD CONSTITUTIONAL

On June 1, the United States Supreme Court handed down a decision that the referendum provisions in certain state constitutions do not apply to amendment to Federal constitution, as the method of amendment is clearly provided:

1. Proposal of amendment by two thirds of both Houses of Congress, or upon application of the legislatures of two thirds of the States.

2. Approval by legislatures of three fourths of the States, or by special conventions called, or three fourths of the States, as Congress may determine.

This decision directly applied to the 18th and 19th amendments.

Then on June 7 the same court decided a number of cases, holding both the 18th amendment and also the Volstead Act constitutional.

Suit by the State of New Jersey was dismissed, as well as petitions filed by the State of Rhode Island.

The decision follows:

"1. The adoption by both Houses of Congress, each by a two thirds vote, of a joint resolution proposing an amendment to the Constitution sufficiently shows that the proposal was deemed necessary by all who voted for it. An express declaration that they regarded it as necessary is not essential. None of the resolutions whereby prior amendments were proposed contained such a declaration.

"2. The two thirds vote in each House which is required in proposing an amendment is a vote of two thirds of the members present—assuming the presence of a quorum—and not a vote of two thirds of the entire membership present and absent. Missouri Pacific Railway Co. vs. Kansas, 248, U. S. 276.

"3. The referendum provisions of State constitutions and statutes, cannot be applied, consistently with the Constitution of the United States, in the ratification or rejection of amendments to it. Hawke vs. Smith, U. S. decided June 1, 1920.

"4. The prohibition of the manufacture, sale, transportation, importation, and exportation of intoxicating liquors for beverage purposes, as embodied in the eighteenth amendment, is within the power to amend reserved by Article V of the Constitution.

"5. That amendment by lawful proposal and ratification has become a part of the Constitution, and must be respected and given effect the same as other provisions of that instrument.

"6. The first section of the amendment—the one embodying the prohibition—is operative throughout the entire territorial limits of the United States, binds all legislative bodies, courts, public officers, and individuals within those limits, and of its own force invalidates any legislative act—whether by Congress, by a State Legislature, or by a territorial assembly—which authorizes or sanctions what the section prohibits.

"7. The second section of the amendment—the one declaring 'the Congress and the several States shall have concurrent power to enforce this article by appropriate legislation'—does not enable Congress or the several States to defeat or thwart the prohibition, but only to enforce it by appropriate means.

"8. The words 'concurrent power' in that section do not mean joint power, or require that legislation thereunder by Congress, to be effective, shall be approved or sanctioned by the several States or any of them; nor do they mean that the power to enforce is divided between Congress and the several States along the lines which separate or distinguish foreign and interstate commerce from interstate affairs.

"9. The power confided to Congress by that section, while not exclusive, is territorially coextensive with the prohibition of the first section, embraces manufacture and other inter-

state transactions as well as importation, exportation, and interstate traffic, and is in nowise depended on or effected by action or inaction on the part of the several states or any of them.

"10. That power may be asserted against the disposal for beverage purposes of liquor manufactured before the amendment became effective, yet as it may be against subsequent manufacture for those purposes. In either case it is a constitutional mandate for prohibition that is being enforced.

"11. While recognizing that there are limits beyond which Congress cannot go in treating beverages as within its power of enforcement, we think those limits are not transcended by the provisions of the Volstead act, wherein liquors containing as much as one half of one per cent of alcohol by volume and fit for use for beverage purposes are treated as within that power. *Jacob Rupper vs. Caffey*, 251, U. S. 264." Federal Court decrees dismissing injunction proceedings instituted by the Kentucky Distilleries and Warehouse Company, of Louisville, Kentucky, to enjoin enforcement of the act against it were sustained by the court. Injunctions sought by George C. Dempsey, a Boston (Massachusetts) wholesale liquor dealer, to restrain enforcement of the enforcement act against him were also denied by the court.

THE MINISTER'S SON

The *Literary Digest* for May 29 contains a summary of an article in the *Christian Advocate* and from the *New York Evening Sun*, the latter of which states that in making a careful study of multi-millionaire heads of 100 leading industries in America, they found that 5 per cent of them were the sons of bankers, 10 per cent the sons of merchants and manufacturers, 25 per cent the sons of teachers, physicians, and country lawyers, while over 30 per cent were the sons of preachers, whose salaries, as Mr. Babson adds, didn't average \$1,500 a year.

The *New York Christian Advocate* continues the theme by stating that as a class, they are remarkable for high character and ability. John and Charles Wesley, Jonathan Edwards, Increase and Cotton Mather, Henry Ward Beecher, and Spurgeon were all the sons of preachers. The father of David D. Field was also a clergyman before him, and all of the sons of Field became famous; one became a famous jurist, another an associate justice of the United States Supreme Court, a third a preacher, while the youngest one, Cyrus, laid the first Atlantic cable.

Of fifty-one Americans in the Hall of Fame ten years ago, ten were the children of ministers; out of twelve thousand names in *Who's Who* in America, almost one thousand are the sons of clergymen, a number out of all proportion to the number of ministers in the country.

Among American men of letters who were born in parsonages, were William and Henry James, Ralph Waldo Emerson, Richard Watson Gilder, Henry van Dyke, James Russell Lowell, Francis Parkman, and Oliver Wendell Holmes.

In the scientific world are the names of Agassiz and Morse. Among statesmen, Cleveland, Arthur, Wilson, Clay, Buchanan, Morton, Beveridge, Dolliver, and Hughes.

The article continues as follows:

"Linnæus was the son of a preacher, as was Jenner. Sir Christopher Wren and Sir Joshua Reynolds were sons of clergymen, and so were Hallam, Froude, Dean Stanley, Maurice, Charles Kingsley, Tennyson, Ben Jonson, Cowper, Goldsmith, Coleridge, Addison, Young, Keble, and Matthew Arnold. Why is it that so many great men have been reared in a parson's home? Because, 'instead of being a handicap to contend against, it is a positive advantage to be the son of a clergyman—an advantage morally, an advantage intellectually,' the writer answers, and proceeds:

"To a very large extent the minister works in his home. Personally, he is "on the job," and has peculiarly compelling

motives for making good at it. Juvenile crimes interrupt his studies; they are a nuisance—to him, personally. Moreover, they hurt him professionally. If a soapman's boy puts the cat in the flour barrel, no one argues that on that account the soapman is no longer entitled to manufacture soap; if the dentist's boy obtains the formulas for making blasting powder, and makes it, and terrorizes the neighborhood, no one says the dentist should quit pulling teeth; yet when the minister's boy goes in for such frolics, or for frolics far less shocking, people talk as if he had proved his father a kind of clerical incompetent and flubdub, or at best a poor, dreamy soul wholly lacking in practicability. To a man of spirit this is insufferable. He deals promptly with the culprit. He deals sanely.

"I note, moreover, that clergymen's sons are especially fortunate in their choice of mothers. The minister's wife is not frivolous. She is not worldly. She is not selfish. She is not shallow-witted. She is, on the whole, the type of woman most admirably fitted to maintain the inspiring home atmosphere in which a boy can grow up into serious manhood. The standards she sets before him are as American as they are Christian. She has no "social ambitions." She never measures people by their incomes. She is not desirous to be rich. The rewards she covets are the rewards of service, and chief among them is the opportunity for more service. Aided by her husband's example, she makes a boy see that success, instead of being the mere piling up of dollars, is a vastly more splendid thing—the binding of people to him in bonds of affection, forged by kindness; the winning of position, not for its own sake, but for the great public usefulness it implies.

"Besides, life in the parsonage overflows with interest. All the big, human, impressive things that are going on in the parish come to his knowledge. All the world's news is discussed at the table. The best books find their way into the parsonage library, and are his for the asking. As a rule, he has a college graduate for a father, if not a college graduate for a mother, and it is understood all along that some day he himself will go to college, and to college he goes eventually—under somewhat difficult circumstances very often, but circumstances that work to his advantage. They teach him economy. They enforce the self-restraints on which economy depends. They preclude dissipation. They throw him in with boys from middle-class families, and prevent his becoming a nabob. No matter how prosperous he may get to be in later life, his standards tend to remain middle-class standards—the standards, that is, of the happiest class in America, and the best.

"Now, considering all the advantages of being a minister's son, and the astonishing proportion of minister's sons among the world's celebrities, how comes it that people still assume that sons of clergymen are "generally unfortunate like the sons of Eli, dissolute in their lives and doleful in their deaths"? Old Thomas Fuller explained the "common report" by saying that people looked too closely at the minister's son, exaggerated his misdemeanors, discounted his merits, and held up the exceptional embodiment of rascality as typical of all the rest. Quoth Thomas, "Clergymen's children have not been more unfortunate, but more observed than the children of the parents of other professions.""

FOOD PRESERVATION

A great deal of interest may be taken in the methods used by the Federal Government and by the allies as well, for the preserving of food during the war. We have grown so used to canning that we are inclined to forget that but a few years ago there was very little canning, and all fruits and vegetables were dried.

Unfortunately the methods of drying used in the past were not always the best, and much of the flavor was lost.

During the great war another problem entered, and that was, space for transportation. We have found by experiment that by extracting the very large amount of water in vegetables by a proper method, it is possible not only to save

PASTORAL

Keeping the Public Informed

A straightforward statement that should be an incentive to many others in explaining our position.

[The following appeared in a local Phoenix (Arizona) newspaper through the efforts of Elder James E. Yates, and was illustrated with a picture of President Frederick M. Smith secured from the Publicity Department. It is the type of communication that any unbiased newspaper is glad to get, as it is newsy, brief, and interesting.—EDITORS.]

The newly erected L. D. S. chapel at Tenth and Moreland streets, on the Brill car line, has raised the question of why are there two Latter Day Saint churches in Phoenix. This question was answered yesterday by the head of the congregation which built the new chapel.

The new L. D. S. church was built by the Phoenix congregation of the Reorganized Church of Jesus Christ of Latter Day Saints. This church is entirely separate from the Latter Day Saints church which has its headquarters at Salt Lake City and its seat of administration at Independence, Missouri.

The L. D. S. church, which has its headquarters at Independence, is headed by Frederick M. Smith, grandson of Joseph Smith, and much of the genius of the man who startled the religious thought of the world nearly a century

ago by introducing the Book of Mormon as the purported history of America, seems to be bequeathed to the vigorous grandson.

There has been no affiliation or connection between the two entirely distinct L. D. S. churches since the days of Brigham Young, or since the death of Joseph Smith.

The original church split over the introduction of the doctrine of "celestial marriage." The Reorganized Church, which now centers in Independence, held that the doctrine was a heresy introduced by cunning after the death of Joseph Smith, the prophet of the Mormon church, and falsely laid to his charge. The Salt Lake church contended for the doctrine, but since has modified its position.

That is why, it was explained, there are two L. D. S. churches in Phoenix. A protracted meeting is now being conducted at the new chapel, to which the public is invited.

At the recent general world conference of the Reorganized church, held at Independence, a great constructive program was outlined. Provision was made for the building of an auditorium at that city with a seating capacity of 10,000. The plans for the erection of a magnificent temple will occupy the attention of the church's people. Other features of an immediate building program of no small proportions include public buildings at Lamoni, Iowa, and at various points near Independence.

At the conference the church, through its leader, declared itself for and in sympathy with the cause of labor in all proper efforts to establish economic justice and equity. The conference took action in almost unanimous agreement for the establishment of a plan of stewardship in the property holdings of the people of the church, the plan being calculated to be of great assistance in case of an unexpected financial crisis.

The following is a statement made by the local branch of the church:

"The whole world vibrates with the consciousness that conditions are as they have never been before in the history of man, and with the growing knowledge that past methods of procedure must utterly fail to solve the limitless complications of the economic and social problems that are of local, state, federal and international importance to-day.

"This church addresses herself to these problems, for the welfare of her people, and while it remains to be seen what measure of success will be achieved in this regard, she solicits the moral support of all fair-minded people everywhere, in the undertaking of so laudable a work."

Prior to the war the degree of master of arts was given for advanced work at English universities, but no degrees of doctor of philosophy were given. On the other hand, for advanced work at German universities, including some original research, the degree of doctor of philosophy was given, but not the degree of master of arts. Both had a degree which corresponds to bachelor of arts. In our American universities, both degrees have been given; the master of arts for one year of post graduate work, the degree of doctor of philosophy for three years of post graduate work. We learn now that at Oxford, since the opening of the war, the degree of doctor of philosophy is given. The purpose is to divert to the English centers of culture, the stream of students that have hitherto gone to the German universities.

What is believed to be a successful new treatment for leprosy is announced by the United States Public Health Service, which reports that Surgeon General Hugh S. Cumming has submitted such information regarding the world's most dreadful malady. The treatment involves the use of "ethyl ester" from chaulmoogra oil. The demonstrations have been made in Hawaii and it is hoped will be extended to the leper colony at Molokai.

seventy-five to ninety per cent of the shipping space, but that the food could be delivered and found still to possess its natural flavor. One instance was reported of soup prepared for the Boer War, or rather dried vegetables prepared for that purpose during the Boer War, which upon being opened in 1914, were found still to preserve their original flavor and to be unspoiled. They were shipped and used with good advantage on the French front.

It is reported that such methods of extracting the water, practically a variation of drying, not only preserve the flavor and keep the food really fresh, but preserve food for a much longer period than canning.

IMPRESSIVE RECORDS OF THE AMERICAN BIBLE SOCIETY

Two hundred and seventy-five miles of Bibles would reach from New York to Boston, on to Lowell, and just run over into New Hampshire. And that is the kind of path the American Bible Society could lay with the Scriptures published by it during the past year.

The annual report of the Society, just made public, shows that over 3,400,000 volumes were issued during 1919. Of these about 350,000 were Bibles, 550,000 Testaments, and 2,500,000 portions of Scriptures.

Nearly 140 million Scriptures have been issued by the Society during its history of 104 years.

During the World War 6,678,301 Testaments were distributed among the belligerent forces of all nations.

A novel feature of the year is the completion of the great Mandarin Version of the Chinese Bible, which has cost several hundred thousand dollars and took twenty-five years of work on the part of the translators. This version makes the Bible accessible to over 400 million people, or one fourth the population of the world; more people than were ever reached by any one translation in history.—*Federal Council Bulletin.*

WHAT WE BELIEVE

Repentance

BY ELBERT A. SMITH

A most readable exposition of the important doctrinal principle forming part of the foundation of the gospel of Jesus Christ.

"Except ye repent, ye shall all likewise perish."—Jesus.

Are you satisfied with your present mode of life? Are you satisfied with your past record? If not, the message of Jesus comes to you, first, in invitation, "Repent ye therefore, and be converted"; second, in warning, Except ye repent, ye shall perish.

God Will Welcome You

Be assured, at the very beginning, that God will welcome you, under the terms of his wonderful gospel plan. His attitude is one of invitation.

A popular, and so-called "orthodox" confession of faith says of Christ, "Who truly suffered, was dead and buried, to reconcile his Father to us."

Make no mistake, Jesus did not come to reconcile God to us. Jesus came to reconcile us to God. The attitude of God has ever been one of love and invitation.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16.

To Reconcile Man to God

God never hated man or assumed an aloof and vindictive attitude, that Jesus should come and live and die to reconcile him to man. Man went out of the way, and disobeyed, hated, and feared God. Jesus came to reconcile man to God.

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit, that God was in Christ, reconciling the world unto himself . . . and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—2 Corinthians 5: 18-20.

If you have the necessary faith to serve as a spring of action, and the good sense, grace, and courage to repent, God will receive you on the terms of his gospel.

The Return of the Prodigal

Jesus put into imperishable story form the dramatic experiences of the prodigal son. Having demanded his patrimony of his father, this young man left his father's house and went into a strange country. There he wasted his fair inheritance in riotous living.

Presently there came a famine in the land. His heritage was gone. He was in dire want. So he joined himself to a citizen of that country and was set to feed the swine.

So low had he fallen, and into such want, that he would fain have eaten the husks that were fed to the swine. But let the Man of Parables proceed with the tale:

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and

am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."—Luke 15: 17-24.

The Attitude of the Son

The son had been, in a sense, insane. At least, like all sinners, he had been obsessed with folly. But at last he came to himself. He already had faith in his father. Next he began to repent.

At first his repentance seemed to be only because of his hard circumstances. The results of his course began to obtrude themselves upon his notice, and they were painful.

This probably is the beginning of repentance with many men. It is not in itself adequate. Probably with many, if indeed not with most men, a halt is first called in their downward course because of a fear of or dislike for the consequences of sin.

This frame of mind must lead to something higher, or true repentance cannot ensue. It is at this point that the sense of a Father's love intervenes and leads to complete repentance.

With the prodigal son, the primary impulse to get away from an intolerable situation and back to a comfortable one was succeeded by genuine loathing for the sin that he had committed. He abhorred the state of ignominy to which he had fallen. He loathed himself in that condition. He was resolved never to return to his past course of life, not alone because retribution followed such a course, but because he now saw it in its true light, a thing to detest and forsake because of its very nature. His heart turned back to his father in love.

With the utmost penitence, humility, and sorrow, he returned to his father, willing to do his bidding in all things. Willing to become a servant, he was received as a son.

Never at any time had the father utterly cast him off. He had never ceased to love him. The father abhorred his folly and his manner of life. But when the son came to himself and returned with true repentance in his heart, and with confession on his lips, he received him with the utmost joy. These are among the things that Jesus taught in that matchless parable.

It was just before he related this parable that he declared: "There is joy in the presence of the angels of God over one sinner that repenteth." (Luke 5: 10.)

Are you feeding on husks? Are you estranged from your Father in heaven? Have you wasted your fair inheritance? If so, why not come to yourself now? Repent. Turn from your present life. Trust your Father's love. Do his will.

What Was Accomplished by the Return?

The first great thing that was accomplished by the repentance and return of the prodigal was reconciliation to his father. An at-one-ment was effected. They were one again in spirit.

Note this well: The wasted years were not recovered. The wasted inheritance was gone. The past could not be lived over.

But the prodigal had returned to his father's house. He was again willing to include himself within the circle of that father's love. Reconciliation had obtained. He was separated from his sin. And, second great fact, mark it well, joyful thought, hope of all men, he was ready to make a new start. Yes, he was ready to make a new start. Are you ready to make a new start?

Start from Where You Are

Bourke is author of the truism, apparently absurd, really very wise and witty: "If we would go anywhere, we must start from where we are."

However much we may wish to be somewhere else, we must start from where we are. The prodigal made his start from the pigsty. It was not a nice place to start from; but it was necessary for him to start from where he was. That was where he was.

You may not be satisfied with your present condition as a starting point; but from there you must start. There may be some things that you have lost beyond recall, wasted years, energies, and means; but that cannot be helped.

The question is, Are you ready for a *new start*? Are you willing to start *now*, and from where you *are*? Do you wish to be a true man or woman from here and now, henceforth? If so, on condition of true repentance, your Father is ready to meet you and welcome you with joy, and you will be in a position to make the most of the future.

Sorrow for the irrevocable past is only a part of repentance; to gird up the loins and press forward into as glorious a future as you can create for yourself, with God's help, is certainly equally important.

The Story of the Shasta Daisy

Burbank took the seeds of a common wild daisy and planted them. When the plants springing therefrom grew up, he pulled up all but the largest two, and when they blossomed he plucked off all but the largest two blossoms. The seeds from these he planted, and when they grew he pulled up all but the largest two plants. When they blossomed he plucked off all but the largest two blossoms. From these he saved the seeds and planted them.

This process he repeated with almost infinite patience for twenty-five years, a quarter of a century, and then he had the great, white Shasta daisy. Burbank had only one short life. He was working with nothing greater than a flower.

God has eternity. He is working with immortal souls. If you will cooperate with him, in time, or in eternity, he will carry you forward to the very limit of your capabilities of development.

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians 3:13, 14.

Fruits Meet for Repentance

We can not emphasize too strongly the thought that repentance should be associated with a forward movement, with a change of living. Good works and obedience to God are the natural fruits of repentance.

To the multitudes that came out to hear him preach, John said: "Bring forth therefore fruits worthy of repentance." (Luke 3:8.)

Jesus himself took up the message proclaimed by John, and, announcing the kingdom of heaven, commanded the people to repent (Mark 1:14, 15; Luke 24:46, 47). The apostles carried the message everywhere with them (Mark 6:12).

Paul said to Agrippa:

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision; but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should *repent* and *turn to God*, and *do works* meet for repentance."—Acts 26:19, 20.

It will be seen by this that the message was to those who would believe, *turn to God*, and do the works meet for repentance.

The Chief Requirements

In considering the things required of man and the things required of God to effect a reconciliation, Wright makes this illuminating statement regarding God's chief demand:

"Analyzed, the demand seems to be: (1) a turning from sin, a change of mind, of attitude, of purpose; a repentance; a conversion; (2) the acceptance of a righteous or new nature as a guarantee of righteousness for the future. This second demand, so often overlooked as a necessity of the atonement, is quite essential as the first."—Problem of the Atonement, p. 16.

Restitution Where Possible

It goes almost without saying that true repentance will be accompanied by an effort to make past wrongs right. The law given through Moses required that where one had defrauded another he should restore that which had been taken unjustly, adding to the principal "the fifth part more." (Leviticus 6:1-5.)

Zaccheus declared, "If I have taken anything from any man by false accusation, I restore him fourfold." (Luke 19:8.)

Of course there are many cases where it is impossible to make restitution. In such instances the matter must be left with God for adjudication, trusting to his divine mercy, as in all instances; and if the matter be one between man and man, though restitution may not be possible, human reconciliation and forgiveness should be sought.

A Prerequisite of Baptism

On the day of Pentecost Peter addressed a most remarkable congregation. He faced the very men who had consented to the death of Jesus. He faced mockers who had said that the saints were all drunken. He faced men who would not hesitate to kill him and his associates.

But endowed with that power from on high that Christ had promised them, he preached such a wonderful discourse that those men were pricked in their hearts and stood self-condemned, crying out, "Men and brethren, what shall we do?"

"Then Peter said unto them, *Repent*, and be *baptized* every one of you in the name of Jesus Christ, for the *remission of sins*, and ye shall receive the gift of the Holy Ghost."—Acts 2:38.

Peter told them what to do to be saved. They already *believed*. The next step was to *repent*. Repentance was to be followed by *baptism*, in its logical order, for the remission of their sins, and then the gift of the Holy Ghost was to be received. All this is in harmony with Paul's enumeration of the principles of the gospel of Christ:

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Hebrews 6:1, 2.

The Gospel Mirror

The Apostle James uses this remarkable language:

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye *doers* of the word, and not *hearers only*, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1:21-25.

"Blessed are they that do." (Revelation 22: 14.) But do not overlook the figure of the mirror. In the gospel of Christ we get a full, fair vision of ourselves as we are. Robert Burns said:

"Oh, wad some power the giftie gie us
To see oursel's as others see us!
It wad frae monie a blunder free us,
And foolish notion."

Infinitely more important is it to see ourselves as God sees us. Having been granted such a look into the gospel mirror, how foolish to go away and forget, failing to rectify the defects seen; like a man who, looking into a natural glass, sees his face soiled and sooty and his clothing unrepresentable, and then, forgetting his condition, goes happily out into the society of the clean and decent.

Aroused Discontent

This glimpse at ourselves as we are arouses discontent. The sinner sees himself as he is, black, perhaps, with most loathsome immoralities, deformed and all but ruined by excesses.

Slavery of every kind leaves its unmistakable traces in the features and form, as in the "Man with a hoe," immortalized by Markham:

"Who loosened and let down that brutal jaw?
Whose was the hand that slanted back that brow?
Whose breath blew out the light within his brain? . . .
Hell has no form more terrible than this."

The man with a hoe must see himself as he is before he even desires to be free. No man can be free who is satisfied with slavery. Discontent must be aroused. Discontent with self is the essence of repentance.

Discontent aroused by a look in the gospel mirror might quickly give place to black despair. But here enters the love of God with the gospel of hope, the "perfect law of liberty." Faith in God, repentance from dead works, regeneration in the waters of baptism, these set men free, and the Holy Spirit guides them on to all truth.

Paul enlarges on the mirror simile used by James; for this marvelous gospel mirror has another quality. It not only shows me to myself as I am; it also shows me as I may be. It reveals to me the man that I may become under God's divine direction:

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty."—Paul.

QUIT YOURSELVES LIKE MEN

"Are you a man? Assert your manhood then.
Break off from the evil ways beneath a man.
They do not contribute to make you men.
Shame! Do not say, "I can not"; say, "I can."
Are you a woman? There is the same need.
Behold the little ones are round your knee,
To all your words and actions they give heed,
And imitate with aptness what they see.
Are you a young man? Oh, then while the light
And dew of life's sweet morn is round your path,
Serve ye its Giver in your fresh young might.
For lo, his word a thousand beauties hath.
Are you a maiden? Truly serve the Lord
Before your friends and brothers; make them know
The power of purity in his great word:
Your influence is large, for weal or woe.
Do you love wisdom? Who so wise as he?
Or poetry? Come, you will be at home

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Our Study Bureaus

We are pleased to tell you at this time about our study bureaus. It has long been recognized that an important feature of the work of the Women's Department of the church was its educational one. It is true that to be efficient and of value to the community, a person's education must be expressed in terms of action. Christ said, "If you love me, you will do my will." If we can love intelligently that love will be transformed into deeds of service. It is to the end that every woman in the church may be helped to the highest purposes of her life, to find her peace and joy in the accomplishment of her most sacred duties, that we have banded together as women and sisters, and across the study table join hands in obedience to the command, "Come up higher, O my children!"

The crying need for noble parenthood and the proper exercise of its authority and privileges to the end that our gifts to posterity and to the cause of Zion shall be of worth and beauty, leads us to face the undeniable fact that the mothers and fathers of the present day have a long way to go before they shall fill acceptably to God their divine responsibility. The laxity of morals, the lack of reverence, the inordinate love for pleasure, and the indifference to things of the Spirit which are witnessed to-day can only be caused by grave and serious neglect and inefficiency on the part of the parents who influence the youth of the hour. Were our homes one hundred per cent Christian, we would not need to fear any attempts of Satan to vitiate those who come within their sheltering circles.

In striving for that one hundred per cent Christian efficiency, we must concede the value of starting the child right, of giving him the right impetus in the right direction. Physically, mentally, and morally he must be carefully prepared for his spiritual stature—the "stature of a man in Christ Jesus!" Has anyone a higher aim, or a weightier responsibility? All the wisdom of the ages is none too much for the mother or father who desires to be in verity and truth what they are in name! The pity is that so few view it in that light. Frivolity and indifference mark too many homes of to-day, and the family altar of love, reverence, and worship is too nearly obsolete!

Our home and child welfare bureau offers much that is valuable to the parent who is earnestly striving to render faithful account of his stewardship as such. The supervisor, Sister Lydia Wight, is preparing the leaflet course on "Child welfare," as well as directing study along many other lines which bear upon the interests of home and children.

The bureau of social service is supervised by Sister Henry C. Smith, who is well qualified for leading the student of social science into many varied and recognized avenues of this subject. Christ was a student—a past master—along

With all things fair and beautiful and free.

Do you love wickedness? Then do not come.
From Noah down all prophets cried repent;
And I of passages might find a score
To prove the doctrine. But my time is spent;
And all that I might say was said before."

—David H. Smith.

EDITOR'S NOTE: This is the third of our series on "What we believe," printed especially for the younger Saints (young in years and gospel experience) that they may the better be able to give a reason for the hope that is within them. The above may be obtained in convenient tract form of either church publishing house, No. T1220, 5 for 10 cents, or 100 for \$1.75. The next article will be on baptism in water by immersion.

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this line. Ever he sought to mingle with his theoretical advice, that of a practical and immediate nature. Healing the wounds of body, he ministered also to the wounds of soul. He ignored the false lines of caste and of social distinctions, and recognized only the higher ones of human brotherhood and divine Fatherhood. We cannot hope to be intelligent followers where he led, until we can translate our precepts into terms of human service, as did he whom we love.

Then we have the young women's bureau, with its two active departments, the Orioles and the Temple Builders. The supervisor of this practical bureau has general oversight of the good of the girls and young women of our church. With her helpers, she devises plans for their wholesome recreation and pleasure, as well as their steady advancement along spiritual lines. Sister Alice Mae Burgess, who has given clear-sighted and inspirational assistance in this department for several years, has found it necessary to decline reappointment, but suggested as her successor a young woman who, in the opinion of all who know her, is eminently qualified for the work. We refer to Sister Zilpha Monroe, of Lamoni, Iowa, who, while not heretofore actively engaged in this particular work, has had experience with young people in educational pursuits and otherwise, and brings to bear a beautiful spirit of consecrated and loving service. While it is with regret we release Sister Burgess from this important work, we rejoice that another devoted young woman has consented to take it up, and we feel no hesitancy in assuring those interested that Sister Monroe will prove a very able and efficient advisor and director. She desires the assistance of Sister Grace Thompson who has so ably directed the Oriole movement in the past.

Another pleasant announcement in connection with the young women's bureau, is that Brother T. W. Williams, for the Religio, has recently announced their desire to have our supervisor of girls act in similar capacity in the Religio executive. Thus she will help to outline those activities which affect the girls and the boys of the church jointly. This decision on the part of the Religio is to be carried out in locals, also, we understand, where the local Women's Department supervisor of young women will be expected to act with the Religio officers in directing the activities of the young.

Our fourth bureau is that of miscellaneous study, and is in charge of Sister Lucie H. Sears, who will be ready at all times to advise those sisters who desire to take up some special or general line of educational work not cared for in our other bureaus. Some of our women, regretting the inadequacy of their youthful opportunities for study, or wishing to broaden their culture that they may keep pace with their children, or for other reasons, often wish to take up the study of history, English, psychology, or some other subject which appeals. Not caring for the heavy extension courses offered by our universities along these lines, such women will find in Sister Sears just the right kind of advisor. She will gladly respond to requests, will suggest reading courses, give names of books, etc. Just write your desires, your previous preparation or lack of it, what your objectives are, address our general office, and receive in return the wise and careful consideration Sister Sears will give to your request.

In addition to the material usually offered in the above bureaus we plan to present to you, ere long, a list of our loan papers. These are in the nature of papers or articles prepared by thoughtful writers upon various topics, suitable for reading and discussion in study circles, and may be obtained from our general office as loans, to be returned after use, and thus rendered available for other groups. We hope to write further concerning this new feature at an early date.

Meanwhile, we hope there is no local organization of our women which has not subscribed to one or more, of our leaflet courses. In fact, we consider it the mark of a very live and up-to-date local group of women when they take all three courses, thus rounding out specific preparation along several very important lines of women's duty. The "Child welfare," the "Food and the body," and the "Relief and service" courses are exactly the thing for group study and discussion, as well as being finely adapted for individual

reading and assimilation. Each of these will contain about twenty to twenty-five lessons, and all three courses will cost but 75 cents, or only 25 cents each. At practically but a penny apiece these lessons are worth many, many times their cost, and we hope every woman in the church will avail herself of this rare opportunity to bring into her home, the simplified essence of authoritative information on the above subjects. Order to-day, money accompanying, from our general office, Box 255, Independence, Missouri, Women's Department.

AUDENTIA ANDERSON.

Guests

Real homes are arranged so as to make all real men really happy. The women folks run the machinery, and the men folks, when they come home, are visitors, guests. And the machinery frequently stops until they go on about their business again.

One knows how it is. Woman knows. Let the bread-winner leave, and the dust begins to fly. Washing, mending, sweeping, cleaning, bed making, and all the household routine goes on with the precision of a properly oiled machine. But the stage is already set for "him," if it is a real home. And when he comes, the machinery stops for the welcome guest. It is then a case of love and laughter. Fine that it is. It's a good thing, maybe, that man isn't around the house very much. Or truly woman's work would never end.

But at that, as a chuckling old gentleman asserts, there are many houses without men, but few homes with them. "Every honest front door is glad to see man's departure in the morning, but is more than happy to see him return at night."—Exchange.

Just You

There's Something makes my morning bright,
No matter if it's raining,
And all the sunshine hidden quite,
And all the winds complaining;
Though all the sky
As clouds trail by,
Show not a bit of blue,
Still, Something makes the shadows fly—
'Tis you, just *You!*

There's Something makes my labor light,
No matter if I'm serving
At weary toil, from morn till night,
From duty never swerving;
Though days are long,
A happy song
Sings all the dull hours through,
And Something makes me brave and strong—
'Tis you, just *You!*

There's Something makes a pure delight,
No matter what is wanting,
When work is done, and elves of night,
Day's requiem are chanting;
Though every gain
Was bought with pain,
And though rewards be few,
Yet, Something proves 'twas not in vain—
'Tis you, just *You!*

There's Something makes the world all right,
No matter if there's trouble
Along my path, and more in sight,
All in a measure double;
Each sorry thing
That life can bring
I never need to rue,
For Something heals the sharpest sting—
'Tis you, just *You!*

MINNIE LEONA UPTON.

LETTERS

Was It Lip Service?

Copy of a letter by C. W. Lamb to relatives not in the church.

One morning after reading the second chapter of Daniel, (which I believe was to be the Sunday school lesson for that day), you, that is, Thomas, prayed in these words: "O God, thou who art the God of Daniel, grant unto us our requests, and answer us, we pray thee, as thou didst Daniel."

Now how did the Lord answer Daniel? Was it not by means of inspired dreams, and visions, and their interpretation, and by revelations concerning present and future things, that enabled him to prophesy concerning the "latter days" and by miraculous preservation, and by the ministering of angels? It certainly was. Did either of you believe that such divine gifts and blessings from God were to be enjoyed now? No, indeed. The belief in such things now, is met with a sneer of derision, and with contempt and anger. For you had been taught by man made precepts that the day of miracles and revelations and the ministering of angels, was long since past—that God had done his work, and retired; and never again would speak to nor work among men, as of old—had changed, so that he was much like a dumb idol, and no longer the God he used to be.

A prophet of old who dwelt in America foresaw by the Spirit of God the present condition of the churches of men, and said of their leaders:

"They say unto the people, Hearken unto us, and hear ye our precepts; for behold there is no God to-day, for the Lord and Redeemer hath done his work. . . . If they shall say, There is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work.—Book of Mormon, 2 Nephi 12: 5-8.

Your minister, the Reverend Mr. W——, held that the day of miracles and revelations passed away and was no longer needed, after the Christian church and faith became established. And he brought me a bottle of strychnine and requested me to prove to him that the signs now follow "them that believe" by taking some of his poison. His argument was like this: "You believe, Mr. Lamb, that the promise in the last chapter of Mark of the miraculous gifts following them that believe, extends to our time." Of course I replied that I did so believe. He continued, "That promise says if they, them that believe, shall drink any deadly thing, it shall not hurt them; and you say you believe. Now, Mr. Lamb, can you take some of this strychnine and receive no harm from it?"

I replied, "No; not presumptuously; nor any other man! That would be tempting God, to take it purposely, and then expect the Lord to exercise his power to prevent its harming one. There is no promise of miraculous assistance in any such case. The Scripture promise that the Devil quoted to Christ, of angel protection lest he dash his "foot against a stone" (Psalm 91:12; Matthew 4:6) when he requested him to prove his claim and belief by casting himself down from the pinnacle of the temple, was only in case of accident, as stubbing his toe, and would not cover such a case as that of purposely placing himself in danger to satisfy sign seekers. Suppose Daniel had purposely cast himself into the lion's den, to satisfy some sign seeker who claimed the day of miracles was past, do you suppose he would have come out alive? No, he would not.

These things that you opposed, and yet prayed for, would be what you termed "Mormonism"; but it seems that was Daniel's way, and that that way was *right*, at that time. And if the "God of Daniel" has not changed, then Daniel's way must be *right now*. We read in the scriptures, "I am the Lord, I change not." (Malachi 3:6.) So Daniel's way will be forever *right*. Your prayer must have been without faith, not believing that you could receive. Was it not a solemn mockery before God? You were drawing near him with your lips, while your heart was far away with the tra-

ditions and precepts of men. And the Lord says of this people to whom the words of the "book that is sealed" should come forth:

"Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isaiah 29: 13, 14.

That the day of miracles and revelations is forever past, is the "understanding of their prudent men." But it is a *misunderstanding*, for the scripture prophecies show that instead of being past, the great day of miracles and revelations is yet in the future. For the coming of Christ with power and great glory, and the resurrection of the dead, and the translation or change "in the twinkling of an eye," of the saints who are alive when he comes, and many other things, are yet to take place.

I know that you were led to be thus inconsistent by putting your trust in man, and by following priestcraft and human opinions and traditions. Only for that, you would have taken the scriptures of truth as they read, for your guide; then your prayer and your belief would have agreed. The prayer was right, but your theory or belief was directly opposed to the prayer. It was pinning your faith on man, instead of God, that blinded you.

Some one has said, "Why are you looking for the centurion's experience, if you have not the centurion's faith? Can you honestly deny that the promise has been exactly fulfilled, 'According to your faith be it unto you?'" Why are you looking for Daniel's experience, if you have not Daniel's faith?

The Prophet Moroni, the son of Mormon, who, about four hundred and twenty years after Christ, hid upon this land the sacred records, till they should come forth in our time and go from the Gentiles to the Lamanites or Indians, addressing them, said:

"When ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things. And whatsoever thing is good, is just and true; wherefore, nothing that is good denieth the Christ, but acknowledges that he is. And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you, that ye deny not the power of God; for he worketh by power, *according to the faith* of the children of men, the same to-day and to-morrow, and forever. And again I exhort you, my brethren, that ye deny not the gifts of God, for . . . all these gifts of which I have spoken, which are spiritual, never will be done away, even so long as the world shall stand, only *according to the unbelief* of the children of men."—Book of Mormon, Moroni 10: 4-23.

Let Us Choose Now

We have reached the harvest time in the history of the world's inhabitants. It would seem as if civilization were committing suicide. The wheat and tares have been growing together side by side, and often it has been difficult to discern between him that serveth God and him that serveth him not. But conditions are developing in the earth that will cause a separation. Men will be compelled to take sides in the time of the harvest. Jesus said to the reapers, "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." (Matthew 13: 30.)

A wonderful time is on this generation. Doctrine and Covenants 108: 5 is now making its last call. Zion must be built up. We must put all on the altar, and more fully consecrate our lives to the Lord.

That message the Lord delivered to the priesthood through

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Brother Elbert A. Smith, on the morning of April 4, is flashing light on my mind this evening, and bringing peace to my soul. I wonder if we are fully appreciating the blessing given to us that morning by that noble servant of the Lord.

Yes, if there ever was a time man needed a God, it is now. So may the Lord bless us to view the situation as it is.

E. A. ERWIN.

The Amount to Be Invested in a Stewardship

BY THE LAMONI STAKE BISHOPRIC

Another of the circular letters sent out to the membership of the Lamoni Stake

"Every man shall be accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family."—Doctrine and Covenants 42: 9.

Here is the general law governing as to the amount to be invested in a stewardship, namely, "inasmuch as is sufficient for himself and family."

"And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just."—Doctrine and Covenants 81: 4.

Our *just wants and needs* are expressions here used to designate the amount of our stewardship. No doubt both expressions, "sufficient for himself and family," and "needs and just wants," mean the same thing.

"Let my servant . . . appoint unto this people *their portion, every man equal according to their families, according to their circumstances, and their wants and needs.*"—Doctrine and Covenants 51: 1.

And that there might not be any doubt as to whether the above statement was to be taken as the general law governing the amount of stewardships we find the following given:

"Behold, *this shall be an example* unto my servant Edward Partridge (the presiding bishop) *in other places, in all churches.*"—Doctrine and Covenants 51: 5.

That the reader may get a clearer distinction between *needs* and *wants*, we make the following comments.

Needs are always just. Wants may be just or they may not be just.

Needs

To need means to be without that which is essential for our existence or our purpose.

What we need is considered natural and indispensable, such as food and clothing. That which is *needed* by one is in like circumstances *needed* by all; for example—as all persons need warm clothing and a warm house in winter.

What do we mean by our

Wants

What we *want* is artificial. What one man *wants* is a superfluity to another; For example: tender people may want a fire, when others may be glad not to have it.

To *want* is to be without that which contributes to our comfort, or is an object of our desires.

Title to:

It is enough to say here that the legal title to that property, sufficient for a man's just wants and needs, is lodged in fee simple in the steward.

This phase of the subject will be discussed in subsequent letters.

In bonds,
LAMONI STAKE BISHOPRIC.

We were astonished a few years ago at the cost of five million or ten million dollars for a fully-equipped battleship, but we learn now that Japan has completed a battleship at a cost of forty million dollars. One cannot help but think of the amount of good which could be accomplished with that amount of money expended for education, or for social good.

Far West Stake

Elders Joseph Luff and R. D. Weaver, the latter of the stake missionary force, recently held a series of revival services in the First Saint Joseph Branch. They were well attended, especially by our own people, and the preaching of the word generally was much appreciated by the Saints. Brother Luff rose to his usual heights on his special spiritual lines of presentation and it seemed like the good days of old to hear from him again. Brother Weaver preached some excellent discourses; he is friendly, a good mixer, and people were glad to get acquainted with him.

At the end of the series Brethren Paia a Metuaoro and J. Charles May appeared upon the scene and furnished an excellent program which was highly appreciated by the Saints. Brother Paia's address, as interpreted by Brother May, the native songs by the brethren, and other features made a very fine program.

The choir of the First Saint Joseph Branch is composed of a body of live, energetic workers who do much to make the services devotional and pleasant. They contributed well-rendered anthems throughout the recent series of meetings and led out in the development of better congregational singing. On May 13 they gave their second annual banquet, attended by members and associate members, at which a very pleasant program was rendered; musical, social, and educational features were very enjoyable. The Sunday school orchestra is also a decided addition to the musical department and its work is appreciated and acknowledged.

This stake, which so long has been without the ministrations of a bishop, has received the appointment of J. A. Koehler with satisfaction. Brother and Sister Koehler and their two children arrived about June 1. They have located on a ten-acre tract bordering on the city of Saint Joseph and are prepared to enter actively into the work of the stake. Sister Koehler has done successful work at Independence and Lamoni and will prove to be a helper in the First Branch, and possibly others.

Brother Samuel Twombly has been holding a series of meetings at the Maple Grove Branch, north of Stewartville. The people there report the services as satisfactory and successful.

The reunion committee held a meeting on Friday. The work was clearly outlined, provision made for improvements on the grounds, and general preparation provided for. It will be the policy of the presidency to program the work, providing for the various departments and also for the leading features of the general work pertaining to temporalities, pastoral work, missionary effort, etc. Addresses and sermons will be followed by round table discussions by the people. We hope to make our reunion more and more educational as the succeeding years permit us to develop it. The reunion convenes at Stewartville, Missouri, August 20, 1920, continuing for ten days.

We are pleased to greet Patriarch H. O. Smith who has been appointed to labor in the stake. He will make his first appearance under his new appointment at the Stewartville Branch; other branches will have opportunity to see him and receive his ministrations. Brother Smith is a man of long experience—a wise man and a good counselor.

The stake presidency has scheduled work for a series of two-day and other meetings in branches throughout the stake, beginning June 20 and including August 8. Following the reunion another schedule will be presented to cover the balance of the year and to include branches that may not be named in the present schedule. We hope to keep our forces busy under a definite plan designed to meet the needs of all localities.

Brother V. M. Goodrich is holding a series of special services at the Third Saint Joseph Branch, commencing June 13. He has a corps of good workers among the Saints there and the interest promises good results.

Brother C. H. Rich is expected to arrive in the stake and enter upon missionary work some time this month. He will make Trenton, Missouri, his objective point with a view of assisting in the development of our work in that county seat.

Trenton is a large, progressive place and we hope to see our work well developed there in time. Brother J. D. Proffit presides over a small branch of our people in that city.

Children's Day was observed in the First Saint Joseph Branch on Sunday, June 13. Following the regular Sunday school session the pastor delivered an address to the smaller children. At 3 p. m. sixteen persons were baptized—children and young people. The evening service consisted of a cantata in which the younger children of the school took part. The committee had secured a plentiful supply of boughs and flowers with which the platform was decorated; the ensemble was very harmonious and pleasing. The program was witnessed by an appreciative audience which delighted in the efforts of the children. The committee in charge deserves credit for good work.

London District Convention

A joint session of the Religio and Sunday school was held at Stratford, Ontario, June 5 and 6. Aubrey Blanchard resigned as second assistant superintendent of the Religio, and Walter Simpson, of London, was chosen as successor. In conformity with the General Religio and Sunday school, home department of the Sunday school was turned over to the Women's Department. This department carried out a splendid program, consisting of solos, talks, and papers. A paper by Sister Alfred Davis on "The spirit of the home," will be sent in for publication.

Sister Fishleigh, of London, demonstrated home nursing, in some of its branches. A number of the sisters of that branch have taken up home nursing and first aid, with splendid results.

Elder Pycock ably addressed us on the subject of "Cooperation," and Elder Grice on "The importance to the church of the Religio and Sunday school." H. W. Simpson talked on "Organized classes," George Tomlinson, jr., on "Zion," and Patriarch J. Shields on "How we should live." Also two able discourses by Elder Pycock, and Elder Guy Levitt, the latter just appointed to labor in Ontario and Quebec. The convention was well attended and each service was highly educational and instructive.

We welcome back Elder Shields, Grice, and Pycock, and also Elder Levitt to our district, and we know that we shall learn to love Elder Levitt as we have learned to love, honor, and trust the others who have labored with us.

BERTHA MCGILLIVARY,
District Religio Secretary.

Des Moines District Conference

Conference of the Des Moines District was held at Boone, Iowa, June 4 to 6. A credit to the Boone Saints is their commodious new brick church, built at a cost of about six thousand dollars, but which is worth twice that amount according to present prices. This branch is presided over by Brother C. Malcor.

Brethren J. A. Gillen of the Twelve, and Daniel Macgregor of the Seventy attended and gave much valuable instruction. Brother Macgregor "got on the job" in his characteristic way in advocating that the district purchase a tent for missionary and reunion purposes. Of course his appeal was irresistible and four hundred thirty-five dollars was subscribed on the spot.

Owing to his leaving the district, Brother H. H. Hand resigned as district president. To succeed him there was only one logical man to choose, that was Brother H. Castings, of Des Moines. He is thoroughly acquainted with the district, having had several years' experience in the district presidency, serving with Brother O. Salisbury and Brother Hand. He is a man of sterling worth, who teaches by example as well as by precept, financially as well as otherwise. Above all he has the confidence and love of the Saints throughout the district. He is a good district president, and while we regret to see men like Brother Hand leave, we feel thankful we have men like Brother Castings to place in.

We had a good conference. The good Spirit was present, bringing much unity and good feeling. So we move onward.

A. E. WARR,
For Press Committee.

NAUVOO, ILLINOIS, June 14, 1920.

Editors Herald: It has been some time since you have heard from this part of the Lord's vineyard, so thought you might be interested in what we are doing in this old historical place. First of all we are rejoicing in this work more and more each day, and are glad that we have a part in the spreading of this angel message and the building up of the waste places. The work here is going good, and people are interested in our message, and some are being added to the fold by baptism. This is surely a choice land, and you can feel the presence of the good Spirit here all the time. I am sure that when the Lord planted his work here in the spring of 1839, he intended it should remain, and the same Spirit that was here then is present to-day.

Only last week we had the pleasure of leading four converts down into the waters of the old Mississippi, just below the Nauvoo House where Joseph the Prophet baptized so many in the early days of the work, and while standing in the water I looked over to the unmarked spot on the slope of the hill by the Homestead house where this noble man is sleeping, and these thoughts come to my mind: "Joseph, we are trying to finish what you started so many years ago."

Dear readers, I wish you could have been present and felt the presence of the Spirit, for it only added another testimony to the long list that I have filed away in my memory. We have many visitors here; they come from far and near. Not all are anxious to hear the message that we have to tell, but many are. This gives the ones encouragement to do all they can to spread the work. This task falls in the main to Brother and Sister Layton. We have six families here now and the work is growing nicely. We have a fine church and a good Sunday school (take notice, Brother Wells) and things are moving along fine.

This place is well named Nauvoo or City Beautiful, for at this time of year it is surely a beauty spot, with its green hills and the river on three sides of it. A person would have to go far to find a more ideal spot for the building of a city. And just across the river is the old town of Montrose. It is at this point we will hold our reunion this summer, August 20 to 29. One day will be given to a trip to Nauvoo, for that is always one of the main events of our reunion. All the Saints are loaded into motor trucks and cars and then down to the ferry and across to Nauvoo. Brother Mark Siegfried was the historian and delivered the lecture at each place of interest. This year we expect to give some stereopticon views each evening and then the visitors will better understand the historical lectures on old Nauvoo.

Sister Emma Burton is visiting with us this summer, and I am enjoying her company very much, for it has been many years since I have had a visit with my auntie. Sister Irene Layton is home for her vacation. She has been teaching English at Graceland the past year. From the door of my study I can see her in the surf, teaching the youngsters to swim. The water is only thirty feet from our door. We all enjoy the bathing very much these warm evenings. Only wish I could be here all the time, but my duties lie elsewhere in the district, and if we make our 20,000 converts in two years we will have to keep busy.

Brethren J. Charles May and Paia paid Nauvoo a visit on their way west and Brother Paia preacher, many outsiders being in attendance. The comments we have heard of his sermon were very favorable. We extend an invitation to all the Saints to visit this old historical place and I am sure you will go away with a greater love in your heart for this great latter-day work.

Your brother in gospel bonds,
P. R. BURTON.

"Opportunity makes the man, but only when he knows what to do with it."

MISCELLANEOUS

The Presidency

Eastern Oklahoma. Elder J. Arthur Davis has been appointed by the Presidency to serve as president of the Eastern Oklahoma District vice J. C. Chrestensen resigned, subject to the approval of the next district conference. The appointment of Elder Davis will necessarily be changed from missionary to local.

New York and Philadelphia District. Having received resignation of Ephraim Squire as president of the New York and Philadelphia District, the Presidency hereby appoints Elder H. A. Cunningham as district president until the convening of the next conference of the district.

Notice of Appointments. By concurrence of the Presidency, Twelve, and Bishopric the following appointments have been made:

E. Yewell Hunker, Lamoni Stake, M.
William B. Hartley, Nauvoo District, M.
B. S. Lambkin, Fremont District, M.
D. L. Lewis, Arkansas and Louisiana, M.
Mrs. C. M. Clifford, South Africa, M.

June 16, 1920.

THE FIRST PRESIDENCY.

The Religio and the Local Church

The Religio has a distinct function in the local church. This function is clearly defined by the General Conference as social and recreational.

What more natural than that all regular church social and recreational activities be under the supervision of this department? The general executive committee of the Religio last fall unanimously adopted the following resolution. This was presented to the late convention and unanimously indorsed. We pass it on to you.

"Whereas, the social and recreational work has been made the primary aim of the Religio, be it Resolved, That we, as the general executive committee, urge that this work be given special attention, both at times other than the regular meeting period, and also at the option of the local wholly or in part to supersede the other forms of activity.

"Inasmuch as the work of the Religio is that of entertainment and recreation chiefly, we suggest the advisability of branch authorities referring to the Religio the matter of providing entertainment or recreational activities when needed and not already provided for by the activities of other auxiliaries.

"This would insure the initiative for these activities lying largely with the Religio, as provided for in the report of the coordinating committee. Due credit should be given to the Religio for such work whether it be carried on at the regular meetings or at other times, and Religio reports should be compiled accordingly."

We ask that local pastors and presiding elders of branches give this matter attention.

T. W. WILLIAMS.

Games for Everybody

Calls are coming from various parts of the country for outline of games for evening gatherings, picnics, etc.

The best book by far that we have come across is entitled, *Games for the Playground, Home, School, and Gymnasium*, by Jessie A. Bancroft. This book is published by the MacMillan Company, New York. It retails for two dollars.

We recommend that each Religio local purchase one of these books at your earliest convenience. This book should be kept by the superintendent of the local Religio as it is quite necessary that the nature of many of these games should not be generally known or else the interest in the game would be lost.

There are games enough to provide diversion and amusement for an indefinite period. There are inside and outside games, inside and outside sports, games for the playground,

gymnasium, and house parties, active games and passive games; games for the seashore; singing games; exercises for brain workers, feats and forfeits, and a great diversion of amusements which will delight both old and young. Field workers of districts will do well to secure a copy of this volume also.

We have asked the Herald Publishing House, Lamoni, Iowa, to carry this book so you will please send your order there.

T. W. WILLIAMS,

General Superintendent of the Religio.

Notice to Religio Workers

Acting upon the authorization of the recent Religio convention we have appointed Brother Howard W. Harder as General Secretary of the Religio Department. Brother Harder has acquitted himself in this field of work in the past and we feel assured that he will prove his right to this position in the days to come. He will have charge of the office, will supervise the correspondence, and direct the efforts of the field workers throughout the church subject to the general supervision of the superintendent of the department.

To Officers and Members of Utah District: This is to notify you that Sister M. A. Etzenhouser has been appointed Religio field worker for the Utah District. We commend her to you as one eminently fitted both by temperament and education to care for the ever-increasing interest of this department.

T. W. WILLIAMS,

Superintendent Religio Department.

Girls' New Supervisor

Religio officers and workers will please take notice that Sister Zilpha Monroe, of Lamoni, Iowa, has been appointed general superintendent of the girls' department of the Religio. Sister Monroe is general supervisor of the girls in the Women's Department. This makes for coordination. For several years we have had a general superintendent of the boys' department, but none for the girls'. Sister Monroe will take general supervision of the social and recreational work of the girls of the church. We bespeak for her your hearty cooperation and support.

T. W. WILLIAMS,

General Superintendent Religio Department.

Department of Music

Notice of Appointment: In the issue of The Staff for May, 1920, found in SAINTS' HERALD for May 12, will be found the announcement of the organization of the Department of Music, in which will be seen the statement that it was expected that Brother Harold C. Burgess, of Lamoni, Iowa, would take the office of managing director of the department as soon as arrangements could be made for his release from the Lamoni Electric Company; this appointment having been approved by The Presidency, Twelve, and Bishopric.

We are happy to now state that arrangements have progressed sufficiently that we can, with the approval of the First Presidency, definitely announce Brother Burgess's appointment to this office. As soon as Brother Burgess can be fully released from the service of the above company, he will devote his entire time to the prosecution of the work of the department as its managing director. In the meantime Brother Burgess will give what service he is able to render to the department. Respectfully,

ALBERT N. HOXIE, *General Director,*

By ARTHUR H. MILLS, *Secretary.*

INDEPENDENCE, MISSOURI, June 18, 1920.

Notice to Reunion Committees

The resolution of the General Conference of 1919 which abolished the Social Purity Board of the church, placed the work of education along those lines with the Women's Department, so far as initiative was concerned. This was done upon recommendation of the coordinating committee.

In harmony with the above resolution, the Women's Department hereby request that all attempts to include in the programs for reunion work this fall lectures, papers, addresses, or other forms of educational effort along the line of sex hygiene, social purity, or the beginnings of life, be discouraged.

AUDENTIA ANDERSON, *Superintendent.*

How to Send Money to Women's Department

As you order leaflets or other supplies, please make out money orders or bank checks to financial secretary, Marie Morgan, Women's Department, box 255, Independence, Missouri. Leaflet courses, 25 cents per set, in advance.

AUDENTIA ANDERSON, *Superintendent.*

Reunion Notices

Pottawattamie and Fremont Districts in Iowa and Northeastern and Southern Districts in Nebraska will assemble in one big joint reunion in Council Bluffs, Iowa, August 13 to 22. A good corps of speakers have been secured, together with everything obtainable for the comfort of the Saints who will gather from all points in Nebraska and Western Iowa. A suitable part of the grounds will be reserved for the Indian village which will be an attraction of the reunion. Meals will be served cafeteria style at a reasonable charge. Carl T. Self, Fifth floor Bee Bldg., Omaha, Nebraska, will have charge of tents and equipment, and Saints are urged to get their orders in early. Any further information may be secured by writing O. Salisbury, chairman, or J. L. Parker, secretary, box 291, Lincoln, Nebraska.

J. L. PARKER.

Nauvoo, at Montrose, Iowa, August 20 to 29. A splendid opportunity to visit Nauvoo and her many places of historical note. Grounds well shaded and near station; good well water. Montrose is on bank of Mississippi River. First-class dining room and meals at reasonable rates. Come and have a good, spiritual time for a vacation. Write D. J. Williams, 725 Lewis Street, Burlington, Iowa, regarding tents. Bring your Songs of the Legion and we'll sing. Boy Scout band of Fort Madison will furnish music. Come and spend reunion with us. P. R. Burton, for committee.

Alabama, at Pleasant Hill, near McKenzie, Alabama, July 24, 1920. J. R. Harper.

Convention Notices

Alberta Sunday school, at Ribstone, July 16, 2 p. m. Would like all schools to be represented. Officers please report. Minnie Burton, secretary. Ribstone, Alberta.

Addresses

J. R. Grice, 83 Prentis Street, Detroit, Michigan.

Our Departed Ones

BIRKHAMER.—Hazel Birkhamer died February 6, 1920, aged 2 years, 4 months. Funeral service by Richard Baldwin.

GILL.—Sarah Gill died April 13, at the age of 73 years. Services in the Kirtland Temple, where she so much delighted to worship. Was a true mother, and devoted to the church. Leaves 2 sons, 2 daughters, and a number of grandchildren. Services in charge of F. J. Ebeling. Sermon by L. W. Powell, to a large audience, attesting the high esteem in which our sister was held.

HASELTINE.—Amy Ellen, daughter of Stephen and Emma Clough Haseltine, was born August 20, 1908 in Somerville, Massachusetts. Died April 1, 1920, in Stoneham, Massachusetts. Baptized Children's Day, June, 1917. Leaves father, mother, and 2 brothers. Funeral service at the home, in charge of W. A. Sinclair and George D. Sinclair. Interment in Lindenwood Cemetery, Stoneham.

THOMAS.—Erald, son of Brother and Sister Silas Parker, born May 10, 1914, in Oliver Township, Huron County, Michigan. Died May 31, 1920. Stricken with a form of paralysis through which he became both helpless and blind. Funeral services by A. Leverton.

NEWS AND COMMENT

THE WORLD AT LARGE

According to the *Jerusalem News* of May 5, the rainfall in Jerusalem had already exceeded forty inches for the season, it being the second time in sixty years that such an event had been recorded. It was estimated that the last few inches were worth a million pounds an inch. The big February snowfall, which had seemed almost a calamity, had penetrated deeply and was a veritable Godsend. Every available plot is being cultivated, and the prospects for a big crop of all kinds is very good.

The car shortage is still serious, after a period when it was thought the efforts of the Interstate Commerce Commission were going to bear favorable fruit. The farmers are bearing the brunt of the situation, not being able to market the grain that is ready for shipment and needed by the world. In Kansas the new wheat crop is nearing harvest and there are approximately twenty million bushels of last year's crop in the hands of the farmers. Elevators are full and cannot ship because there are no cars.

Farmers in the milk business around New York are now operating twelve farmer-owned plants where the milk is sold and all dairy products manufactured on a cooperative basis. The association has a membership estimated at 83,116, with 1,101 branches throughout the State, and the control of 884,901 cows. Expansion is made by means of a revolving fund from profits and initial investments, the latter being made by the farmer on a six per cent basis. The milk delivered by him to the plant indicates the ration to the total profits.

The Southern Baptist Convention at Washington reported that their drive to secure pledges for a \$75,000,000 fund was successful, as the total of pledges actually ran to \$90,000,000. There are about 4,500,000 members of the Southern Baptist Church.

An aerial route is to be opened between Alaska and the northwestern part of the United States. The plan includes express and passenger service, as well as mail. It is expected that the trip will take ten hours, instead of the usual five days. The United States Aero Mail Service is now over two years old, and many new projections are being made.

The Young Men's Mutual Improvement Society of the Utah Church have taken for their slogan for 1920-21, "We stand for the non-use and non-sale of tobacco." We certainly would agree with such a resolution, but the fact that it is necessary to take it is remarkable. We may try to imagine such a slogan for our own young people's organizations, but we have progressed beyond that.

CHURCH NEWS

In the *Geelong* (Australia) *Advertiser*, of April 3, there appears an article by Apostle John W. Rushton on "Mormon methods." An article had appeared the previous week concerning Mormon propaganda in Great Britain. He is well qualified to reply to this propaganda, as he was born and raised in Great Britain, and labored there for many years as an elder, seventy, and then as an apostle. He has also labored in Utah for several years. The article is clear-cut, and covers more than a column of close print. Though more than a month had elapsed, no reply had been attempted at the time of our latest advice.

John W. Rushton was invited to give a lecture on "Social purity" before the Workers' Educational Association of New Castle, New South Wales, the last week in May. This association represents the best elements of the state, in church, politics, and university.

At the Lamoni Stake conference at Hiteman, recently, a splendid series of services was enjoyed by Saints from all over the stake. The following ordinations were provided

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for: Alvin Ballantyne, priest; Lewis Jones and Edward Elefson, teachers; R. A. Ballantyne and A. M. Carmichael, members stake high council.

Misses Estella Wight and Marcella Schenck are the authors of a pageant on Book of Mormon history which will be presented at the L. D. S. reunion in August. It is entitled "The five sons," and tells the story of the conversion of the sons of Alma and King Mosiah, their carrying of the gospel to the Lamanites and the conversion of the Lamanite king, Lamoni, and his household. The best musical talent of the Lamoni branch has been enlisted to sing the solos, quartets, and choruses, several of which were composed especially for this pageant by Mesdames Vida Smith and Audentia Anderson, and Mrs. Lena Graham will have charge of the action. It will be costumed according to the times in Hebrew and Indian, and will doubtless be a very picturesque, as well as interesting and educational feature of the reunion.—*Lamoni Chronicle*.

"I am pleased to read of the good reports and the unity of the Spirit manifested in the General Conference. I feel that God is working with his people and that the beginning of a greater endowment of his Spirit is at hand to bring about the redemption of Zion."—From letter of William Spargo, Wigan, Lancashire, England.

The Saints of Clare, Michigan, recently reorganized their Sunday school, twenty-five being present. Brother Newsome was elected superintendent.

The Northeastern Missouri conference at Bevier, beginning June 11, was profitable and interesting. The Religio held the first session. Apostle William Aylor was present and assisted materially in the business and other sessions. Five of the local brethren were indorsed for various offices in the priesthood and ordinations provided for. A resolution prevailed looking with favor on the purchase of a picture machine for the district. The priesthood meeting was addressed by Brother Aylor. Four were baptized. "God be with you till we meet again" was feelingly sung, as some were leaving for other missions, Brother Aylor to his in South Africa and others soon to enter on their work of preparation where the Lord may desire. It was one of the largest gatherings in the district and all felt repaid for attending.

The Des Moines Branch is planning a missionary campaign this fall, with Daniel Macgregor as speaker. On the 13th subscriptions were asked for to finance the affair, and in about twenty minutes a total of \$528 was subscribed. The Saints are going at it in a big way and expect big results. The plan is to secure three big tents for several of the Iowa districts, Pottawattamie District already having raised \$725 for the purpose.

FROM THE BRANCHES

Lamoni, Iowa. Elder Joseph Luff was in town over the 20th and preached at the church in the forenoon, F. M. McDowell in the evening. The choir has changed its hour of practice from 4 p. m. Sunday to Thursday evening, so they may help out in the preaching appointments out from Lamoni. The Religio held a successful social evening in the church park on Friday evening, attended by about four hundred, young and older people. The Sunday evening sessions are being held in the basement, the classes reorganized to meet the special situation created by decreased membership during the summer months. Elder Garver, local pastor, attended the Eastern Iowa district conference at Waterloo, June 11 to 13.

Port Huron, Michigan. Elder William Fligg has been kept busy and is like a father to the branch. The 13th was observed as Children's Day. Following the Sunday school service sixteen children were blessed. At the following service about one hundred children took part, the church being filled to capacity. In the afternoon there were 22 baptisms, 10 adults and 12 children between the ages of 9 and 14. The day's activities were concluded with a powerful sermon by Elder Fligg. The branch is in good condition, spiritually and financially. The Sunday school is growing in numbers and has an average attendance of 140. In addition there is a mission at the north end, with seating capacity of 125 and a large Sunday school operating.

Hagerman, Idaho. The Saints have recently enjoyed a short visit from their district president, R. C. Chambers, also from J. L. Benson, Bishop's agent, and L. G. Holloway. A new library is being installed in the church. The normal class, consisting of seven members, has taken their first examination. Home department day was observed by the Sunday school, and a splendid interest shown.

Stockton, California. One evening was spent recently in which the membership listened with interest to an account of the most important happenings of General Conference, related by C. W. Hawkins, district president, who made a special trip for that purpose. Two prayer meeting nights have been devoted to song service. One was the songs of prayer, the second the songs of praise, each member selecting his own special hymn. There were quartets, duets, and solos. Both meetings were enjoyed very much. Perhaps no offerings for the temple at Jerusalem were more thankfully given than the bountiful offerings of flowers at the little chapel where roses, sweet peas, and all the sweet flowers of spring are banked. The testimonies, sermons, and conversations of late have been of Zion. The need of fitting ourselves for, and thinking more of, Zion is dominant.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

PRICE \$2.25 A YEAR IN ADVANCE

Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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It's In Your Pocketbook Now!

It's in your pocketbook now! The money that you have earned by your honest labor is there. And that's where it belongs at first. Up to a certain time there is joy in having it there. You have the joy of success and achievement; the joy of knowing that you have been blessed with health, opportunity, and wisdom sufficient to bring you the emoluments of labor; the joy of having the confidence of the Owner of all things in that he has trusted you.

This joy will continue when you make a proper accounting to the Lord's representative in temporal affairs, the Bishop. It will depart and with it faith, love, and benevolence if you were to refuse.

Oh, how good you feel when you have placed a full tenth part of your increase in the Lord's storehouse and thereby know that you have done his will and are a helper in his great work.

Is Your Tithing Due? Send the Bishop a Check To-day!

Join the Latter Day Saint Sales Association

WHO: Every business man, professional man, and salesman (traveling or local) is eligible to membership.

WHY: To increase the efficiency of every member in his chosen profession by increasing the possibilities as Latter Day Saints. By this we mean such things as encouraging the visiting of branches when on the road; the distribution of tracts; the engaging in conversation with others who might be interested in our church; the putting into personal touch the members who are in the same profession and thereby passing along valuable information; and the giving of help and advice through the weekly column in the HERALD.

HOW: By sending an application to the president, William Murray, 8 South Dearborn St., Chicago, Illinois, giving him your name in full, age, address, profession or trade, whether member of priesthood. Your dues of one dollar per year should accompany your application.

OFFICERS: William Murray, President, Chicago, Illinois.
 H. T. McCaig, Associate President, Des Moines, Iowa.
 C. F. Church, Associate President, Lamoni, Iowa.
 H. T. Jergens, Secretary-Treasurer, Topeka, Kansas.
 A. N. Hoxie, Field worker, Philadelphia, Pennsylvania.

Membership card will be sent on receipt of dues and application.

We Want One Thousand Members by September

The Saints' Herald

June 30, 1920

GRACELAND COLLEGE NUMBER

A Quarter Century of Service



JEREMIAH A. GUNSOLLEY

One "who stayed by" through all these years is Jeremiah A. Gunsolley. Faithful, even-tempered, patient but unswervingly dominated by his love for Graceland's highest good, he has given of himself unreservedly for her upbuilding and the sustaining of her honor without jealousy, without bitterness.—Vida E. Smith.

Extracts from President Frederick M. Smith's Conference Address

"For long your leader has been calling for education. Calling for it with a vigor and a zeal that was backed by an intuitive knowledge—I can go farther and say an inspired knowledge that things were before this church, the imminence of which was not at the time appreciated, that have now plunged this church in the midst of a time that we have been hoping our people would be prepared for. I thank God that the manifestations of the Spirit, the workings of the Spirit in the church have been that we come into this time with a far greater degree of preparedness than I, in my deep concern, had thought we would manifest. For the Spirit of God, let me repeat what I said this morning, is working mightily among this people, if I can read aright the signs of the times, leading them surely and even rapidly towards the consummation of this application of the doctrine of stewardships.

"Do you read the signs of the times thus? The time is here when these young people, and older ones, who have with the idea of being useful to the church in this economic Zionie condition—who have been pursuing courses of study, and amassing a wealth of knowledge—the time has come, let me repeat, when they are to be put to the test, to make a practical application of what they have gleaned; and so I will make a slight change in the note of my pleading with you, then, this afternoon, and that is that the education of the people of the church go on with even increased speed until every man and woman can feel the importance of seeing to it that every energy that he or she possesses, every ounce of nervous force that he has command of, is being spent towards his own betterment, not from a selfish motive, but with the idea of being, ultimately, of greater service to God and his church; and yet at the same time that the educational forces are in progress, we must take on an additional burden, and against that I have been warning you—and that is the burden of organization, in a practical way, and demonstrating to the world the feasibility of the doctrine of stewardships in a society which is founded on religion. . . .

"Reverting, once more to the question of education, it would scarcely be logical for us, in the light of what we stated a few moments ago, to do anything else than call your attention to the report of the trustees of Graceland College, and to the recommendations that are made therein, and especially in their budget, where the church is asked to support the college in their efforts to enlarge the activities of this, one of the most devoted servants and potential servants of the church. It seems to me that the college has so established its right to exist, well supported, that there is little need for us to plead for it, though we might well ask that you strain your generosity to give this institution the means that will put it on its feet, to function as it has not yet fully functioned, as one of the greatest of the institutions of the church, looking to the welfare of the future generations."

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, JUNE 30, 1920

NUMBER 26

The Development of Character

BY R. V. HOPKINS

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

I am requested to write a sketch concerning the development of character, as reflected in the light of personal incidents, and experiences, during my life as an instructor in Graceland Collegè. I do not wish, however, to make this article merely a record of the chronicling of past history. I hope that it may breathe an inspiration to many of the youth of the church, who have not yet availed themselves of the opportunity afforded them to unfold the petals of their lives in the garden of Graceland, for Graceland is really the garden of the youth of the church. Here the beautiful flowers grow and unfold with others of their kind. Here the soil is fertile and the plants are nurtured with tender care, but few are the moths and worms that corrupt in this beautiful garden, and they are soon detected and banished. I do not speak as one who has heard but as one who has seen, for like the woman at the sepulcher of Christ I have been an eyewitness to the resurrection portrayed in this unfolding.

For eleven years I dwelt in this garden; it was my world, my life; I helped to care for it. I watered the beautiful flowers, and rejoiced as I saw the petals open and receive the moisture and the sunlight. Sorrowfully I beheld when some would not open to receive; they withered and died, and were plucked from the garden. I wept over the tender plants that were crushed and bruised—love's labor lost—and I felt as I think the Savior must have felt when he wept over Jerusalem, and in the agony of his tender love exclaimed: "O Jerusalem, Jerusalem, how oft would I have gathered you, as a hen gathers her brood under her wings, but ye would not."

The best years of my life I gave to the youths and maids of Graceland, and like the period of Jacob's service, it has seemed but a short time, because I loved them so. It was not a sacrifice for me, for I rejoiced daily. The inspiration received from observing the beautiful lives of some of Graceland's students cannot be evaluated. The fragrance of the flowers is still with me. I must be personal. I cannot tell a story so near my heart without speaking from the heart. This is my only apology for the personal element injected into this rehearsal.

The technical teaching which I did at Graceland was only part of my work; rather the smaller part. For years I lived in the dormitories, and knew the life of the student. For eleven years serving as dean of men, I strove to guide the lives of the young men out of the thorny and slippery paths. For seven years, as teacher of the college girls' class in Sunday school, I watched their lives unfold. What a comfort the beauty and freshness of their faces was to me, when burdened and distressed with my own trials. I got back more than I ever gave to that class, and they never knew.

Daily in the chapel service I watched them and the Spirit

of the Master was upon me, enabling me sometimes to discern their very thoughts. I knew when the spiritual life was ebbing, and the world was becoming too prominent, and by private talks and interviews, I strove to lead them to Christ.

After so many years of experience, I say candidly and fearlessly: Graceland is the best place on earth for our young people to be educated. The moral, mental, and physical environment is there. If a boy or girl goes wrong at Graceland it is largely his own fault.

Character is a process, an unfolding from within, manifesting itself to the world, without. Like the chambered nautilus whose structure is described in the beautiful poem by Oliver Wendell Holmes, from which we quoted in the beginning, it is builded day by day. Consciously and subconsciously we are forming it; every word, every act makes its impress upon the senses; thus is character built. How careful you young people should be of your words and of your acts, and of your choice of associates and your environment, especially while the clay is yet in the potter's hand, for the period of youth is the period of character building. These are the things I so earnestly essayed to stamp on the consciousness of the youth of Graceland.

I remember writing a Graceland Christmas article for one of our church papers more than ten years ago, in which I spoke of the lives of some of our Graceland students, among them a little girl scarcely out of short dresses. She came from an isolated condition. I can yet see her innocent blue eyes as they filled with tears when she said, as a child would say, "I saw some of our elders drinking coffee at the banquet last night." She had just come up to Zion, and like many others had thought to find perfection, but I recall yet the thought that came to me; it was this: "If anyone offend any of the least of these, my little ones, it were better that a millstone should be hanged about his neck and he be drowned in the depths of the sea."

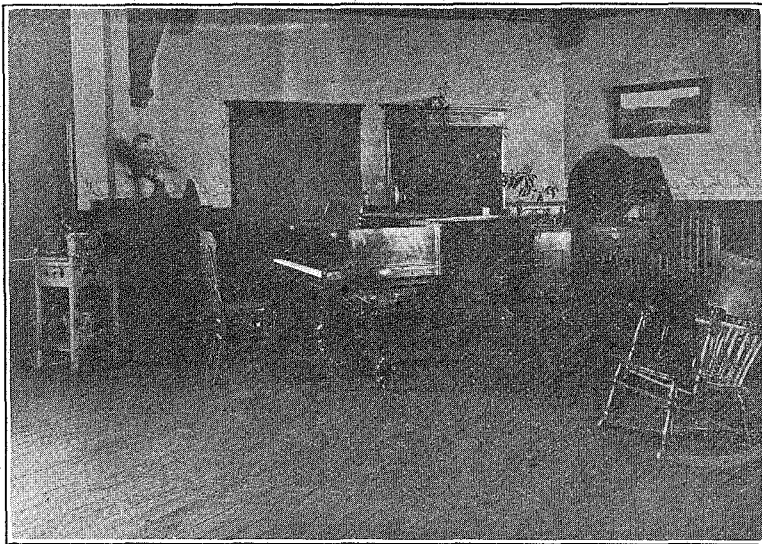
Here was real character. The germ was there; it needed only this environment to swell and unfold. What a strong, steady woman she has grown to be; and after all these years a letter came yesterday, asking help and advice for her and hers. She is a mother now with children of her own, and the development of the character of her children is safe with her, and Graceland helped to make it so. Thus truly her influence spreads, "even unto the third and fourth generation."

During my first year at Graceland the boys were domiciled on the third floor of the college building—that was before the days of dormitories proper. The boys called it the third heaven; however, I sometimes failed to appreciate the application. Among these boys was a tall, slim, curly-headed youth. He was a missionary's son. His childhood and boyhood had been spent in a hard school. He had worked all through his high school, and was working his way through college. He never had enjoyed the privilege of playing the games that other boys played, but as an athletic director I saw possibilities in him. I placed him at center on the football team. The other boys laughed but Mac soon justified my judgment. I saw in him the quality of perseverance, that downed every obstacle. His character was built on this firm foundation. He fought his way upward. His noble, true character has placed him at the top round of the ladder, as an instructor and an inspirer of the youth of Graceland. I never could feel like a father to this young man; he

is a bosom friend and a brother, and he gives Graceland credit for his character development and for being his inspiration for his service to the church.

I recall a small, tow-headed lad in short trousers who came to Graceland in my early service there and remained several years. Honest, true, and upright he was, and spiritually inclined from the first. Often we would go to the cornfield back of the college and pray before our weekly Wednesday evening students' prayer service. He was inclined sometimes to be a little morose, and had to fight his way upward through this hindrance to his character development. I have watched his progress with gratification. This year he takes his Ph. D. These boys, grown to men now, have outstripped me in the race, but I thank God for their noble lives and sterling characters.

So I might go on, relating incident after incident which



A MUSIC STUDIO

In the studio department instruction is given in piano, voice, band, and orchestra instruments.

came under my personal observation in which Graceland playing her part as foster-mother awakened and developed the lives of strong and stalwart young men and women, but space will not permit.

I can recount several whom the environment of Graceland saved from seeming spiritual death, as many who peruse this manuscript will testify. From time to time I meet those of whom I almost despaired, who are now doing a noble work for the Master, and I rejoice, and think of "the bread that was cast upon the waters."

To all my old friends who knew me at Graceland, now numbering into the hundreds, I bid Godspeed. May God bless you all and help you to cherish and keep the lessons learned, and to continue your development of character whose foundations were laid within the noble walls of Graceland.

EDITOR'S NOTE: *Elder Hopkins is now immediately in charge of the spiritual interests of Zion, the center place of the church, and his work among the young people of the church is being continued in an effective manner.*

Twenty million lives and one third of the wealth of the world were lost in the Great World War. The result is that there are fewer producers and a greater need for the stimulation of production.

What Is Education?

BY S. A. BURGESS

"The great purpose of education is development of character. . . . The fullest education is to develop into the stature of the man in Christ Jesus."

Definitions would be valuable if we did not permit them to act as a vicariate for thought and so shut us off from reality concealed behind their symbolism.

The world *education* comes from the Latin, *e-ducere*—to lead out, and in its root meaning is only another way of expressing individual evolution, as both infer an unfolding or development of that already latent in the natural possibilities.

The Master, in the parable of the talents, teaches that by right use (usury in no evil sense) of those talents which are apparent we may develop other talents, previously invisible.

Right education develops our natural ability. It does not give one brains, but develops what he has. A full education would develop all his capacity for service, physical, mental, moral, and spiritual. With most of us our education is very fragmentary and partial.

Some would infer that our mental and even spiritual life is absolutely determined by our physical nature, the kind of body and head we possess. Others like to talk of such things as metabolism of the neurons absolutely determining character. But while our mental life is affected by body conditions, the life of the body is also affected by mental conditions, and neither determines the other. While no one knows about the metabolism of the neurons, it is rather true that right processes unfold new possibilities of life and of knowledge.

How Secured

Education may be secured from experience. Some are unwilling to learn any other way. Their own experience is all they consider worth while. Now while knowledge is essentially experiential, it need not be limited by one's own experience, but should be broadened to include that of others, whether that experience be the result of scientific experiments or of living conditions.

A second method, therefore, is study of the experiences of others. This may include repeating definite experiments and observing the results, so that with our own experience the whole becomes intelligible. Schoolboys of to-day may in a short time possess much of the knowledge of the early Greek sages, and so prepare to use quickly the basis laid by the past experiences of the race. That is the value of schools. They teach us first the use of the common symbols by which knowledge is preserved through the experience gained by others. A school under a competent instructor is the quickest method of gaining the lore of the past, ancient or recent.

A third method is by personal home study and observation. In fact without personal study no progress is possible, even though that progress is much quicker with adequate facilities and teachers.

Its Purpose

The great purpose of education is the development of character. "Character is higher than intellect. Character is greater than ability. Character is achievement; it is a fore gleam of immortality." Evidently it is not merely knowledge nor being, but is knowledge and being transmuted by wisdom in right living.

"The purpose of education is preparation for life; the

test of life is capacity for service." (Inscription at Hampden College.) But evidently it is more than capacity. It must mean more than physical power alone, or intellectual growth, or both together. It must include the will to serve—to do good. An intellectual giant who is a moral pygmy is an educational monstrosity developed out of proportion, hence a menace rather than a help. Even those whose education is wholly determined by personal experience often gain knowledge without its moral overtone, and so are perverted. The fault is not with the gaining of education, but with the lack of corresponding moral and spiritual growth.

Education is the unfolding of natural powers. Its test, however, is in its use for the good of man and God.

That Which Is Vital

G. Stanley Hall in an address on Founders' Day, a few years ago, urged as the ideal for the American university, not the gaining of abstract facts, but the application of our knowledge to human needs, to make the life of man better. Of course he did not so urge in a narrow, immediately pragmatic sense.

Again he urged that conversion is essential to the development of the highest powers of man. The man or woman who is not converted, who has never felt the tremendous moral urge out of the storm and stress, is living much below his or her possible powers. If he, an educator, can so state, we can fully agree that true conversion, the guidance of the Holy Spirit, is the most tremendous educational factor.

Man being what he is, the greatest knowledge he can achieve is to know God. To do so requires a truly wonderful development. We do not here refer to the initial experience so often emotional, but to the intellectual and spiritual growth of years.

The fullest education is to develop into the stature of the man in Christ Jesus. But before then we must realize that the highest truth, goodness, and beauty are one, and that with them is the only lasting freedom. (John 8: 31-36 *et seq.*)

But that highest development is not to be found in the line of personal self-limitations of knowledge and service. But rather in the fullest possible development, which includes a knowledge of modern science, language, history, in fact of all human knowledge, not for self-pride, but for use for humanity, then over that continued guidance by the Spirit.

"The glory of God is intelligence," for intelligence of necessity chooses the good, knowing that which is intellectually true must be morally good; and that which is good, true. But it includes also a wide mental scope.

The Need of the Church

In the intensive work of to-day, the church needs specially trained men and women for its service, not only in Zion, and for her upbuilding, but in every scattered field. It is not enough that a few young people come to Graceland; more should come; but the work has to be taken into the fields abroad by short courses, giving much more than our institutes of the past. There must be a forward movement of all, not simply of a few.

She also needs yet more men and women trained to meet modern problems and talk the language of to-day. And she needs a revived vision of the truth behind the mechanism and ritual. We are told by some that very many do not want to know or analyze, but simply to be told what to do, and told something easy.

John W. Rushton, in a recent personal letter, writes (we hope he will pardon our quoting him):

"There is also needed a systematic campaign of education among our people as to the inner meaning of the work we are engaged in. There is too much dependence upon external, mechanical, and personal elements which becloud, if they do not obscure, the principles of life upon which true religion must be founded. We as a people have not learned as we must, that symbols are of value only as they lead us to a higher and truer appreciation of the spiritual essence at the back of all. . . . Only when the soul is inspired by the divine soul has the trappings and mechanism of theologies, rituals, and institutions justified their existence. . . . Mechanical arrangements are the means of expressing the vital qualities of those who can use the organization and if there is not improvement in the spiritual essence and moral idealism in the life of the people using the organic structure, then of what use is it? We feel sure God is not needing money or means nearly as urgently as he is needing moral and spiritual fitness."

Therein lies Graceland's test. She must give us the knowledge equivalent to that which could be gained elsewhere; she must give us the idealism for service equal to that at other schools, and she should evaluate that knowledge and idealism in terms of practical character, giving us the virtues of honesty, integrity, and courage, and also help the spiritual impulse necessary to full education unto the divine likeness. In other words, there should we learn to add to our faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." (2 Peter 1: 5-7.)

EDITOR'S NOTE: *Elder Burgess served Graceland College as its president for two years, leaving that work to take up further studies at Clark University. He therefore has a special interest in educational matters, and especially in the work of Graceland College.*

Effect of Higher Education on Religious Conviction

BY G. N. BRIGGS

How fifteen students were affected by the study of sociology.

Higher institutions of learning are sometimes criticized for destroying the religious faith and early religious teachings of the students. This criticism is heard at times especially with reference to certain college subjects such as sociology, psychology, and others.

At the close of the recent college year at Graceland, one of the questions asked in the final examination in a class of sociology, composed of over thirty college students, was what effect their study of the subject had had on their religious beliefs.

Without exception, the replies indicated that it had not in the slightest degree undermined their faith in God or the teachings of the church, and in many cases it showed that their belief in the teachings and doctrines of the church had been very greatly strengthened because they had had presented to them many of the problems of society in a way which had never occurred to them before and they began to realize as never before that the Zionite teachings of the church was the only basis on which right solutions might be reached.

Some Characteristic Replies

It will be impossible to quote from the replies of all, but the following will be of interest:

Student A: "The study of sociology has intensified my already existing religious convictions. It has shown us what the world has in the way of religion, what the world needs in this respect, and that the world *must have* before it can

reach its ideals. These facts have so coincided with what we, as a religious people, are believing in and standing for, that this study has increased my confidence, and stimulated my desire to help in giving to the world our own solution of existing needs."

Student B: "Sociology, as presented to us, has not changed my religious convictions in the least. Because the author believes in a divinity and writes that divinity into his work, in giving his philosophy for life, he does not forget to make us feel as though there was a God and that we must co-operate with that God to obtain the highest possible development along any line. It has shown me that we, as Christians, have a part to play in this great world of ours, and that we must make our religion a seven-day-a-week religion, and a workable religion. It has made me resolve to live a better life and to aid humanity not so that some one will point to me and say, he gives so much to this and so much to that institution, but so that I may feel better in my own heart."

Student C: It has also shown me how our own church has in its plans the formation of an ideal condition which answers the laws of sociology. My religious convictions have never been as strong as some, but they have not been weakened at all."

Student D: "I cannot say that sociology has changed, to any marked degree, my religious convictions. It has served to accelerate certain beliefs that were beginning to force themselves upon me. I believe now, more than ever, in the universality of truth and law, and that religion is broad and inclusive in its concept. It has not shaken my faith in God, nor in this church. Its message is world-wide, and I am seeing more clearly that it is tending in the right direction. I am a better Christian, I believe, as a result."

Student E: "I cannot say that sociology has had any effect on my religious convictions. It certainly hasn't taken divinity out of life. I guess that I'm not very conservative in my views along religious lines to begin with. It has more firmly convinced me that some economic and social plan must be a part of any worth-while religious program. That is, the pathological conditions being social, must necessarily be handled largely by the greatest socializing factor, i. e., religion."

Student F: "The study of sociology has deepened, not lessened my conception of religion; it has helped me to understand *why* there is a religion, why it is one of the most important factors in our lives, and why everyone has some conception of this important factor which affects all our lives."

Student G: "Zionic socialism, which is one of our vital church plans, received added support from me because of my study of sociology. The study of sociology has aided my belief in the truth of our church in regard to charity, etc. Many lines of difference between our church and others can be drawn since I have read of the origin of religion."

Student H: "The study of sociology has emphasized some of my religious beliefs but has changed none. It impressed upon my mind the necessity for the realization of the brotherhood of man."

Student I: "It has shown us the power and influence it has had on social groups in every stage of civilization and I realize more fully the importance of religion in the solution of the problems confronting society to-day."

Student J: "It has helped me to have a broader idea of the true conception of religion, how it can change and influence the lives of people, how much we really depend upon religion for the pleasures and actual thoughts that we gain from living on this earth. I had no idea as to the extent that religion enters into our lives constantly and how it can entirely change the course of our actions and thought."

Student K: "The effect of sociology upon my religion has been a strengthening factor because I see more fully the laws of religion and the results of a religious life by this study. Religion is what we make it; the laws are given, and what we get out of them depends upon our ideals and interpretations."

Student L: "Sociology has shown me that religion is a great motive in civilizing humanity, building higher charac-

ters and ideals in society, that is, if this religious conviction is of a high class. There are some religious doctrines which are really degrading to individuals and society. It causes society as a whole to be ignorant of higher ideals and to degenerate. The study of sociology has shown me more and more that there is a higher power, which is over us and who, if we live in the right way, will direct us to higher planes."

Student M: "The study of sociology has not changed my religious convictions in the least. I have merely become more deeply convinced that religion must be the basis of any successful society."

Student N: "Sociology has, however, impressed me more than ever of human possibilities both to rise and to degenerate; of a divine and overruling power in all things, of the importance of knowing and working with, rather than against, fundamental law. I see more the value of individual as well as public interest and effort in all that pertains to general welfare. One thing that sociology brings out is that religion and especially prayer is instinctive and practiced by all peoples, at least in times of stress and danger."

Student O: "The study of sociology has made my religious convictions stronger. As we traced religion from its origin, we saw that it was really instinctive. It has always existed in some form or other, from animism, a belief in many gods, etc., up to the Christian belief of to-day, a belief in one God. But what has strengthened my convictions is to know that religion is a great social factor. It is necessary in society to aid in the development and progress of society."

EDITOR'S NOTE: *During the past year the class in sociology at Graceland has been taught by President Briggs. We offer the suggestion that the wholesome effect noted may in large degree be attributed to the manner of presenting the subject.*

The Faculty Through the Years

BY VIDA E. SMITH

*For righteous masters seized my youth,
And purged its faith, and trimmed its fire;
Showed me the high white star of truth
That bade me gaze and then aspire.*

—Matthew Arnold.

There is nothing so fascinating and absorbing as the study of individual, man or woman, and for one who loves the process, to attempt a study of these interesting people collectively is absolute disappointment. It would take a more skillful and versatile pen than mine to do so successfully, so I move toward the attempt with trepidation, and a sense of unworthiness.

The faculty of Graceland through all the years from its beginning possessed unique and delightful personalities. It would be interesting to go slowly through the list and produce some pleasant memory of each man, each woman, who had occupied on the staff; for memory however blue the sky above it, or however sweet her flowers and fresh her waters, is not full and complete, unpeopled.

Looking from my open window through a panorama of deep-green trees, I catch glimpses of the College Hill and in fancy picture the faculty coming toward me. It was a goodly company that went up that hill and sat at wisdom's board within the walls of yonder college. These men and women who faced the classes and blazed the trails for Graceland in her pioneer days left an indelible writing on the tablets of her history. Many of them knew that success for the struggling institution was written with the pen of sacrifice and colored with the imperishable hues of self-abnegation.

We have heard that anyone properly equipped, may occupy with honor in old and well-established institutions, but it takes a hero to throw his splendid powers into the building of an institution. It takes real men and women to turn from the

alluring and inviting fields of research, and from the universal and cosmopolitan touch with great minds and give of their all to long days and anxious nights in the building of something whose glory and full growth they may never see, giving of personality, character, hopes, fears for the eternal good of unknown people. Several of the Graceland students have come back from higher courts of learning to bestow with true philanthropy the gift they had for their first love. What does Alma Mater not signify to such a spirit?

Before the first enrollment of eleven in the rented rooms in Lamoni stood this first faculty: T. J. Fitzpatrick, J. T. Pence, J. A. Gunsolley, and Miss Nellie Davis. The class and the faculty grew in numbers.

From the first president to the present we follow the line: Joseph T. Pence, Ernest R. Dewsnup, R. A. Harkness, Herbert

the quarter of a century has been for some "More than the fire of joy that burned on Greece, more than the light of law that rose on Rome."

Through the medium of this faculty many a youthful spirit first glimpsed the "kingdom of heaven on earth" and felt the deep significance of the glory of God in intelligence. Were we to mention here the names of the faculty certain remembered ones would be called to the heart of some one, but the list is too long so we mention the presidents, a key to unlock the door of memory, the password to a magic world. Some of these men and women put Graceland "on and off" but one who "stayed by" through all the years is Jeremiah A. Gunsolley. Faithful, even-tempered, patient, but unswervingly dominated by his love for Graceland's highest good, he has given of himself unreservedly for her upbuilding and the sustaining of her honor without jealousy, without bitterness. No position was too trying or too humble but that he threw himself into the need and gave his best. The years passed, souls came and went, smiling, steadfast, ready; he welcomed the newcomers with cheery "Hail" and bade the departing one hearty "Godspeed."

No one who knew Graceland thinks of her without a glad wave of the hand to "Uncle Jerry," who never took a vacation. The faculties of twenty-five years, how many of them joy in the triumphs and achievements of Graceland, more than do these who have known so well its faults and weaknesses. These noble souls who knew the great things hidden beneath the careless attitude of youth failed not to meet the demand for sympathy and guidance, tactfully given. Into the souls of men was infused that divine discontent that gave no rest until the utmost of his very being had been taxed to set erring feet in ways of right. The presidency of Samuel A. Burgess, the man with love for things deep and fundamental, seemed to mark the transition from one period to another in the college history.

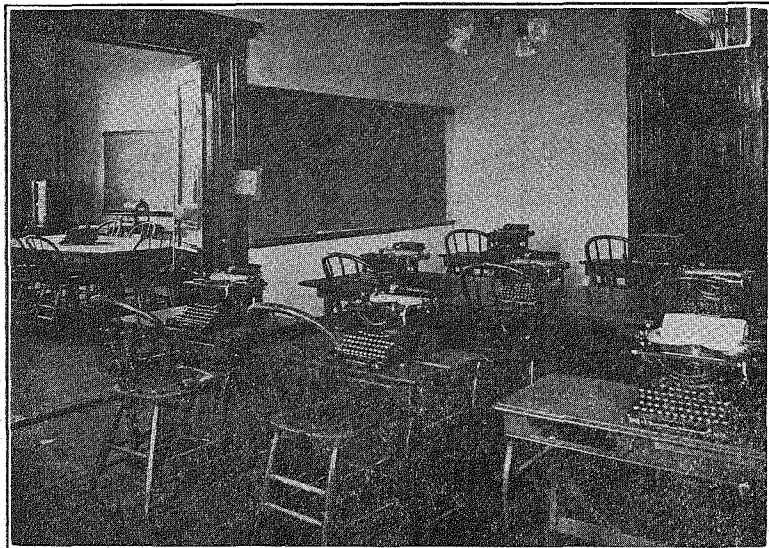
Perhaps no president has given to Graceland more prestige in the world than President Briggs. A man of wide experience and acquaintance, he brought to the college the fruits of his experience and added to her celebrity by his own personal power, with his mature, strong, purposeful outlook on life and a persistent faculty of "finding folks."

It would be real joy to speak of some of the favorites of Graceland, the manual training, the "music people," the public speaking department, all the other various and delightful spirits that have added to the quarter century of "value received" in Graceland, but we have already overstepped our invitation and desist with the pleasurable sensation of having touched again the spirit of Graceland faculty through the years and felt the uplift and inspiration that they always give.

EDITOR'S NOTE: *Sister Smith is the new dean of women for Graceland, which will allow her love for the young people of the church opportunity to function in a very definite way.*

A Constant Demand

The thousands of civil service positions requiring competent stenographers provides an open door to young men and young women who will qualify themselves. Salaries are good, and conditions favorable. Those entering for shorthand and typewriting courses will make no mistake. Uncle Sam needs you, and there are thousands of other places open where there is always "room at the top."



A VIEW IN THE COMMERCIAL DEPARTMENT

Instruction in this department includes stenography, bookkeeping, accounting, salesmanship, commercial law, typewriting, business practice, etc.

Spencer Salisbury, C. O. Taylor, Charles Marr Barber, Roland McClaren Stewart, David Allen Anderson, Jeremiah Alden Gunsolley, Samuel Allen Burgess, and George N. Briggs.

Each with his own coterie of associates in his day built for Graceland—many of them moved by that high resolve that made a mighty One to say, "The glory be thine," as they responded to that noblest impulse and intention and gave of time, talent, and physical powers to strengthen the faculty and its service. These men and women have left their imprint on the principles and policies of the institution. Perhaps none of the early presidents save one, was so greatly admired and beloved as President Stewart. He had that charm of manhood that went to the heart of the young and kept its place through every change. But for every member of this teaching force there is a halo when some one looks back to those golden days in Graceland, when with the freedom and informality of the small college, the student and teacher walked close together and shared happy hours without reservation. Who can estimate the unlimited and inestimable value of such companionship for both student and teacher? Always when meeting teachers there comes a solemn feeling of reverence and deep concern, for the office is high and the calling holy to these who "serve the dream at citadel and gate," the dream that keeps the great millennium in sight through all the stress and grind of physical demands. The part in life for Graceland's faculty through

"What Graceland Has Done for Me"

BY C. E. WIGHT

A symposium of heartfelt testimonials from just a few of Graceland's many loyal friends.

Nearly every graduate of a college or university looks back to his Alma Mater with pleasant memories of the hours spent within her walls. The graduates of Graceland are no exception to the rule. In fact, it seems to me that the expressions which follow cover a wider field than would ordinarily be covered. Graceland has a distinct mission that cannot be described in words. It can be felt and recognized only by those who have had the opportunity of coming in contact with it.

If we had been given the entire paper for this one article, I am sure we could have filled it with interesting and worth-while comments. However, time and space have permitted us to get in touch with only a few of our former Graceland students who were close to Lamoni. I am sure, though that their expressions are a good index of the feeling throughout the entire student body. Here they are:

"I value most among the many things of inestimable worth received at Graceland, the broader and truer concept of what is meant by a perfect life; which of necessity means a life ever striving to more perfectly develop the lives of others physically, mentally, socially, and spiritually."—Christine Roberts, Lamoni, Iowa.

"The best thing Graceland did for me was to introduce the girl that afterwards became my wife."—Arthur B. Church, Lamoni, Iowa.

"Before Graceland found me, I had never dreamed of a college education, to say nothing of a university and professional training. I cannot even imagine what my life would have been, aside from Graceland's influence. As a member of the faculty, I am constantly spurred on to a greater activity both in educational and religious lines through the large number of students whose devotion to the cause and native intelligence can hardly be excelled. Next to my home, Graceland stands out as the most important factor in molding my life's ideals. I thank God every day of my life that she found me at an age when I was most susceptible to her influence."—F. M. McDowell, Lamoni, Iowa.

"Graceland gave me my start in the study of expression which study opened up to me a broader and grander view of the possibilities of life. I formed one half of Graceland's first class in expression."—Lena Lambert Graham, Lamoni, Iowa.

"Graceland has helped me: First, in broadening my intellect in temporal and spiritual affairs; second, in rendering better service to my fellow man; third, in finding a wife that has been the support and foundation of my happy home."—Ralph W. Johnson, Lamoni, Iowa.

"While I have no claims to greatness I do feel that Graceland has had no small part in shaping my life. It has given me an outlook on life I could not have obtained at any other school on earth."—Lucy M. Lysinger, Lamoni, Iowa.

"Graceland to a great extent served as a spiritual guidepost for me, and is largely responsible for my continued belief in things religious."—A. M. Carmichael, Lamoni, Iowa.

"I found Graceland to be a college where the information is 'put across' in a wholesome atmosphere. In the method of conducting educational courses the state institutions do not surpass, and for the directing of young lives no deeper interest could be asked for than Graceland offers. I am grate-

ful to Graceland for my years spent there."—Coral Hatcher, Jefferson, Iowa.

"What Graceland has done for me! This embodies so very much that it is hard to summarize it in a short paragraph.

"It was because of the environment and instruction at Graceland that I saw fit to unite with the church and this no doubt means the most of any event in my life. It was at Graceland that I learned that it is our duty to labor for the benefit of society of which we are a part.

"Graceland led me to the church and then taught me that a life of consecrated service for our fellow men is the only goal to be sought in this temporal life."—Harry A. Lorance, Lamoni, Iowa.

"Graceland College, in my twenty-fifth year, when I was moved upon to prepare for work in the church, having had opportunity to finish only the eighth grade in school, and when there was no other suitable place for me to take up again the work of my education, beginning in the academy offered me the opportunity I needed, and brought me into an environment and community and under influences where in connection with my work in the classroom I made the development and formed the ideals which made it possible when the call of God came to me to undertake the work which thereunder the church directed that I do. I shall ever be grateful for Graceland as the instrument in God's hands opening up to me my possibilities and work."—J. F. Garver, Lamoni, Iowa.

"Graceland brought me a life of service following a great sorrow. It was a way to assist even in a small degree in her development."—Audentia Anderson.

"Graceland drew me from an isolated section without any church privileges to a center where Latter Day Saint sentiment prevailed. It thus furnished me the opportunity to get a vision of the meaning of the great latter-day work."—M. A. McConley.

EDITOR'S NOTE: *Elder Wight has been connected with the faculty of Graceland several years, teaching church doctrine to the class in religious education the past year. Modesty prevents him from adding his testimony of Graceland's bounty to him, which includes his wife as consecrated to church work as he. He is a member of the Lamoni Stake presidency.*

The "Downs" and "Ups" of the Collegiate Department

BY F. M. M'DOWELL

The junior college is so successful that the day is not far distant when it will give way to a full four-year course.

Typical of the hundreds of other small colleges that have arisen under the freedom of American democracy, Graceland was established with a noble purpose and an ambitious program. The former is shown by the following taken from the first annual catalogue:

"Graceland College has been founded and planned with the object in view of supplying the means necessary to the best possible education, and at the same time avoid the evils which so often attend schools of learning and destroy the social and moral nature of students." That her program was likewise ambitious is evidenced by the fact that this first catalogue offered a commercial course, two years of preparatory, and a complete course of four years for the collegiate department leading to an A. B. degree.

Like many another small college, Graceland has had her ups and downs in an actual struggle for existence. This story is familiar to the readers of the HERALD and need not

be reviewed except as necessary in the consideration of the subject assigned.

Whatever may be said in favor of the various departments of a small college, it remains a fact that the heart of such an institution is the so-called "collegiate" department. In fact, it is this department that justifies the term "college." In spite of this truth, or better perhaps, because of it, it is this department which suffers when the college as a whole suffers and advances as the interests of the entire institution are enhanced.

In the early development of Graceland, the collegiate department was confronted by serious difficulties. In the first

1913-14.....	15
1914-15.....	24
1915-16.....	33
1916-17.....	41
1917-18.....	47
1918-19.....	74
1919-20.....	90

A little study of this graph will reveal the truth of the statement that for 12 or 15 years the collegiate department struggled for its very life. At one time, in 1903 and 1904, there were only two students enrolled in the entire four-year course. The reasons for this situation have already been mentioned. What we are interested in especially is the fact that it no longer exists since this department has in the last few years developed not only rapidly but permanently. The most interesting feature of this illustration is the rapid and continuous growth since 1914, the increase during these years being from 15 to 90 students, a gain of 600 per cent. The causes of this growth are not difficult to find.

1. We must not fail to credit those who have borne the burden in the heat of the day, those who in the anxious days of Graceland's early history "stayed with the ship." Their faith in ultimate triumph has been a constant inspiration to those that have come later to work for Graceland. Among these devoted workers we mention the names of Frederick B. Blair, J. A. Gunsolley, and Bishop Kelley.

2. The excellent work of President R. M. Stewart who for four years gave all the energy at his command to Graceland. Although not a member of the church his devotion to the cause of Graceland has seldom, if ever, been excelled.

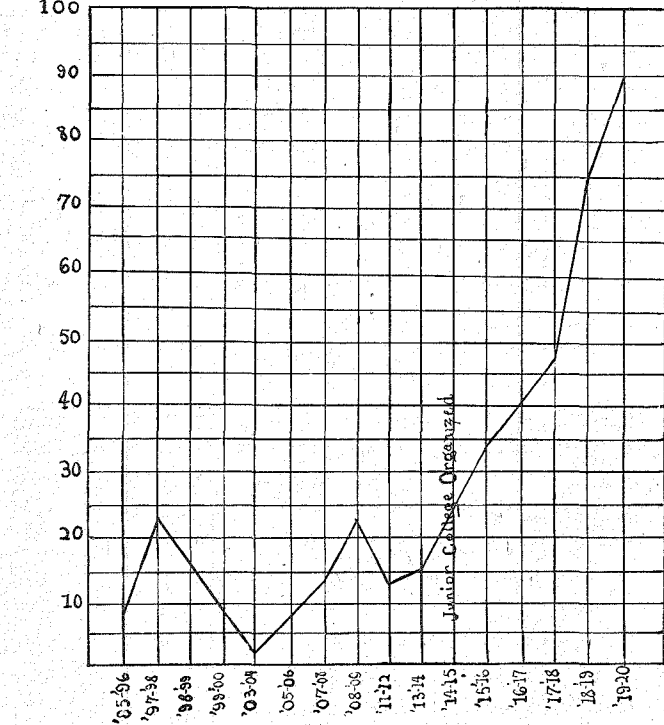
3. The organization of the "junior college" in 1914 marks the beginning of a great epoch in the history of Graceland's collegiate department. Graceland was the first junior college in Iowa to be officially accredited by the State University and the first in Iowa to become a member of the North Central Association of Secondary Schools and Colleges. As a junior college, Graceland proposes to offer only that which she can do well. This policy has increased attendance 600 fold. It has won her respect in state and nation, and finally increased moral and financial support on the part of the church.

4. The coming of President George N. Briggs to Graceland has been perhaps the most important factor in the growth of the collegiate department. It has been under his direction that Graceland has edged her way into educational circles of both state and nation. Due to his influence and ceaseless effort, she has become a fully accredited institution and finally a building program has been approved that far outstrips what had been our fondest dreams.

5. By no means least among the factors that have contributed to the success of Graceland and the development of the collegiate department has been the work of our graduates in higher institutions. It is quite commonly mentioned at the State University of Iowa that Graceland students with hardly an exception make good. This fact alone was especially emphasized by the university authorities at the time Graceland was being inspected for official accrediting. We are justly proud of our record. May we never have cause to be ashamed.

As at present organized, the work of the collegiate department includes the first two years of standard college work. Its completion assures the student of entrance into the junior year of a standard college or university, or admission to the best professional schools. This department has ambitions still. It hopes ere long to become a full-fledged four-year college. In our opinion, this dream will be realized in the near future if the present "ups" of Graceland continue and we have every reason to believe that they will.

Graph Showing Increase in Enrollment in the collegiate department of Graceland College, 1895 to 1920.



place very few appreciated the need and value of a college education. Again, the number who enrolled for this work was very small as compared to the cost of maintenance. The number of instructors per student and the equipment necessary for the carrying on of this work was naturally far in excess of that for any other department. Furthermore, a normal training course was offered which furnished a short cut to a position and hence appeared to be of more immediate value than a classical college course. Under such conditions, it is not at all surprising that this department has had a slow and rather irregular growth.

These ups and downs are well illustrated in the accompanying graph and table which shows the enrollment in the collegiate department throughout the various years from 1895 to 1920.

Enrollment in the Collegiate Department, 1895-1920

1895-96.....	9
1897-98.....	21
1898-99.....	20
1899-00.....	7
1903-04.....	2
1905-06.....	8
1907-08.....	13
1908-09.....	24
1911-12.....	13

No institution or individual has ever become strong without having had to struggle against opposition. The "downs" and "ups" of Graceland's history illustrate such a struggle. They explain her strength to-day. The collegiate department reflects to-day the attitude of the church toward higher education. If the work of this department is inadequate and limited it is because the church as a whole has not awakened to its full significance. If this be true, must not the church soon be able to present to the world a four-year college in which not 90 but 900 students are enrolled?

EDITOR'S NOTE: *Elder McDowell is a Graceland product, imbibing in his early and impressionable youth the spirit of Graceland, which has continued to grow until now it runs over into the hearts of his many eager pupils each year.*

Progress of Education in the Last Quarter of a Century

BY A. M. CARMICHAEL

"Zion really is a condition of mind where men are willing to place their all for the benefit of the masses, as expressed in their young."

That education is necessary is the universal mind. Increasingly has it become accepted by all men, business men, professional men, and laborers that education is a necessary prerequisite to success. Our educational institutions stand firmly rooted in our economic and social life. Never before in the history of education has the teaching profession been so respected as it has come to be in the last quarter of a century. The need of education has so possessed the minds of our farmers that they are making any sacrifice to provide an education for their young. This increase in interest in education is attested by the ever-increasing numbers attending schools. Our universities to-day are two and three times as large as a decade ago. Building programs which ten years ago seemed adequate for half a century more, to-day stand inadequate, and the community finds its buildings crowded.

This increase in interest is reciprocally the cause and result of many changes effected in our educational system in the last twenty-five years. Among these are changes in the curriculum, fitting it to a larger variety of needs, changes in the methods of instruction, and added willingness upon the part of school authorities to provide added buildings and added equipment.

Great Stress on Vernacular

To begin with, we shall take up some specific changes in the curriculum. There has been a great increase in the stress upon the vernacular. A study of the vernacular is recognized as of universal value, and hence is required of all students in all classes of schools. In cultural schools, in civic schools, in business schools, and in individual schools, some course on the vernacular is given.

Another change in the curriculum, and perhaps a very significant one, is the increase in the stress on vocational subjects. The public schools failed to meet this need for a long time, and as a result many small business colleges sprang up all over the country, maintained privately. But to-day, our high schools are everywhere providing commercial courses. Too, just within the last decade, our universities are providing schools of commerce, the numbers attending having grown by leaps and bounds. The graduates of these schools of commerce are literally grabbed up by busi-

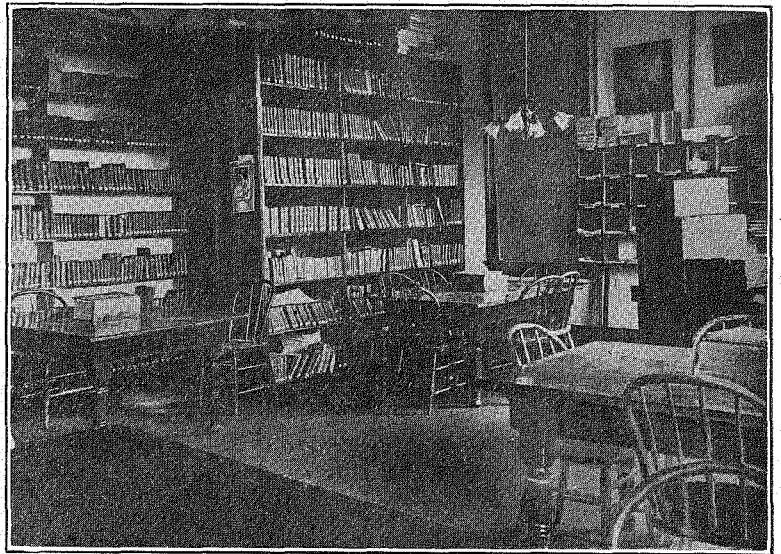
ness men, and after a few months trial, are given responsible positions.

Apprenticeship not Popular

Not only in a commercial way but also in an industrial way has the course of our schools widened to meet larger needs. In the early days of the United States the institution of apprenticeship died out because of the multitude of opportunities in the way of expansion which faced the young man. He did not have to bind himself out to learn a trade. To-day the situation is changing. The young man finds he must learn a trade. Who is going to help him to discover which trade he wants? The public schools have taken hold of the task admirably. They have done it, too, despite the antagonism of the man who has not seen the vision of the public schools and works hard against an increase of taxation to support the public schools. To provide industrial instruction has proven more costly than any other kind of instruction. The instructors have cost more, and the equipment to carry on this work has been very expensive. Workbenches, tools, machinery, cannot be provided without expense. One of the universal problems of schoolmen is to persuade their constituents of the need of this expense.

The increase in stress upon music must not be left out. Its cultural value is receiving universal recognition. This, too, is being done at public expense. To too great an extent this side of our life is left to private initiative. As a result only the well-to-do can afford this education.

The increase in stress upon our social life, our country and its institutions must be mentioned. The war brought out



A CORNER IN THE LIBRARY

Graceland's library consists of over nine thousand volumes. All the leading weekly and monthly magazines are also available.

very forcibly the inadequacy of our schools along this line. Where civics has been optional, it is now compulsory. The courses have been extended in length, and in frequency.

Some Wonderful Changes in Organization

The fluidity of our educational institutions has allowed some wonderful changes in organization, and in methods of instruction. The ease with which the junior high school has gained recognition with its attempt to draw a better and sharper line between the adolescent and pre-adolescent stage is remarkable. Again, we are beginning to see the need of change in system of grading. Graduation is more and more built upon the differences in mental capacities of children.

To be specific, children of bright mentality are put together, children of average in a class together, and children below average in their class. While this is of recent development, it will grow by leaps and bounds. It has every social and scientific argument in its favor. By this means society will be more enabled to take care of both extremes of mental capacity.

The increase of money spent upon buildings and equipment is a legitimate part of this article. This phase of the question is closely associated with the enlarging of units of organization. Two things are necessary to make a good school, a large taxing area, and a large number of pupils. The great variety of educational needs can better be taken care of. This, in a word, means consolidation of schools. This movement is properly a movement of the last quarter of a century. It is but one phase of the larger tendency of all business to amalgamate into bigger units for economical reasons.

Education Means Much to the Church

To the church education means much. Zion is a state in which schools form a large part. No man has caught the Zion vision until he has found a willingness to place more and more of his surplus stock at the disposal of the schools. A man fearing an increase of taxes for the betterment of our schools will not be comfortable in Zion. Zion really is a condition of mind where men are willing to place their all for the benefit of the masses, as expressed in their young.

Formerly and Now in Finances

BY J. A. GUNSOLLEY

Our college has seen some trying days in regard to its finances, but is on a firm basis now.

"And Abraham went out not knowing whither he went."

This might almost be said of the fourteen men chosen by the church to build and manage the affairs of a college for the church. The church said, Build; but the money with which to carry into effect the commission intrusted to them, where were they to get it? The board of directors consisting of seven members was to secure the faculty and manage the educational work of the institution, and the board of trustees, also consisting of seven men, was to provide buildings and equipment and look after the finances. Neither body had a dollar really appropriated nor in sight. But like faithful Abraham, they obeyed the voice that sent them forth, and the record of twenty-five years is open to our perusal.

In 1895 and for a number of years following it was generally believed that money paid into the treasury of the church as tithes and offerings could not be used legitimately for the maintenance of the college or any other work aside from the preaching of the gospel and the care of the poor. Hence some means must be resorted to to gather funds, by appealing to the Saints and friends of education for assistance.

Consequently, various plans were tried out. One of the earliest of these was to sell scholarships at thirty dollars each, this being the amount charged for tuition in the regular courses at that time. These scholarships were transferable and good until used. Sunday schools, Religios, branches, districts, and individuals were solicited, with the result that quite a sum of money was gathered, but never enough to meet the needs.

Another plan was to sell room rent in advance, issuing room rent coupons in various denominations redeemable in room rent to holders of the coupons. This was only a method

of borrowing money and gave but little temporary relief.

A campaign was launched at a General Conference during a wave of enthusiasm proposing to raise \$25,000 by securing pledges of twenty-five dollars and upwards, but none to be called for until the full amount was subscribed. Subscriptions went well for a time, until some who intended to donate the amount, regardless of whether all were subscribed or not, sent in their amounts and were receipted for same. This was thought by some to be a breach of confidence, or faith, and many canceled their subscriptions, and the plan failed. Considerable money was received, however.

Considerable talk about securing an endowment was indulged in from time to time. Various capitalists and benefactors of education were solicited, but all to no purpose. With the hope, however, that an endowment would come sooner or later, a plan for securing a temporary endowment was adopted. It was believed that if one thousand people could be found who would pledge ten dollars a year, the necessities would be amply provided for. It was a simple thing to sit down and figure out that it would be an easy matter to find a thousand people who would pay ten dollars a year for the educational work of the church, especially if the payments were made five dollars semiannually. The plan was approved, pledge cards printed, and solicitors sent out, and as anticipated, it was not a very difficult task to get the promises, for more than the thousand were soon secured. But the story continued reveals the fact that some who pledged never paid a dollar, some made one payment, some discontinued after the second, and so on, and some are still making their five-dollar semiannual payments, hoping yet, evidently, that a permanent endowment will come. Certainly an endowment of glory will come to those thus faithful. While this plan offered a large measure of relief, it was found necessary to borrow money and the debt kept steadily increasing. As early as 1904, the General Conference resolved that the doors of Graceland be closed until the debt was paid.

But it required more than a resolution of conference to close her doors. She was too tenacious of life, and the following General Conference adopted the plan of the annual College Day offering throughout the church. By this plan every branch of the church was to observe the first Sunday in October as College Day. Upon this day, the attention of the membership of the church was to be called to the needs of the college, her work explained, and the Saints and friends asked for an offering. Again it was easy to figure that if each of the more than five hundred branches should contribute twenty dollars a year a fund of upwards of \$10,000 would be gathered. But as in other efforts, some branches were never heard from, some would not send more than the equivalent of five or ten cents a member, while some contributed quite liberally. Again the plan was not adequate to the needs of the institution and other means had to be provided to stop the increasing debt and provide for the natural growth and expansion taking place.

The Lord, by revelation, enjoined upon the church the payment of the college debt (section 125:16) and by action of the General Conference of 1916 the Bishop was authorized to use the general funds of the church not already appropriated for the payment of the debt and the carrying on of college work. From this time, relief of a permanent character was enjoyed. The convening of the General Conference of 1919 saw the debt paid and the finances of the college and of the entire church upon a firm basis.

The plan now in vogue and the one likely to be the policy in the future is the budget plan. Each year the college management makes out a budget of estimated receipts and expenditures. This is approved by the conference, which approval in effect authorizes the Bishop to supply from the funds of the church not otherwise appropriated sufficient to

meet the items of expenditure in excess of the income. This plan has brought permanent relief and made possible the expansion incident to natural growth.

Religious Education

BY C. E. WIGHT

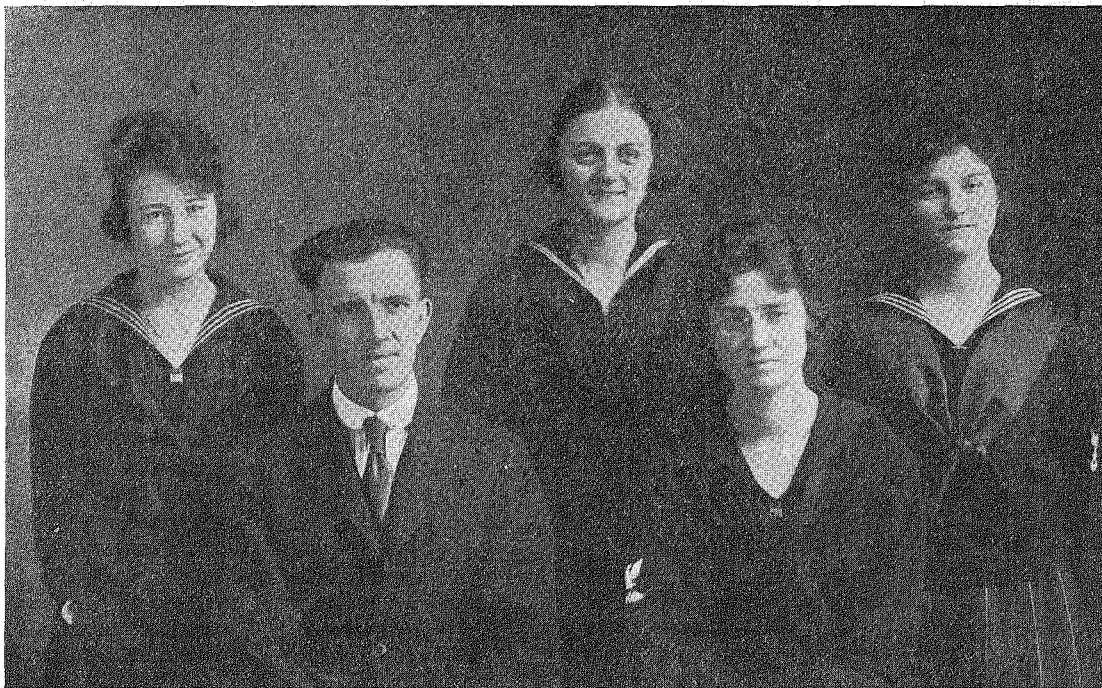
A new class that will be succeeded by an increasing number each year.

The first year of the Religious Education Course at Grace-land College has passed into history. The day will undoubtedly come when those having the honor to belong to this class will look back with pride upon the fact that they have helped to bring into reality a course that should in the future

This problem was attacked with the full knowledge that truth will stand any number of sledge-hammer blows and that it will have a far greater meaning to the individual who has thoroughly tested it. Here again, we are grateful for the spirit manifested on the part of the class, even though the end might not always be clear from the beginning.

With the lessons of the past year in mind, the course has been modified and revised for the coming year and it is believed that the changes will be very beneficial.

The class for the coming year is in process of selection. Including those who will enroll for the course at their own expense, there will be between forty and sixty in the class. Classes of the future will undoubtedly be larger rather than smaller. But let us figure as a basis that during the next ten years we send into the field from this course forty gradu-



THE COLLEGE DEBATERS

Under the direction of Coach Floyd M. McDowell this team debated Tabor College this year on the subject of immigration of unskilled laborers from Southern Europe.

be of inestimable value in the furthering of the great latter-day work.

The enthusiasm with which this new movement has been received by the church has been gratifying indeed. There has been a splendid feeling of tolerance on the part of all who are big enough to see that no such movement can be launched without difficulty. In the first place there was the difficulty of shaping in one year a course that would adequately meet the needs of the class, when in fact we were traveling an uncharted sea. We had nothing to guide in the formation of a course of study except the courses offered in the theological schools of the world. These could be of benefit in a suggestive way, but we must always throw around our course of study such safeguard as would assist in retaining those teachings which are peculiar and vital.

The second great problem was that of accomplishing our purpose of creating in the minds of the class a desire to evaluate and reason to a logical conclusion the various doctrines and dogmas of the religious world. The accomplishment of this purpose makes necessary sometimes the jarring of ourselves loose from preconceived notions and comfortable conclusions reached without the necessity of too great effort.

ates. That will mean four hundred representatives fired with the ideals of Zion building and better equipped to meet the pressing problems of the day. What an opportunity is before us as a people!

Surely, in the words of our leader, "the spirit of God is working mightily with this people." The establishment of the religious education course is only one of the many manifestations of this power which is to some day change this world into the happy Zion of those who are wise in their generation.

A Course for All

Those who are preparing to be teachers need courses in pedagogy; those preparing to be doctors need courses in medicine; those preparing to be lawyers need courses in law; those preparing to be farmers need courses in agriculture; those preparing to be specialists of any kind need courses that give skill and training in the particular line desired; but whether teachers, doctors, lawyers, farmers, or specialists, all need to be trained in the fundamentals of business. The Business Course is, therefore, a course that appeals to all.

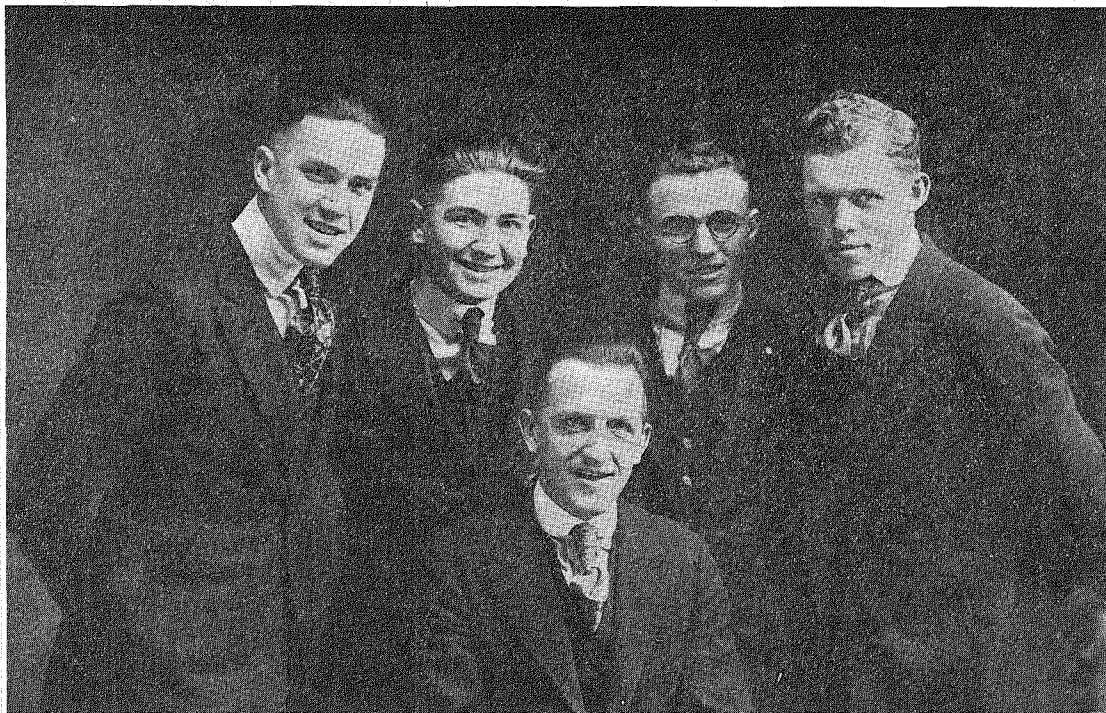
The Educational Value of Music

BY A. M. CARMICHAEL

This writer places a high estimate on the educational value of music.

The educational value of music to the masses is too little appreciated. The public schools have been stubborn in refusing their full-hearted support to the teaching of this important subject. True, this statement is more applicable to the teaching of instrumental music than to vocal, but it is all too true of the teaching of vocal music. As a result the teaching of vocal and instrumental music has been left to the private college, and to the private teacher. This in turn means that only the well-to-do can obtain education in music. Many a child of poor parentage, whose life would have been

of feeling and purpose are easily obtained by singing. The chorister who leads a thousand voices has a great power in his grasp. This was demonstrated certainly to all who attended the last General Conference. The congregational singing which generally preceded the business meeting shaped the tone and feelings of the participants to a great degree, and was responsible for the harmony which prevailed. Our church pastors have not recognized the value of congregational singing. Too much emphasis comparatively has been placed upon the sermon. Should the congregational singing unite with the sermon in bringing out the theme of the sermon, persuasion would be more common. Nor should it always be arranged that the themes of the songs should be fitted to that of the sermon. The theme of the sermon



GRACELAND MALE QUARTET

Under the training of Director Paul N. Craig this quartet of young men has rendered the college, the church, and the community very efficient and effective service the past year.

much fuller is left to starve so far as the æsthetic value of music is concerned, and who knows, perhaps many a musical prodigy has been left undiscovered.

Dare we say that the reason for this lack of appreciation of the educational value of music is because the expense of it has blinded us, or shall we merely say that the appreciation of its value need only be taught and proven, and then will the public be willing to support its teaching at public expense?

Recent developments, however, have shown that its universal value is being recognized. The army's great attempt to encourage community singing, along with the attempt all over our vast country to encourage the community singing among villagers, is that to which we refer. Parents of moderate means are everywhere stinting themselves that their children may have instrumental lessons.

Music Controls Emotions of the Crowd

Nothing is of such value for æsthetic training as music. Its effect upon the emotions is wonderful. By it can the emotions of large crowds be controlled and guided. Unity

could often be fitted to the theme and even to the exact words of a great song.

Value of Music in Church Services

The quality and kind of mass singing that any meeting has is generally consonant with the general spirit and effect of the entire meeting. Give us a Sunday school with lusty singing, and we will have a lively, effective organization with a larger attendance, and a greater proportion of attention to the lesson study. A missionary meeting with only the sermon may fail to accomplish the conversions; but if only the crowd can be persuaded to join in a song, their antagonism is broken down and their careful attention secured.

This phase of music is not to be unduly emphasized. The power to sing with restricted numbers, as in a choir, quartets, and solos, is of infinite value also. With these many of the same effects that have been mentioned in connection with the congregational singing can be accomplished. A soloist can be of immense value to the preacher. Too often, however, these special singers make the mistake of centering their

own attention upon the perfection of technic rather than upon the making of an effect upon the audience. The soul of the performer is centered upon his rendition rather than upon the audience. The singers should have a definite effect that they wish to accomplish and they should measure their own singing by the degree to which they accomplish the desired effect. A choir supporting a preacher should not merely render a selection to fill in time, or merely to be complimented upon the perfection of the rendition, but they all should have in mind one theme, and one effect upon the audience; they should be cognizant of the theme and effect that the preacher wishes to set forth and obtain.

While used less often, we could not leave out the value of instrumental music. The Sunday school with an orchestra is far superior to one without. Nothing is better to obtain order in a school march than the orchestra itself.

Value of Musical Training to the Musicians

So far we have discussed the effect of music upon the auditors. The mission of the musician in this field is potent with opportunities. But the values of musical training to the musician himself are inestimable.

To keep our young people busy and interested in the church and the good things of life, train him musically. Give him opportunity to express himself in musical terms. Nothing recreates as does music. It offers the best opportunity to create diversion and variety in the program of the day. Furnish a place in the Sunday school, and in the church, where the young can give expression to their talents of playing on musical instruments and of singing. This is one of the best ways to combat the misuse of song. Right here, we might add that the evil resulting from the misuse of song is greater than the evils resulting from any of the tabooed social pastimes. This we must counteract by the proper cultivation of music, not by suppression. Music is the language of the soul, and it must find expression some way. Shall it be for evil or for good?

EDITOR'S NOTE: *Elder Carmichael is superintendent of Lamoni's public schools and of the Saints' Sunday school, in both of which music has a definite and important place.*

Buildings in Development

BY J. A. GUNSOLLEY

From three rented rooms Graceland has grown considerably and is still greatly expanding her capacity.

The France Block is a name that will ever be associated with Graceland College, for it was in this building that the very modest beginning was made. A two-story brick building on South Linden Street, two storerooms on the first floor and six rooms on the second, furnished the first home of the college, the upper floor being used for college work. Three rooms on either side of a hall running the length of the building furnished ample accommodations for classes conducted by three instructors, as the music teacher taught from house to house. Professor T. J. Fitzpatrick occupied the northeast room with his mathematics and science, T. J. Pence the southeast with his English and Latin, J. A. Gunsolley the two rooms at the west with commercial subjects, while the two middle rooms were occupied for library and other purposes. Miss Nellie Davis instructed in piano but met her pupils in their homes.

Eleven Students on Opening Day

The opening of school that first morning, September 17, 1895, was a very small and apparently insignificant affair,

but as with many other small beginnings, it was large in prospect, and in twenty-five years has developed into something already receiving state-wide, and to some extent nation-wide, and so far as the church in concerned, world-wide recognition. Eleven students and three faculty members greeted Dean Mark H. Forscutt at the assembly for devotional services that first morning in the southeast room.

The church by action of General Conference had selected Lamoni, Iowa, as the place most desirable, all things considered, for the establishment of a college to be built and operated under church auspices. Sister Marietta Walker had for years cherished the fond hope of seeing our college built on her farm lying contiguous to the town on the southeast, and when it was made known that the matter was open to receive proposals for a site by the board of trustees, she very promptly offered twenty acres of her farm, a very beautiful location indeed. W. A. Hopkins also donated thirteen and one third acres and Mrs. Wickes six and two thirds acres adjoining and the site was chosen and the land was laid out in the meandering streets and avenues and set to trees. This has developed into one of the most beautiful of college campuses.

Erection of a College Building

Work at once began upon the erection of a college building, extending throughout the summer of 1896, and completed and ready for occupancy by January of 1897, at which time the school was moved into its new and permanent home. This new building, the present college building, served amply for the necessary classrooms, and living rooms for the janitor and several students. The heating plant was in the basement of the building, and the janitor, F. T. Bradfield, and his successor, John Weedmark, with their families lived quite cozily in other parts of the basement. It was in these apartments that Brother and Sister Bradfield's first daughter was born, and appropriately named Graceland. The rooms on the third floor were used for dormitory purposes, being at the time the only rooms available upon the premises for that purpose.

Marietta Hall

With the increase in the number of students the necessity for housing accommodations became more and more apparent, more particularly for girls, for it could not be expected that girls would be sent to Graceland unless facilities for taking proper care of them were provided. Hence after some agitation, by what then was quite an effort, action was secured resulting in the erection of Marietta Hall, named in honor of the donor of the twenty acres of land for the college site, Sister Marietta Walker. This is a small wooden building of three stories and basement, providing twelve rooms and accommodating twenty-four people. One room has been added, providing quarters for the dean of the building.

This building was erected in 1906 largely by donations from the friends of the institution who were interested in the young people, and it has served the purpose very well in a small way to be sure. When the second dormitory was erected which was for the girls, Marietta Hall was changed into a boys' dormitory for which purpose it is still being used.

Patroness Hall

It soon became apparent with the growth of the college that not only was Marietta Hall inadequate to the need of housing accommodations for girls but that there was also growing demand for similar accommodations for boys. Con-

sequently measures were put into operation to try to meet this demand. Donations were solicited, and various plans for gathering funds were instituted, until Patroness Hall came into existence, erected in 1911, and named in honor of the Patroness Society of Graceland College, out of consideration for their having been the largest donors, contributing upwards of two thousand dollars.

This building is devoted to the use of the girls, accommodating about forty. It also provides kitchen and dining room facilities where all students living upon the premises board, and where many students resident about town take dinners. It might be interesting to mention in this connection that the effort to secure this building was begun with earnest prayers and fasting by those most directly concerned, and there is much reason to believe that its being provided was made possible, or at least hastened, by such act of faith and trust in God, and a deep conviction in the righteousness of the undertaking.

The College Farm

Recognizing the fact that there are many young people who would profit by an opportunity to work for school expenses, and the further fact that to produce our own dairy and garden products would be much to our advantage, it soon resulted in the purchase of the college farm, forty acres adjoining on the east the land already acquired. This purchase brought into our possession a fairly commodious barn much needed in the development of our dairy interests, and the farmhouse which affords a home for the farm superintendent and rooming accommodations for ten boys. Prior to securing this farm, a modest stable and chicken house occupied about where the heating plant now stands.

The hot water heating system which had never been entirely satisfactory, gave place to a modern steam system in 1914 (?) the installation of which resulted in the erection of a one-story boiler house. This building was enlarged in 1918 by the addition of an upper story to be used as a shop, but temporarily converted into a gymnasium. Along with this improvement the old iron smokestacks which had to be renewed every few years were supplemented by a permanent concrete chimney.

Arborvilla

The pressing demands for more rooming facilities for girls caused those in charge to enter into negotiations for the lease of the premises lying north of the campus built by Sister Marietta Walker, and commonly known as the Woodstock cottage, to be used as a home for girls. It was soon seen that ownership of this property would be highly profitable, and arrangements were made to purchase it. The name Arborvilla, suggested by one of the young ladies occupying it, has been adopted.

New Buildings Being Erected

Feeling that in fairness to men who might be called to the position of superintendent of buildings and grounds as well as to bring greater efficiency to the work of that department, the church was asked to approve of an item in the budget of 1920-1921 and this cottage will be ready to occupy by the opening in September.

The General Conference of 1899 approved of a proposition to build a twelve-class-room building to cost seventy to eighty thousand dollars, and the money was appropriated for the purpose. This building is now in process of erection and will be the greatest forward move in the development of Graceland yet made. With it is coming increased and greatly improved facilities in the way of class room, laboratory, and library facilities.

With these enlarged and better facilities, is coming an increased enrollment. This increased enrollment is calling for larger and better dormitory facilities, and means for meeting this larger demand is already under consideration by the authorities of the church and it is expected that the next forward step in our building program will be dormitories.

In connection with larger enrollment and more efficient work comes the thought of the need of physical training which is to be met by an up-to-date gymnasium providing track, swimming pools, and all needed facilities for both sexes.

From this brief sketch may be learned the fact that the church realizes the need of providing the very best possible for the education and training of her young people, not only their heads, but their hearts and hands as well, for the highest degree of efficiency in the Master's service, and that she is endeavoring to meet this need as fully and as rapidly as is consistent with the many demands made upon her, so far as providing buildings and equipment is concerned.

EDITOR'S NOTE: *In addition to teaching commercial subjects Elder Gunsolley is treasurer and business manager of the college, a task requiring a great deal of detail work and one that emphasizes the rapid growth of the college interests.*

What Is a Junior College?

BY F. M. M'DOWELL

Graceland was the first accredited junior college in Iowa and first in Iowa to be accredited by the North Central Association of schools and colleges.

American institutions are the expression of American spirit and American opportunity. Neither can be understood apart from the other. With an innate desire for freedom of expression and an unlimited opportunity for such, a variety of institutional life is inevitable. Everywhere in this country, individual, local, or denominational pride has worked to establish such institutions as best represented its own peculiar whims, beliefs, or needs. Witness the hundreds of schools and churches in our land. Under no other form of government would such a condition have been possible.

Under this freedom our institutions have sprung into existence more or less spontaneously, sometimes to remain as permanent factors in our social life, at other times to disappear almost as suddenly as they came. In either case we frequently find such established, not as the result of any conscious purpose on the part of any single group of leaders, but rather due to a variety of factors which produce certain variations from the usual forms, leaving for educational leaders the task of defining and establishing standards after, rather than before, the new form appeared.

Such an institution is the so-called "Junior College." *This term is now widely accepted as applying to those institutions, either public or private, which offer the first two years of the standard college course, above and beyond the standard four-year high school course.* A variety of factors have within the past few years given unusual significance to these particular years of our educational system. These we shall consider briefly:

1. The rapid growth of our universities has made it increasingly more difficult to handle the large number in the classes of the first two years. This, together with the recognition of the fact that work of the first two years was

essentially high school work in character and that the students needed individual help, has led many university authorities to openly encourage institutions both public and private to offer the first two years of college work in addition to the regular high school work.

2. Public high schools all over the country are beginning to extend their courses to cover the first two years of the regular college course. The reasons assigned for this are:

- a. Desire of parents to keep children at home.
- b. Desire of students to secure college work near home.
- c. To meet specific local needs.
- d. To provide entrance requirements to professional schools.
- e. To provide vocational training more advanced than high school work.

As a result of these demands, there are perhaps seventy-five or more public high schools in the United States offering "junior college," the first two years or regular college, work.

A large number of private colleges over the country have decided to limit their work so as to include only the first two years of the standard college course. The reasons for this are;

- a. Desire to provide opportunities for higher education under church control.
- b. Desire to be recognized as honest institutions by offering that which they are qualified to offer financially and no more.
- c. Desire to meet the entrance requirements of professional schools.
- d. Desired to provide additional opportunities for vocational training.

In a word, the junior college idea has proved the salvation of the typically American institution, the small college. Through it, these small and often struggling institutions have found their place in our educational system. Educators throughout the country are recognizing more and more the need of particular types of institutions to care for these years in the education of the boy and girl immediately after the completion of high school. Universities are admitting one by one that they cannot meet this need. It remains for the public high school where these boys and girls can remain under control of parents, or the private junior college where they can be under church control in small groups, to furnish the particular training that is needed for this most important period of life. For this reason we believe that the junior college is here to stay.

Graceland College is a junior college, the first in Iowa to be officially accredited by the State University, the first in Iowa to be officially accredited by the North Central Association of Schools and Colleges. To say that Graceland is a junior college means that she offers the first two years only on the standard college course in addition to a standard four-year high school course. To say that she is officially accredited means that her graduates may enter the junior (third) year of any standard college or university on a par with any other students who have taken their first two years' work in a university. It means that they may enter any professional school which requires two years of college work for admission. At Graceland, graduates of high schools have an opportunity to find themselves through close supervision in small groups for a period of two years at which time they may enter, without loss, their chosen fields. Graceland is now known in state and nation as a typical junior college. She is known as an honest institution offering only that which she is qualified to do well. As such, she has won increasing respect from all.

You ask: "When will Graceland become a four-year

college? We answer: When she is qualified through financial support and material equipment to do those four years as well as she is now doing two, and not till then. Even then, such should not, in any way, detract from the attention that is now being given to the more or less immature high school graduates who enter each year. It has been our policy for a number of years that it is better to do two years of work thoroughly than four years poorly. For this reason we have become and continue to remain, a junior college.

The Next Quarter Century

BY CHARLES B. WOODSTOCK

A few glimpses into Graceland's future by one who knows her past from intimate association.

We who have composed the working force of Graceland's student body or faculty for any appreciable length of time, have come to interpret its life in terms of human interest and values. We have learned to love the studious atmosphere of its halls, to respect the ideals which motivate its activity, to cherish the sacred hush of the quiet hour of prayer which directs all to the great Master, the source of life, light, and wisdom. And it is this touch of the divine character in Graceland and her environs, the implicit, abiding faith in God and in the eternal verities of his truth, which mark the institution as standing among, and yet apart from, other educational institutions of the land.

It has been the "Faith of our fathers," confidence in the truthfulness of the latter-day message and in the ultimate working out of the divine plan for the redemption of man, which has been for twenty-five years the mainspring of hope prompting life in Graceland. It is the same hope and confidence which grows more bright to-day and which, with increasing animation, motivates the activity of classroom, study hall, and laboratory. It is the same faith which serves as a background for the vision we have of what Graceland is to be. Without our hope in the gospel and faith in what it is destined to accomplish, and in the power of the Spirit of God to assist man in working out the ultimate purposes of the divine plan, Graceland should be as so much dry wood and cold stone: lifeless and unlovable.

Success in Meeting Demands of the Church

It is, then, in our appreciation of the gospel that we must truly read the history of Graceland and interpret the lives of those who have labored and studied within its walls, making its life and setting its ideals. It is in the light of the gospel triumph that we must look for an image of Graceland's future greatness. Graceland shall not accomplish great things in the coming years except as it lends itself, in spirit and in deed, in response to the demands made upon the church in the tremendous work now before it. Its growth is assured and its work will be of paramount importance to the church as they who shape its destiny are inspired with a knowledge of the truth and a zeal for righteousness.

With this background, and with a firm belief in the divine mission of educational preparation for the fullest possible spiritual and material success in life, let us look to "our Graceland" of the future.

Three Fundamental Requirements

One of the three fundamental requirements of a truly great institution of learning is the purely physical requisite, the grounds, housing, and equipment. These are to the college what the soil, water, and air are to the plant, what

the leaves are to a book, and what clothing is to a person. For the expanding, growing, developing interests of a live and functioning college which adequately shall meet the needs of the church whose thousands of young men and women are reaching forth for guidance, direction, and preparation, Graceland shall need her broad acres of corn and pasture and grain, and many more than she now possesses. Finding the limits of her present classrooms, halls, and dormitories altogether too confining and restricted, new buildings, amply suited to the particular needs of each department and phase of Graceland's life, shall crown her rolling hills. It does not require a wide flight of imagination to see in the near future, in the light of present need, more extensive classroom and laboratory facilities, the new library and museum, the much-needed gymnasium, additional dormitories, special buildings for science and mechanics, history and art, language and literature, music, religion, and a church edifice sacred to divine worship. With all these, as the needs develop, we see modest but comfortable homes provided for faculty members and assistants who devote their years of service for the common good.

The second requisite to a great institution of learning is the human element, the faculty and student body. To function fully, our church college must have a competent faculty of men and women amply prepared by study and research, and so touched and assisted by the spirit of the gospel that they may not only direct educational preparation of the young and lead in fields of research, but they shall be a constant inspiration to the student body toward honesty of purpose, purity of life, and nobility of endeavor. For this, the coming to Graceland's faculty in the past, and more especially in the recent past, of many sterling young men and women of the church who have chosen the humble path of willing service among God's people rather than the fame and fortune offered by positions in the world, truly clears our vision, and with the eye of faith we can see their number multiplied many fold until every need is satisfied, and the extensive faculty of the future is filled with teachers consecrated to their tasks as those to whom God has committed a great and responsible work.

With the faculty, we see the gathering of the student body. Coming from all quarters of the earth, we see the noble sons and daughters of latter-day Israel assembling for instruction that they may be adequately prepared and equipped to live their lives most successfully. And each is seeking preparation in the line of endeavor which shall enable him or her to *serve* most acceptably as they sense their respective callings in the church. The "gathered" condition shall materially alleviate many conditions which have hindered, if they have not prevented some of our young people from attending Graceland.

The third great requisite of our ideal institution of learning is the spirit which prompts and motivates its life—the *esprit de corps*. Other colleges and universities are great from various standpoints. For the present our college may not hope to excel these in costly buildings and equipment, nor in number of students and faculty. But there is no reason why our professors, prompted by the spirit of consecration, fired by the zeal of the gospel, and assisted by the spirit and power of God, should not be remarkably blessed in the work of their calling. With the spirit of preparation and consecration extant among our church people, there is no reason to even fear that adequate means shall not be provided to procure buildings and equipment as fast as the developing interests of the college shall require them. Then, with a student body multiplied many times in numbers, moved with a supreme desire to serve God in all humility and to seek preparation for a life of human service as their callings may be, we may expect Graceland more and more

fully to function as a vital part of the Lord's work, until we come to a full fruition of the promise of the ages—a people qualified to serve acceptably, to accomplish the divine plan of redemption, and able to meet the Savior when he shall return.

Shall all this be accomplished in the next twenty-five years? Who can tell? We are not especially concerned in the length of time required if only we perform well our humble part.

EDITOR'S NOTE *Elder Woodstock was on Graceland's faculty several successive years and later served as member of her board of trustees. He is now superintendent of schools at Pisgah, Iowa, and so successfully combining school and community interests that the results are attracting favorable attention all over the Middle West.*

Physical Education

BY JOHN F. GARVER

Graceland's guardians not only believe in physical education but are putting into effect some actual work to a definite end.

The writer has been asked to treat in this brief article of physical education as the same has had and may have place in the work of Graceland College. Limited as to space, we shall pass over the broader aspects of this excellent field, not dealing with the needs and benefits of physical education which must be apparent to all, nor with the matter of methods, so much as with actual activities as same may be possible and necessary to the college and young people pursuing work there.

When we speak of athletics, the uninformed or unthinking calls up or may call up the more rugged interschool games, baseball, basket ball, football, etc. In considering our theme, then, it will help us to lay aside for the time the word *athletics* for one coming to be quite common among us, and which will more nearly serve as a medium for the interchange of ideas which will make for the understanding desired by the reader as well as the writer. That word is *recreation*.

Recreation, as involving the physical exercise, outdoor and in, necessary unto the normal physical and the moral development of our young men and women of the church, and once developed to maintain their morale—it is this in which we are interested.

Looking to this good work, the trustees of Graceland College had engaged for the school year 1919-1920 a physical director. The work of this man was not only the coaching and directing of organized teams engaged in interschool matches, for this became at once his greater problem: To offer in a way to interest and entice all able to engage in physically recreational play of one sort or another to participate therein so the benefits might flow to each student enrolled.

To this end to be sure baseball, basket ball, and football were provided, engaging not only a goodly number of candidates and final participants, who themselves realized the benefits of the physical work out-of-doors, but also taking into the open air to witness both training and contests the entire student body, each of whom profited thereby; and in addition, and so bringing the fuller physical benefits to each and all, tennis, volley ball, and calisthenics, the latter supplemented by varied athletic games and contests, were provided, in which the students of both sexes had part. Volley ball, than which there is perhaps from every angle no more desirable game, adapted as it is to women as well as men, particularly engaged the young people.

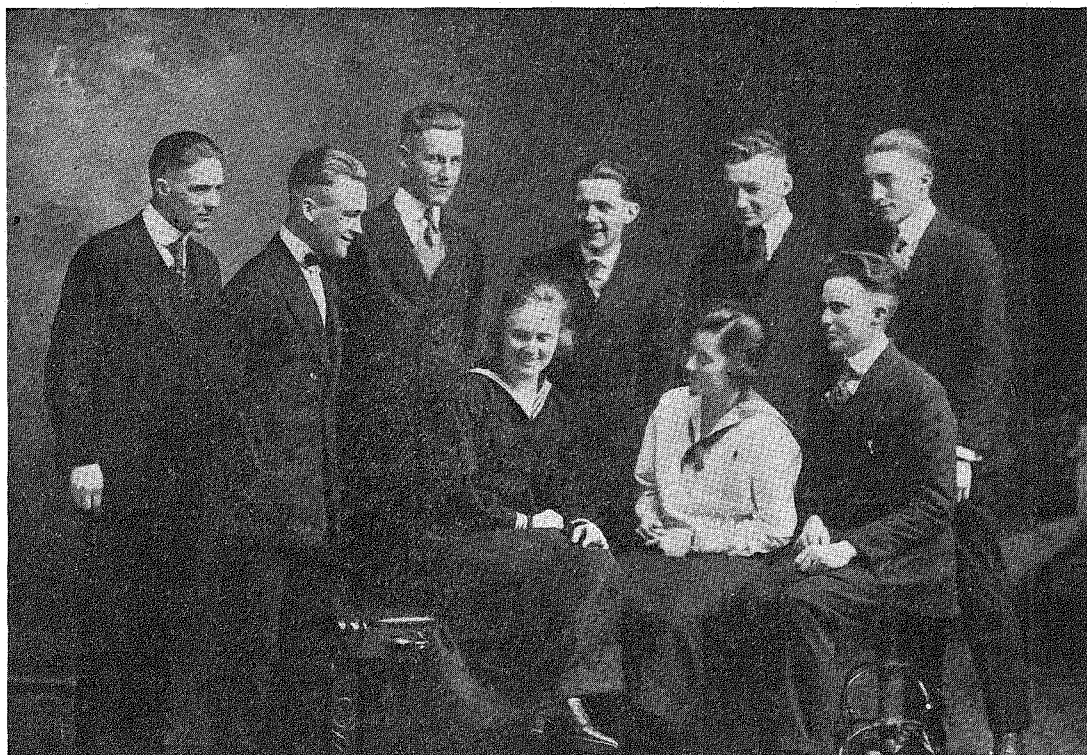
Now these games and contests were of course mostly in

the open air, limited in number and engaged in only under favorable weather conditions, all of which was necessarily so, since we have as yet at Graceland no gymnasium, hence no indoor facilities only as such are very inadequately supplied by a small and temporary gymnasium room.

It is the policy of the board of trustees to continue this good work in physical training; and the trustees have from Graceland's constituency every assurance the people desire such continuance. It is the purpose, furthermore, to provide eventually for activities in all weather. Hence it is that the trustees have in mind to propose when other needs of the church shall have been so fully supplied as to seem to justify same, the erection of a gymnasium, which would make possible a more thorough and continuous work in physical education for our young people.

We have said we have not in the space allotted to this article room to treat to any appreciable extent the need of physical education; nor does it any longer seem necessary in this church to do so. Our people are for by far the larger part persuaded to this necessary part of our educational work. So we are content only to mention this need.

Recognizing as we do that the college is a place of preparation or should be for all the eventualities of life, in each of which physical alertness and endurance are imperative to the average man or woman who would succeed (and we say average, for the people who succeed though physically handicapped, while challenging our profound admiration are comparatively speaking, few), we of the church are come to desire and to reach out to secure for our Graceland the best in this as in all other lines.



THE BOOSTER AND "PEP" COMMITTEE

Representing the different classes and departments of the college, this committee has charge of many of the student activities.

It may not be out of place to mention just here one of the many ambitions of the college, this one growing out of the recent impetus given recreational work in the church by making the work of the Religio Department primarily recreational. It is apparent to all observing people that in our various districts and large branches we need for this work as leaders men and women of training. This is the ambition of Graceland College: To be so equipped and organized as to be able to offer this training—training in all lines of recreational effort, hence training in the particularly physical. And so should she be able to do so soon as there is a concerted demand for such work.

So it is that the college should have at the earliest time practicable her gymnasium: A need not only for the people desiring particular training for preparation as leaders along the lines suggested, but also to provide adequate facilities for the physical education necessary for the young people attending the college in ever-increasing numbers as regularly enrolled students.

As of the physical, so we speak only very briefly indeed of the moral influence of physical education. For the physically weak, it tones up the body, enabling the individual to arise out of the morbid mental attitude common to many of the invalided, and to the normal, healthy, mental poise necessary to him who must grip himself with assurance of strength would he hold himself to the clean living necessary to Latter Day Saint success. And for the physically vigorous, it burns up the surplus physical exuberance of youth, and leaves the normal mind in a body worn, and not lashing the mind with appetites and passions of the flesh, hence fortified against likes and emotions legitimate in their time and place, but deadly to sainthood when operative otherwise and elsewhere.

Graceland College aspires to a participation in Zion's rising. In Zion we shall yet have the flesh. To have it vigorous though subservient—this is one of the problems of the church. Aspiring to Zion's rising, Graceland aspires to service! To serve fully she must then serve physically. May

God grant that her every effort in the physical interests of the church may be of a nature to endure in Zion triumphant.

EDITOR'S NOTE: *Elder Garver is a one-time student of Graceland and now president of Lamoni Stake, also secretary Graceland College Board of Trustees. He has a great personal interest in recreation, and upon occasion even yet waxes enthusiastic as presiding authority over the first base on a baseball diamond.*

Official Recognition

BY GEORGE N. BRIGGS

Every person and every institution needs some standard towards which to look as a basis for feeling that a certain goal has been reached or may be aspired to.

Christ is that standard among men. He represents the very highest type of life in actions, example, and standards.

Educationally, certain standards have been set towards which persons and institutions aspire in their progress.

In the United States, the North Central Association of Colleges and Secondary Schools represents the highest standardizing and accrediting association for the fixing of a goal towards which the higher institutions of learning aspire.

It is a distinct honor to hold affiliated or accredited relationship with the North Central Association. Its official recognition gives prestige to a school among educated men and women everywhere. Its recorded approval is a letter of introduction to all colleges, universities, and professional schools in the land, and guarantees efficiency and high standing to these institutions. Accredited relations with the association bring to a school the same distinction and honor as an institution that membership in the society of Phi Beta Kappa or Sigma Xi confers upon an individual or that high rating by Bradstreet or Dunn brings to a firm in business.

In the closing days of Graceland's first quarter of a century and indeed on her first application for official recognition by this North Central Association, both the collegiate department and the academy were fully recognized and officially accredited thus giving her the very highest academic standing attainable in the educational world.

Along with the other hundred and thirty-five institutions of higher learning on the official list of the North Central Association, it is the determined purpose of Graceland to cherish the honor conferred upon her and seek to uphold the standards mutually and cooperatively established to the end that her graduates may go anywhere in the world and apply for advanced standing with the knowledge that her membership in this association carries that honor and distinction which admits those thus honored to the educational councils of the country.

Graceland is the pioneer junior college in the State of Iowa and thus has certain responsibilities in the fixing of standards and their maintenance which gives her a distinct place in the educational circles of the Middle West. Since Graceland's organization as a junior college, two other junior colleges have been established in Iowa, one of which has been officially recognized for one year of college work, the other one being denied accrediting of any kind. Outside of Iowa, there are numbers of junior colleges and the ever-widening influence of this type of higher institutions is justifying the expressed conviction of President Harper, the first president of the University of Chicago, published to the educational world a quarter of a century ago, that there is a distinct place in the educational program of the country for the junior college. Graceland's history is demonstrating the wisdom of this farsighted educator. Her ambition now is to perform her tasks so acceptably that there will be

no question about the wisdom of farther tasks when those are imposed either by the church or the State.

The State of Iowa early recognized that Graceland was in a position to render not only the State, but the student body a most efficient piece of service by the preparation of public school-teachers.

Through the expansion of her activities, including the enlargement of her laboratories and libraries and the establishment of a teacher training and practice teaching department, she has received official recognition from the State and placed on exactly the same basis as the state institutions in so far as the granting of state certificates to her graduates is concerned. At the present time, one of the students graduating from the department of education, which includes the teacher training courses, is granted by the State of Iowa the highest grade of state teacher's certificate which can be granted to a graduate of a two-year college course. After two years' successful teaching experience, this can be converted into a higher grade state certificate renewable from time to time and good for life so long as the graduate remains in the teaching service.

By Iowa law, our teacher graduates are guaranteed a minimum salary of eighty dollars a month which after two years' successful teaching experience is raised to a minimum of one hundred dollars monthly. Most of our graduates, however, have been employed at salaries greatly in excess of the minimum fixed by law. They have no difficulty in securing most desirable positions in their chosen profession. Due to the reciprocal relations existing between Iowa and many of the States of the Union, Iowa certificates may be transferred to other States, thus granting to Graceland graduates practically universal official recognition in their certification as teachers.

In the past, students pursuing courses in the commercial school have been quite materially handicapped in the matter of the recognition of their credits in case they later decide to continue their education in this or another college.

However, because of the higher standing of the institution at present and because of the better standardization of her commercial courses, full recognition is now accorded our commercial students who desire to continue their college education. By a combination of our academic and commercial courses, students may pursue all the required academic studies and take as electives courses in the commercial school thus completing all credit work necessary for admission to college and at the same time complete the stenographic and business courses, thus enabling him to enter directly upon his commercial career or use his business and stenographic education as an aid during his college course.

This is recognition of prime importance to our commercial students who are ambitious for a collegiate education as it gives them the standing required for college entrance and at the same time enables them to prepare along commercial lines, equipping them for a business career.

During the war, all institutions of higher learning were called upon by the Government to assist in whatever way possible to meet the supreme crisis of the ages. Some were equipped to assist in one way, some in another. Graceland was made one of the comparatively few institutions in the country officially recognized by the Government as equipped to prepare wireless operators, large numbers of whom were needed in the war service. As a result of this high recognition, large numbers of young men were prepared not only during the regular school term, but during vacation periods as well, to take their very important place in the communication program of the Nations at war and Graceland wireless graduates were to be found in the front line trenches of France, in charge of important communication centers, in training camps assisting in the preparation of other radio

operators, and in the fields of active communication operations.

All of these evidences of the recognition of the distinct place of Graceland College in the educational world have only served as incentives to greater performances and to the fulfillment of her obligations as an educational institution.

But above all and beyond all has been the very fine recognition which has come from the people of God during this quarter of a century. Without the knowledge that God's hand and the hearts and souls of God's people were in and a part of Graceland, it would have been impossible to have accomplished the very fine piece of work wrought during the quarter of a century.

The knowledge that God had a distinct purpose in founding this college and the manner in which that knowledge has been proven so frequently during her brief history, have been the highest type of official recognition that could come to anyone or to any institution.

Thus, as we enter upon our second quarter of a century, it is with the knowledge that we are approved of God and approved of his people and that if God's full purpose is to be realized here it will call forth the very best with which he has endowed his servants.

The Auxiliaries of the College

BY EDWARD D. MOORE

Organizations which are indispensable to college life and wield a mighty influence.

Athenian Literary Society

During the wee, small hours of one dark night some years ago the girls on the third floor of Marietta Hall (then used as a girls' dormitory) were aroused by strange noises in the hall. Some unseemly disturbance was taking place. After the usual chorus of feminine vociferation a flashlight revealed the presence of a half-grown Poland China as frightened as themselves. With an exhibition of great bravery and by much shooing and scating, poor Mr. Porker was induced to descend to the next floor but he decided not to risk his precious hide any further and remained till he was gallantly rescued by some of the young men who had been called in.

Great excitement prevailed. The culprit must be located, so the Athenian Literary Society of Graceland appointed officials to investigate. These minions of the law found some evidence, made charges, haled the suspicioned before a court that had been organized by the students and had a trial, attended by many interested spectators from town as well as the entire student body.

As a result, it was brought out that some of the students had in the night gone to the College Farm and chloroformed the pig, and while he was in that somnambulant state had transported him to the place where our account opens.

More recently there was a shooting scrape at the college (with blank cartridges and prearranged plans but effective so far as the innocent bystanders were concerned) which brought out some of the methods of the executive arm of our social system most effectively via the Athenian.

But not all the Athenian's activities are so spectacular. Meeting as they do each Saturday evening during the school year, there are many commonplace programs on which you and I might have a part if we were students, whereby our reticence might be overcome and our latent talents developed. Not all students are going to make good lawyers or judges or even jurymen, but there is something we can do in public, if it is nothing more than to be a good listener. And that is what the Athenian attempts to find out: the

ways it can develop the students we send there from year to year.

The academic courses offered at Graceland College, good as they are, are not sufficient. There is a long list of social needs that must be supplied at the time the young people demand them, hence the Athenian.

Entirely democratic, manned by its own officials who are allowed to serve but one semester, in order to give place to a greater number, it surely bears fruit in turning out a product much better than the raw material which comes to it from year to year.

Sometimes, indeed, it seems to have performed miracles, while at other times a solid-ivory head has gone away from college at the end of the appointed term of weeks as solid and impervious as ever. But the student who desires to advance in public ability and will take the customary riotous interest in the parliamentary battles staged at the business sessions, will participate in the many debates arranged, will sing or recite, goes out from the college a much stronger man than when the college received him.

Since the enrollment has so greatly increased we are not surprised that the society has been divided and made into three organizations. It is but a manifestation of commendable growth, and the friendly competition sure to continue as it has begun, will incite to greater excellence. We are glad to lend our moral support to the lusty infant societies born this year, listed alphabetically here to avoid any seeming preference, for they are all very excellent: Alpha Phi Sigmas, Niketes, Victorians.

There are always several smaller student organizations flourishing, rather limited and exclusive in their nature, but we cannot name them all here.

The Patroness Society

Then there are the Patronesses of Graceland College, that band of noble women who for years have stood by the college and furnished not only moral support, but real financial assistance. Through their efforts they raised over two thousand dollars to help build Patroness Hall, now used as the girls' dormitory and dining hall for all students.

In those days when the college finances were more or less uncertain, before the church decided to grant it a stated amount for sustenance each year, the help these women of Lamoni gave the college was surely a Godsend. And even now, when the college is granted from the general fund sufficient to cover deficits, the personal touches the Patronesses give to the table linen, etc., as well as the good they do their own members in a social way is worthy of much commendation.

Greater Graceland Association

And though it only remains to write the epitaph of the Greater Graceland Association, since it died last year and gave place to the Graceland Extension Department, we would inscribe, not on cold marble but on the tablets of the hearts of many throughout the church who have labored long and lovingly in the interests of a Greater Graceland, thus: "They did a noble work, more resultful than they could realize, and we who profit by their sacrifices are duly grateful."

Through the generosity of Elder G. J. Waller of San Francisco and Honolulu, the college is in receipt of seven very fine specimens of genuine ancient Babylonian tablets secured from Edgar J. Banks of Alpine, New Jersey. Mr. Banks is a noted Egyptologist and has described and given a translation of the inscriptions on these tablets.

Relations With Other Institutions

BY G. N. BRIGGS

With institutions as with individuals, there are certain relations which indicate the extent to which those institutions are functioning in the world of activities in which they are particularly interested. With educational institutions, these relations are largely of a forensic and athletic nature. The forensic relationships consist, for the most part, of intercollegiate debates, oratorical and declamatory contests. The athletic relationships are largely in the nature of football, baseball, and basket ball contests with field and track meets.

The relation of Graceland College with her sister institutions, not only junior colleges but normal schools and standard colleges in Iowa, Missouri, Kansas, and Nebraska, have always been most cordial and friendly. She has had her fair share of victories in these contests and of course, at times, has been compelled to see the victory go to her competitor, but always with the feeling that she performed her part to the best of her ability and that the victory did not belong to her because she had not prepared herself for the contest.

In debate, Graceland has the very best of relationships with two of the standard colleges of the State with one of which she carries on an annual girls' collegiate debate, with the other an annual boys' collegiate debate.

As types of the questions debated from year to year those of the past college year may be of interest.

For the girls' debate the following question was discussed:

"Resolved: That Congress should enact legislation prohibiting the immigration of unskilled laborers from Southern and Eastern Europe for a period of five years."

The boys of the collegiate team had the following question:

"Resolved: That a federal board of arbitration, having compulsory powers, should be established to which all industrial disputes of national concern must be submitted for final decision."

In view of the fact that our academy had been fully standardized and officially accredited, we have been admitted to the State Debating League composed of some sixty high schools and academies of the State. The State is divided into four sections for debating purposes, Graceland Academy being assigned to the Southwestern Section and we had the opportunity of participating in four debates before we went down to defeat. We were successful in winning the first three debates by unanimous decisions in every case, the last debate going against us by a two to one decision and it is very significant that the team defeating us by a two to one vote was the successful team in the State, winning the state championship.

For our first year in this state league, the academy feels that it accomplished a very satisfactory piece of work, not entirely because of having won so many victories, but because of the very fine experience gained which cannot help but be of great value to those taking part.

The question for the state debate this year was:

"Resolved: That Congress should enact legislation providing for a system of compulsory military training for all able-bodied men before they reach twenty-one years of age."

Our academy is also a member of the Declamatory Association of Iowa which enables our students to participate in the declamatory contests held within the State. The winner of our home contest usually participated in by so many that preliminary contests must be conducted before a final one is held, represents the institution in the subdistrict contest which leads up to the state contest. The winner of second place represents us in the county contest.

In athletics, we take part in the usual intercollegiate con-

LETTERS

Iowa to the Front

Old Iowa is coming to the front in a most remarkable way. The missionary spirit is bubbling in all parts of the State.

Recently I took up the question with our several district conferences, of purchasing suitable tent outfits for our missionaries.

The first conference visited was that of Pottawattamie, where with the splendid support of the district president, Orman Salisbury, and Brethren Vanderwood and Long, was secured subscriptions in one day totaling \$500.

Next was visited the Boone conference of the Des Moines District, where in less than twenty-four hours some \$540 was donated. After this we attended the Little Sioux conference, and were gratified by the generous response of over \$600.

The tents we purpose securing will be 40 by 60 feet, seating capacity between four and five hundred. The best that can be purchased will be bought, altogether costing, together with the small tents 12 by 16 feet, to accompany each large one, for the habitation of the elders, about \$2,300.

It is intended, if possible, to place a company of singers and tract distributors with each tent, and thus reinforce the efforts of the missionary in a vigorous campaign that cannot but bring results. We trust that Saints, whether old or young, finding time to respond will advise us at once of their readiness to serve. Advise at my field address, 1121 Fourteenth Street East, Des Moines, Iowa.

And now comes the cheery word from Cedar Rapids, via Charles Putnam, our sturdy auctioneer who has recently turned missionary, that they have raised \$300 for a campaign in that city in the immediate future.

Last, but not least, old Des Moines, the hub of the State, has just raised \$548 in less than half an hour, for a campaign to be staged there in November.

Why, we have more opportunities for doing big things than ever before, and we are in sore need of men to move out and carry on.

But the youth of the State are on the stir. We can hear the shuffle and the tramp of many who are preparing for real service.

We trust the Saints and friends in outlying localities will not fail to communicate with us as to the opportunities for service.

We suggest that the Saints everywhere will collect *HERALDS*, *Ensigns*, and *Autumn Leaves* to be available for distribution. Notify us of what you have and you will be instructed where to send it.

Sincerely,
DANIEL MACGREGOR.

HORNER, WEST VIRGINIA, June 16, 1920.

Editors Herald: Just closed an eight-day meeting here with the privilege of baptizing two precious souls into the kingdom—Brother and Sister Harris, and they have sub-

tests, football in the fall, basket ball in the winter, baseball and field and track meets in the spring.

"A sound mind in a sound body" is our slogan. However, our ideal in physical education is not especially to develop winning teams, but to give to every student the necessary amount of physical training to assure him a healthful body and a healthful mind. This can be done only by providing some form of physical education for everyone.

These intercollegiate athletic and forensic contests with colleges and normal schools not only of our own State, but of our neighboring States, results in a relationship on the very best plane and puts our institution and our students on a basis of civic preparedness which enables them to play their part in an altogether satisfactory way in whatever community they may be called upon to labor after graduation.

scribed for the HERALD. They are poor people, but well respected. But I suppose they will not be so well thought of now. Prejudice runs high here. Only a few would venture to come to the meetings. A Mrs. Hall, who keeps boarders, opened her home, giving us a room to hold meetings in. And she did all she could to make the meetings a success, and make it pleasant for the preacher. She believes the message is true, and we hope she will obey soon.

I leave to-day for Orlando. That is where Brother Burdick got into trouble with the preachers, was arrested, and the judge turned him over to the sheriff. The sheriff kept him overnight, and the next morning told him to go where he pleased, that he would not look him up if he lost his job. I hope to be as lucky at least as Brother Burdick. This is a new opening, and we can expect Satan to rage. He hates to have a Latter Day Saint preacher intrude upon his sacred territory, and he has a nice little following here. But I leave at least three others much interested.

Still in the faith,
JAMES MCCONNAUGHY.

Equality in Little Things

One night last winter I awoke under the influence of the Holy Spirit, which remained with me for some time after awaking. Those who have passed through such experiences know the sweet peace and joy which attends such ministrations.

I had just emerged from a dream in which I saw myself in some foreign field where I had been talking to the elders concerning financial matters. At the close of our words of instruction one of the brethren approached me and said, "While laboring with two other missionaries, my wife accompanied me, she looking after providing for our food, and instead of pro-rating the expense we made a flat charge to the other two missionaries, which netted a profit."

He sought my views upon this procedure. I reasoned with him upon the matter about as follows: Let me see—at the present time you and your companion enjoy the respect, confidence, and love of your brethren?"

"Yes!"

"They are making equal sacrifice with you in your gospel service?"

"Yes!"

"Don't you think, then, that if it became known to them that you were profiting in a financial way by reason of your association that the seeds of distrust and suspicion might be sown and the pleasant relations now enjoyed be broken?"

At this point I awoke, conscious of the fact that God approved.

From a commercial viewpoint no criticism would be considered just; but we must weigh our acts in more delicate balances than the scales of commercialism. The standard of Jesus was higher than that of the Pharisees. "Except your righteousness exceed the righteousness of the scribes and Pharisees, there is no light in you."

It may be that some one of the missionaries now have this very problem before them and are in a quandary to know which course to pursue; and so we have related our experience that they might have the benefit of it.

JAMES F. KEIR.

BEVIER, MISSOURI, June 21, 1920.

Editors Herald: The Northeastern Missouri district conference convened at Bevier, June 12 and 13. It was one of the best attended conferences held in the district for several years, isolated Saints being present from many points in the district: Apostle William Aylor, missionary Arch E. McCord, and F. T. Mussel, district president, representing the missionary forces.

Just before the afternoon social meeting two ladies, one from Brookfield and one from Novinger, and two young boys were baptized by Brother McCord. Five young men were ordained to the priesthood: Ben S. Tanner and Vernie Ruch to the office of elder; F. L. McKane, priest; John Pear-

MISCELLANEOUS

Institute Teams

Among the outlines furnished for institute work will be found papers treating on social purity and home department.

As you will remember the late General Conference decided that these departments should be turned over to the Women's Department. Because of this the subjects mentioned will have to be treated from a slightly different angle. The Women's Department requests that the handling of these subjects be discontinued until such time as they are prepared to furnish details and complete plans for carrying on this work.

We ask that you kindly take from the outlines all papers treating on these subjects and leave them out of all institutes held from now on.

Just as soon as new outlines are prepared we shall see that all teams are supplied with the new data.

We are receiving a number of reports from teams telling of their plans to hold institute sessions during reunions and conventions, etc. This is surely good news and we trust that all the good workers will enthuse over this work and push it along. We would like to see greater activity and enthusiasm manifest in this good work.

Let us hear from you What have you done? What are your plans? Can we help you?

A. W. SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

Conference Notices

Alberta, at Ribstone, July 17 and 18, Saints' church. Visiting Saints and ministry provided for. Reports from district officers and missionaries requested, also statistical reports in full from branch clerks. Clyde Walrath, secretary, Stauffer, Alberta.

Reunion Notices

Toronto, at Lowbanks, Ontario, July 24 to August 9. President Elbert A. Smith has arranged to be present; also Bishop C. J. Hunt, W. A. Smith, Walter W. Smith, George E. Harrington, and the district missionaries are expected. Meals at following prices: Adults, 21 meals, \$5.50; single meal 35c; children 6 to 14 years, \$3 per week; under 6, free. Tents may be had two weeks for \$6; mattress and spring, 50 cents. Apply for tents to J. A. Wilson, 133 Langley Avenue, Toronto, Ontario, or J. T. Whitehead, 48 Euclid Avenue, Toronto, Ontario, by July 15. A cordial invitation is extended to all. Mabel Clark, 48 Fern Avenue, Toronto, Ontario.

son, teacher, and Samuel Perry, deacon. Three babies were blessed, and a peaceful, enjoyable time was experienced.

Tuesday, 15th, Elder W. B. Richards and wife and son David, left for Winnipeg, Canada, where he will take up his missionary work. A number of farewell meetings were held by branch, Sunday school, Religio, Women's Department, and various classes in honor of Sister Richards and son, who have been active in all departments of the work. They were made the recipients of many little tokens of remembrance from the various organizations.

Sister Richards had been president of the ladies' aid for many years, and was a very active member in the Sunday school and religio work, as well as the branch. We shall miss this excellent family very much in all departments of the work here and commend them to the Saints of Winnipeg. The work seems to be making good progress throughout the district, and we are in hopes that other branches may soon be organized in some of the isolated places.

Ever praying for the advancement of the work, I am,

Your brother,

J. L. WILLIAMS.

NEWS AND COMMENT

CHURCH NEWS

While at Denver President Frederick M. Smith was interviewed by a reporter for the *Post* and his political views rather fully quoted, with a statement as to the primary differences between our church and the Utah church. President Smith confesses that the present state of politics rather disconcerts him and he is awaiting developments, especially regarding the League of Nations, which he has favored.

Eastern Iowa conference met under the coordination plan, almost universally observed by the districts. The departments and the church are inseparable and are the same people in different lines of activity, each blending into the other. Among the features reported were "hikes" (does anyone know of a better word?) for the boys and girls. Amos Berve was reelected district president, to be associated with Milo Burnett and C. A. Beil. Publicity was combined with secretarial work and given over to J. E. Benson. A. J. Fisher was ordained to office of elder and I. S. Green to office of deacon. J. F. Garver of Lamoni, was present, also Charles Putnam of the missionary force.

President Elbert A. Smith has recently been quarantined at his home with smallpox but is recovering without serious consequences. On account of this enforced "vacation" he was compelled to cancel at least his trip to Utah where he was to attend the district conference.

Apostle T. W. Williams is in Los Angeles on a visit. He writes that he has been home only six weeks in the last two years, and expects to leave soon to make preparations for his trip to Europe. He goes with much earnestness and deep devotion.

One of the teachers in public speaking at Graceland College next year will be David Hopkins, a former Graceland student, who this year finished his junior year at the University of Iowa. He shared in the Frank O. Lowden prize of \$100 divided equally between the members of the winning intercollegiate debating teams at the university. He made an excellent record, being the first student in the history of the university to win during his first year of attendance a place on the oratorical contest and intercollegiate debating team.

Mrs. H. C. Burgess, of Lamoni, is at Chicago for the summer, taking special work in music at the Chicago Musical College and private instruction, preparatory to teaching voice in Graceland College next fall. As announced in last week's

HERALD, H. C. Burgess has been appointed managing director of the Department of Music for the church, and will devote all the time possible to the work for the present, and when released as manager of the Lamoni Electric Co., devote his entire time to the work.

Elder Floyd M. McDowell leaves on the 28th for Saint Louis, Missouri, where he will represent Graceland College in a national conference of junior colleges June 30 and July 1. He will discuss the curriculum of junior colleges, and on the program one notes such names as George F. Zook, specialist in higher education, of the Bureau of Education in Washington, and P. P. Claxton, national commissioner of education.

FROM THE BRANCHES

Salt Lake City, Utah. The Saints greatly appreciated the two sermons by Frederick M. Smith at that place June 6. They had hoped to have President Elbert A. Smith with them on the 20th as he had expected to attend the district conference, but was detained on account of illness. On Children's Day eight were baptized, two middle-aged women, two young women, and four young men. These people will give valuable assistance.

Coldwater, Michigan. Elders Paia, Charles May, and Clyde F. Ellis were here on the 27th and held a meeting in the church, going on to Battle Creek. Brother Ellis preached four times the following week. Elder S. W. L. Scott has been holding services in Lansing. June 27 has been set apart by the branch for an all-day meeting in commemoration of the organization of the branch. Several good speakers are expected. June 6 was Children's Day and a very good program rendered.

IT TAKES MONEY

to carry on the work of the church. Why not? Anything worth while is worth paying for. *Will you heed this call?*

"Moved that we request all the districts in the church to set aside budgets for the necessary expenses of the district organizers in the pursuance of their duties."

Action taken by General Executive

WOMEN'S DEPARTMENT

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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A Quarter Century of Service

☞ Time is the acid test through which every institution must pass before it can receive the full confidence of those it would serve. No matter how propitious the circumstances of its beginning, no matter how glowing its promises of success, a skeptical public demands the test of time and only service rendered will justify its beginning or its continuance.

☞ Graceland College has stood the test of twenty-five years. Beginning with only the faith and the limited means of a few who saw the vision to back her, and battling against heavy odds from the very first, she has forged bravely and successfully ahead, and to-day has justified her cause and has firmly established herself in the confidence of the entire church.

☞ The history of Graceland College has been the history of service. Her traditions are all traditions of doing good. No life has she touched except to better it; no hour has she employed except to make knowledge more vital and truth more precious than it was before.

☞ Graceland College refers to the past only to give emphasis to her purposes for the future. Splendid as have been her achievements, they are as nothing compared to what she would next accomplish. The vision of the church and the vision of the college open to the same shining goal. Truth is the ultimate of them both, and Graceland's task is to hold high the lamp of learning that the path to God may be made more clear and that the youth of the church may enter into a more useful and more acceptable service.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, JULY 7, 1920

NUMBER 27

EDITORIAL

Early Ideals of the Church

Patriotism and Good Citizenship

(This series of editorials has been revised and is reprinted by request. Lend these HERALDS to your neighbors and to others who may be misinformed as to the early history and ideals of the church. The subjects to be treated are: I. "Patriotism and good citizenship." II. "Temperance and honesty." III. "Education." IV. "To live at peace with all men." V. "Marriage and the Home.")

The Reorganized Church of Jesus Christ of Latter Day Saints was organized on American soil under the jurisdiction of the United States Government. At present it has its corporate existence as an organized body in the United States of America; and here Saints gather from all parts of the world. Under these conditions it was and is quite proper for the people of America in particular to challenge Joseph Smith and his associates concerning their attitude toward their native land and its government. We do not object to questions on that subject, but we do object to certain erroneous opinions that obtained at an early date and are still cherished by some.

Not long ago an Eastern daily paper, issued from the "hub of the universe," the classical seat of culture, fads, baked beans, and the sacred cod, speaking of the church, restated an old charge in this language:

"Since its beginning, it has been defiant of the law! it puts fealty to its priesthood above the law of the land, holding itself 'to be the only legitimate power that has a right to rule on earth.'"

If this statement were really true the church might well be looked upon with severe disapprobation. Its members could hardly be classed as good citizens. However, it is not true, but exactly the reverse, as we shall show from the standard books of the church. These books teach that God has designated America as a choice land of liberty; that he directed in the founding of the United States Government; and that *all* citizens should be strictly obedient to the laws of their land.

Going back to the very beginning, we quote these words from the Book of Mormon, as they came from the lips of the Prophet Nephi:

"And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land. And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise."—1 Nephi 3:147-149.

Here it is indicated that God directed Columbus on his voyage of discovery. We do not believe that the discovery of America was simply a stroke of luck. It came about at such time and in such a way as God directed. We do not agree with Ingersoll who said that the Christian God was

ignorant of the existence of the New World until Columbus told him of it. On that matter Frank Basil Tracy in his Tercentary History of Canada (1908) says:

"The world was in a low state at the close of the fifteenth century. It despaired of progress, for it did not know how freedom could be got. But behind the thought and determination of Columbus when he set sail to the west in 1492 there seems to us to-day to have been an impulse, a guiding hand, an overseeing power, of which he knew nothing, and of which the world could have no conception for centuries to come. The discovery of America may be said to be one of the most fortunate events for mankind, or one of the most inspiring and wonderful manifestations of Providence in all history."

We are in accord with the thought expressed by Mr. Tracy that behind Columbus there was a guiding hand, but not with the thought that Columbus was ignorant of that fact. It is a matter of history that he believed himself to be an instrument of Providence. That belief led him from court to court in his discouraging effort to raise funds.

And when the expedition was at last fairly launched in its strange course out over unknown waters that thought held him steady amid the mutinous protests of the crew who felt that they were sliding down over the rim of the world never to return:

"Behind him lay the gray Azores,
Behind, the gates of Hercules;
Before him, not the *ghost* of shores,
Before him only shoreless seas,
The good mate said: 'Now we must pray,
For lo, the very stars are gone!
Brave Adm'r'l, speak; what shall I say?'
'Why, say: Sail on! Sail on! Sail on!'"

—Joaquin Miller.

From the foregoing quotations from the Book of Mormon it appears further that God directed the pioneers, the Pilgrim Fathers and others, who came and settled America subsequent to its discovery. Or as Longfellow expressed it in the Courtship of Miles Standish: "God had sifted three kingdoms to find wheat for this planting."

Reverend C. I. B. Brane, D. D., writing in the *Preacher's Helper*, expresses a similar thought:

"May it not be that the failures of the Mohammedans and Chinese and Norsemen and Aztecs were providential, God having reserved this land for his own persecuted people? That God settled the American continent with a *class* of his own selection seems to be a fixed fact in our calendar."

Reverend Brane thinks that God reserved this land to be settled by a class of his own selection. Listen to the Book of Mormon:

"But unto the righteous, it shall be blessed forever. And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance."—2 Nephi 1:15-17.

Concerning the character of the land we have this from the Book of Mormon:

"And inasmuch as ye shall keep my commandments, ye

shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands."—1 Nephi 1: 54.

"For it is a choice land, saith God unto me, above all other lands; wherefore, I will have all men that dwell thereon, that they shall worship me, saith God."—2 Nephi 7: 31, 32.

"Behold, this is a choice land, and whatsoever nation shall possess it, shall be freed from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written."—Ether 1: 35.

Thus it will be discovered that we believe that America is a choice land, destined to be a land of liberty. So far as we know, Latter Day Saints are the only people who hold that America is a land of Biblical prophecy, known to God in the times of the patriarchs, and described and designated as Joseph's land. (See Genesis 49 and Deuteronomy 33.)

We gather, too, from the foregoing, that our liberty is contingent upon righteousness. That America will continue to be a land of freedom, impregnable to outside assaults, subject to overthrow *only* if she shall lapse into iniquity. This idea is strikingly in harmony with the words of the martyred president, Abraham Lincoln, in an address before the Young Men's Lyceum, Springfield, Illinois:

"If it ever reach us, it must spring up among us; it cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of freemen we must live through all time or die by suicide."

Having directed in the discovery and colonization of the New World it is not unreasonable to suppose that God would so direct the organization of governments thereon that the liberty promised might be conserved, at least during the good behavior of the occupants. Accordingly we find this statement in another of the standard books of the church:

"Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."—Doctrine and Covenants 98: 10.

Surely the church could not at heart be an enemy to a government founded on a constitution that its God had inspired. The highest patriotism is fostered by the thought that God is back of the Constitution of the land.

The idea that God raised up the wise men who framed the Constitution (the great document that was pronounced by Gladstone to be one of the finest productions ever struck off by the mind of man), is in harmony with the best thought of some of the best writers and speakers. In an address at Burlington, Iowa, February 7, 1910, the Reverend Rollo F. Hurlburt, Ph. D., D. D., said: "Surely no one can read the pages of American history without believing in an all-wise, directing, and overruling providence. It was not mere chance that gave to our infant Republic the great men who so wisely matured it into vigor."

In an address before a joint session of the senate and house of representatives, of the Iowa Legislature, on the occasion of the Lincoln centennial, February 12, 1909, the Honorable Lafayette Young said:

"The Anglo-Saxon conscience swept on and on as irresistible as this great river through the great waves round the shores through all seas. The Creator has ever been watchful of this Republic, the last and greatest effort of man at self-government. Every American shot aimed from any cannon in a century or more has struck an object higher than the one aimed at. Washington could have had no foreknowledge of what was to follow his seven years' war. Beauregard in the gray of that April morning fired on

Sumter. His purpose was to establish a southern confederacy. The result was the destruction of slavery. In modern military equipment the man in the casement who aims the gun, does it by mathematics and does not see the object. He is given the elevation and the distance by a range finder. It would seem to me that the country has had a splendid range finder in all the years that have gone."

That the men who met in Philadelphia, in 1787, to draft the Constitution felt that they were under divine direction is evidenced by a remark made by George Washington at the time. In the History of the American People, volume 3, page 71, by Woodrow Wilson this is recorded:

"General Washington had stood in the midst of a little group of delegates, during the anxious first days at Philadelphia, while they waited for commissioners enough to justify them in effecting an organization, and had cried, 'Let us raise a standard to which the wise and honest can repair. The event is in the hands of God.'"

Not all of the wise men that God raised up to establish the Constitution were present at that convention. Some of them were not yet born. At the time when the revelation quoted was given God in his own peculiar way was educating and preparing Abraham Lincoln who later defended the Constitution in the time of its greatest peril. Of Lincoln, Jesse W. Week, his old-time friend, wrote in the *Outlook*, February 2, 1909:

"The world has never yet been able to account for Mr. Lincoln's amazing ability and intellectual perfection Whence came his marvelous sublimity of thought, the discrimination of his expression, the grandeur of his language? The question has never yet been answered."

Mr. Week's question was answered by Reverend Hurlburt in the address already referred to:

"You professional, you business men here at this time, who started from the humblest beginnings in life, and have pushed your way to the front in the face of the greatest obstacles; you, as you draw yourselves up, proudly say: 'Lincoln was one of our self-made men.' This may all be true. And yet, after all Abraham Lincoln was not self-made. He was God-made."

Lincoln himself in his parting address to his old friends and neighbors, just prior to his first inauguration, said:

"I go to assume a task more difficult than has devolved upon any other man since the days of Washington. He could never have succeeded except for the aid or divine Providence. . . . I feel that I cannot succeed without the same divine blessing that sustained him; and on the same almighty Being I place reliance for support."—Encyclopedia Americana, vol. 9.

Finally we desire to quote most emphatic language from the Book of Doctrine and Covenants:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet."—Doctrine and Covenants 58: 5.

That was the law given to the church and accepted by the church as early as 1831. Under its provision all men, from the president of the church down, were required to obey the laws of the land. Those laws are to be honored absolutely until the second coming of Christ himself. That was the idea of the church in an early day, and it is still held and honored by the true church.

As we have stated in a former editorial: "Those men were not tarred and feathered; they were not driven from State to State; their homes were not burned; they were not killed in harmony with the law, but contrary to it. Not they, but

their persecutors were opposed to law and order and good citizenship.

Members may have gone astray at times, as was inevitable in any church, but the church itself stood for law and good citizenship. The representative men of the church ever obeyed the law of the land and taught others to do so. Stories to the contrary were circulated by Dame Rumor, of whom Mr. Dooley has truly said, "Twill whisper ye'er virtues an' megaphone the scandals about ye."

ELBERT A. SMITH.

Some Offerings for the New Auditorium

Two incidents passing under by observation recently impress the facts that the Saints are alert to the need of a General Conference Building and that they are ready to sacrifice for it.

In returning from a trip to Los Angeles, I stopped over Sunday at Salt Lake City, speaking at the chapel morning and evening. A good German sister, sixty-five years of age, approached me asking if I would carry to Bishop McGuire a sum of money for the building. On assuring her I should be glad to thus serve her and the church, she untied a knotted handkerchief and poured one hundred and forty-five dollars *in gold* into my hand. By inquiry on my part, I learned from others that this sister had earned this money washing dishes, scrubbing floors, and washing windows. And this donation is in addition to her tithing. I value highly the splendid interest in and devotion to the church this incident reveals.

From Salt Lake City I went to Denver and remained over the next Sunday. Sister Cowan, representing the Theta Lambda Zigma Class of the Denver Religio, handed me thirty dollars for the conference building; and a little later the secretary of the class gave me \$2.30 in addition. The class is an organized one of young men and women of high school age.

If everyone in the church will do as well according to his ability, as has been done in the two instances named, we can soon see much accomplished. In attempting the erection of this building, the church is undertaking the largest task it has yet assumed in the building line; but the evident determination of the Saints and their willingness to subscribe of their means, make bright the hope that in due time the building will appear.

Have you done your part yet?

FREDERICK M. SMITH.

Twenty Thousand New Converts

To some this may seem a large number, but it is not in fact so. It should prove but a beginning of our work in this hastening time. It is a goal set before the missionary forces of the church, but means something more than that, for if they are to accomplish their work, it must be because they can point to what we are actually accomplishing.

First: What are we doing to build up Zion? Not what are the general officers planning, but what are you and I doing?

Second: What are we doing to let our light shine before the world, "a light set on a hill"? The world is prone to judge our religion by the manner of our light.

Twenty thousand new converts with the face of each one turned towards Zion before next General Conference is a goal before not part of the church, but before the whole church, including in this each and every member thereof.

First: by our life to bear a living testimony to the truth of that which we teach.

Second: By our associated efforts to show what we are

doing to carry out the message of "all ye who are weary and heavy laden, come unto me, and I will give you rest." In other words to show what the church of God is in relation to industrial and social problems of to-day.

Third: In each home to erect and maintain with earnestness the family altar, that our own family may be kept true to God, and brought up in the worship of our Lord Jesus Christ.

Fourth: Let each man warn his neighbor. There is much that can be done if we will, helping our brothers and sisters. There is more that may be done in the distribution of literature, and in conversation with our neighbors.

There is still more that may be done by our attendance at missionary meetings, as well as the regular services of the church. We cannot do away with the regular church services, for after the missionary effort is over, there is where the newly-inducted children of the kingdom must be cared for. That spiritual home must be maintained. But with this we should also go out to help with our singing, or in what way we can in the near-by mission work even though it be only our attendance to sustain the efforts made by our missionaries.

It is surprising when we consider in how many ways we can let our light "so shine," that others seeing our good work may glorify our Father which is in heaven.

To expect from our small missionary force twenty thousand converts would seem a large task. They must receive the moral, spiritual, and physical support of the church, by our prayers and means. For when the church receives, in an especial measure, the blessings and divine direction of the Spirit of God, our endowment of the Spirit that lighteneth every man that cometh into the world, the task becomes rather one of thanksgiving and praise than of difficulty.

The Spirit of God is moving upon the nations of the earth. His servants are already going forth to prepare the world, and it is our duty to be workers with God and with his messengers. The call is therefore to the whole church:

Before next General Conference twenty thousand converts with the face of each one turned towards Zion.

S. A. B.

Slander and Libel

Question. Will you write concerning the law of slander or libel, as given in the laws of the several States of the Union? Some of our members believe a person can tell anything that is true and circulate it over the neighborhood. A person may have committed adultery, or have been a thief, or in other ways a lawbreaker, but I am inclined to believe that it is unlawful to circulate what is true if it is liable to injure the person. Will you give us a little light on this subject?

Answer. There are two vital aspects to the above question. The first consideration of a Christian should be the good of his fellow man. There are circumstances under which that which is not good is a privileged communication. Mere tattling and gossiping should be governed by the principles of the gospel of Jesus Christ. In fact, all of our efforts should be judged by the principles of the gospel; and that will mean asking ourselves something more than, Is it true? We should also ask, Will it help, and will it make for good?

The broad principles suggested by Jesus of "do unto others as you would have them do unto you," would prevent much slander and gossip. Also let us note what the Bible has to say concerning slander (Exodus 23:1; Psalm 15:3), also in the Doctrine and Covenants concerning backbiting. All of these are based more or less on jealousy, and in unwillingness to forgive one another. The Master forgave the woman taken in adultery and told her to go her way and

sin no more. We are told in the Old Testament that the soul that sins and repents of his sins, his sins shall be remembered no more against him.

In the law of the land there are several general propositions to be considered. One is that a work of art, or a man in public life must expect to be scrutinized or criticized. Such does not as a rule lay a basis for slander. Also certain privileged communications are recognized; that is, in relating the story to proper officials.

However the question here concerns only the question of truth, and an adequate defense in an action for libel or slander.

It is the general rule of common law, and also included in the constitutions of some of the States, that in all civil actions for libel or slander the truth is a complete defense. This is true in England, Canada, Georgia, Indiana, Kansas, Kentucky, Louisiana, Michigan, Missouri, New York, Pennsylvania, and Rhode Island. If the charge is true, the question of good faith on the part of the defendant does not enter in.

But under some constitutions or statutory provisions, the defendant cannot exempt himself simply by showing the truth, but must go farther and show that he acted with good motives and for justifiable ends. This is the case in Delaware, Florida, Louisiana, Nebraska, West Virginia, and Quebec.

Also there are a number of cases from Massachusetts, to the effect that the truth is a complete defense unless malice be shown. Of course in all cases the burden of proof is upon the defendant to show the truth of the charge.

The above applies, however, only to civil cases. When it comes to criminal prosecutions, the rule is reversed. "The greater the truth the greater the libel," evidently refers to the case of criminal prosecution. The truth is no defense whatever on a libel or slander charge in an indictment. But the prosecution is founded on the idea that a libel or slander tends towards a breach of the peace, which effect is not altered by the truth of the publication.

Such cases are readily found in Pennsylvania, South Carolina, Iowa, and Virginia.

There are some jurisdictions under statutory or constitutional provision, in which the truth is admissible in criminal prosecution, and will be a defense if the publication was made for the public good, or with good motives and for justifiable ends. Such cases are found in Canada, as well as in Iowa, Louisiana, Massachusetts, and New York.

The question of the chastity of a woman is very often the basis of prosecution for criminal libel or slander. The question of conspiracy may also enter in. Defamation of a family or class comes under the criminal statute in several States.

Some reason for the law can be seen upon consideration. It is not on so high a plane as the law of the gospel, nor would we expect it to be so. Consciousness is also essentially remedial. Because of public notoriety one restriction exists on immoral conduct. There are also communications which become necessary for the public interest, or the administration of justice. So it is invariably the rule that communication to a proper officer of the law, or in the case of a church offense, to the proper officer of the church is privileged. Also that the discussion of a trial in the civil courts, and the findings of the judiciary are as a rule proper elements of public report.

The malicious spreading of a slander is liable to get one into trouble; especially if it is part of a conspiracy, which becomes criminal, or if it is forbidden by the criminal law of the State because of its liability to bring about a breach of the peace.

But again we may quote that, "he who keeps the law of God has no need to break the law of the land." A sincere desire to help our brother or sister, to work for true reformation, will give us a safe answer, still protecting the interests of the body and society.

S. A. B.

Transvaal

Transvaal, in which is located Johannesburg, in South Africa, and from which our missionaries will do their initial labor, is an inland province of the union of South Africa, between the Vaal and Limpopo Rivers. The area is about 111,196 square miles.

The highest part of the country lies west of the Drakensberg, a mountain range and inner rim of the great tableland of South Africa. The eastern slope of these mountains is quite precipitous, and range between 7,000 and 8,725 feet. The table-land to the west ranges from 4,000 feet at the extreme east up to 5,400 feet at Johannesburg; and from 5,000 to 6,400 feet to the east of Johannesburg. The two highest veldts extending east to west 120 miles, and north to south 100 miles consist of rolling grass downs, and are absolutely treeless except where, as at Johannesburg, plantations have been made by man.

The country is more or less hilly, and is formed of a number of different veldts. The plateau land called the high veldt covers about 34,000 square miles, as distinguished from the other high veldts.

The Bankan veldts is much broken up, and is rich in romantic scenery. It covers about 20,000 square miles, and has an average breadth of 40 miles. In places between Mafeking and Johannesburg the descent is in terrace-like steps, each step marked by a line of hills. In other places there is a gradual slope, while elsewhere it is abrupt.

The inhabitants on April 17, 1914, when the first complete census was taken were nearly 1,270,000 or about eleven and one third persons per square mile. Of these, a little over 20 per cent were European or white. The colored population is principally aboriginal, these constituting about 74 per cent of the whole population, while a little over 35,500 were mixed races. Sixty per cent of the whites were males, and the greater part of the whites were British or Dutch; the percentage of all others being but 8.6. The British predominate at Johannesburg, and in Pretoria, and other towns on the Rand. The Dutch predominate in the rest of the province.

Most of the railroads are owned by the state, and all lines converge on Johannesburg. Distances are stated in terms of miles from that city. Cape Town, where our missionaries will land, is 957 miles via Kemberly from Johannesburg.

Subjects Being Discussed

Sugar Prices Have Reached the Top

According to Department of Justice consumption of sugar has about reached the high mark, and prices are not apt to go higher. There is some talk of putting an embargo on export of sugar, but this is said to be unwise, in view of the fact that some of the countries to which we ship sugar have merchandise that we need. The prevailing high prices for our national sweet have attracted imports from Java, Argentine, and Peru. Nonessential industries are using about fifteen per cent of the supply.

This is the best day the world has ever seen. To-morrow will be better.—R. A. Campbell.

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ORIGINAL ARTICLES

The Gospel Restored to the Islands of the Sea

BY PAIA A METUAARO

A sermon by a native South Sea Islander, at Lamoni, Iowa, June 3, 1920. Interpreted and introduced by Elder Charles May and reported by Estella Wight.

Introduction by Charles May

I wish to say a few things about Paia and his people before he speaks to you to-night. In introducing him I wish to tell you how to pronounce his name correctly. Someone called him A-pie, another called him Pie-a, and we even heard him called A-pie-eater last night. When he was told that the one who called him a-pie-eater was considered a great chicken eater he wanted to know if it was any worse to be a great pie eater than a great chicken eater. Paia's full name is Paia a Metuaaro. A great many people are mistaken in the last part of our brother's name, "Metuaaro," thinking that our brother is a son of Metuaore the former native bishop of the island mission. Note the difference in their names, M-e-t-u-a-a-r-o and M-e-t-u-a-o-r-e. Paia is in no wise related to Metuaore who came here several years ago to the General Conference. Brother Paia is the first full-blooded native of the South Sea Islands to come to a General Conference in America.

Brother Paia is a good type of a native. The islands from which he came are about thirty-six hundred miles south and west of California. It takes about twelve to fourteen days to make the voyage, and from the time you lose sight of America until you reach the islands you are out of the sight of land.

Paia is the assistant governor of his home island, the island of Manihi. He was chosen at one time to be governor, but his heart was in this work and he desired to be free to do missionary work in the islands, and therefore refused to accept the office even though elected. They honored him by electing him assistant governor. We have several governors from among our native brethren serving in that capacity over several islands of the group from which our brother comes.

We are indeed grateful to know that our people are held in such great esteem and are so highly respected among those who know them, and have been shown many favors by those who are and have been the general French officials over them. The native people are a very intelligent people.

Paia is a big man. I do not mean in stature only. He weighs three hundred pounds, but he is just as big in influence, and the South Sea Island people are awaiting his return. They realize that he will carry a great message from the late General Conference, and I believe that Brother Paia will carry a message to them that will fill their hearts with joy. Since General Conference we have had a most enjoyable trip throughout the East. After leaving Independence we went to Kirtland, and from there to Hill Cumorah and on our return visited Nauvoo. During this trip we were permitted to visit over twenty branches.

Let me say further that Paia is a man consecrated to this great work and believes in keeping the temporal law. He is a great pearl-shell diver. He can dive down one hundred and forty-four feet in the sea and is considered one of their good divers. A few years ago he brought up a pearl worth \$3,500. As soon as he got his money he went to the Bishop's agent and gave him \$350 tithing and sent \$100 to the Order of Enoch for his wife.

So I take pleasure in introducing Paia to you, and ask for him your undivided faith, attention, and prayers.

The Sermon by Paia a Metuaaro

In the first part of my remarks to-night I wish to say to all those who are gathered under this roof, greeting unto you in the name of our Lord Jesus Christ. Amen.

I am somewhat troubled in heart to-night because to-morrow we shall separate, and I shall never perhaps be permitted to stand before you again and speak to you, as we shall leave to-morrow. By reason of this I am somewhat troubled in mind at this time.

Since I have been asked to address you this evening there has been no other basic thought presented to me than that of the restoration of the gospel in these the last days, and my reason for presenting this theme is simply that we are all bound together in the great name of Christ, and we have become one through the gospel of Jesus Christ, as revealed in these latter days by which we have been made children of the seed of Abraham.

I do not intend to present to you to-night anything regarding faith, repentance, baptism, the laying on of hands, resurrection, or eternal judgment. This is the great land where the gospel was restored, and I am assured that you have heard these things many times; for we find in your midst in this land the Presidency and the Twelve Apostles, the seventies and others whom God has chosen who are pillars of the church, and you have heard from them many times these various subjects presented, and I am satisfied that the majority of those who are assembled together in this one place to-night are members of the church of Jesus Christ of Latter Day Saints.

You are a people who have faith in the great foundation principles of the gospel of Christ in his church. You are aware of this fact that it is the only means—the only way by which people can become associated together in his name or affiliated with his church, that is, by having faith in God, repenting of their sins, and being baptized and confirmed into the great church of Christ on earth, and because I am one witness from the islands of the sea, one of a people whom you very seldom see, I have a desire to-night to tell you something about our people and the coming forth of the gospel to us in these latter times; for great rejoicing exists in the midst of my people by reason of the restoration of the gospel of Christ which was brought to us in these last days.

Traditions of the Natives

In the first place, before the Bible was brought to us, we did not know how to worship the true God. They did not know that there was a God who created the heavens and the earth, and by reason of the many traditions that were taught to them in former times they were somewhat confused as to the system of worship, and were thus in the dark. I wish to tell you of some of these traditions.

One of them was that in the beginning there were some great and powerful men who created the earth and who manifested great power in the midst of their work. They also believed through traditions that the way the islands became peopled in the beginning was that the people came out of some large rocks. Others believe that the people of the islands came from some far-off land and drifted to the islands of the sea, but they knew not from whence they came.

Some people believed that the islands were inhabited in the first place by people who were brought there upon the backs of large fish.

By reason of the many traditions the people of the islands were in the dark and failed to worship the true God, and

not knowing of him, the God of heaven, they made idols with their own hands out of stone and out of wood and worshiped them in the place of the living God.

I rejoice to-night that I am living in the time of God's saving power, and that he is no respecter of persons; that it matters not under what flag we may be or of what nation, that it is through the gospel of the Lord Jesus Christ we are brought together and made one in his name.

I wish to express my gratitude for one thing, and that is that there were certain missionaries sent from various denominations to us who brought the Bible, and we were taught by them that we should worship the God who made the heavens and the earth and the waters of the great deep. I am very thankful for the first of the missionaries who were sent before the truth was brought in its fullness.

By reading the Bible we were informed of the God who created the heavens and the earth. The light dawned upon those who read it that there was a great power which created the heavens and the earth. Through these things that were taught by the early missionaries the people became affiliated with the various faiths and strove to worship God according to that light received by them.

I desire to tell you of the nature of some of the teachings that were presented by those who came among us before the true gospel reached us. They believed that the Bible contained all the word of God, and there was nothing outside of the Bible that could be called the gospel of Jesus Christ. We were told that the gifts of the Holy Spirit were no longer to be found among the children of men, that they were done away with and no longer needed, and thus we were taught things that were not in harmony with the teachings of the Bible.

Rejoicing Over True Gospel

But how greatly we rejoiced when we heard the beautiful sound of the gospel which came in fulfillment of the statement found in the fourteenth chapter of Revelation wherein we are told of the angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

There were many, many points of the gospel upon which the people of the islands were confused, and when I was sent forth to carry the gospel to the people there were many questions asked me concerning the gospel. They would tell me that the gospel was simply the words of God which were found within the lids of the Bible from the first of Genesis to the last of Revelation, and they would then make the statement that nothing should be added to or taken therefrom. We were told by others that the gospel was simply the Bible accompanied by the moral acts and deeds of men, and that that was all the gospel consisted of.

I would always answer these question by calling their attention to the statement of Paul, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation," and that we do not look upon the words of the Bible, and the Book of Mormon, and the revelations found in the Doctrine and Covenants as being all of the gospel of Jesus Christ, but that we realized that the power of Jesus Christ must be associated with the word.

God Not Dumb

We have also realized that God was not dumb throughout the ages that he would not speak, but he gave his revelations to the children of men throughout the various periods of time. Paul states plainly in his writings in the Bible that the gospel comes not in word only, but also in power, in the Holy Ghost, and in much assurance. As we read this

sacred word concerning God's dealings with his people, we find there was no time when God had a church on earth when he failed to give to that church his Spirit that they might be led and directed by his great power. It was received when Jesus was here upon earth and after he left his apostles. He told his people whenever he had performed his work that he would depart, but that he would send his Comforter, and that it would guide them into all truth and that it would bring to their minds a remembrance of those things that he had taught them.

We read in the Bible in the twelfth chapter of Revelation that it was made known to John that the power was taken up into heaven, and that it no longer continued on earth; the power that was manifested among his people when he was here.

We are informed in the Doctrine and Covenants that at the time when this gospel was to be brought forth that he would choose his servants and that he would give them power to go forth and to do that work which should be done in his name, and thus God commanded in the first revelation found in the Book of Covenants, and gave them power that they might establish his work here.

We have been enabled to recognize as the people of God that the gospel of Jesus Christ must have associated with it that great power in order that his servants might act in his name, so that these ordinances may be recognized of him according to the power that he gives to them who administer these ordinances among men.

I wish to tell you to-night of the great joy and rejoicing that is in my heart that God remembered the people upon the islands of the sea, and that he listened to their prayers, remembering what he had said in the very first revelation in the Doctrine and Covenants and the first verse which says.

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, Hearken ye people from afar, and ye that are upon the isles of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken from the housetops, and their secret acts shall be revealed."

A Witness for the Prophecies

I am standing before you to-night as a witness, not that you should simply hear these words, but that you might also realize the fulfillment of this statement showing that we were to be remembered by the Lord. I am here to-night as a witness that this prophecy has been fulfilled and that the gospel has been heard in the islands of the sea, and that we have listened together and have become one in this great work. By reason of the fulfillment of part of these words we should rejoice, and we should also rejoice that the rest will be fulfilled and that the gospel will continue to go forth. It matters not what men or nations may do by way of persecution, this gospel will continue to go forth and will reach the nations of the earth in fulfillment of the rest of this prophecy wherein we are told that all eyes shall see and all ears shall hear.

We are sure of these things which are in harmony with the statement of Daniel concerning the little stone that was cut out of the mountain without hands, and that this gospel is to be preached until the knowledge of the Lord shall cover the earth as the waters cover the deep. As this stone rolls forth it will break in pieces the various things that were not builded by the Lord, and the power of the gospel shall be manifested among the children of men in power, and in the Holy Ghost, and in much assurance. The

fulfilment of the many prophecies of old is not all that we shall behold, but the great endowment shall be poured out upon his people. They shall go forth with greater power, and the gospel shall be carried to the nations of the earth with greater power than ever before.

I wish to tell you of some of the things that have transpired in the islands of the sea in the coming forth of the gospel to us. You have been told by others who were associated with us in the gospel in years past, and there are those living to-day who are witnesses to these things which I shall present. There were many wonders and miracles done by those who carried this gospel to us in the first place, which evidenced to those then living that the gospel came not in word only but with power and with the Holy Ghost, and with much assurance. Those who beheld the many miracles and great power of God in the early days of the church continued as pillars in the church, and now their posterity are as pillars in the church, and we are enjoying the same power of God which was given to our forefathers in times past.

The Apostasy in the Islands

There was a time when a great number of our brethren were overcome with darkness and trouble, and during that period of time they were cut off from the church, but they did not apostatize. They continued faithful to the teachings of this church, and although there were many of the missionaries of the different denominations who tried to get them to join with them, by reason of the great knowledge they had of the truthfulness of this church they did not turn away from it, but returned to the church of Jesus Christ and were glad to become affiliated again with it.

During this period of darkness the church continued to grow, and even though it was a time of trouble, those who were his servants labored diligently to build up the work of the Lord, and it continued to grow until the present time when we have grown and have attained that standard of spirituality that has never been reached before.

I wish to express to you my great joy concerning the last conference; for there were many of the young people, young men and women who were chosen to go to the islands of the sea to labor in the interest of my people there. When I was chosen as a delegate to this conference that which was first in their hearts was for me to come here with the request that there might be sent to us more missionaries to assist in our land in building up the kingdom of God, and that was my purpose in coming and my message and since reaching this land I have sought to prevail upon the officers of the church to send help.

The Journey

I wish to tell you something about my journey to this land from the time I left my home to the present time that I am standing before you to-night. From the time that I first landed on American soil and met with my dear brethren, the Saints in this land, I have been welcomed, and have received many favors from you.

I have rejoiced together with you and wish to say that I have enjoyed the Spirit of God in meeting the Saints from place to place until the time I reached General Conference. Great has been my joy in meeting with the brethren here in this great land.

From the time that we, my brother and I, have been associated together we have traveled through the many branches and places, and where we have gone we have rejoiced because of the great receptions given us and the Spirit of God that has been received by all in this place and in that place.

I have much that I would like to say to you to-night. I am too filled with words to speak, but I know that my time has expired, and I do not wish to weary you at this time.

Before I close I wish to tell you that the many things that I have heard, the many things that I have seen, and the many things that have filled my heart with rejoicing shall continue to be with me, and I shall carry them to my people, and I shall endeavor to encourage them in the performance of their duties.

I also wish to tell you before I finish that from the time when we shall separate to-morrow, I shall continue to work in this church unto the end, and if we are not permitted to meet again in the flesh, I trust that God will bless you and that he will bless me that we may be permitted to meet again in the paradise of God. I desire that you may continue faithful and that I may also remain faithful in the work of Christ. This is my prayer and my desire in the name of Christ our Redeemer. Amen.

Warning the World

BY T. W. WILLIAMS

A call to every ordained man, that our work may go on as never before.

There is urgent need for a revival of the old-time missionary spirit. One has but to revert to the New Testament and study the life of Jesus, and John, and the apostles, to be impressed with the intense missionary fervor of these pioneer souls.

It is an inspiration to review the history of the early years of the Restoration period. The intense devotion, the unselfish consecration, the engaging zeal, the absorbing passion to save souls, manifested by the early elders of the church is at once a stimulus and a command to follow suit.

The passing years have witnessed a lagging in missionary purpose—a growing indifference, a manifest apathy, a tendency to self-sufficiency—an absorption in other things. All too many of our people seem to think that we are so near the end that there is little more to do except prepare to meet the Savior. No greater calamity could befall the church than to have this idea become general.

A clarion call comes to every man who has been intrusted with the priesthood. This call is urgent. It is imperative. No man can afford to ignore it.

The Word of God

Men of God! Give heed to the voice of God to you to-day.

O ye that embark in the service of God see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day.

Ye who have given your names to go forth to proclaim my gospel and to prune my vineyard: Behold, I say unto you, that it is my will that you should go forth and not tarry, neither be idle, but labor with your might, lifting up your voices as with the sound of a trumpet, proclaiming the truth according to the revelations and commandments which I have given you.

The world is ripening in iniquity and it must needs be that the children of men be stirred up to repentance, both the Gentiles and the House of Israel.

Behold, the field is white already to harvest. Whoso desireth to reap let him thrust in his sickle with his might and reap while the day lasts that he may treasure up for his soul everlasting salvation in the kingdom of God.

You are called to cry repentance unto the people. And if it so be that you should labor all your days in crying re-

penance unto the people and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of your Father.

He that thrusteth in his sickle with his might the same layeth up in store that he perish not but bringeth salvation to his own soul.

Faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work.

If ye are faithful ye shall be laden with many sheaves and crowned with honor, glory, and immortality, and eternal life.

I give unto you a commandment that every man, both elder, priest, teacher, and also member, go to with his might with the labor of his hands to prepare and accomplish the things which I have commanded.

Let your preaching be the warning voice every man to his neighbor in mildness and in meekness. And go ye forth among the wicked. Be ye clean that bear the vessels of the Lord.

To the elders: Take with you those who are ordained unto the lesser priesthood and send them before you to make appointments and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that mine apostles in ancient days built up my church unto me.

And, behold, the high priests should travel, and also the elders, and also the lesser priests.

Priesthood Implies Service

Priesthood implies service. This is what it was instituted for. Conferment of priesthood is not an honor. It is a responsibility. It is God's call to work. It is the right to serve. Honor comes at the end, not the beginning, of our ministerial race.

No greater trust can come to any man than the right to represent Jesus Christ. We must answer for the way in which we fulfill this trust.

God has called us to warn the world to preach the gospel as a witness—to carry the glad tidings to the peoples of the earth—to warn our neighbors—to win the world to Jesus Christ.

The first and paramount consideration for everyone holding the priesthood is the magnifying of his office. A man who has accepted ordination thereupon forswears worldly ambition and worldly interests and obligates himself to consecrate his life to the establishment of the kingdom of God. His very position suggests a complete and unreserved dedication to the work he is called to do. Jesus has well said, "Seek not the things of this world; but seek ye first to build up the kingdom of God, and establish his righteousness."

No Furloughs Granted

There are no furloughs granted. You cannot get a leave of absence. It is impossible for you to lay off your authority. Priesthood responsibility extends into eternity. There is no honorable discharge. Forfeiture comes through failure to magnify.

God wants every man holding the priesthood to magnify his office. Those who are called to preach should lift up a warning voice. High priests, elders, or priests, not engaged in local work should devote every possible moment to missionary effort distributing tracts, making new openings holding cottage prayer meetings, preaching on the streets and in available buildings, and pushing in every available means the missionary work.

Those who do this, with an eye single to the glory of God and with love unsullied for the people with whom they min-

ister, will be blessed of God. Those who will not magnify their office and are careless and indifferent to the call of the hour will lose the Spirit and fall into darkness.

This is a day of sacrifice and service. Sacrifice is not foregoing pleasure or ease—this is imperative. Sacrifice is going without actual needs in order to further the kingdom of God. It is the privilege of all to forego every unnecessary purpose; to renounce the alluring pleasures of the world and the passing diversions and consecrate the means thus saved to further the missionary work of the church. It is a glorious opportunity to go farther and forego some things which it would seem we need in order that the missionary arm of the church may be farther strengthened.

A Wonderful Opportunity

What a wonderful opportunity is now offered the members of this church to give a manifestation of self-denial commensurate with the needs of the hour! What a glorious heritage of blessing is ours if we only qualify; to qualify we must crucify self; we must renounce the world; we must give up everything and follow Jesus.

Have you the missionary spirit? Are you doing all you can to warn your friends, your associates, your shopmates of the glorious truths of this gospel of Jesus Christ? If not, why not? Do not be ashamed of Christ. He is not ashamed of you. He has more occasion to be ashamed of you than you have to be ashamed of him. Do not be fearful of your ability for if you make the effort God will supply and give strength commensurate with your need. Trust him!

Let the members of the church as one man resolve that this conference period, 1920-1921, shall be the greatest missionary period in this dispensation. Let us each and every one set to with our might in the Spirit of Jesus Christ to win the world to him.

Book of Mormon Rays on Scientific Paths—No. 8

BY A. B. PHILLIPS

It is generally believed that civilization attained its highest development in Peru, Mexico, Central America, and a few neighboring states. Many more than the three millions who inhabit Peru to-day occupied this empire of the Incas in the days of its supremacy. From the best available evidence we trace the Book of Mormon descriptions in these localities, and find that they correspond in general features to that which has been discovered there. The remains are so numerous and of such a varied character that a detailed account would require from ten to thirty volumes, comprising anywhere from six to twenty thousand pages, according to the completeness of the work; and even then many items would have to be omitted. The opportunity for future exploration covers vast territories that have never been penetrated in this age. It is believed that Yucatan and Guatemala, which are partly covered with dense and almost impenetrable forests, contain many remarkable ruins of great interest and significance. It is near these forests that the wonderful remains of Palenque and Copan have been discovered.

Wonderful Old Temples

It is significant of the culture of these people that they left enduring evidence of their greatness in some of the most remarkable structures that were ever built by any ancient nation. Not only were many of their buildings of enormous size and splendid construction, but their proportions, designs, and sculptures in many instances are of such interest that they excite the admiration of the connoisseur as well as of the novice. Their remarkable designs, which must have

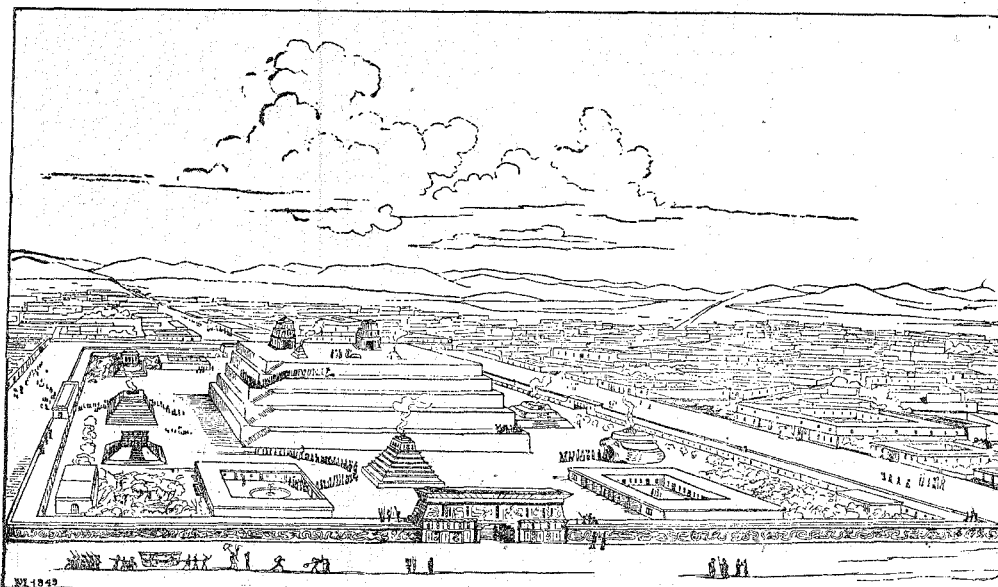
been doubly notable when they were new, are plentifully found among the ruins, and compare favorably with those of our best modern constructors.

One of these, the Si An Temple, is located on the Muchi River in the North Coast valleys of Peru. This sacred edifice is eight hundred feet in length, four hundred and seventy feet in width, and two hundred feet in height. The entire building covers an area of seven acres. One can scarcely imagine the vast congregation that such a building would contain. The great temple of Mexico shows a construction of about three hundred and seventy-five feet long, three hundred feet broad, and nearly ninety feet high. Though much smaller than the one previously mentioned, yet it covers two and one half acres.

As nearly as can be ascertained this temple was built by the Nephites early in their national history. Its distinctive construction remarkably conforms to the Book of Mormon

The number and character of the temple ruins found in America indicate the deeply religious traits of the people who built them, and also denote a well-established governmental system that must have been very extensive and highly developed. From the Book of Mormon we learn that the construction of a temple was one of the early achievements of the Nephites. This building was perhaps more fully characteristic of Israelitish impressions than might be expected in the following centuries when individualistic concepts were more fully developed and crystalized or molded into distinctive national forms.

Some of these temples were built upon magnificent terraces, and were reached by a series of steps that were set in the terraces. These terraces were made sufficiently broad at the top to give room for the temple and its approaches, and as a place of worship the general appearance was of a character to inspire reverence and awe in the beholder.



RESTORATION OF GREAT TEMPLE
(From Brantz Mayer's Book on Mexico.)

description of a temple that was similar to the Temple of Solomon in the manner of its construction, but was not built of so many precious things. But whether or not this was a later temple than is mentioned is perhaps not very material, so far as the character of the building is concerned. In his work on Mexico, page 39, Brantz Mayer gives us a picture of this remarkable temple with a restoration of certain portions and we are presenting a copy with this article. The striking similarity to the Book of Mormon description is notable.

The Copan Temple, so called because it is located on the Copan River, in its present ruined state is eight hundred and nine feet long, six hundred and twenty-four feet wide, and the ruins still rise ninety feet in height. It is protected by a wall one thousand six hundred feet long and nine hundred feet across at the end, with a thickness of about twenty-five feet. There are several other temples that also challenge our attention, but it must suffice to state that the Pyramid of Cholula is considerably larger than any of the pyramids of Egypt, and is crowned at the top with an elaborately ornamented temple. The base of this great American pyramid is one thousand four hundred and forty feet long, or exactly three elevenths of a mile. Only a people of great intelligence, ambition, and skill could have performed these marvelous miracles in stone and sculpture.

Ancient Roads and Aqueducts

Aside from the great cities and buildings, many other constructions that the aboriginal Americans have left for our astonished contemplation are truly remarkable. Among these may be mentioned the public roads, some of which reveal such marvelous skill on the part of their constructors that they would be considered a credit if they had been built by our best modern experts. Some of these roads are many hundreds of miles in extent, and give evidence of having been used to connect the important cities and other parts of a large and prosperous empire or other cohesive form of government. They were constructed of paving, or crushed stone mixed with lime and bituminous cement, and the sides were reinforced with walls six feet in thickness. The roads were usually from twenty to twenty-five feet in width, and sometimes were cut through solid rock, extending in this way at times for several miles. In other places they passed over rivers, marshes, and great mountain chasms by means of bridges or fillings of masonry.

One of these roads extends from Quito to Chile, a distance of about two thousand miles. Another road connects with this at Cuzco, running to the coast and extending northward to the equator. It is now known that thousands of miles of these roads were built, and it is believed that they were

OF GENERAL INTEREST

CRIME WAVE AFFECTING MOVING PICTURE STANDARDS

Is the crime wave also submerging shadowland?

An appalling slump in the moral standards of the movie world would certainly seem to be indicated by an analysis of the 68 chief films (excluding serials) shown to the trade in the last four weeks.

In these stories—as important features of the plots—there were 25 murders, 9 suicides, 13 seductions, 6 robberies. (Of these productions, it may be noted, 11 were British, 45 American, and 12 Continental.)

Problems of sex and matrimony figure even more prominently in this lurid list of kinema "attractions." Marriage is now the starting point of the hero's adventures and misfortunes rather than the glad climax of his career.

Sinister is the sound of the wedding bells with which the play opens; the way to lasting joy lies through the portals of the divorce court.

Plots mainly consist of the heroine's unequal struggle to be happy though married—until the timely death of her husband sets her free to sink, with a girlish sigh of coy content, into the arms of her true lover.

Nine husbands or wives found relief through the deaths of their partners in the films under review. In one case the lover gallantly murdered the husband of the woman he adored, escaping the gallows through the perjury of his own wife whom he afterwards divorced. In another play the superfluous husband tactfully committed suicide.

Intimate phases of sex relationship are discussed with sensational frankness in the eloquent language of pose and glance and gesture. In American films particularly there is,

constructed long before the time of the Incan rulers, and were in use for many centuries. The Incan dynasty, it is believed, extended back to approximately a thousand years ago. Of its people Baldwin says: "It is now understood that they represent only the last period in the history of a civilization which began much farther back in the past."

Nearly a century ago the Book of Mormon was found to contain this startling information, explaining that "There were many highways cast up, and many roads made, which led from city to city, and from land to land." The record found in this book has now been most remarkably confirmed. Actual knowledge of the facts is here plainly indicated before this knowledge had been corroborated to us by archaeological research. At the time the Book of Mormon was discovered we would have thought it highly improbable and even absurd that a people anciently possessed this continent whose constructions are in some respects equal to those of any ancient civilization in the Eastern World. Remains of ancient roads exist also in Florida.

Of little less wonderment than the public roads are the remarkable aqueducts that the ancient people of this land were able to build. Some of these were several hundred miles long, and Baldwin mentions one that extends a distance of four hundred and fifty miles. It is a surprising fact that there are several of these aqueducts which are in actual use at the present day, with such thoroughness did these prehistoric laborers perform their tasks. They were built of hewn stone and cement, and appear to have been used to convey water to their cities, and in some instances may have been employed for irrigation purposes.

(To be continued.)

often, an abandonment of reserves on the most delicate subjects that is startling even to the toughened London play-goer, and must be astonishing, in its revelations, to the maiden at the village movies.

One need not be a prude or a crank to deprecate a tendency that is making the kinema programme resemble the Newgate calendar.

There is no reason to suppose that familiarity with the Headless Murderer of Hangman's Gulch impels the office boy to appropriate the petty cash, or that the distribution of glad eyes by film vampires is a menace to the sanctity of British homes. But, quite apart from moral questions, sordid crimes, and morbid sex situations do not, broadly speaking, make good entertainment.

The kinema should be a place of honest laughter and pure sentiment, not a laboratory for the dissection of sinful souls.—*The Weekly Dispatch*, London, England, May 23, 1920.

Mrs. Guy Blanchard, in charge of the motion picture department of the federation [General Federation of Women's clubs], spoke urgently for legislation for better films.

"The sex plays which are being shown universally are directly responsible for much of the juvenile delinquency of to-day," she said. "Judge Victor P. Arnold of the juvenile court in Chicago has remarked that he can trace a direct connection between the showing of certain types of film and a wave of juvenile crime which fills his court.

"You have found that you can expect no help from the newspapers because they are choked off by their financial interest in the movie advertising. But you can agitate the matter strongly by word of mouth.

"There is no industry which takes so much of the public's money and makes so small a return to the public good as the motion picture industry."—*Des Moines Register*, June 19, 1920.

THE BRITISH PLANS IN PALESTINE

[The following from the *Christian Science Monitor's* European News Office, under date of June 13, from London, is of special interest to our readers. The government of Palestine has been rather temporary but with this assignment will no doubt attain a most satisfactory stability.—EDITORS.]

Herbert Samuel, recently appointed High Commissioner for Palestine, was invested by King George on Saturday with the the insignia of the Grand Cross of the Order of the British Empire. Sir Herbert, as he now is, has made an important announcement to the press on his future work in Palestine. His intentions comprise complete religious liberty, civilian administration for the country, higher ranks to consist of British officials, other ranks to be open to local population irrespective of creed; economic development of country to be actively promoted and order firmly enforced.

The general ideas which will be followed by the new administration in Palestine were announced to-day by Sir Herbert Samuel, High Commissioner for Palestine. Sir Herbert said:

"Complete religious liberty will be maintained in Palestine. Places sacred to the great religions will remain in control of the adherents of those religions. Civilian administration for the country will be established immediately. The higher ranks will consist of British officials of ability and experience. The other ranks will be open to the local population, irrespective of creed. Order will be firmly enforced. The economic development of the country will be actively promoted.

"In accordance with the decision of the allied and associated powers, measures will be adopted to reconstruct the Jewish

national home in Palestine. The yearnings of the Jewish people for 2,000 years, of which the modern Zionist Movement is the latest expression, will at last be realized. The steps taken to this end will be consistent with scrupulous respect for the rights of the present non-Jewish inhabitants.

"The country has room for a larger population than it now contains, and Palestine, properly provided with roads, railways, harbors, and electric power, with the soil more highly cultivated, the waste lands reclaimed, forests planted, and malaria extirpated, with town and village industries encouraged, can maintain a large additional population, not only without hurt, but on the contrary, with much advantage to the present inhabitants.

"Immigration of the character that is needed will be admitted into the country in proportion as its development allows employment to be found. Above all, educational and spiritual influences will be fostered in the hope that once more there may radiate from the Holy Land the moral forces of service to mankind. These are the purposes which, under superintendence of the League of Nations, the British Government in the exercise of its mandate for Palestine will seek to promote."

PALESTINE'S VESTED INTERESTS

Some ten years ago G. K. Chesterton, the brilliant essayist, observed that "we would no more dream of matching Australian soldiers against German than Tasmanian art against French." It is probable that Mr. Chesterton wished his sentence out of print many times between 1915 and 1918. While we may accept his generalization that new countries seldom produce anything notable—his mistake was in choosing fighting qualities for one of his examples—he cannot be permitted to include governmental processes and social experiments in his dividing the new from the old countries. It has been from New Zealand and Australia, after our own western states of the American union, that the world has received its novel contributions to the science of practical government in the last generation. Now another country is about to enter the lists with real experiments in a new social and political order. This country is Palestine, as the Zionists of America and the European Jews propose to conduct it.

It will be hard for many to understand why the American Zionists, numbering as they do some of the most successful Jewish business men of this country, can view complacently any "socialistic" experiment. And yet the executive secretary of the Zionist Organization of America, Mr. Jacob de Haas, proposes that public ownership of land, a cooperative commonwealth, and equal rights for all be the chief principles in the social program for the new Palestine. The people to whom he makes the suggestion are the honorary president of the organization, Supreme Court Justice Louis Brandeis, and the members of the American delegation to the Zionist conference in London July 4. Their names include those of Nathan Straus, Professor Felix Frankfurter, and Captain Abraham Tulin. These people have never been "socialists."

Most Americans will recognize the wisdom of Mr. de Haas' statement that "the Zionists are not going to be satisfied with a Palestine or land of Israel which will be a mere duplicate of the numerous small states of Europe or South America." To the end that it shall be a different country the platform of the Pittsburgh conference of American Zionists will be presented to the international gathering. To prevent land speculation and "unearned increment," the Zionists will have public ownership of land; to promote community feeling they will have cooperative effort wherever

possible; and the only thing they borrow is the American ideal of "equality before the law."

It is quite possible that most of us would follow in the same course the Zionists are outlining, if we had at our disposal a whole country to make over as we chose. Changes come slowly in an old country because vested interests are protected, not only by those in whom they are vested, but by the public as well. In new countries what the old peoples would do if it were not for the vested interests can be done speedily.

But the amazing thing about the Zionist proposal, and the encouraging one for the old and established countries, is the fact that these measures are to be tried out in one of the oldest countries on earth. It will be interesting to see what the Zionists do with the vested interests of Palestine, some of which must have remained vested for hundreds of years.—*Des Moines (Iowa) Register.*

A FRANK COMMENT FROM WISCONSIN

The Wisconsin Magazine of History for June contains the following, which we quote in full.

Heman H. Smith, assistant church historian of the Reorganized Church of Latter Day Saints, visited Madison in March to consult the Society's collections on Mormonism. Mr. Smith is a great-grandson of Joseph Smith, the founder of the Mormon Church; also of Lyman Wight, one of Smith's apostles, who headed a Mormon settlement in La Crosse County for a time. From there Wight went to the Texas frontier and made himself the leader of a faction of the Saints in the endeavor to plant the headquarters of the Church in the Lone Star State.

The connection of the Reorganized Church with Wisconsin has always been intimate. The church was founded chiefly by Wisconsin men, and the initial steps in this connection took place in Iowa County. The most spectacular Mormon activities in Wisconsin were those connected with the Strangite colony of Voree in eastern Walworth County; but the far-reaching consequences of the work of the little group of founders of the Reorganized Church far outweigh all the activities of the Strangite group. The latter is now but a memory (and even this to but few people), while the Reorganized Church is a vigorous organization with upwards of one hundred thousand members, several thousand of whom live in Wisconsin.

In contrast to the Utah branch of Mormonism and to the church in the lifetime of Prophet Smith, the Reorganized Saints have always lived on terms of harmony with their Gentile neighbors. Asked the reason, in his opinion, for this contrast the present church historian stated that he supposed it to be due to their attitude with respect to land holding. The Reorganized Saints have carefully eschewed the earlier doctrine that God had given them certain lands, from which non-believers might properly be expelled by violence. We venture to add as contributory causes of the peaceful career of the Reorganized Saints their abstention from politics and from plural marriage. We think the career of Strang at Voree and (later) at Beaver Island illustrates this statement. At Voree he refrained from building up a political organization and condemned polygamy and spiritual wifery as abominations in the sight of the Lord. He likewise lived on terms of peace and harmony with the surrounding Gentile community. At Beaver Island he involved himself deeply in local and state politics (he even aspired at one time to determine a presidential election) and almost from the first he both preached and practiced polygamy. Coincident with these developments was a state of warfare with the surrounding Gentiles which

THE STAFF

Edited by Arthur H. Mills, 1514 West Short St., Independence, Mo.

Musical Festival and Institute

Held under the auspices of the Department of Music and for the benefit of Zion, Kansas City, and Holden Stakes, at Independence, Missouri, June 26 and 27, 1920.

The Department of Music has succeeded in conducting its first venture in the line of musical festivals and institutes, which it proposes to hold at various strategic points throughout the church, and the event we chronicle took place at the Stone Church at Independence on June 26 and 27, 1920.

The object of this festival and institute, as will be the object of all events of like character held under the auspices of the department, is to acquaint the church with the work and aims of the department; to stimulate the spirit and growth of music throughout the church; and to give instruction and help to musical workers in the problems that confront them in many ways. Of course these occasions will provide much in the way of musical enjoyment and entertainment to those participating, but the great aim for them is in the way of stimulation and instruction.

Those who had charge of this event, and upon whom the great work of preparation fell, naturally approached this first venture with considerable anxiety not unmixed with fear, for it was an untried experiment, and its success or failure meant much to the work of the department. It can therefore be easily understood how great was the relief they felt and how deep was their gratification when at the close of the last session, they could look back and feel the rich assurance that the event was a success, even a greater success than they had hoped for.

And it was a success, not merely in the way of temporal pleasure and sensual enjoyment, for that is the least they could have hoped for, but it was a success in lines that meant much for the future growth and development of music in the church. Those witnessing or participating in it gleaned a far greater vision of what the church earnestly hopes to do for its music through this department; the stimulation they felt will not only be permanent but in its infectious character will spread to others; many went away with the determination to be more and to do more for the cause of music in the church than ever before; many were made to know in a richer measure the great place and importance of music in the church and many supporters were added to the ranks of the musical workers of the church; many went away with definite assistance and a greater vision of their duties than ever before.

A registration of visiting musical workers (and we believe that all did not register) showed attendants from many quarters of the two stakes outside of Independence. Many, of course, came from the various branches of the Kansas City Stake, while from more remote and much more inconvenient locations of the Holden Stake there was an abundant representation. But all went away richly repaid for all exertions in coming and with expressions that they had received renewed strength for the daily musical battle.

Of the various programs, which are appended in full, we desire to comment first upon that of Sunday afternoon, which

continued practically without intermission until the "king" was assassinated and his colony razed and destroyed by a turbulent Gentile mob. Gentile readers (we presume this magazine has no other) may be interested to know that the Reorganized Church has twice in civil contests won court decisions upholding its claim to be the true successor of the original Mormon Church (notably in the Independence Temple Lot case, decided by Judge Philips of the United States Circuit Court), thus by clear implication branding the Utah church as an apostate body.

was devoted mostly to institute work. Brother Harold C. Burgess's address was in its nature a declaration of the aims and ideals of the department and its future work; that by the writer was devoted to a summary of the various problems that musical workers meet with and an invitation for workers to bring their needs to the department for assistance. Succeeding these addresses there was held the "Round table" which reversed the position of the speaker and audience and solicited questions and comments upon the part of the audience and replies to the same. The workers were divided into two classes: one that desired to consider problems of an orchestral nature and another that brought their choir problems up for review. This round table was one of the most successful features of the institute, for it elicited much thought and inquiry and awakened a more lively interest among the workers.

Of the other programs will say but little other than appending them entire. It will be noted that the various numbers given are all of a very high order of merit and quality. Those participating came with excellent preparation and all the programs were rendered with scarcely a hitch anywhere, a most unusual exception. We will make mention of but one number on these programs, had at the Sunday morning session at eleven o'clock. This was the sermon of President Elbert A. Smith, which was a gem of excellence both as a sermon and as a timely and pertinent musical address. For the enjoyment of those musical workers over the church who need this fine thing, we had it reported and it will be published entire in both *HERALD* and *Ensign* at an early date. So watch for it for you will enjoy it.

The programs in full are as follows:

SATURDAY EVENING

Eight O'clock

*Orchestral Program by the Liberty Orchestra
Mr. Robert T. Cooper, Conductor*

- (Mr. Arthur H. Mills conducting in Mr. Cooper's absence.)
 March, "Connecticut" William Nassann
 Sacred Overture, "Hallelujah" W. Lewis
 Congregational Hymn No. 122
 Invocation Elder Arthur Allen
 Duet for Euphonium and Trombone,
 "The Swiss Boy," air and variations Paul DeVille
 Mr. Arthur Storms, Mount Washington, Missouri
 Mr. Edward Bowen, Independence, Missouri
 Soprano Solo, "Angel's Serenade" Braga
 Miss Garvia Johnson, Lexington, Missouri
 Violin Obligato by Mr. Herbert Mayers, Lexington, Missouri
 Congregational: Three songs from General Choir Movement,
 Series No. 1, found in Brother Hoxie's book, Songs of
 the Legion.
 (1) "Prayer of thanksgiving," (page 42).
 (2) "Let us all be brothers," (page 57).
 (3) "Pray, men, pray," (page 37).
 Address, "Our purpose in music" Harold C. Burgess
 Piano Solo, "Ballade," No. 3, A flat, Opus 47 Chopin
 Miss Mildred Redfield, Central Church, Kansas City
 Selection from opera, "Maritana" Wallace
 Melody in F Rubenstein
 Benediction Elder Allen

SUNDAY MORNING

Eight O'clock

Prayer and devotional service for the musical workers of the stakes, in connection with the regular young people's prayer service, lower auditorium.

In charge of Elders Roy V. Hopkins, Harold C. Burgess,
Arthur H. Mills

SUNDAY MORNING

*Eleven O'clock
Preaching Service*

Organ Prelude, "Morning hymn" Lefebure-Wely
 Miss Edna Christiansen, Organist First Church, Saint
 Joseph, Missouri

www.LatterDayTruth.org

Congregational Hymn No. 3

Invocation Elder Harold C. Burgess
 Anthem, "I will lift up mine eyes" James H. Rogers
 Conducted by Mr. L. Eugene Christy, director Stone
 Church Choir

Announcements

Violin Solo, Prelude to "The deluge" Saint-Saens
 Miss Lillian Green, Independence, Missouri

Sermon, "Music, the handmaid of religion"
 President Elbert A. Smith

Congregational Hymn No. 111

Benediction Elder Burgess
 Postlude, "Marche Romaine" Gounod
 Miss Christiansen

SUNDAY AFTERNOON

Three O'clock

Upper Auditorium
 Institute

Congregational Hymn No. 69

Invocation Elder Frank A. Russell
 Vocal Solo, "Fear not ye, O Israel" Dudley Buck
 Mr. Lester E. Fowler, Chelsea Park, Kansas City, Kansas
 Talk, "Plans"

Mr. Harold C. Burgess, Managing Director, Department
 of Music

Vocal Duet, "Open the gates of the temple"

Mrs. Joseph Knapp

Misses Myrtle Robertson and Stella Smith, Central
 Church, Kansas City, Missouri

Talk, "Problems"

Mr. Arthur H. Mills, Secretary, Department of Music
 "Round Table." A presentation of ideas and problems by the
 musical workers present and replies by the officers of
 the department.

Congregational Hymn No. 225

Benediction Elder Russell

SUNDAY EVENING

Half Past Seven O'clock
 General Musical Program

Organ Prelude, "Prologue" from Suite for Organ

James H. Rogers

Mrs. Elizabeth Tanner Hitchcock, organist Central Church,
 Kansas City, Missouri

Invocation Elder Roy V. Hopkins
 String Quartet, Overture, "The caliph of Bagdad"

Francois Boildeau

Mr. Arthur Storms, First Violin

Miss Emma Sneed, Second Violin

Mr. Ammon Fry, Viola

Mr. Fred Friend, Violincello

Piano Solo, Sonata, ("Moonlight") Opus 27, No. 2, Beethoven
 Adagio, Allegretto, Presto

Mrs. Carrie B. White, Malvern Hill, Kansas City, Kansas

Violin Solo, "Melody on the G string" Sriml
 Miss Emma Sneed, Independence, Missouri

Baritone Solo, "Nature's adoration" Beethoven

Mr. Paul Pugsley, Central Church, Kansas City, Missouri

Congregational Sing; under personal direction of Mr. John R.
 Jones, director Community Chorus, Greater Kansas City.

Piano Solo, "Fantasie-Impromptu," Opus 66 Chopin
 Miss Gwendolen Johnson, Lexington, Missouri

Violin Solo, "Souvenir" Reinhard W. Gebhardt

Mr. Orlando Nace, Walnut Park, Independence, Missouri

Vocal Duet, "Jesus, I my cross have taken" Brackett

Miss Bernice Griffiths, Independence, Missouri

Anthem, "I saw in the night a vision" Estill

Conducted by Mr. Harold C. Burgess

Benediction Elder Hopkins

Postlude, "Festive march" James H. Rogers

Mrs. Hitchcock

ARTHUR H. MILLS, Secretary.

Some Reunion Work Ahead in Music

On June 29 the writer, as secretary of the Department of Music, will start on a trip covering a number of the reunions of the church in the interest of the work of the department. This trip will bring him to ten different reunions of the church, situated in quarters of the country and is intended for the purpose of presenting the musical interests of the church before the people; of stimulating musical development and of affording instruction in the work of music as may be had in the somewhat limited opportunities at reunions.

The itinerary of this trip is as follows and in the order noted, with probable dates upon which he will be present:

Saskatoon, North Saskatchewan District, July 4.

Northern Saskatchewan District, at Artland, July 8-11.

Alberta District, July 15-18.

Southern Saskatchewan District, at Radville, July 22-25.

Chatham, Ontario, District, Erie Beach, July 27-August 1.

Toronto, Ontario, District, Lowbanks, August 2-8.

Kirtland Joint District, Kirtland, August 15-22.

Kewanee District, August 24-27.

Southern Wisconsin District, Madison, August 28-31.

Northeastern Illinois District, September 1-5.

A. H. M.

Scherzos

Returned Traveler.—Is your daughter as fond of music as ever?

Hostess.—She has not touched the piano for two years.

Returned Traveler.—Indeed! I did not know that she had married.

"Mrs. Larkin," remarked the minister, "we wish you would let your daughter join the choir." "Oh, I couldn't think of it," replied Mrs. L. "She has such a sweet disposition, and I don't want her to become quarrelsome."

A person who is trained to consider his actions, to undertake them deliberately, is in so far forth disciplined. Add to this ability a power to endure in an intelligently chosen course in face of distraction, confusion, and difficulty, and you have the essence of discipline. Discipline means power at command; mastery of the resources available for carrying through the action undertaken. To know what one is to do and to move to do it promptly and by use of the requisite means is to be disciplined, whether we are thinking of an army or a mind. Discipline is positive. To cow the spirit, to subdue inclination, to compel obedience, to mortify the flesh, to make a subordinate perform an uncongenial task—these things are or are not discipline according as they do or do not tend to the development of power to recognize what one is about and to persistence in accomplishment.—John Dewey, in *The Outlook*, May 26, 1920.

It was Lord Durham, says the *Christian Science Monitor*, who in 1839 laid the plan for the organization of Canada. Prior to that the British idea of colonial government had simply been hand to mouth. But Lord Durham not only advocated self-government, but self-government of a most complete kind. He urged a general assembly for Canada, both upper and lower; an executive council, responsible in every sense to that assembly, and to these authorities he proposed to intrust the sole management of Canadian affairs. Only the preparation of a new constitution, the foreign relations, external trade, and public land were to be left to the care of the imperial government. It was not, however, until 1870 that Canadian Government was established, with broadly independent powers.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Woman's Work

"Man's work is from sun to sun,
But woman's work is never done."

An Editorial Chat

Your editor recently spent a fortnight in Independence, meeting with the General executive of our department. A prodigious amount of work came before us for consideration and action, and the days were filled from dawn to sunset—and then some! Through it all, however, we are impressed anew with the conviction that God is guiding his people in this hastening time. Problems of adjustment which were vexing and difficult seem, after a while, to fade away, as definite and constructive plans emerged from chaos and took form and place. We can but feel a deep sense of gratitude that this is so, for otherwise we would be almost submerged.

The work of organizing the women of Zion into groups has gone steadily on, under the direction of the organizer, Sister C. J. Hunt, who brings to the work a consecration equaled by efficiency and preparation. She tells us she is surprised at the manner in which the women are taking hold of the work. They are eager to do, eager to study, eager to qualify themselves for wider service. At times she had felt anxious about who was to be the proper leader for a prospective group, but when the time came, exactly the right woman seemed to be found.

It may interest some to know that Independence is divided into groups, each presided over by an elder, priest, teacher, and deacon. In each group now the women are being organized, being officered by a leader, a secretary-treasurer, a young women's director, and a "friendly visitor." This is a beginning which permits of definite work being done at once along many lines which would be difficult were the whole city to be handled *en masse* at all times. These groups are back of several efforts, and will be the means through which policies may be effectively carried out from time to time. At present there is a great interest in the study of our leaflet courses, the "Food and the body" and the "Child care" courses vying with each other in popularity.

The organizer (Sister Hunt), her secretary (Sister Morgan), and a corps of assistants as the work will demand, form the executive committee in Zion. They and the general executive, and the officers from all the groups, as well as leaders of all local circles, classes, societies, etc., will form an advisory council which will meet regularly to discuss things of mutual interest and importance. Here problems affecting the various groups will be considered, and the executive bring to the different leaders any constructive measures they may wish.

The work on the Year Book is advancing steadily. We hope to present to you one which shall be of value, suggestive as well as inspirational. The present high cost of paper may prevent us from having it just as we would like, and doubtless will require a price higher than charged heretofore. The manual for the Temple Builders will be printed about the same time, and we feel secure in promising a treat for all who purchase one.

The home department work has swung into concrete shape under the enthusiastic direction of Sister Eva Holdsworth, who was called to the task upon the resignation of Sister Schwab, whose health did not permit her to take the enlarging responsibilities of the department. We are glad to know, however, that the fine and consecrated spirit of Sister Schwab is finding expression in local responsibilities and service.

Reunion material is collected, and will be sent upon application made to our general office. It consists of papers, suggestions for activities, round tables, and other interesting features for reunion work. Sisters Madison and Gardner have this in charge. Reunions who desire the attendance of any general officer and are willing to bear the entire expense of such a worker, may write to our general office.

Watch for cradle roll plans next week!

A. A.

So runs the old couplet. Sometimes it occurs to us to question. Like the four-year-old, the eternal "WHY?" creeps into our minds. Is woman's work never done because there are not enough hours in the day to meet her demand? Is it because she undertakes far more than her share? Or is it that she is a slacker, an idler, an inefficient?

In the home it is a common thing to see the tired husband drop into an easy-chair after his supper, with the evening paper and enjoy complete relaxation from the activities of the day. Wife clears the table, washes the dishes, puts the babies to bed, dampens the clothes, and brings out the mending basket about ten o'clock, and even sews far into the night at times, because the uninterrupted hours tempt her to the completion of a task. Overdrawn? Perhaps, sometimes, and somewhere! But too pitifully true to life for those who enact such scenes!

The picture just drawn has come to my mind frequently since last conference, when the heavy responsibilities I am at present carrying in the Women's Department of the church were placed upon me. I find myself burning the midnight oil over its problems, both figuratively and literally. There seems so much to do, so much that is pressing, vital, necessary, if the church is to take her rightful stand, and solve the vexing problems of this selfish, sin-sick old world. Is it that we, true to some of these age-old instincts, are trying to assume more of the duties than we should? Is it that, as in some homes, the labor has not been properly coordinated? Or is it merely that we are mere dabblers, tinkers, unsystematic, unfruitful?

However it may be, as superintendent of this department of church work, I sense a field so wide, so varied, so neglected in some corners, that the days have never enough hours, nor the leader enough workers to accomplish half of that which seems so vital, so pressing, so worth while.

Let us take, for instance, the task of properly caring for the homes and the children of this church. Who is optimistic enough to assert that this is being done at the present time? And if it is not being done, why? and what is the remedy? It may seem simple, this task of finding out the causes and removing them, but let us look at it a moment. Why is this mother or that home maker inefficient? Lack of education along the lines necessary in caring for a family, you will say; or lack of a proper appreciation of the importance of so doing; or lack of an opportunity to learn about the things which affect the happiness or the wholesomeness of a home. The young woman was bright enough; she shone in her Latin class, or she was an expert at the typewriter before she married! Sanitation? Oh, no, she didn't expect to be a plumber? Food values? Oh, no, she could buy such good things at the bakery! Nutrition? Nursing? Why, no, she never wanted to be a doctor. Make clothes? Cook meals? Mend? Clean house? Oh, the road is long and weary indeed, and strewn with the wreckage of mistakes and errors by which the average girl becomes perhaps not until later life, if ever, adept and successful in her management of a home! Sometimes the mistakes are mixed with grief! Many a first-born has been a victim to ignorance! And the pity of it is that it is not the girl's fault! Who is responsible for her preparation for life, or the lack of it? Who has guided her education in the past? Who should have trained her for the duties which were almost sure to come to her? Almost sure, I say, for it is stated that seventy-five per cent of American women are married and most of these become mothers. And it is a safe guess that not five per cent of these mothers had any preparatory training in the care and welfare of children.

Can any conceive it then, to be a simple or a light task for the women's organization of our church, standing as it does for the ideals of better motherhood and better homes, to bring to every woman who needs it, the opportunity for greater knowledge along the lines of her life's duties? We offer study courses, group lessons, individual readings, lec-

tures, etc., etc., but we cannot force any to take advantage of them. We may spread our table with the most wholesome of food, the choicest of tidbits, but it will do no good to those who stand aloof! Even Christ must invite. "If any man will come unto me, I will give him of the waters of life abundantly!"

As women, too, a part of our task lies in the proper guidance of the young. Who will say that this is either a light or an inconsequential duty? Witness the many wayward feet, the many selfish and pleasure-mad children of our day! Note the dearth of interest in the things of the spirit, the absence from the churches, and the crowds at the ball games or picture shows! Is there no need to study this situation with the greatest gravity, thought, and prayer? Shall we longer say "don't" and not "do" to our young people? What shall we provide? Shall the mothers have anything to say about these things? Shall we deny natural hunger, giving the stone instead of bread?

Not the recreation problem alone confronts us, but the more serious one of sex education. Tell me, who is taking care that our young people have a proper and true conception of the matters of life, and those impulses which are God-given but man-perverted? Who is teaching your boy, or your girl about them? Are you? As parents, have you studied and prayed over this duty, and are you, in fear and trembling because of the grave consequences which attend upon failure, trying to give your child a safe and intelligent comprehension of the laws of his being, and his own responsibility thereunto? If you are, tell us what you are studying, what books you are reading, what sciences are you delving into, as a slight preparation for so stupendous and vital a task. It will help us, and help other parents who are groping in the dark for some illuminating rays. Alas, too often the parents neglect or laugh the tiny questioner aside. Too often a half truth, or a whole falsehood is told the inquiring child, who later learns that the one whom he trusted had played him false. His sensitive nature recoils and shuts itself up away from the heart which truly loves, even though foolishly and thoughtlessly. His confidence is shattered. He turns to companions at school or in the street, and learns many things which cause him shame and misery all through his after life! Whose fault, pray tell me?

Where and from whom is your child or my child learning the vital facts of existence? At your knee, in your arms, uniting his prayers for purity with yours? Or are you leaving it to his school-teachers, or to the Sunday school? They are leaving it to you, or both to your pastor?

Let us throw aside the bandages which are holding our vision! Let us shake off the sloth and negligence which have kept us from action in this matter, and let us see to it that our children shall be forewarned and forearmed, shall be safe through the light of knowledge and shall no more stumble in dark and dangerous paths. Let us face the enemy of souls, meet him on this most fruitful of his grounds, and give battle worthy of those who have girded on the protecting armor of Christ! Can anyone say that as women and mothers, we can afford to omit this most important work? Surely, surely there is much to do! Will the hours of earth's night find it undone? Will the dawn of millennium's day find us at the tasks we have set ourselves? Or will we unite as a disciplined army, recognize the great needs, and conquer through grace? Zion's host must become very great and very bright before Satan will admit defeat! The pure in heart! What can we do to establish it, and hasten its redemption?

AUDENTIA ANDERSON.

The Piper, a monthly publication of one of the large publishing houses, calls attention to the fact that the good we receive from the books in our library is not subject to income tax. If one goes to the theater a tax must be paid. Yet one can have equal and greater pleasure from a book, and can have any chapter repeated without additional expense. He can also extend his pleasure to many other of his friends without further expense or tax.

Woman's Share in Social Culture

Regular industry is rather an acquired habit than a natural tendency in the human race; and women rather than men seem first to have attained the discipline of a "steady job." Primitive woman in the remote past was harnessed to definite tasks, which began with each morning. Leslie F. Ward in *Pure Sociology* shows that while some modern economists talk as though labor was natural to man, and as though the main question was how to give men enough work to do, the original problem was to *make men work*. Of primitive man it was written, "He hunts, spears fish, fights, struts about and does considerable *yarning*. *The rest is woman's work.*"

All the essential processes of peaceful industry, all those severely practical activities which led directly toward care for the individual life and comfort, and the start of the primitive home toward social well-being were, all students agree, initiated by woman in the dim past. Woman as a human being of the mother sex, found her job already waiting for her when she arrived upon the scene, and has never since been allowed to become an industrial tramp, seeking her work afar. For the same reason woman has never had at her command those convenient "fictions," which have served man as ways of escaping irksome labor, and as means for procuring better opportunities for easier self-support. Woman, from the primitive mother down to the modern housewife, has seldom, if ever, had time to go afishing at house-cleaning time or to plead "urgent business down town" in a domestic crisis.

The woman of talent or special gifts has had until very recently, and in many cases still has, to go against the massed social pressure of her time in order to devote herself to any particular intellectual task. Men as they have stepped ahead of women in industrial organization have been able to choose what they liked best as their share of labor, and have called it "instinct" that made what they did not like to do woman's work.

To-day women are entering the ranks of the professions and are making good in spite of the adverse social pressure. What women ask for and are fast gaining is the chartered right to legal protection from abuse, equal educational advantages with men, full citizenship, and the right to reform the world if she can.

The womanhood of our time is moving along new pathways swiftly, and with native power of instantaneous adjustment to difficult claims. To the highest leadership among women it is given to hold in one hand the ancient sanctities of life and in the other a flaming torch to light the way for the oncoming generations.

LILLIAN FARTHING.

TORONTO, CANADA.

"When things get to the pass they are in to-day there is only one remedy left, a rousing call to the people themselves to take things into their own hands once more, to send all timid, time-serving, incompetent public servants home, and to call out the strong and fearless men, the upright and clear-headed men, to take their places. There is no chance or hope for democracy unless we can trust the plain, honest intelligence of the millions in a time like this. If we cannot build on that we have nothing left to build on."—Judge Stafford, of District of Columbia Supreme Court.

"The Osage Indians have a plan unlike that of any of the other tribes. Their income goes into a common fund and is distributed evenly—'all same socialist,' as a full-blood explained. Oil has made them wealthy. The oil income distributed to them last year by the Government amounted to more than \$7,000 for each man, woman, and child in the Osage Nation. And the families are not usually small."—*The Country Gentleman*.

A certain Chinese church sent out missionaries from its own number, with the result that 700 families of their clan, 25 days' journey from the starting point, discarded their idols.—*China's Millions*.

LETTERS

Zion and Jerusalem

My heart was made glad on Sunday, May 9, when in Toronto, Ontario, President F. M. Smith delivered a discourse to the Saints of that place in their church on Soho Street, on the subject of Zion, and the conditions that should prevail, etc., when at the same time 35,000 Jews were parading the streets of Toronto in celebration of the acceptance of Great Britain of the mandatory over Palestine. An elder and I, on our way to the church passed group after group who were preparing for the parade. I suggested that I take down what was written on one or two of their banners. While doing so, the elder said to one of the Jews, "This man [pointing to me] has been preaching this for over forty years—our church has been preaching it for nearly one hundred years."

He and those standing by seemed to be so glad to know that the Saints were so favorable to them, and in the assurance of their return to the land wherein their fathers dwelt.

One of their banners read, in letters about ten or twelve inches square, "God bless the British Empire." Another, "Our long-awaited expectations have been realized." One more, "Pride of Israel, S. B. S. Our faith and hand is for Palestine."

Feeling so glad that as a church we were so interested in their return, one of them, with tears, pinned his little badge on the lapel of my coat, and another standing by pinned his on the coat of the elder who was with me. Those badges bore the impression of the British flag, with the Jewish flag under it—combined.

This was a wonderful coincidence, and neither knew of the other's movements, until it occurred. It is the Lord's doings.

The *Toronto Globe* says (May 2, 1920): "Doctor MacNordui, the famous essayist and Zionist leader, says the Jews are now only awaiting for the British mandate for Palestine to become effective before they emigrate there."

One week later this came about.

The same Doctor MacNordui said: "We hope that in ten years there will be nearly five million Jews settled there. Five thousand Jews have already signified their desire to remove to Palestine. And I am informed that the Oriental-American Society, recently formed in New York, will invest \$150,000,000 for the purpose of establishing economic relations between America and Palestine. This is not charity, it is business. Ultimately, we hope to have a Jewish Republic established on the broadest and most democratic lines."

So God is moving for and with his people, both Jew and Gentile, and we must be workers with God.

Jewish leader, Chaim Weizmann, said: "My message from San Remo is that the political foundations of the future Jewish state in the Holy Land are being laid satisfactorily. It is the Jewish duty to make good in the rebuilding of Palestine, as a national home. The Jews must sink all differences to develop the beautiful land of Israel into a model state." (*Toronto Globe*, May 7.)

"Sokolow said that last month had been the most eventful in Jewish history. Two thousand years of military rule in Palestine was coming to an end. San Remo marked the beginning of a new era for the Jews." (*Ibid.*)

The editor of the *Globe* said of that parade in Toronto, May 9: "The procession which was almost two miles in length, assembled at 3 p. m. at the Zionist Institute on Beverley Street. From there it passed to Spadina Avenue, and to Queen, up Yong to College, and back to Beverley, taking almost two hours to pass, and being one of the most orderly and well organized the city has ever seen. Great was the rejoicing manifested everywhere. 'Can you imagine greater?' said a prominent Zionist to the *Globe*. 'We have waited 2,000 years for this moment, and at last it has come. The prophetic scriptures are coming true.'"

Wonderful! and more so when we consider that we have the scriptures to assist, and a living prophet to lead and further instruct. While they have and believe in the Old

Testament only, yet that belief has followed them and their children for the last two thousand years.

God is with his people and will bless them in their endeavors to establish Zion and Jerusalem.

SENLAC, SASKATCHEWAN.

J. J. CORNISH.

From the Wheat Fields of Canada

A few words from the "Bread basket of the world" may be of some interest to your readers. In the prairie provinces of Canada the wheat belt is a thousand miles long by three hundred miles wide. Fourteen railroads cross the Manitoba-Saskatchewan line and ten cross the Saskatchewan-Alberta border. Few people in the States have a correct idea of the extent of this great Northwest. Many do not seem to realize that the Dominion of Canada is larger than the United States. Many of her natural resources have scarcely been touched as yet. From Canada the United States must get her pulp wood, and sooner or later her timber and coal, and also her oil.

In this cool climate alone grows the No. 1 hard wheat which is best for flour. In this newer country grows immense crops of this kind of wheat that brings the very highest market price at home and abroad. As yet the yield is much greater than in the older country further south.

In all this extent of country, we have only seven missionaries, four districts, and about twenty-seven branches. But in every part of the country there are a few members scattered here and there which make places for the opening up of the work and the preaching of the angel's message.

Prejudice runs high, however, in most places, as all the different churches are interested in keeping the others out that they themselves may get in on the ground floor. Some churches are sending out young theological students to teach school and practice their sermons on the community. Two or three purposes are thus served. The school is served and the church is served, while the preacher-teacher draws his pay from each. The community is thus theologically fenced about and the preacher developing as a leader among men. Why cannot some of our men do the same thing?

In the smaller towns the church union business is made to do its best, so that all the smaller churches in town must come under or stay out. In several towns and communities I have come up against both these propositions. In such places we are at a greater disadvantage than anywhere in the States, but on the other hand we have a much better show where we have a live branch. The others stay out. Recently at Viceroy, when preaching there, the Chautauqua was on for three days. We dismissed our meetings for the time. As the days of the Chautauqua were Friday, Saturday, and Monday, Brother Jordan secured the large tent for Sunday evening, the Chautauqua managers announcing our meeting from the platform. We also circulated numerous hand-bills announcing a lecture on "The language, habits, and customs of the South Sea Islanders." As the old saying goes, the tent was "full, inside and out." Some prejudice was removed, I think, from the expressions of appreciation that came in from many.

I took occasion to explain, briefly, the difference between our work and that of the Utah people in the islands. At the close of the lecture some strangers, three men and two women, came up and congratulated me very cordially. They proved to be the Chautauqua workers and speakers for the following day. One of them, a lady, while they still lingered near, said: "You spoke of the Mormons in the islands." I replied: "Yes, we are often in opposition to them in many places."

She then said: "I am a Mormon myself, but I do not understand who you are. I heard you were a Latter Day Saint; in fact, I think you called yourself such."

I replied that I was "what your people call a 'Josephite.'" "What are they?" she asked.

To her and the rest who came up to listen, I explained the difference, mentioning the place of our headquarters and Presidents Frederick M. and Elbert A. Smith. She wanted to know who they were.

I informed her they were the grandsons of Joseph Smith. She seemed to know nothing of them, and nothing of our work.

That reminds me that it is repeated that when our late Joseph Smith died there was no mention made of it in any Mormon paper in Utah. From these and other incidents I am of the opinion that the Utah church in all their publications make a practice of saying as little as possible of the Reorganization. Not hard to guess why.

The branch at Viceroy seems to be doing well under the presidency of Brother T. J. Jordan who is also president of the Southern Saskatchewan District. The junior choir did fine on the Chautauqua platform, others also rendering their part well in the program that preceded the lecture. A neighboring band also rendered several pieces free of charge, the Chautauqua people and the electric light plant also making no charge. We stood all our expenses of handbills. No collection was taken which was quite a surprise to some who contributed last year to the Methodist people. All in all, I think much good was accomplished there.

Happy in Zion's interest,
SASKATOON, SASKATCHEWAN.

J. W. PETERSON.

The Farm and the Social Problem

The following interview with an old farmer, printed in one of the leading daily papers not long ago represents one of the most important problems with which we have to deal—the problem of social life on the farm. It affects us most poignantly because it has to do primarily with the retention of young blood in the rural areas. This is the way the venerable farmer put it: "I've quit urging my boys to remain on the farm," he said sadly. "I have always talked farm to them and have done everything I could to get them to remain. I have tried everything to make them contented but I have failed.

"They have an automobile and I bought a tractor and I give them half the proceeds of the farm, but now I am telling them, 'If you want to go to town where you will make more money and will not have to work so hard, go; I will not stand in your way. You have a right to do what is best for yourself.'

"If they go, of course I'll have to give up the farm and turn retired farmer like thousands of others all over this State. I don't know what everything is coming to.

"If it keeps on there will be more farmers living in town than on the farms. But what can we do?"

We are not deluding ourselves that the church is going to be permitted to side-step this very important situation. The same social pressure is being applied within the church as well as without. It would therefore seem that attention to this problem now would not be altogether untimely.

There may be other solutions but two alternatives at least may be presented here. We may drift with the tide of public sentiment and encourage the exodus from the farm or bring the advantages of the urban centers where they may be utilized by those who logically ought to live on the land, whose maximum productivity can be realized in the tilling of the soil. Put in another way, is it possible to maintain the farm home on the present individualistic basis and at the same time make adequate social contact, or will it really be necessary to group our farmers in small communities in which institution most of the city advantages will be attainable?

There are of course other factors which have a definite bearing upon the problem, but an open discussion upon this point by those who are interested would be very valuable.

CHARLES E. IRWIN.

The cherry blossom season in Japan, with its thousands of saunterers in the parks, offers splendid opportunities for out-of-door preaching.—*World Call*.

Even now in a single Armenian town from thirty to fifty persons die daily from starvation. Hasten, America.—*World Call*.

Saints Should Both Read and Report

While perusing the SAINTS' HERALD and *Ensign* pages I thought of how necessary it is that all of the Saints, and especially the isolated ones, should take the church papers and keep in touch with what the church is doing. And, too, how necessary that all progress of the church be reported through the columns of the HERALD and *Ensign*.

We have lately had with us Elder Walter W. Chrestensen, in a three weeks' meeting. Had large crowds and many were interested listeners. Some of those who came were poisoned with prejudice, and came to find fault. On Sunday, June 13, three were baptized, and on the 20th two more accepted baptism. This is a very busy season of the year, and short nights, which militates largely against meetings, yet the attendance at all services was good. Much good has been done through this series of meetings, as some are investigating.

The Saints have been edified, and the gospel presented to many who have never heard it before. Some were inclined to stop the meetings, and concluded to shut the schoolhouse against us, but their efforts failed. One of our poets wrote some years ago:

"And when it doth their systems rub,
Proud men become uneasy;
They call the Master Beelzebub,
And all his servants crazy.
But truth is strong and will prevail,
For it proceeds from heaven;
It always did, and ever shall,
By inspiration given."

The little flurry of persecution only caused those near the kingdom to want to get into it. In our song service we used a songbook used by the locality, so all could help sing. One of the songs selected was, "Where he leads me, I will follow; I'll go with him all the way."

Brother Walter when presenting his theme asked them if they would be willing to go with him all the way. It caused some of them to look rather pale. How natural it is, too, for members of all the different churches to join together in antagonizing the gospel. How many, too, for popularity's sake stick to their old creeds, when it is so plainly shown them how faulty their creeds are.

Ever praying for the welfare of Zion,
HUGOTON, KANSAS. CHARLES BARMORE.

Appreciation of American Kindness to Jerusalem Saints

(Excerpts from Sister Olinda Nejeim's letter, written April 18, 1920, Jerusalem, Palestine, to Sister H. A. Koehler.)

My Dear Sister Koehler: We have received the boxes sent us from America, and how grateful we are to you and all those who have been so kind to send us these nice clothes. We cannot thank you enough, and may God bless all for it.

We have had very much trouble here of late. The Mohammedans had a fight with the Jews. You see it was the feast of the Prophet Moses for the Moslems, and the people of Hebron were coming through the city with the flags of the prophets. People say that it was the Jews who interfered with them, and they began fighting each other, many getting killed. No one could be about the town for fear of being killed. It was a terrible demonstration against the Jews, as they are getting so many here, especially the Zionists; but now, thank God, things are peaceful again, and I hope there will not be another row like that.

We have a very rough winter; in February we had such a heavy snowstorm such as our forefathers had never seen before in this country. Such a heavy snowfall! It had no stop for days; the height of the snow was four feet. Many people could not get any bread as all shops closed, and nobody was about. We could not get out for nearly a week, but my brothers got out and brought us what we needed in the line of bread. Many trees also broke from weight of snow.

Eros Branch Gains Thirty Per Cent

The branch here is still going forward in every respect, as we are trying to reach a higher and a more desirable condition than that which has been our record in times past.

We are trying to heed President Smith's call for ten thousand new members this year, and there have been thirty-one added to our branch by baptism since February, 1920. The branch formerly contained about one hundred members, a gain of above thirty per cent in five months. This is the result of the extensive labor done by the local priesthood recently.

We are looking forward to the time when we may be favored by some of the missionaries, especially Brethren E. A. Erwin and J. T. Riley.

The Saints here are beginning to look Zionward. But we know we have much to do before we can be gathered.

I have been thinking that as the church has decided to do a great amount of building, and perhaps needs a large amount of lumber, the Saints perhaps could help to furnish the same.

The Saints own hundreds of acres of all kinds of timber (especially pine) which they desire to be manufactured into lumber. A man with a small sawmill could do well here. So if any one sees this who has a mill or can get one, write the address below. This would be a fine place to operate a mill on the stewardship basis, and then perhaps we could furnish the church with the lumber it needs.

Yours for the redemption of Zion,
EROS, LOUISIANA.

ERWIN PHILLIPS.

In New York

I preached out on the Tuscarora reservation last Sunday afternoon and in the evening in the church here. Assisted Brother Robley in four meetings which he held among some colored people of the Baptist Church. We were out to the reservation again last evening. The weather was against us, but we had seven Indians present; one of them was a chief, one a doctor. We arranged a meeting for Sunday afternoon. On this reservation there are three hundred ninety-four Indians and it seems they are a mixture of several tribes as there are about seven chiefs among them and an Indian preacher of the Baptist faith. He is the man who opposed Brother Chase years ago when he did some tent work on this reservation. Brother Chase is remembered by some of the Indians and it is unfortunate that his work was not followed up.

These Indians are progressive and do not seem to be of the slow and very objective type of thinkers. Many of the younger element have been to Carlisle and the Pentecostal religion has had some sway. It really looks to me as though we were just in time to prevent that deception getting too big a hold on them. They are still in their plastic years and I have hope. Last evening several questions were asked relative to the importance of the gift of tongues. (The Pentecostal people hold it to be an indispensable and sure sign of salvation.) The questions were handled very finely, and to their mutual satisfaction by George W. Robley.

Have had privilege to preach on the streets here two nights each week and I think that this leading out in missionary work will have a good effect on the long standing and subtle division that has been and is in this branch.

NIAGARA FALLS, NEW YORK.

JAMES E. BISHOP.

The New Era Movement of the Presbyterian Church started in the spring of 1918, in the midst of the world war. The second year of a five year's program has been completed. It resulted in a marked increase to the various boards of that church, six of which it is stated, have received a larger increase this year than in the ten preceding years. It is also an organization for more intensive work.

CALDWELL, TEXAS, June 26, 1920.

Editors Herald: My husband and I are in the big State of Texas, doing all we can for the gospel work. I often feel how I would love to have all the people accept the gospel, and enjoy the peace we enjoy in this work.

There is much to be done here, and we are going to make a special effort this year to see how much we can do. We surely have been blessed in our work, and have kept the Word of Wisdom in all conditions and have not been sick with all the changes of climate. It is awfully hot here at present, but I feel good, and would be willing to live on dry bread, and lay my head on a stone, if I could encourage all the Saints to live the gospel, so Zion could be redeemed; and the hearts of many would be made glad because of the results that would come. I can see in the future great things for the faithful.

May God bless all, is my prayer.

Your sister in gospel bonds.

MRS. F. A. ROWE.

PEORIA, ILLINOIS, June 21, 1920.

Editors Herald: We have just returned from Rock Island, Illinois, where the Kewanee district conference was held.

We met under quite favorable circumstances. The weather was good, although a little cool; the roads very good, and the Rock Island Saints were untiring in their efforts to provide food, shelter, and every comfort for the visitors. When we consider what it cost them to do this, and remember that only last year, they entertained the conference in the same royal manner, a vote of thanks seems hardly sufficient to meet the obligation.

Their new church is very pleasing in appearance, both within and without. I understand that it will be ready to dedicate before very long, and will make the number of church buildings in the district to be seven, while Mather-ville is provided with a hall of their own; only Peoria is homeless.

There was the largest gathering of the Saints that we have seen for the last few years, and it was pleasant indeed to again clasp hands with those that we have known and loved in the gospel for this long, long time. Their presence very forcibly recalled the days of "auld lang syne." We remembered the many, many times when the Saints of Kewanee District have sat with tear-wet eyes while one of God's servants preached under the influence of the Holy Spirit what we said was "the best sermon I ever heard." And oh, the testimonies that have been borne to the truth of this latter-day work! The prophecies that have been uttered and many of which have been fulfilled, testifying that the prophet was sent of God! The rest is either being fulfilled or remains before us. How many sick have been healed under the hands of some that lie silent and moldering into dust, yet the blessing remains. Yes, those who laid the foundation for Kewanee District have passed on, or are very many in far distant fields of labor. Yet some remain and to these are added new faces, new voices each year.

Will they, too, look back a few years hence when the distance softens the sharp angles that now disturb our faith and perplex our minds, and forgetting, agree with the poet Riley, as do we to-day, and say, "There hain't no better times, than the times that ust to be!" But we are reminded that God is the God of the living as well as the dead. "Yesterday" is turned over to the Recording Angel to await the opening of the books.

"To-day," with all its possibilities, its work, is here. The "now" insistently calls for our consideration. So we turn us to the present and look for the signs that herald the fulfillment of the dreams of the prophets. We must shoulder the responsibility that belongs to our time and to our age. And looking, we find that as often as "Elijah" departs, there is an "Elisha" waiting to receive the falling mantle and carry on still the work that shall not be left to another people. I am constrained to believe that the great and glorious army of the Lord is preparing and they are coming, coming to carry on this work to its triumphant conclusion. There is much to encourage, much to confirm our faith in the God of Israel. And if some of the new ways being introduced seem to be steps in the wrong direction, we remember that

MISCELLANEOUS

Western New York Religio Department

Having recently been appointed superintendent of the Religio department, may I solicit your cooperation in an endeavor to further this particular branch of the church work in this district? Read carefully and then determine to offer yourself for service *now*. Here are a few of my desires:

1. In touch with each local. a. Correspondence (regular). b. Visits. c. Regular writeup in *HERALD* and *Autumn Leaves*. d. Semiannual leaflet.

2. A more active interest in—*a. Program. b. Music. c. Education. d. Assuming social responsibilities. e. Publicity work. f. Games. g. Outdoor sports. h. Physical culture. i. Tithing, etc.*

3. To see more initiative. a. Original articles. b. Write songs. c. Ways and means for securing new members. d. In each officer.

4. An up-to-date picture machine. a. For present locals. b. For new openings.

5. A general awakening. a. Our larger vision. b. Our opportunities. c. Our talents.

6. Institute work.

7. A greater interest in scholarships for Graceland.

8. To see an interest in the boys' and girls' departments.

Some Things We Need

a. More team work.

b. Less grumbling about New York State.

c. Live officers.

d. Appreciate our talents.

e. More quartets, duets, solos, etc.

f. More effective choir work.

g. More original songs.

h. More instrumental music.

i. A song and cheer leader.

j. Start meetings on time.

Let the Religio be a real feeder to the church. The church ideals are ours. All for Christ. One million dollars tithing. Twenty thousand new faces pointed Zionward in the next two years. Come on now, all go. Who'll be the first to write me? Let's surprise ourselves and make old New York, the cradle of the restored gospel, ring with the joys of her growing child, the Religio. Altogether steadfast and stalwart; now is the time.

Enthusiastically,

DOCTOR P. L. WEEGAR.

BUFFALO, NEW YORK, 1721 Main Street.

Notice of Silence

To Whom It May Concern: This is to notify the church at large that John M. DeWolfe is under silence and has surrendered me his license. James G. Groombridge, president Second Flint, Michigan, Branch.

God will overrule and ultimately Zion will be redeemed and our salvation secured. So we determine to "hold on."

In conclusion, the district chorister rejoiced to find the beginnings of orchestral music in the district. A more active interest in the singing and young members cultivating the gift. So we are hopeful. Kewanee District is determined to do her part, reflect credit upon those gone on, and lift higher yet the banner of the Lord Jesus Christ that every honest soul may be left without excuse, and may have the opportunity to rejoice in the angel's message. May he continue his blessings.

In gospel bonds,

115 Clark Avenue.

MARY E. GILLIN.

BURLINGTON, IOWA, June 28, 1920.

Editors Herald: Our numbers are reduced by the removal of a number of our active workers—four to Nauvoo, and three to Cedar Rapids, but we realize that their presence may mean a stimulus to the work in these places, so while we re-

Addresses

Alvin Knisley, field address, Albin, Wyoming.

John F. Sheehy, 1361 Saint Johns Place, Brooklyn, New York.

Notice to the Saints in the Australian Mission

On account of the heavy rate of exchange on remittances sent to the Herald Publishing House, entailing a heavy financial loss either to us or to the sender, we urgently request all orders with remittances for the same from your mission to be sent to the Standard Publishing House, 65' Nelson Street, Rozelle, New South Wales, Australia.

We have made arrangements with the Standard Publishing House to handle our business without financial loss. Patronize your own publishing house.

A. CARMICHAEL, *Manager*.

The Presidency

The following appointments and changes have been made by concurrence of the Presidency, Twelve, and Presiding Bishopric:

W. P. Shotwell, Spring River District. Missionary.

G. C. Thompson, Eastern Oklahoma District, July, August, September. Missionary.

C. H. Rick, transferred from Far West Stake to Eastern Colorado District. Colorado Springs objective. Local.

T. J. Elliott, Northeastern Nebraska District, Omaha objective. Local.

S. N. Gray, appointment changed from Spokane District, Missionary to Spokane District, Local, Spokane objective.

S. W. L. Scott, Holden Stake. Missionary.

R. E. Miller, Central Oklahoma District. Missionary.

George Jenkins, Holden Stake. Missionary.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, June 30, 1920.

Our Departed Ones

HORTON.—Josie Elizabeth Mullen was born December 27, 1884, at Nemo, Texas. Married Albert D. Horton, December 11, 1904. To this union eight children were born, the oldest of whom died in infancy. She leaves to mourn, husband, 7 children, 3 sisters, and four brothers. Sister Horton was firm in the faith, and will receive the crown for which she has labored. Funeral at LaJunta, Colorado, June 2, conducted by J. D. Curtis.

VAROA A MOO.—Varoa a Moo was born July 30, 1867, in village of Tetamanu, island of Fakarava, Tuamotu. Baptized December 2, 1894, in Taronia, Papeete, Tahiti, by William Gilbert; confirmed by Joseph Burton. Ordained to office of deacon by Hubert Case. Ordained elder April 10, 1900, by Pohemiti. Married Teroromate of the island of Anaa, to whom he was sincerely devoted until the time of her death in December, 1918. Varoa has been a useful servant of the Lord in this mission, having served the church as missionary a number of

gret their departure, we wish them well and bend our efforts to the training of other workers to supply the need.

Brother Arthur McKim, publicity agent for the church, was in Burlington and spoke here, just prior to the district conference which was held at Fort Madison, June 4 to 6. He spoke at Fort Madison on Friday evening, June 4, owing to which the auxiliary program was deferred to the evening of the 5th. An exceptionally good conference and convention is reported. Of especial interest to the Burlington Branch was the ordination of Brethren J. F. MacIntire and G. E. Schweers to the office of elder.

Brother William Hartley, priest, of Philadelphia, who has been appointed to labor in the district spent a few days in Burlington, including Sunday, June 20, and was the speaker of the evening.

Owing to the district conference the first Sunday of the month, local sacrament service was held June 13, and Children's Day was observed June 20 with a well-rendered program.

CORRESPONDENT.

years, being a wise counselor, an eloquent speaker, valiant in testimony, and successful in discussion. He assisted to open the work in Moorea several years ago. Passed to his reward April 24, in Taronia. Buried in Ziona Cemetery. Sermon in Ziona Chapel by A. V. Karlstrom, Mauna a Tetoofa in charge.

BECKSTEAD.—Mary Elizabeth Beckstead passed from this life May 30, 1920, at Hamburg, Iowa, at the home of her sister Mrs. M. Claiborn, aged 64 years, 10 months, and 14 days. At age of 8 was attacked with infantile paralysis, which left her blind. Lived with parents till their death, then made her home with relatives. Baptized in childhood and lived true to her covenant till death. A brother, Frank, and 5 sisters survive. Funeral service at Saints' church, in charge of H. A. Higgins, sermon by V. M. Goodrich.

SMITH.—Thomas Jefferson Smith was born July 17, 1839, in Saint Louis County, Missouri, and died at Independence, Missouri, April 20, 1920. Baptized in 1865. Ordained elder. Served as president of the Eastern Nebraska District for a number of years and has also labored as missionary for several years. Was four years in the Oklahoma mission. During Civil War served as seaman in United States Navy. April 24, 1873, married Catherine Butler, at De Soto, Nebraska, and to this union were born 4 sons, all of whom survive. Lived in Independence since 1904.

WOOD.—Anna Sommerfield Wood was born July 7, 1881, at Munger, Michigan. Baptized January 18, 1894, by John A. Dowker; confirmed by William Dowker. Married Elory A. Wood at Bay City. To this union were born 3 children, the youngest but three months old. Died May 26, 1920, at Detroit, Michigan. Interment in Tawas Cemetery. Sermon by E. S. White.

HARDY.—On June 15 occurred the death of Eugene B. Hardy, in Toledo, Ohio, at the age of 43 years, 3 months, and 15 days. He had been a member of the church for many years and manifested great interest in it. He leaves five orphan children, four of whom need a home and are worthy. Funeral services at Saints' chapel in Toledo, conducted by J. F. Mintun, assisted by W. S. Hettrick.

BURGESS.—Ethelyn Holt, widow of the late Henry Burgess, was born at Canning, Kings County, Nova Scotia, July 31, 1862. Baptized September 19, 1891, at Irvington, Alameda County, California, by Joseph F. Burton. Died at San Jose, California, April 15, 1920. Leaves to mourn one son, Burton, one sister, Laura Gorsky, and many Saints and friends. Funeral services at parlors of San Jose Undertaking Company. Sermon by E. S. Chase.

EMSLIE.—After but 4 days' illness of pneumonia, William Emslie passed peacefully away at Seattle, Washington, at the age of 54 years, one month, 9 days, on June 8, 1920. Leaves wife and 4 children, one brother and 5 sisters. A strong pillar in the church. F. W. Holman offered prayer and J. M. Terry preached funeral sermon. A large congregation attended, and floral offerings were bountiful.

KARLSTROM.—Christina Karlstrom died at Joplin, Missouri, after several weeks' illness, June 15, 1920. Born in Sweden, and came to Massachusetts in 1873. Married John Aaron Karlstrom, who with 3 sons and 2 daughters survive her. Came to Joplin in 1898. One son, Albert V., has labored in the ministry, and last year went on a mission to the Society Islands, baptizing both his parents before his departure. She was a good woman, quiet but with depth of character. Funeral services at Saints' church, Joplin, Missouri, in charge of T. J. Sheppard. Sermon by Charles Fry.

JENSEN.—Martha Jensen was born May 31, 1845, at Slinde, Bergen County, Norway. Came to this country in 1868. Married Christian L. Jensen at Stoughton, Wisconsin, 1878. Baptized July 29, 1894 by W. S. Pender. Retiring on the evening of June 18, she complained of not feeling well, and in about an hour had passed away. Leaves to mourn, husband, a number of uncles and cousins, together with many Saints and friends. Was loved and respected by all. Her noble, self-sacrificing life will be remembered by a host of Saints and friends. Funeral at the home in Evansville, Wisconsin. Sermon by W. A. McDowell.

MIZELL.—Rebecca J. Courtney was born August 3, 1861. Married John W. Mizell, July 3, 1881. Died June 3, 1920. Baptized by Heman C. Smith some 38 or 40 years ago. Four children preceded her in death, while 7 children, and 23 grandchildren, with her husband, remain to mourn her departure. Funeral services at Escatawpa, Mississippi. Sermon by Levi Gamet.

SHIELDS.—The name of Miss Mary Shields should have been included among the sisters remaining to mourn the demise of Percy Claremont Shields whose obituary notice was published recently.

RAMBO.—Alta May, daughter of William C. and Sarah Rambo was born August 17, 1909, at Kansas City, Missouri. Died June 20, 1920, at Kansas City, Missouri. Funeral services conducted from Stone Church at Independence; burial in Mound Grove Cemetery. Leaves to mourn, father, mother, and brother.

Conference Minutes

NEW YORK.—With the Niagara Falls, New York, Branch, June 5 and 6, with a very good attendance at all sessions and an interest manifest. Officers elected: James Bishop, president; Frank C. Mesle, vice president and treasurer; Frank Mesle also sustained as Bishop's agent; Anna Brothers, secretary. A. F. McLean and wife of Toronto in attendance, Elder McLean occupying the morning hour on Sunday. A well-attended prayer service Sunday morning. On Sunday afternoon the Women's Department held a session under leadership of Sister Frank Mesle, which proved interesting as well as instructive. Sunday evening George W. Robley was the speaker. Adjourned to meet at the call of the district presidency. Anna M. Brothers, secretary, 36 Tremont Avenue.

LITTLE SIOUX.—At Pisgah, Iowa, June 12 and 13. J. W. Lane and Sidney Pitt, sr., of district presidency, in charge, assisted by Daniel Macgregor. Reports from priesthood and of spiritual condition of branches encouraging. Bishop's agent's report showed receipts from January 1 to June 7, 1920, \$11,439.58. A resolution was adopted and copies sent to quorums having jurisdiction, calling attention to the volume of business done by the Bishop's agent and looking with favor on the elevation of the office to that of a bishopric. The resolution also looked with favor upon the appointment of the present Bishop's agent as bishop. A committee was appointed to solicit funds for the purchase of a district tent for missionary purposes. J. W. Lane was elected district president, and chose Fred A. Fry and J. C. Ballantyne as associates. Sister Charles VanEaton was elected secretary, Charles VanEaton treasurer, C. R. Smith member library board. Charles L. Hyde and George Carlisle ordained elders, Roy Derry and Charles Derry priests. Adjourned to meet in October at Logan. Ada S. Putnam, secretary.

WESTERN WALES.—At the Anchor Cafe, Neath, May 22 and 23, 1920. Bishop R. May was associated with the presidency of the conference. District president's report was read, and a letter from the First Presidency and Joint Council of the Twelve, respecting boundaries and the joining of Monmouthshire into Wales, to be under the heading of the Welsh District. The advices were received and adopted. Three elders reported. Brother May announced that his report to the district in future would be made subsequent to his reporting to the general church, June 30, his annual reporting time. It was resolved that the elders reporting to the conference use proper blanks. The adoption of diaries by all the ministry was urged. The petition of the Nantyglo Branch of last conference was called for by resolution, and acted upon, the result of which was that the said branch is now a part of the Western Wales District. It was decided that we request the general authorities of the church to change the name of the Western Wales District, and that it be called, "The Welsh District, to include Monmouthshire." It was agreed that the matter of the expected visit of the President and those with him be left with the district officers to arrange for their reception, and best means for all the Saints to meet with them. The General and local authorities of the church were sustained by vote. Officers elected: Thomas Jones, president; John Phillips, secretary; Sidney Phillips, treasurer. Sunday morning a priesthood meeting was held, also excellent fellowship meeting. Time and place of convening of next conference left to the discretion of district president. Thomas Jones, president; John Phillips, secretary.

Reunion Calendar

(The figures in parenthesis give the page of the Herald on which details have been given.)

Chatham, at Erie Beach, July 23 to August 2.
 Toronto, at Lowbanks, Ontario, July 24 to August 9 (638).
 Alabama, at Pleasant Hill, near McKenzie, Alabama July 24.
 Massachusetts at Onset, July 25 to August 8 (535).
 Southern California, at Convention Park, near Hermosa Beach, California, July 30 to August 8 (535, 539).
 Western Montana, at Dan Tewey's Grove, one mile west of Race Track, Montana, or seven miles south of Deer Lodge, July 30 to August 8 (567).
 Seattle and British Columbia, at Bellingham, Washington, August 6-15 (588).
 Lamoni Stake, at Lamoni, Iowa, August 11-22.
 Northeastern and Southern Districts in Nebraska, and Pottawattamie and Fremont Districts in Iowa, at Council Bluffs, Iowa, August 13-22 (614).
 Northern California, at Irvington, California, August 19-29.
 Clinton, at Rich Hill, Missouri, August 20-29.
 Little Sioux and Gallands Grove, at Dow City, Iowa, August 20-29.
 Idaho, at Boise, August 20-29 (535).
 Southern Missouri, at Springfield, August 20-29 (588).
 Nauvoo, at Montrose Iowa, August 20-29 (614).
 Far West Stake, on stake grounds near Stewartville, Missouri, August 20 to 29.
 Indian Reunion, at Red Rock, Oklahoma, August 26 to September 5 (588).

Reunion Notices

Chatham, at Erie Beach, July 23 to August 2. The Chatham, Wallaceburg, and Lake Erie Electric Road will issue return tickets at the usual reunion fare, good for the entire reunion, but all must ask for reunion tickets. Meals will be served in large dining tent at 20 cents for breakfast; supper and dinner, 35 cents. Tents rented during the entire reunion at the following prices: 7 by 9, 2-foot wall, \$3.25; 8 by 9½, 3-foot wall, \$4; 9½ by 12, 3-foot wall, \$4.50; 12 by 14, 3-foot wall, \$5.50; 12 by 16, 3-foot wall, \$6.50; 14 by 18, 3½-foot wall, \$7.50; 9 by 16, 6-foot wall, \$8.50; 12 by 12, 7-foot wall, \$8.50; 12 by 19, 6-foot wall, \$10.50; 14 by 24, 7-foot wall, \$12.50. Single cots, 85 cents. Only a limited number of 6- to 7-foot wall tents. All desiring tents, send order to Stewart Lamont, box 236, Chatham, Ontario. Order early and make sure of tent. Time will be allowed for auxiliary and choral work. Music Day, Thursday, July 29. Arthur H. Mills, of Independence, Missouri, departmental secretary of music, will instruct and a general musical program will be arranged. Many of the prominent general officials of the church will be in attendance, both from the United States and Canada, as well as the missionary force. Other districts of Canada and United States will be made welcome. Let all come and enjoy the reunion. Executive committee: David Snoblin, J. A. Hildreth, and Vernard Pritchard. Stewart Lamont, president; J. C. Dent, secretary-treasurer.

Eastern Colorado, at Cope, Colorado, August 15, and continuing 10 days. More specific announcement will be made later relative to tents, board, etc. James R. Sutton, president.

Southern Missouri, at Springfield, August 20 to 29. Sunday school convention on 27th and conference 28th. Every Saint in the district invited and asked to make special effort to be present, at least part of the time. Ministerial reports and branch reports and dues should be sent to undersigned before opening date. Benjamin Pearson, secretary, Tigris, Missouri.

Kirtland, at Kirtland, Ohio, August 12 to 22. Come and enjoy your vacation by combining recreational activities with spiritual development. Services will be held in the temple. Camp on the temple grounds. Tents 10 by 12, \$2.50; 12 by 14, \$3.50; rooms \$3.50. Meals: breakfast 30 cents, dinner 35 cents, supper 30 cents. We anticipate a large gathering, so kindly send your orders for tents and rooms early. Address all correspondence to J. D. Lewis, secretary, Wiloughby, Ohio, R. F. D. 2.

Big Indian Reunion August 26 to September 5, in the big grove on David Pettete's place one half mile from Red Rock, Oklahoma, on the main line of the Santa Fe. This will be a State reunion for the white Saints, and Brother Pettete is calling all the Indian tribes together. Hence we are calling it the Indian reunion. Good speakers will be provided, such as G. T. Griffiths of the Quorum of Twelve and F. A. Smith of the patriarchs, and others of the ministry. We will have good singing and music. Brother Hoxie has promised to be with us. Moving pictures will be provided, also recreation and fishing. Baseball and other games properly conducted. Tents and equipments can be ordered for the entire reunion from Ed Dillon, 331 East Tenth Street, Oklahoma City, Oklahoma, at the following prices: Tents, 10 by 12, \$7.50; 12 by 14, \$9; 8 by 10, \$6.50; cots, \$1.50 each; chairs, 30 cents each. Cooperative boarding tent will serve meals at approximately 30 cents to 45 cents. Cash must accompany all orders or they cannot be received. Charles J. Smith, chairman committee.

Eastern Iowa, at Maquoketa, August 13 to 22. A good corps of speakers will be in attendance. In addition to our district missionaries, Amos Berve and C. F. Putnam, we will have with us Apostle McConley and Patriarch W. A. McDowell. Every arrangement has been made for a pleasant time. Meals will be served at the dining hall at a very reasonable charge. Special arrangements have been made for recreational features. Tents can be rented from the undersigned at the following prices: wall tents, 7 by 9, 3-foot

wall, \$4.75; 10 by 12, 3-foot wall, \$5.75; 12 by 14, 3-foot wall, \$6.25; 14 by 16, 4-foot wall, \$7. Compartment tents: 10 by 14, 2-room, \$9.50; 14 by 14, 3-room, \$11.25; 14 by 21, 5-room \$12. Cots, extra, \$1.15. There will be no pads or mattresses furnished, but there will be plenty of good clean straw on the grounds for filling ticks. Bring your ticks and bedding. Tents must be ordered early to insure delivery. If your order is late we may have difficulty in getting tents. Order your tent early and let's go. Victor A. Hall, supervisor of tents and equipment, 215 Webster Street, Waterloo, Iowa.

Tents and cots may be obtained for the Nauvoo reunion, August 20 to 29, for the following rental prices: tents, 10 by 12, \$6; 12 by 14, \$6.75; 14 by 16, \$8.75; and cots, \$1.25. Late orders may not be filled. We have been asked, and we ask you, to send orders in as soon as possible. Send your order to D. J. Williams, 725 Lewis Street, Burlington, Iowa.

Far West Stake, north of Stewartville, Missouri, August 20-29. Prices on tents, cots, etc., will be announced later. R. S. Salyards, president.

Kentucky and Tennessee, at J. R. McClain's grove, 7 miles east of Paris, Tennessee, July 31 to August 8. Conference the 5th. Meals will be served cafeteria style for the benefit of those who cannot come self-sustaining. Apostle J. F. Curtis and other good speakers are expected to attend. All the Saints in the district are urged to come and enjoy a spiritual feast. Bring your bedding and provisions. Rooms for ladies will be furnished for sleeping purposes. Pasture for stock. Those coming by train notify J. R. McClain, chairman committee, Paris, Tennessee, Route 5.

Zion, and Kansas City and Holden Stakes, at Pertle Springs, (Warrensburg, Missouri,) August 13, continuing over the 23rd. The following is a tentative schedule of services: 8.30 a. m. to 9.40 a. m., prayer service; 10 a. m. to 11 a. m., class work conducted under the vacation school system. The following classes are available: doctrine, psychology, economics, sociology, kindergarten, and others as needed. The Women's Department work will be cared for by the organizers of each stake, the Sunday school Department by the superintendents of each stake, and the Religio Department by the field workers of each stake. From 11 a. m. to 12 noon each day, (except Sunday,) a lecture will be delivered. Afternoons given over to recreational work. Evenings at 7.30 preaching services, preceded by song service. Those who do not wish to do their own cooking, can get their meals, cafeteria plan, at the Pertle Springs Hotel. Tents: 10 by 12, 3-foot wall, \$5; 12 by 14, 3-foot wall, \$6; 12 by 14, 6-foot wall, \$8. Beds, mattress, and pillows in Wagner Flat, \$4.50; same in Stewart Cottage, \$4.50; women only. Beds at hotel 75 cents per night. Make reservations accompanied by remittance to F. B. Blair, 811 Lydia Avenue, Kansas City, Missouri. J. A. Tanner, chairman of committee.

Southeastern Illinois, at Brush Creek, August 20-29. Dining hall on ground. Free pasture. Those wanting tents notify secretary soon. Tents are scarce and must be ordered early. Committee: R. H. Henson, W. E. Presnell, S. D. Goostree. W. E. Presnell, secretary, Xenia, Illinois.

Conference Notices

Portland, Oregon, at the church at Thirty-fourth and M Streets, Vancouver, Washington, July 30 to August 1, 1920. M. H. Cook, president.

Eastern, Oklahoma, at Wilburton, Oklahoma, August 7 and 8. Sunday school convention will meet the day previous. On account of there being no district president appointed as yet, for this district, there will be no reunion this summer, but we will hold a ten-day meeting in connection with the conference, beginning July 30. The Saints are urged to attend these meetings and conference. We have asked Brother Gomer T. Griffiths to attend. Night meetings will be held on

church lawn. Send reports, etc., to undersigned. J. E. Kelsey, secretary, box 174, Wilburton, Oklahoma.

Southern Michigan and Northern Indiana, coordinate conference and conventions, in connection with reunion at Lemon Park, Indian Lake, Michigan, about two miles east of Vicksburg on the Grand Trunk Railway. Conference at beginning of reunion on July 30, 31, and August 1. The first meetings of the first day will be prayer meeting at 8.30 a. m., and organization at 10 a. m. We urge all the branches to send the usual statistical reports, and all the priesthood to send written reports of work done, or of willingness to work. All reports should be sent to the secretary, Clark Buckley, 726 West Main Street, Battle Creek, Michigan. Let all who can attend, and bring the good Spirit with them; and come prepared to remain for the entire reunion. H. E. Moler, president.

Central Oklahoma during reunion at Red Rock, August 26 to September 5. All reports intended for district president should be sent to his field address, 331 East Tenth Street, Oklahoma City, Oklahoma at an early date. Joseph G. Smith, district president.

New Courses at Graceland

Social and Recreational Leadership

In response to urgent demands from the field and the strong recommendations of the general church officers, the authorities of Graceland College take very great pleasure in announcing that we are prepared during the coming school year to offer courses designed especially to prepare leaders to carry out in the church communities of the land the general Religio program for social and recreational activities.

As one of the coordinate departments of the church, the Religio has a very particular function, that of providing for the social and recreational interests of the young people of the church in particular and as another department of the church the college has its particular work, that of assisting in the education of young people who can function in the various lines of church activities.

In offering this new course, Graceland believes that one of the very finest opportunities possible is presented to the young people of the church to assist in the preparation for the building up of Zion. The Religio has a very large field opened before her and a very definite program of activities and this new course in Graceland will assist in making it possible to put that program into full operation.

Faculty

F. M. McDowell,	C. E. Irwin,
David Hopkins,	Daniel Sorden,
A. E. Bullard,	Graduate Nurses.

The above-named members of the regular college faculty will assist in carrying this new course into operation.

Elder McDowell is superintendent of the boys' department of the Religio and is in a specially fine position to render very effective service in this new course.

Elder Irwin is returning to Graceland after two years leave of absence in attendance at the University of Chicago where, in addition to his regular university courses, he was superintendent of one of the largest playground and recreation centers under the supervision of the Chicago Southside Play Ground Association. One who is acquainted with the activities of this association will appreciate Brother Irwin's very fine opportunity for preparation for this new course at Graceland.

Brethren Hopkins and Sorden are at present in attendance at the State University of Iowa in special preparation for their work here next year.

Brother Bullard is a practical scoutmaster of experience and will bring strength to the faculty along this line.

The work of the graduate nurses will be along health, hygiene, and sanitary lines and will be of great aid to the students.

NEWS AND COMMENT

THE WORLD AT LARGE

Russia has sent a representative to England to arrange for an exchange of commodities between that country and the various western nations, but representatives of ten countries have expressed themselves as opposed to any commercial agreement until the national debt of Russia is assumed by the present government.

England is also apprehensive over the serious shortage in wheat acreage. The shortage in British territory is estimated to be as much as 300,000 acres. The ministry of agriculture is proposing a maximum price for the 1921 crop with guarantees sufficient to increase the amounts sown this fall and next spring.

At a recent meeting of the American Institute of Banking, held at Boston, a debate was held on giving the worker a voice and vote in the management of industry. The negative argument was given the unanimous decision, the victorious debaters being a Philadelphia group, who argued that systems of collective bargaining and shopcommittees were excellent means to the solution of the problems of industrial unrest, but that the management of a business involved many

Purpose

The purpose of this course shall be to prepare leaders for the various lines of social and recreational activity now carried on under the auspices of the Religio. The course will be open to all students and will be accepted in lieu of the required course in physical training. The work will be conducted two hours each week throughout the year.

General Nature of Work

In the fall and spring or during suitable weather this training will be carried on in the open and in the gymnasium and will consist in actual participation in various lines of recreational activity. During the winter months and at other times when necessary there will be regular classroom instruction consisting of lectures, discussions, and assigned readings, as in regular academic courses.

Suggested Problems

1. Psychology and pedagogy of recreation.
Ages of childhood, characteristics, methods, etc.
2. Recreation and the church.
Proper forms, need of, effects, etc.
3. Recreation as a sociological problem.
4. Various forms of recreation available.
Merits and demerits of each.
5. Playgrounds and playground supervision.
What is being done? What can be done? Equipment? Problems? Leaders? etc.
6. Scoutcraft: First aid, camp craft, hikes, nature study, knot tying, tracking, games.
7. Games: indoor and outdoor. (Each student is expected to learn a large number of games so he can direct them at any time.)
8. Training in Oriole and Temple Builder work for the young women.
9. Health lectures: Minimal essentials of health to physical efficiency. Effects of various practices and habits upon health, etc.
10. Sources of materials.

As will be noted, this course can be taken in lieu of the regular required work in physical training and does not in any way interfere with the regular college courses. All students are eligible and can elect it in addition to other desired courses in any of the departments.

For catalogue or further information write The President, Graceland College, Lamoni, Iowa.

phases into which the employee could not intelligently enter and ably advise.

Canada, the home of the pulp industry, is facing an acute print paper shortage, so serious in aspect that practically every paper in the prairie section of the dominion is facing suspension. In fact thirty-five per cent of all Canadian newspapers have already shut down, while a fourth of the remaining periodicals are in imminent danger. It is said that newspapers in this country are paying the price and securing the greater part of the output of Canada's pulp mills.

CHURCH NEWS

President F. M. Smith left for the East on July 3. He will visit Kirtland, Toronto, and other points, and sail for England July 21.

Bishops B. R. McGuire, J. F. Keir, and M. H. Siegfried were in Lamoni on business Thursday and Friday of last week. Brother McGuire was in Council Bluffs on Sunday.

E. D. Moore and daughter Ada were in Omaha over the 27th and addressed the Saints in both branches. South Omaha had Children's Day exercises in the morning, followed by his address. The Saints of the Omaha Branch are maintaining preaching services at two homes in the city and by the use of tracts and personal visits reaching a satisfactory number of people each week.

Apostles P. M. Hanson and J. W. Rushton, after five months' work in Southern Australia, are now in the northern part of that continent, where they expect to continue for some months. They report a splendid body of young people, some of whom may come to Graceland College, especially if the situation improves with regard to the admission of missionaries.

A letter from C. L. Monro, of Missouri, says a statement in the New England HERALD is incorrect, that the Brockton, Massachusetts, Religio was organized in 1907, for it should be 1896, with eight members and that George L. Munro was president.

Elder Hubert Case has purchased a home at Union and Maple, Independence, Missouri, and is moving his family to that place immediately. Mr. and Mrs. Arthur Church and child (Mrs. Church being a daughter of Brother and Sister Case) are moving to Independence at the same time.

Elder Levi Gamet reports a pleasant trip on his way to the Southland from Nebraska. He visited Independence and Saint Louis on the way, enjoying the hospitality of Saints and friends at these points. For the first time in all his ministerial experience he enjoyed the experience of a sleep-

ing car from Saint Louis to Mobile. He finds the Saints of the South the same warm-hearted people found everywhere and believes it is the gospel influence that makes them so. He is staying at the home of Sister Jane Dent, Ross Street and Bay Avenue, Mobile, Alabama, where letters may be addressed.

Elder Paia sailed from San Francisco on June 19 for his homeland, on board the *Tosua*. There were several on board who spoke the Tahitian language, so he will have company for the trip.

A successful two-day meeting is reported from Coleman, Michigan, the discourses being given by Elders E. Welsh, G. W. Burt, McDonald, Bailey, Willis Schrock, E. S. White, S. Pendleton, and James Davis. There were several baptisms and the services of a high order. Saints were present from Clare, Beaverton, Bentley, Rose City, Midland, Saginaw, Bay City, Flint, and elsewhere.

The new appointment of Elder E. J. Gleazer being Massachusetts District, Providence objective, the Saints of Archbald, Pennsylvania, recently tendered him a farewell reception, the speeches setting forth the fact that he had come to Archbald when it was but a tender twig, but had nourished it till it had grown strong enough to stand on its feet and maintain its own growth. He had baptized many into the fold and been a sustaining force to the various departments of the work. A substantial purse was given him and the Saints all joined in extending their best wishes for his continued success in his new field.

We are pleased to be able to report in The Staff department of this issue the full program of the recent successful musical festival and institute at Independence, under the direction of the Department of Music for the benefit of Zion, Kansas City and Holden Stakes. It was attended and very inspirational from every standpoint. Though the mere reading of a program without the pleasure of enjoying its rendition is disappointing in a way, we believe the plan should be of much more value to other communities throughout the church. And we hope soon to publish a transcript of the sermon by Brother Elbert Smith. We are sure the Saints will appreciate the efforts of Brother Mills in his reunion trip to the North, the itinerary of which is printed in the same department.

The July number of *Autumn Leaves*, "dedicated to the growing army of valiant boys in the church" is almost exclusively a Boy Scout number. It contains a message to the boys of the church from their general leader, Floyd M. McDowell, greetings from the Presidency, Twelve, and Bishopric, some excellent articles, poems, editorials, and pictures. It is altogether a pleasing number that the boys should appreciate. The editor calls attention to an error in the statement that

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Mrs. Alice Mae Burgess had resigned as editor of The Parthenon. She has resigned as supervisor of the young women's bureau but continues as editor of the department. Miss Zilpha Monroe, of Lamoni, Iowa, is the new supervisor and also at the head of the girls' department of the general Religio.

Elder Frank B. Almond and wife, Elder F. V. Elliott and wife, and Sister Ethel Hanson leave for San Francisco on Sunday, July 4, to sail on the *Morama* on July 12 for their mission in the Society Islands. Elder H. A. Merchant and family, of Omaha, will leave for the same mission in September.

FROM THE BRANCHES

Clay Cross, England. The Sunday school gave a service of songs on Whitsunday afternoon and evening, the first of its kind in our branch. It was greatly enjoyed by all present, and all were pleased with the success of the scholars. On Whit-Tuesday the scholars were all entertained at a free tea in the church room, and on Whit-Wednesday they were all taken to Matlock by wagonettes free. On returning they all expressed themselves as having had a jolly time, and their hopes are like ours, that we may have many more of these gatherings.

Denver, Colorado. The Sunday school gave a Children's Day program June 27. At eleven o'clock Elder H. W. Smith was the speaker on "Be prepared." Ten children were baptized. Brother Smith was the speaker at eight o'clock also, giving a Children's Day sermon. Sister Will Cowan's Religio class, in their play May 18, cleared \$32.30 for the conference auditorium fund. This was accomplished in spite of great difficulties, and speaks well for the class and its leader.

Bisbee, Arizona. The Bisbee Branch has been enjoying a series of special meetings during the month of June. Brother William Anderson, missionary to Arizona, has been the principal speaker. We also had the pleasure of a visit from Brother and Sister F. G. Pitt, who are on their way to California. Brother Pitt gave several blessings, preached several times and showed his Palestine views three evenings. He also addressed the priesthood on Sunday afternoon while Sister Pitt addressed the women of the branch. We appreciated their visit very much. We are also pleased to have Brother William Anderson's family with us during the summer. The Religio held their business session on Sunday afternoon, the 20th, resulting in election as follows: T. R. Davis, superintendent, Forest Harrell, superintendent boys' department, Gertie Davis, superintendent girls' department, Jessie Gibson, secretary, Leslie Davis, treasurer. Provision was also made for the following committees: calling, flower, music, and missionary.

Waterloo, Iowa. The conference, June 11, 12, and 13, was one that will linger long in the minds of all those that attended. The glimpses of the progress the church is making along so many lines fairly puts one on tiptoe to know how to move that we might not be left far, far behind in the great advance of the army of the Lord. The spirit of peace rested over us to a remarkable degree. The young people were well cared for in their privileges. An early morning hike with a breakfast on the banks of the Cedar was greatly enjoyed on Saturday morn and on Sunday morn thirteen of these young Saints gathered at the same place and engaged in an inspiring prayer meeting. Next comes the *reunion*. "Let's go!" Smallpox has been in our midst, but as it has been with us as a branch God has been ever near to bless and heal and all the sick are on the rapid road to recovery. Brother Amos Berve, district president, came to the branch Friday to stay a few days to counsel and advise.

Philadelphia, Pennsylvania. We, in Philadelphia, are alive and active. We have just finished a series of evangelistic meetings. We are not looking for tangible results at present, but hope that some seed was sown that will mature in its own due time. On June 12 we held our annual Sunday school picnic. During our relay games we discovered some

hidden talent. Six handsome loving cups had been presented by the seniors to be given to the six best relay teams. We yelled and jumped and applauded, cheering our favorites until they rounded the homeward curve, then with breathless impatience we saw the victors touch the goal. Much to our chagrin, we discovered that no team had been arranged to include our pastor and other senior teachers. But we expect some time in the near future to see if a Canadian can outrun a Philadelphian. An organization that is still in the embryo stage is our Photography Club for all "camera nuts." We are going to develop our own films on Tuesday night and print the negatives on Friday night. Other arrangements will develop later. This is an entirely new proposition for us and we would welcome any suggestions or plans from other branches. This district was anxiously looking forward to a reunion this summer but because we were unable to obtain grounds suitable, this will have to be postponed. But here's wishing those who are going to reunions a time that will exceed any past gatherings.

First Chicago. The Saints have been very fortunate recently in having opportunity to hear many splendid sermons in addition to those of the local brethren. A few weeks ago we were pleasantly surprised to have Elders J. Charles May and Paia a Metuaaro, our South Sea Island missionary. Their music was a pleasure to all, and sermon by Brother Paia made a profound impression upon all who listened. We also enjoyed Elder McKim's address on publicity, which brought to our mind many phases of the work which lie open to all. Bishop McGuire met with us for the Wednesday prayer service and gave a splendid sermon the following Sunday morning. The Saints who attended the Deselm conference are warm in their praises of the hospitable and cordial treatment accorded them by the Saints there, and report an excellent conference. All are looking forward to the winter conference in Chicago. The Children's Day exercises were enjoyed by all. Instead of the usual way of having the children entertain the older members of the school, the tables were turned and the older members of the school entertained the children. A small blooming plant was presented to each child in remembrance of the occasion. At the conference Florence Bourbonaise was baptized, making another member for our branch. All are looking forward to the joint picnic at Villa Park on July 4, and an exceptionally good time is looked forward to. Splendid games and races have been arranged.

Spokane, Washington. The interest of the people at Couer d'Alene, where the reunion is to be held has already been aroused through the series of meetings held there by S. N. Gray and J. A. Bronson. S. N. Gray was elected branch president recently. Brother Bronson was with us on Sunday, May 30, and told the Saints of the General Conference and its wonderful events, inspiring us to greater efforts in the Zion movement. Wilbur F. Yates, district president, was here June 6 and 7, preaching both evenings.

Durango, Colorado. Children's Day exercises were held on June 20 at our usual place of worship, Woodmen Hall on Main Street. In addition to a very good program by the children, William B. Farley addressed the children. A new normal class has been organized, with John T. Scannell as leader. Brethren Amos T. Higdon and Chester Young will be with us for ten days to hold services. They were welcome to our community and our homes, as are any of God's people.

Knobnoster, Missouri. We begin the new year with renewed hopes and zeal. Have adopted the "group" plan in our branch, and the "budget system" in our finances, both of which give promise. Four were called by baptism last Sunday; others will follow soon. Brethren C. C. Joehnk and E. E. Petre are keeping a monthly appointment at the Crab Orchard Union Church, twelve miles southwest. The branch has paid out on our new church building, and will dedicate soon. Date will be announced later. Word from Lexington, Missouri, informs that Gomer R. Macrae, who was ordained at Warrensburg the 20th, preached his first sermon at Lexington, Sunday, the 27th.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
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OF LATTER DAY SAINTS

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

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EDITORIAL

Early Ideals of the Church

II. To Be Temperate in All Things and Honest with All People.

Some years ago the writer had occasion to attend a lecture by a Mrs. Weed, who at the time was gaining some little notoriety by lecturing against "Mormonism." In the course of her remarks she said, "At almost any hour of the day or night Joe Smith might have been found drinking, smoking, and carousing with his fellows in the old Mansion House."

This is but one of many false statements that go to make up the average popular "expose of Mormonism." One attending such a lecture can hardly escape a feeling of humiliation or sorrow when honored and honorable names are thus smeared over by the filthy paw of slander. And yet there is deep consolation in one thought, as we expressed it to the lecturer at the close of her effort, "Mrs. Weed, some of your statements caused us a degree of pain; but not nearly so much as we would have felt had they been true."

On this very matter of the Mansion House, Josiah Quincy, in his *Figures of the Past*, said: "On the right, as we entered the house, was a small and very comfortless looking barroom; all the more comfortless, perchance, from its being a dry barroom, as no spirituous liquors were permitted at Nauvoo."

The articles of incorporation filed at the State capitol forbade the sale of liquors in the Mansion House. Under Joseph Smith's management it was one of the very few public houses of the time with a "dry barroom." They are not so much of a curiosity now.

Article nine of the articles of incorporation of the Nauvoo House, as approved by Thomas Carlin, governor, and witnessed by Stephen A. Douglas, secretary of state, is as follows: "It is moreover established as a perpetual rule, of said house, to be observed by all persons who may keep or occupy the same, that spirituous liquors of every description are prohibited, and that such liquor shall never be vended as a beverage, or introduced into common use, in said house."—*Millennial Star*, vol. 18, pp. 391, 392.

So much for Mrs. Weed's fanciful tale about drinking and carousing—we can but wonder where she put up in Burlington.

The facts are that the church during the life of Joseph Smith was in favor of the strictest temperance. Joseph Smith did not drink, smoke, or carouse, at the old Mansion House or elsewhere. By example and precept he opposed the use of intoxicants and narcotics. The church leaders not only opposed the use of string drinks, but also tea, coffee, and tobacco. All must admit that such a stand was in advance of their time. We now quote from the church law:

"Behold, verily thus saith the Lord unto you, In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves to-

gether, to offer up your sacraments before him. And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly."—*Doctrine and Covenants* 86: 1.

Under the provision of this law, known as the Word of Wisdom, the church stood opposed to the use of liquors and other stimulants and narcotics.

At least a part of this law was restated at a later date, as follows:

"Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example."—*Doctrine and Covenants* 119: 3.

It will be seen by this that the old ideal is still maintained and members of the church are commanded to abstain from tobacco and from strong drink in any form.

The fact is that the Saints were pioneers in the cause of prohibition. While they were in control of affairs at Kirtland, Ohio, the following resolution was adopted by the church High Council, the highest judicial body of the church, October 23, 1837:

"That we discountenance the use of ardent spirits, in any way, to sell, or to be brought into this place for sale or use."—*Church History*, vol. 2, p. 110.

After they had removed from Kirtland to Far West, Missouri, a similar action was had. July 26, 1838, the High Council and bishop's court adopted the following resolution:

"That we use our influence to put a stop to the selling of liquors in the city of Far West, or in our midst, that our streets may not be filled with drunkenness."—*Church History*, vol. 2, p. 166.

Joseph Smith himself, in a letter to the church, gave this advice on the subject of temperance.

"Brethren, from henceforth let truth and righteousness prevail and abound in you, and in all things be temperate, abstain from drunkenness, profane language, and from everything which is unrighteous and unholy, and from the very appearance of evil: be honest one with another; for it seemeth some have come short in this thing, and some have been uncharitable towards their brethren who were indebted to them: while they have been dragged about in chains and cast into dungeons: such persons will have their turn and sorrow in the rolling of the great wheel; for it rolleth and none can hinder: remember whatsoever measure you mete it shall be measured to you again."—*Times and Seasons*, vol. 1, p. 86.

The cause of temperance has made great headway during the past few years. In many places now it is popular to be an advocate of prohibition. But it must be remembered that in the times when the church passed the resolutions quoted and the leading men penned the words that we have reproduced it was not so. Then nearly everyone drank. Even preachers kept a decanter on the sideboard from which to moisten the dry pages of the commentators. Great statesmen interviewed King Alcohol before attempting to manage the affairs of the greatest republic on earth. Orators looked through an inverted glass for inspiration.

Credit should be given where credit is due. Because of inspiration, or goodness of heart, or clearness of intellect, the leaders of the church saw the evils resident in strong drink and its associates, narcotics and the lesser stimulants, and waged a very effectual warfare against those evils long before public sentiment was aroused to the gravity of the situation.

Honesty in Business Matters

Honesty between man and man in business matters, as well as in spiritual matters, is an essential characteristic of good citizenship. Were the Saints good citizens?

In the Book of Doctrine and Covenants we find this commandment: "Behold, it is my will that you should pay all your debts."

The Saints accepted that commandment literally. It is true that during their sojourn in Ohio, in the regions about Kirtland, in 1836 and 1837, they became involved in financial difficulties, during the business depression and bank failures of those days. But that was the common experience of men at the time.

After their removal to Missouri they sent an agent, Oliver Granger, back to Ohio, to settle all just claims held by creditors. (See *Journal of History*, October, 1909.)

During the sojourn of the church in Nauvoo the principle of honesty as enunciated in the Book of Covenants was still observed and enforced. Individuals moving to Nauvoo from branches of the church in the East, and elsewhere, were not received unless they had settled with all creditors before coming. We quote from the minutes of a General Conference held in 1840, appearing in *Times and Seasons*, vol. 1, p. 136:

"President Hyrum Smith arose and stated that there were several individuals, who on moving to this place, had not settled with their creditors and had no recommend from the branches of the church where they had resided.

"On motion, Resolved, That those persons moving to this place, who do not bring a recommend, be disfellowshipped."

Concerning the character of the Saints in Ohio, Robert Lucas, governor of Ohio from 1832 to 1836, wrote to President Van Buren, from Burlington, Iowa, April 22, 1839, as follows:

"I think it due to that people to state, that they had for a number of years a community established in Ohio, and that while in that State they were (as far as I ever heard) believed to be an industrious, inoffensive people; and I have no recollection of having ever heard of any of them being charged in that State as violators of the law."

The following also is of interest concerning the character of the Saints as citizens in Missouri and Illinois:

"When the testimony on both sides is carefully weighed, it must be admitted that the Mormons in Missouri and Illinois were, as a class, a more moral, honest, temperate, hard-working, self-denying, and thrifty people than the Gentiles by whom they were surrounded.—Bancroft's History of Utah, 1890, p. 164.

Justice will be done the church sometime, and it will be understood that the Saints of that early day entertained excellent ideals concerning the priceless virtues that make for good citizenship and high Christian character.

ELBERT A. SMITH.

[EDITORS' NOTE: *This is the second of a series of five articles by the author on this subject; the third will appear next week.*]

From a man from whom we little expect it comes a deed of touching kindness, or a cool heroic surrender of life itself for another, by which he offers an atonement for his soul.—Elwood Worcester, in *Religion and Life*.

On Debates

Some months ago we advised all local men and missionaries who contemplated engaging in a religious debate or discussion to write to the office of the Presidency before definitely committing themselves. One brother rather resented the advice, seeming to feel that his judgment was sufficient and that the Presidency did not know the last word on debating. The Presidency does not claim to embody all wisdom in that line but may be able to refer the matter to those who have had experience.

Many of our men have had experience and are prepared to defend their cause; we do not reflect upon them; but unless there is such a storehouse of experience to draw from one may very readily be put at a great disadvantage in the matter of propositions. There are tricks in all trades, and some of our adversaries are very expert in drawing up propositions so as to secure for themselves an advantage.

Again, an inexperienced man may put himself at a disadvantage. A case in point: a local elder formulated propositions and signed them and submitted them to one of the shrewdest and most unscrupulous of our adversaries. They were accepted. Then at that late day the local elder wrote to one of the apostles, asking him to come on and conduct the debate. Two obstacles were encountered. First, the apostle was booked for other fields for months to come. Second, the propositions were such that he would not debate them. They were one-sided, and furthermore placed us, by implication at least, in the attitude of discrediting the Bible the while we defended the Book of Mormon. They were all that our adversary could ask for in the way of propositions.

And yet our own man had drafted them and signed them. He had committed the church and put us in a very unenviable position: to go into a debate under a handicap, or to repudiate his work and stand the charge of backing down under fire. Had he first sought advice this might have been avoided.

Again, the necessity and wisdom of holding the debate at all should always be considered. The day is past, if it ever existed, when it is necessary for us to meet every unprincipled, unauthorized mud-slinger who raises his voice against us. This is especially true where we are well established and well known. In such places we can afford to demand that the man who is to meet us shall be a gentleman and represent some established organization. There are times in pioneer work on the frontier where our men must meet every comer in argument or get out; but such instances are becoming fewer. In fact the day of the rough and tumble religious discussion is happily passing, in most places.

Again, it is noticeable that some of our opponents are very, very ardent to meet us in places where we have a strong following and they have none; but they do not care to meet us where they have a following. In other words they will debate where they have everything to gain—nothing to lose. They should be forced to reciprocate. The old proposition to the Utah people, for instance, to debate in Lamoni and repeat the debate in Salt Lake City, was a fair proposition. They preferred, however, to meet us in the Brick Church in Lamoni and keep the Tabernacle in Salt Lake City hermetically sealed against us.

In a general way we feel to repeat the advice formerly given. Be sure of your grounds, your proposition, your man, and the needs of the situation locally, before going into a discussion.

E. A. S.

Nobody can carry three watermelons under one arm.—Spanish.

The Church Library

From its beginning the Reorganized Church of Jesus Christ of Latter Day Saints has attempted to build up and maintain a church library. From time to time the appointment was made by the Presidency and confirmed by the General Conference. At times it was placed under the supervision of the Presidency and Presiding Bishopric.

In the meantime, the departments of church work, the Sunday school and Religio were appointing all through the country local librarians, building up small Sunday school libraries, and when the later organization was formed, Religio libraries. This included not only Bibles, Books of Mormon, and songbooks, but also good literature and books of general interest.

As far back as 1864, nine months after the organization of the branch in Saint Louis, a special entertainment was held, and money placed in the hands of the Bishop for the library.

This part of the work has grown from those early days until now. It did result at one time in a diffuse effort. We have known of cases where three books of the same kind were purchased, as volume 1 of the Church History, one for each local library, kept in the same room, but none of them had either the second or third volume. Because of this, and because of the appreciation that these were after all but departments of church work, the Library Commission was formed, in 1907 representing the general church and these two special departments.

But the work of the church has expanded, and the number of separate departments increased. For the local work scattered all over the world the principal effort is to secure good reading, or the reading of a better class of literature. There should be collections of the church books in each locality, and the public and private libraries should be brought into use, as well as books purchased for the local library.

For the general church interest, each department work requires its own library facilities. This is true of the College, of the Sanitarium, of the Children's Home, of the Old Folks' Home, of the First Presidency, the Presiding Bishopric, and editorial rooms; and it is especially true of the church historian, so far as it affects our own publications of books and papers now out of print, and various publications attacking the church.

For the local libraries and for the department libraries, books are wanted which are up to date. A reprint is as convenient as the original copy. The new books are of more value and use than are old publications. But the historian's office needs as complete a file as possible of original copies of books and periodicals and newspapers published by the church, or by our opponents as dealing with our work.

Pursuant to this, a recent appeal has been made by the historical department, for original copies of *The Evening and the Morning Star*, *Messenger's Advocate*, *Elder's Journal*, *Times and Seasons*, *Millennial Star*, *Voree Herald*, *The Seer*, *The Messenger*, and *The Prophet*. Also for any publications issued by the church or any of its factions, as a periodical, manuscript, tract, or book.

The church at one time possessed a good collection of books concerning our own and other religions, but most unfortunately many of these books were lost in the Herald Office fire of 1907.

In the past these valuable documents have been gathered into various private libraries. It may be that the book was given to a man occupying a certain position in the church, because it would seem to be most useful in his hands. He placed it in his private library, so it has gone to his family at his death, instead of to the church. Lack of care by the church promoted this course, also many of these rare books

have been secured by individuals through great self-denial. Doubtless this mistake has been made, though with good intentions.

Time and time again has a library been secured for those going upon certain missions, and when the man returned from the mission he has a good library, either donated or largely purchased with his own funds through self-denial. Then for the next missionary it has been necessary again to secure a similar library.

We are pleased to note the request issued by the Presidency to secure a mission library—a library doubtless to be passed on, to be used in connection with the work in certain missions by anyone who enters in the work there. But the books will belong to the church, and to the mission library, so that the new missionary will have immediate access thereto. They do not become the private property of any individual.

It is, of course, unfortunate that some valuable books were lost in 1907, but the most valuable were preserved, and every effort is made to see that these valuable documents are preserved in a safe, fireproof place.

We know from experience that access can be had to these records most valuable, and that all books except those that are extremely rare are kept on public display. This is true of Tullidge's history, of the *Times and Seasons*, and many other works of which a duplicate copy may be possessed.

It is strongly urged that these rare publications do not be given to individuals, but that they be presented to the general church for the use of its library interests. These rare books may then very properly be placed in charge of the historian, but belonging to the historical department, so that all historians and their successors may have access thereto, with other interested individuals and books of special interest to other departments placed where most accessible.

It is to the interest of all of us that a good collection of rare works on archaeology and other subjects in which we are especially interested be preserved at some place to which we may have access upon occasion, rather than being scattered widely abroad. It is to our best interests that rare church publications be gathered so they can be used by all of us and consulted.

A return is being now made to the earlier plan, by which a church librarian was appointed by the First Presidency. It is a very important work, requiring great discretion and ability, to see that these books are not only preserved, but that they are also placed where they will be of the utmost possible use to the church, not simply for a few individuals.

It has been a source of complaint that so many books and periodicals purchased with church funds are not made accessible. We look in the near future for the establishment of at least one, if not more library buildings, in which books can be cared for in accordance with their value, and where all recent books and publications purchased by the church can be made reasonably accessible to all—a library ideal.

A fireproof building is needed in which the books can be properly cared for, and the most rare books absolutely preserved, and a librarian who is thoroughly competent to purchase and care for books. Requests from different department heads would go to this librarian, and a certain amount would be set apart for the purchase monthly of such books as are needed.

These books should then be made accessible by special display, so that all who are interested may have ready access to them.

Our ideal is the good of the whole, not the gain of individuals.

S. A. B.

A strenuous soul hates a cheap success.—Emerson.

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Malnutrition--The Relation of Weight to Height of Children

The reports of the Children's Bureau Conferences held in May and June, 1919, as given under the general heading, "Child welfare," are decidedly refreshing, because of the frank way in which every problem is discussed pro and con.

As an instance we may refer to the child of school age. There are a number of standards set up that a child of this age should maintain. Efforts have been made through lunches at the schoolhouse for provision for making up the deficiency of feeding at home. Also the laying down of rules with regard to personal cleanliness, the necessity for sleep, the elimination of tea and coffee, and all narcotics, attention to defective teeth, the careful mastication of food, not using water to wash down unmasticated food, sitting quietly through the meal, instead of eating standing up and moving around.

It is found that with the school feeding, the children gain, and yet if the feeding were continued they would gain more during the period they were not attending school.

The following paragraph is part of the discussion on this subject:

"There are exceptions to this general rule. One child, who was considerably underweight in the beginning, has made almost a continuous and rapid increase in weight. He is now as much overweight as he was underweight at the beginning of the class. This result has come about despite the fact that he has consistently ignored practically all the recommendations made. He has refused to rest, he has refused to give up the use of tea and coffee, he has refused to go to bed early enough to get what we consider a requisite amount of sleep, he has refused to have defective teeth removed or treated, and in general disregarded all the questions of slow eating, of not using water to wash down the unmasticated food, and remaining seated during the meal hour. The one thing which he has done is to increase the caloric intake. It is one of the cases where more food seemed to be the essential requirement; and having that greater amount of nourishment he was able to overcome all the handicaps of physical defects, bad habits, and bad environment.

"The general condition cannot, however, be dealt with in this superficial manner. Too many children are underweight, and constantly so, for us to be satisfied with any special cases such as this. We must seek a reason for the failures of these children to increase in weight. The first condition which we may consider as an explanation for this failure is that of a possible biological variation which has not yet been completely understood. We have assumed that the maximum variation possible for a normal child is seven per cent. Certain individual cases lead us to suspect, however, that a normal variation of considerably more than this is possible. It may be that some children are biologically much lighter in weight for their height than other children."

Other causes are suggested, as emotional disturbance, an unusual stress of certain periods of the school life.

Doctor Emerson suggests that tea and coffee are perhaps the most important single cause of malnutrition:

S. A. B.

Three Perils Menacing Our Modern Educational System

Elder Wardell Christy has kindly taken the trouble to report a lecture given by Robert McWatty Russell on "Church education." He has written it up in three installments, the first of which appears in this issue, together with his own comment.

While we do not know of anyone within our church membership who holds such ideas as are set forth under pretentious psychology and pedantic pedagogy, still it is well that we should know and be conversant with the conditions

existing in the world, and if there should be any holding any such ideas, in the church, their ideas should be properly corrected. That there is such a tendency growing out of some aspects of German literature, is doubtless true; but the statements of Doctor Russell go beyond anything that we have run across in many years' careful reading. It would be a grievous mistake to think that these ideas and materialism dominate either modern psychology or pedagogy. The articles contain some splendid material and deserve careful reading.

Subjects Being Discussed

Graceland's New Course

Much interest is being taken in the announcement made in last week's issue by Graceland College to the effect that they were adding a new course this year in social and recreational leadership "to prepare leaders to carry out in the church communities of the land the general Religio program for social and recreational activities."

In addition to the strong group of young men and women listed as the faculty, R. C. Smith, son of the late president of the church, who has been attending the University of Iowa, has decided he will join forces with Graceland in this good work in preference to accepting flattering offers elsewhere which do not bring the same satisfaction of true service.

We have always maintained that once the church set into operation a definite program that gave promise of some immediate results there would be no lack of enthusiastic supporters.

It will be noted that the people whose names appear in this connection in the college announcement are going to spare time from their otherwise busy schedule to take care of this work. They are willing to do this because they know it will bear fruit in the lives of those who take the training.

The church has for a long time needed specially trained leaders in recreational activities, and we are much elated at the prospect of getting them through this beginning. Once we get a goodly number trained in this way, their influence will be manifested in the development of many others in the local work.

Labor Approves League of Nations

During its late fortieth annual convention the American Federation of Labor, presided over by Samuel Gompers continues its approval of the League of Nations. The executive council had a year previous declared in favor of an international pact among the nations to insure peace, and the matter was brought up in the report of the committee on international relations, in which they indorsed this declaration.

The debate was extended and included a number of surprising features, but concluded satisfactorily by approving the League of Nations and asking the Senate to ratify the peace treaty. "I cannot recall," said President Gompers, "an instance where the labor movement has failed to place itself on record in favor of international peace. The American Federation of Labor has used its influence and power to tranquilize the world against war of man upon man."

Investigating for the railroad brotherhood, W. J. Lauck states that the woolen mills' profit for the present year will approximate five times the amount taken in 1910; and the garment manufacturers' profits are at the present three and a half times the 1910 average. So it is easy to understand the increased cost of clothing.

ORIGINAL ARTICLES

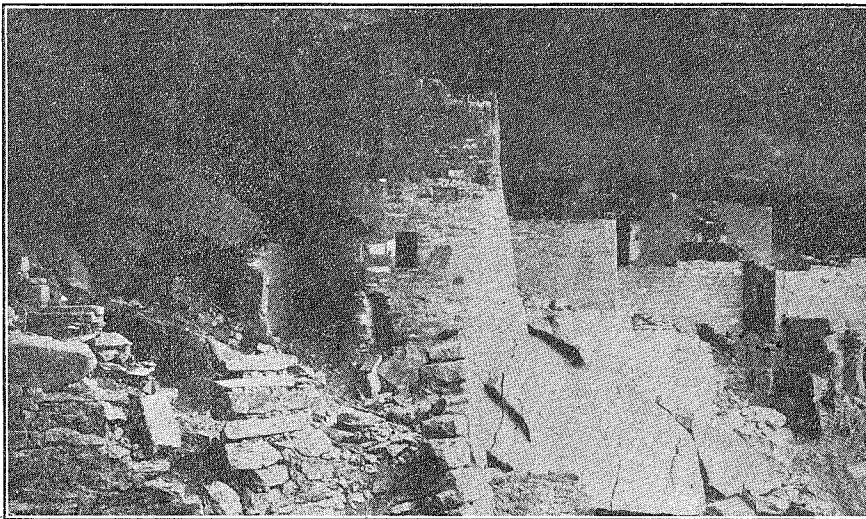
Book of Mormon Rays on Scientific Paths—No. 9

BY A. B. PHILLIPS

Not only did the aborigines of America build aqueducts, but they also constructed great reservoirs, some of which are found at considerable depths underground. To reach these underground water repositories winding paths were devised that enable one safely to traverse the distance and pass by those who might be going in the opposite direction. Somewhat allied to these constructions were the great canals, which were doubtless used for both irrigation and transportation purposes. In some instances these canals were so constructed and located that they might well have been employed for the transportation of the great stones that were used in some of their buildings. These stones must have

may be to some extent classified according to their distinctive forms. While much speculation has been indulged in by various observers as to the purposes of these mounds, perhaps the most rational conclusion is that some were used for defensive purposes, others for burials, and a few exceptional forms devoted to religious work. On some of the mounds it is probable that wooden buildings once stood, but with the mutations of time these have long since passed away, for it is evident that at least some of them were built many centuries before the discovery by Columbus.

As we go westward the character of the remains changes to some extent, but seems to indicate the truth of the Book of Mormon account which says that they builded of wood and also of cement work. It also tells us of the fortifications that were built to protect their cities, and this is borne out by the large size and significant shape of many of the remains that may still be more or less closely observed. In one mound Doctor Fewkes, of the Smithsonian Institution, discovered prehistoric ruins of unusual interest. The *Boston Herald* of January 16, 1916, reports of this: "The mound, the largest of any thus far located, was in Mesa Verde National Park, in New Mexico, and apparently was built for religious rites and ceremonials. It has been named Sun Temple. There are 25 rooms; and the walls, which total more than 1,000 feet in length, average four feet thick." This mound does not appear to be as ancient as some of those previously referred to, and this is perhaps true of most if not all the remains in this part of the country. It is in this territory that are found the celebrated cliff dwellings, the existence of which was unknown until Simpson's discovery in 1849, and the reports of which were first made by Hayden in 1874-76 to the United States Government.



A VIEW OF THE MESA VERDE CLIFF DWELLINGS

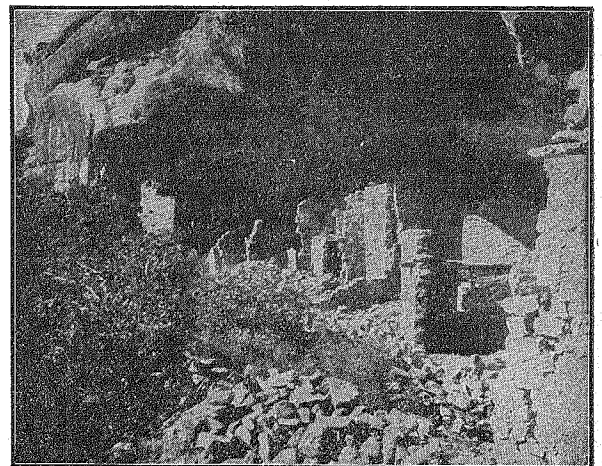
been, in many cases, brought from long distances, and probably could have been conveyed by water more readily than in any other manner for at least a considerable portion of the way.

Remarkable Variety of Structures

When one reads the history of the ancient American nations as found in the only volume that presents the interesting details of their activities recorded by their own historians, it is possible more fully to appreciate the varied character of their development. The Book of Mormon occupies in this respect as unique a place as does the Bible with respect to the ancients of the Eastern World. While this series does not assume to exhaust the rich reservoir of its treasures, nor by a lengthy verbatim recital collate them for purposes of research, it places in juxtaposition some of the principal points of the historical document with the discoveries that relate to them. The number and remarkable coincidence of these items will be convincing to the observant reader, from the fact that nothing had been presented sufficiently to comprise the substance of what the Book of Mormon contained when it was published in 1829.

In North America, particularly in Ohio and Michigan, many remains have been discovered of what once constituted a vast body of people, whose construction of mounds in great variety has given them the name of Mound Builders. The mounds, of which there are a vast number that still remain,

It appears according to the Book of Mormon, that the cliff dwellings of these prehistoric people were built by a numerous band or secret order that were known as Gadianton robbers. They were strongly built in the most inaccessible sides of the mountains

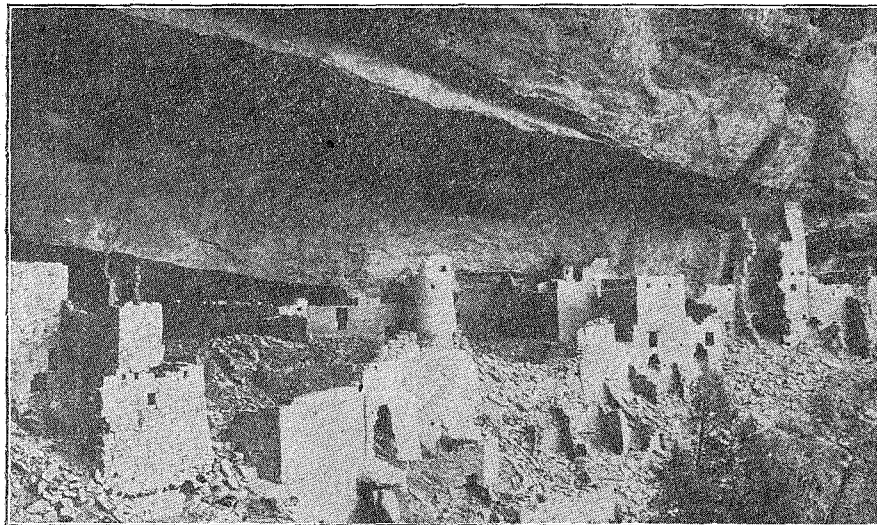


SPRUCE TREE HOUSE: CLIFF DWELLINGS

under overhanging cliffs usually, and served as places of retreat for the robbers when returning from a plundering expedition. In time this band became so numerous and well

intrenched that it became almost impossible to dislodge them from their cunningly devised strongholds.

Some of these ruins are of considerable size, and extend for many miles intermittently. The openings, that served as doorways, were sometimes built wider from a point about three feet high and upward, and thus the plunder carried on



CLIFF PALACE: MESA VERDE, COLORADO

the back of a robber was more quickly admitted as he hastily retreated through the doorway. For this purpose the stolen goods may have been carried in large sacks or bundles that could be quickly made up ready for flight. The character of the ruins seems to harmonize with this explanation quite closely.

The civic and private activities of this remarkable people also included granaries, quarries, mines, forts, pyramids, and lookout towers, scattered over thousands of miles of North and South America, that would require many volumes in order to give a detailed description of them. The Incan empire alone covered more than two thousand miles of territory, some of which is literally strewn with relics of various kinds. The references to many of these constructions noted in the Book of Mormon show an intimate knowledge of the work of their builders, and throw a considerable amount of light on the subject that the remains do not always reveal.

It is in this way that we learn that over fifteen hundred years ago civilization among the Lamanites became darkened by the offering of women and children in great numbers as human sacrifices to idols. The following account is only one instance of the terrible conflicts between them and the Nephites, which resulted in the destruction of the latter as a nation: "And when they had come the second time, the Nephites were driven and slaughtered with an exceeding great slaughter; their women and their children were again sacrificed unto idols." That great numbers of captives were thus sacrificed has been quite clearly substantiated. Over a considerable portion of the territory where these people once dwelt have been found monuments of many shapes, and of various sizes from two feet to nearly thirty. Some of these clearly show that they were connected with idolatrous worship and human sacrifices. It is thought, however, that some of these were for a much more useful purpose originally, while others were never of idolatrous significance. It is quite certain that some of them are of historical meaning, as the inscriptions on them will show. This will be noted in another part of our subject.

Ancient Mining and Metals

At first it was generally supposed that iron was unknown to the American nations, but this opinion has been radically changed, and to-day some of the most critical observers consider it proven that it was in familiar use in the cutting of the great stones used in building as well as in many other instances. The Book of Mormon tells us that they had this useful metal as well as gold, silver, copper, and other metals. Some of the native languages had names for iron and must have been the result of employing it in their work at some time, probably. It is considered impossible that the many objects in diorite, granite, trachyte, basalt and other hard rocks could have been carved without the use of tools of iron or some similar metal. The skillful work done in the hardest stone represents an enormous amount of labor even if it had been done with the most perfectly finished modern tools, and so extensive and numerous are these remains that it must have required centuries to complete them under favorable conditions. Mr. Squier says the world has nothing to surpass the stone cutting and fitting at Cuzco.

In the days of a very oppressive ruler the people were subject to severe taxation, which was levied largely on their metals. The Book of Mormon states: "And he laid a tax of one fifth part of all they possessed; a fifth part of their gold and of their silver, and a fifth part of their ziff, and of their copper, and of their brass and their iron." In another place ziff is mentioned with other metals as having been used to ornament some of their "elegant" buildings. What metal is here meant is not certain, but it seems probable that it refers to either platinum or tin. Next to Russia, the greatest supply of platinum found anywhere in the world is said to be in Columbia, South America. Professor Holmes, however, specifically mentions the knowledge of tin and alloyed metals among the ancient Chiriquians; and Doctor Peschel states that the Yucatecs and Mexicans were acquainted with copper and bronze, the Peruvians also having had battle-axes and lances with bronze blades, while "the northern nations used gold dust enclosed in quills, bars of tin and copper, and also cocoa beans, as money."—Races of Man, p. 446.

(To be continued.)

"The newspapers announce that many foreigners are seeking homes in America. Quite true, but so are many Americans."—Mark Cross.

"A certain firm of shoe dealers in New York, intent on testing the extent of public gullibility, unpacked a case of shoes just bought from the factory at nine dollars the pair. They were all one kind of shoe, sold to them at the one price. They put six pairs in the window and marked them at \$15, \$18, \$20, \$22, \$25, \$28 respectively. At the end of the week the \$15, \$18, and \$20 shoes were still in the window, but the store shelf was empty, the public having bought all except those three pairs at the higher prices. The public has got to learn 'horse sense' and to cease from squandering before the profiteer can finally be brought to book."—*Jerusalem News*.

Three Perils Menacing Our Modern Educational System

BY WARDELL CHRISTY

"Our modern educational system is imperiled from three sources: an exaggerated materialism, a pretentious psychology, and a pedantic pedagogy."

There has been so much said of late years on the subject of education that one is made to wonder if there is much more to be said that would aid us in our research for truth. We will assume that every member of the church believes in knowing, and is anxious to obtain the knowledge that is best calculated to make us free, a thing that we could scarcely boast of at the present time. What I am about to say upon this subject is very largely a copy from an address to the graduation class of the Moody Bible Institute, by the Reverend Robert McWatty Russell, D. D., LL. D. He said: "Modern Christendom is confronted by the appalling defects of its educational system. Chief among these is the tendency to eliminate the Christian element."

I believe it was Horace Mann who said, "Scientific truth is marvelous, but moral truth is divine; and whoever breathes its air and walks by its light has found the lost paradise." I am fully convinced that there are important truths and that there are vital truths, and that the vital truths are to be found in Christ, "in whom are hid all the treasures of wisdom and knowledge." And I feel like saying with Hosea, "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." (Hosea 6: 1-3.) May God help us to see the importance of Christian education.

But back to Doctor Russell: "Education is intended to acquaint man with his true environment, and to train him to live in harmony therewith." "To educate," says Webster, "is to instill into the mind principles of art, science, morals, religion, and behavior." "To educate in the arts is important; in religion indispensable."

"Our modern educational system is imperiled from three sources: An exaggerated materialism, a pretentious psychology, and a pedantic pedagogy."

Materialism

The German system of public instruction, so long held up as a model for the world, consisted largely in "systems of science, philosophy, and theology wrought out by minds that had thrown the supreme emphasis of thought upon the material. Every true scholar must rejoice in our modern triumph in the realm of natural science. It is to the credit of modern life that in the last fifty years we have made more progress in the physical sciences than was secured in the previous two thousand years. Obtaining mastery over nature is in accord with God's original purpose for humanity, and the charter of man's liberty to study nature and dominate her forces was given in the morn of creation, when God, viewing both nature and man, the crown of his creation, issued the command, "Subdue it." But it is lamentable that man in making a closer scrutiny of the earth should lose his vision of the sky; that because of finding fireflies in the meadows he should forget the stars, and that through an increased knowledge of things physical the modern generation should be taught to worship at the shrine of matter, force, and motion, ignoring the spiritual trinity of "Father, Son, and Holy Spirit." Materialism is a menace to modern life.

A Pretentious Psychology

"We suffer likewise from a pretentious psychology. Psychology is a noble science. The science of mental phenomena, as dependent upon or correlated with physical changes, is worthy of much attention, but it should not exclude theology or rob mankind of spiritual treasures." Pope was roaming in a mental fog when he wrote:

"Know then thyself, presume not God to scan,
The proper study of mankind is man."

With vision clarified as to our nature and needs, we can answer:

Look thou on high; thy source is not the clod,
The proper study of mankind is God.

A pretentious psychology would account for all the spiritual phenomena of sainthood, ancient and modern, without recognizing the existence of a personal, self-revealing God, or world-Savior, historically accredited by his resurrection from the dead.

A pretentious psychology finds no need for the activity of the Holy Spirit in the phenomena of conversion. The new life produced by regeneration is classified as a movement of adolescence. The faith of the early disciples in the resurrection of Jesus is traced to the mere subjective experiences of men in whose hearts there was a struggle of sorrow and hope.

Christian ethics the world of course needs, but it is presumed that these may be accepted and retained without definitely relating them to the divine teacher. In other words, our modern psychologist proceeds cheerfully to cut down the tree of historic Christianity, vainly imagining that its ethical shade will remain for world life. *While boldly eliminating from the gospel record all that lays claim to the miraculous and finding no source for spiritual phenomena outside the movements of man's own mind, these teachers still desire to be viewed as Christian men and seek to be the guides of a new generation.*

Because of the prevalence of this kind of thought, young people who go forth from Christian homes with Christian faith in their hearts, return from the colleges and universities talking of "the mistakes of the Bible," the folk-lore of Genesis, "the myth of Palestine," and "the impossible theological vagaries of Paul." A pretentious psychology writes "myth" where our fathers wrote "revelation," and would substitute for the glorious light from the "Son of Righteousness" the "pale gleams from the rush-lights of human speculation."

Personally I am convinced that Jeremiah was right when he said: "O Lord, I know that the way of man is not in himself. It is not in man that walketh to direct his steps." And we would ask with Isaiah, "What hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" This stupendous task has awaited the development of the pretentious psychologist of the modern times, who would dare to accept the challenge and answer: "Here am I." Well may we "beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."

A Pedantic Pedagogy

"A third form of danger to our educational system is a pedantic pedagogy. Pedagogy, or the science of teaching, is important; and much good has come from rational effort to secure the best lines of approach to the child mind and the

true proportion and order for the presentation of truth. But much of modern pedagogical theory, in so far as it concerns religious education, is chimerical, unscientific, and absurd."

"For instance, it is claimed that it is only after a long course of instruction that the child should be confronted with the truths that involve personal relation to God. Religion is to be taught with a reversal of the chronological order. Instead of starting with the story of creation and saying, 'In the beginning God created the heaven and the earth,' and then following this with the story of sin and human need, and God's manifestation in Christ, child religious education is to begin with the latest phases of Christian phenomena. He is to learn about religion by observing the conduct of his parents and Christian friends. Next comes the biography of modern church leaders, and in this line he is later to study the development of Christianity as seen in the lives of Luther, Calvin, and Augustine. Pushing further, there will come studies in the life of Paul and Jesus, and then the political and social life of Israel.

"In all this progress the Bible is not to be made a text-book. Indeed, none but these pretentious modern scholars, with their vision of how to eliminate the unhistorical from the Bible, can be trusted to prepare these progressive lessons for the young. Indeed, it is claimed that better illustrations for the fostering of the Christian life can be found in modern history than in Bible history. Says one, 'How few are the stories in the Old Testament that cannot be matched by better ones from recent American history! Compare any incident in the military history of Joshua with incidents in the career of Washington. Compare the story of David on his deathbed, giving bloody advice to his successor, Solomon, with that of President McKinley on his deathbed, singing, "Nearer, my God, to thee."'

"Such books as Jacob Riis's *The Making of an American*, Edward A. Steiner's *From Alien to Citizen*, Mary Antin's *Promised Land*, and Booker T. Washington's *Up From Slavery*, are considered as quite superior to the Bible for the inculcation of Christian morality and patriotism. Indeed, where the Bible is used, care must be taken not to submerge the child mind with advanced truth concerning his relation to God. Perhaps the largest truth for little children to be learned from the Bible story of the Good Shepherd is that we should be kind to animals. Later, after years of study embracing Jewish history and comparative religions, there will be provided a series of lessons on the great doctrines of Christian faith, particularly the doctrine of God, prayer, and immortality."

The above is a true exhibit of the scheme of certain forms of modern pedagogy for the education of the child. How far it is from the Biblical way and the natural way is easy to discern. The true Christian life is union with God and the development of knowledge of God through that union. The true, physical education of the child does not consist in lectures in anatomy and hygiene, and later the providing of nourishing food and the placing of the child in the mother's arms. The reverse order is the process. The personal touch and the personal ministrations come first. Life consists of living, not knowing how to live. Generations of men enjoyed and digested food before ever a book was written upon processes of digestion, or the movements of muscles that control the jaws and the existence and activity of submaxillary and sublingual glands. The men who have moved the world spiritually were not educated by this new-fangled method of pedantic pedagogy.

Moses, Samuel, and Daniel and the heroes of modern faith looked with child eyes into the face of God, and met the temptations of youth because of seeing the invisible, and of being consciously girded by the everlasting arms,

"The modern theory of religious education for childhood should hardly be dignified with the term *pedantic pedagogy*; it should rather be styled attenuated asininity. Modern indifference and opposition to Christian education should be met by clear and persistent challenge as to the importance and reasonableness of the Christian element in education."

Knowledge the Measure of Life

Any educational system is rational only as it includes the spiritual and puts the soul in contact with God. In both scientific and religious phases, the measure of life is knowledge. Life is high or low, broad or narrow, according to the nature of the environment with which the organism has the correspondence of knowledge. The worm life is of a low order, because its environment is limited; in fact, it knows nothing but mud. Bird life is higher because its circle of knowledge is wider, including earth and air, sunshine and shadow, song of companions and the whisper of wind in waving grain and leafy forests. Man's life stands highest in the scale of earthly being, because his is the ability for correspondence with the wider circle of reality. Man knows the elements of earth better than the worm, the tints of field and sky better than the birds. He holds a social fellowship with the people of his own age and locality, and then sweeps out to discern the historic and geographical conditions that have characterized the lives of other ages and continents. By patient research he produces multiplied sciences until his environment of knowledge includes the chemistry of earth and air, the measured pathway of comets and stars, the philosophic dreams of man concerning the origin of nature's phenomena, and indeed every interest that throbs in the heart of the race universal.

The Widest Circle of Truth

"The widest circle of truth, however, is not that which concerns sun and stars, or even race history and philosophies, but that which concerns God, the infinite One whose power lies behind all physical forces, and whose truth furnishes the light for all the broken beams that enter into human philosophies." "This is life eternal," said the great Teacher, "that they may know thee, the only true God, and Jesus Christ, whom thou hast sent." I have lately read an article that would seem to try to make us believe that it was a sin to be educated, and as with riches, "how scarcely shall a rich [or educated] man enter the kingdom of heaven."

We have also been harassed and bored with articles that evidently are written by those who believe that the widest circle of truth is that which concerns sun and stars, race history and philosophies. God save us from the time when men's eligibility and fitness to enter the ministry of Christ shall be measured by what he knows about the philosophies of men, instead of what he knows about God and to what extent his soul is in contact with God.

"The only truth, therefore, that holds within it the promise and potency of an endless and happy existence for man, is the truth that centers in Jesus Christ as the revealer of God, and thereby furnishes man with an inner life principle and an eternal environment."

It is plain to the most casual thinker that life as a function consists of harmony with an environment. Every earthly phase of man's life must, in a sense, be transient, since all earthly environments fail, while our whole assurance of a happy immortality consists in our harmonization with an eternal environment, even God in Christ. Christian education, therefore, becomes a prime necessity in any scheme of culture, which aims to take account of man's real nature and needs, and to embrace in its scope the supreme facts of life.

"For by the power of my Spirit, created I them; yea, all

things both spiritual and temporal: firstly spiritual, secondly temporal, which is the beginning of my works; and again, firstly temporal, and secondly spiritual, which is the last of my work; speaking unto you that you may naturally understand, but unto myself my works have no end, neither beginning; but it is given unto you that ye may understand, because ye have asked it of me and are agreed. Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men; neither Adam your father, whom I created; behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him; for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual."—Doctrine and Covenants 28: 8, 9.

"Christian education emphasizes the truth that we live in a spiritual universe, and that God is behind his creation. It is pathetic to think of a man in a laboratory holding in his hands the tubes of combining elements, or bending over the crucible, and yet failing to recognize that God is the Great Chemist in the laboratory of nature, that a supreme intelligence has mingled the gases of the air for our breathing, combined the elements for the waters of ocean and fountain, and arranged in a wondrous way the combinations that give us the scent of the rose, the flavor of the strawberry, and the lusciousness of the peach.

"It is equally pathetic to think of a teacher in the physical laboratory manipulating his electric machine, producing sparks and intonations, feeling a pride in his work, and recognizing that his personality and mental powers has something to do with every electric manifestation, and yet failing to bow in reverence at the thought that when night is lurid with the lightning and the storm clouds answering each other in flash and roar, there is behind this the power and personality of an infinite thinker.

"The mathematician who draws his lines upon the board, is not fit for the leadership of his class, unless he perceives that the universe has been laid out by a mathematical mind, and that we have our ideas of circles and angles because God first had his in the orbits of the planets and rock. Inventors who are proud are simply drunken with folly, for what are our greatest inventions and most splendid mechanical achievements, but meager copying of the works of God?

"Have we invented the trowel and chisel as implements for building? God gave us the models in the beaver's tail and tooth. Have we in surgery devised the scissor lance? We copied it from the probe of the black fly of the Adirondacks. Have we augers for the boring of wood, and cast-iron linings for the tunnels beneath our rivers and hills? We copied the one from the head of the locust-borer and learned the other from the ship-worm which bores by means of a funnel-like projection on its head and enamels the sides of the tunnel in its progress with the exudations from its own body. Did Eddystone erect a lighthouse to withstand the storms of a century? He patterned it from a tree trunk, and indeed erected a granite oak. Did Paxton, the gardener, outdo the architects in presenting roof plans for the Crystal Palace of London? He copied the architecture of God in the Victoria-Regia leaf. Do our modern band stands constitute wonderful contrivances for the projection of sound? We learned the method of construction by the study of the human mouth. Have we the process of making paper from wood pulp? It is as old as the world among wasps. Have we the modern camera, with its instantaneous process of making pictures? God anticipated this in his furnishing of eyes to animals and men, and provided a process of printing the picture, developing it in the dark room of consciousness, and transfer-

ring it to the halls of memory, in a way which cannot be equaled by our inventions.

"Think of what you will along the lines of our mechanical contrivances, whether they be pulleys, levers, stranded ropes, or beams and arches, and you have everything anticipated by the thought of God in the wondrous structure of the human frame or in the devices of nature. Inventions in all lines have been anticipated. Our storage batteries had a prototype in the electric flash; our armor plate in the scales of the crocodile; our plumbers' clutch wrench in the claw of the lobster; our telegraph and telephone system in the nerve lines and centers of the body. Everything beautiful in art is copied from God's work in nature. Not only do our painters find inspiration and color schemes in sunsets and landscapes, but when the weavers of old sought color and harmony for the beautiful cashmere shawls for our grandmothers, they copied these from the wings of the Indian butterfly, a creature God had made."

The more we think of the works of God, the more readily we can say with the Psalmist, "I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them." May God give us the key that we may unlock the treasures of heaven and "know the truth and the truth shall make us free."

A Self-Revealing God

"Christian education not only recognizes that the power of God is behind all physical phenomena, but that he is possessed of moral attributes, and is a self-revealing God. Romanes, a scientist of the last century, emerged from the doubt and unbelief into which he had been plunged by his scientific studies, through the realization that true reasoning demands belief in the existence of a self-revealing God. During the period of his skepticism he read in a magazine of science the story of the discovery of some new crustacean in the Japanese waters. The discoverer was a college friend, and later a missionary. Romanes wrote the former school friend asking how he, a man possessed of keen scientific instincts and mental powers, could still go on believing in the myth of Christianity. The missionary replied that he was a Christian because he used the same kind of common sense in his religious reasoning that he did in his scientific thinking. He pointed out that in scientific studies he had found that the possession of an organ by an organism was the pledge that there existed something in the environment which corresponded to the character of the organ. The eye stands as a pledge that there is light; the ear that there is sound; the lungs that there is air; the olfactory nerves that there are odors. Following this line, it becomes evident that since man is possessed of conscience, demanding loyalty to God and worshipful emotions, causing him to seek a throne of glory and power, therefore God must be a self-revealing God, or else man in the loftiest phases of his nature is an organized lie. Romanes accepted the logic of his friend, returned to the faith of his fathers, and wrote a book demolishing the arguments of his previously published infidelity."

Men are not laying aside their reason when they accept the facts that center in Christ. Faith is not as the facetious boy described it, "Believing what we know isn't so," but faith ever deals with fact, and is the acceptance of fact upon the basis of adequate testimony.

The Crisis in Education

BY GEORGE N. BRIGGS

"The gravity of the situation in which we found ourselves less than three years ago has not passed, has not even materially changed for the better."

"The need for readjusting programs of education to the requirements of the new era are so great as to justify the calling of a national conference of representative citizens to consider the pressing problems of education from the standpoint of statesmanship and the public welfare. At my request, the secretary of the interior is inviting the governors of the several States to attend this conference, and to appoint as delegates from each State a dozen representative citizens—men and women of affairs, business men, farmers, lawyers, representatives of labor, ministers, physicians, editors, and other publicists, club women, and educators."

In response to the above call by the United States Commissioner of Education, the Governor of Iowa appointed me as one of the Iowa delegates to this national conference on education which met in Washington, District of Columbia, in May.

The meeting was very largely attended, there being delegates from all the States of the Union and representatives from several foreign countries.

We were advised by the British Ambassador, Sir Auckland Geddes, that the English schools had gone to pieces as a result of the war and the period of reconstruction. The same was reported true of the other school systems of Europe, all of which means that the educational hope of the world rests in America. And when we were told that we are "a nation of sixth graders taught by tenth- or eleventh-grade teachers" the problem before us is appalling and we may well enough feel that there is an educational crisis to be met.

We are advised that our educational program must be nothing less than one which will "bring effectively within the reach, not only of every boy and girl, but also of every adult citizen, all the training, physical, mental, and moral, literary, technical, and scientific, of which he is capable."

We have long held this to be our ideal but the mere mention of the scores of thousands of totally illiterate, and the hundreds of thousands of practically illiterate, young men sent overseas to fight for justice and intelligent democracy, is sufficient evidence that the very first steps, even, in such a lofty objective, have not been approximately realized in America as a whole. The contemplation of this evidence, in the light of the most superficial knowledge of the conditions out of which it has grown, must convince anyone that America generally has never seriously intended that all Americans should know how to read and write even, which is assuredly the first step in bringing "effectively within reach all the training, physical, mental, and moral, literary, technical, and scientific" of which they are capable.

We have long deceived ourselves with words and phrases about "free, public, universal education." Up to the present time, we have barely the beginning here and there, of such an effective educational program as these terms ought to imply.

The educational task immediately before us is to make universally real the ideals that we have long boasted and in which the war, more than any one thing, has demonstrated our failure.

Some have said the cost would be prohibitive. The facts are, it would be almost insignificant compared with the cost of war. And there is this difference, which should never be forgotten: The cost of war is the cost of destruction; there is no guaranteed return. Indeed, the total cost may exceed

manyfold the original investment, while the cost of education is returned manyfold, even in kind, in wealth-producing capacity to make the investing nation materially prosperous, but even greater is the return in intelligence, in public spirit, and in civic responsibility. Investments in the education of her children and youth, of her whole people, is the most gilt-edged investment, that any state can make. Unlike all other investments, it combines the greatest safety with the largest rate of return.

"The time has now fully arrived when education generally should be considered and treated as of great, indeed the greatest, concern. The crisis of the war helped to make this fact stand out in clear relief.

The conference emphasized the fact that we must not deceive ourselves; the gravity of the situation in which we found ourselves less than three years ago has not passed, has not even materially changed for the better. The great task of achieving real national unity is still before us; the war's crisis disclosed how far we are from this goal, and brought home the supreme importance of attaining it. Since the war ended, the every-day tragic occurrences in our social, industrial, and commercial life only emphasize and keep before us the war's disclosure and lesson. In going about this task of achieving essential national unity, education must be our great reliance.

The definite conclusion reached by the conference was that we are not now prepared. We are no more prepared to-day for the great emergencies of peace that confront us than we were prepared three years ago for the emergencies of war. Education, hasty and hectic, was our chief resource in preparing for war. Now education, deliberate, intensive, and sustained, must be our basic resource in preparing for peace.

If this is the lesson for the Nation, how much more truly is it the lesson for the church. Indeed, no one can have followed President Smith's admonition for the past twenty years and not realize his far-sightedness in this direction. Note the following from that masterpiece addressed to the late General Conference:

"For long your leader has been calling for education. Calling for it with a vigor and a zeal that was backed by an intuitive knowledge—I can go farther and say an inspired knowledge that things were before this church, the imminence of which was not at the time appreciated, that have now plunged this church in the midst of a time that we have been hoping our people would be prepared for. . . . My pleading with you . . . is that the education of the people of the church go on with even increased speed until every man and woman can feel the importance of seeing to it that every energy that he or she possesses, every ounce of nervous force that he has command of, is being spent towards his own betterment, not from a selfish motive, but with the idea of being, ultimately, of greater service to God and his church."

What response are the young men and women of the church to make to this clarion call of President Smith for greater preparation along educational lines? Now is the time to act. Now is the time to enter upon that period of preparation. It can be done at Graceland College.

In America alone it is said that the storehouses contained seven hundred million pounds of wool last September, or over one hundred million pounds more than the country's annual consumption. The so-called all-wool clothing of to-day is much of it made up of shoddy. Shoddy is simply old wool worked over, and is therefore much cheaper. There is a bill before Congress to compel the manufacturers to mark each garment with the percentage of shoddy or cotton it contains.

OF GENERAL INTEREST

A SCHOOL THAT BROUGHT FARM AND TOWN TOGETHER

An article by Macy Campbell, from the June number of Successful Farming, telling of the excellent community center work of Professor Charles B. Woodstock, well-known because of his work in Graceland College and the Lamoni public schools. Pisgah is in the western part of Iowa, near the Missouri River.

The Pisgah, Iowa, consolidated school is developing into a real community center. Five years ago the farmers in the trade territory round about this little town of four hundred souls joined hands with the people of the village to bring to both the children of the farms and the children of the town educational opportunities equal to those enjoyed by any chil-



CHARLES B. WOODSTOCK

dren in the State. They have more than succeeded. This cooperative effort has brought to the children of the community the privileges of a full, standard, twelve-year school with complete high-school facilities, and in addition it has brought to the adults of the community a rallying point for the improvement of rural life conditions.

Only a few years ago, the particular point in the valley of the Soldier River in Harrison County, where this prosperous and progressive community is now located, was a swampy lowland. The rough and barren hills all about were little prized for agricultural purposes. However, the most important asset of a community is its people. And when the people of a community are thoroughly organized in a cooperative effort under intelligent leadership, it is surprising what they can accomplish in increasing the general prosperity and improving the community as a place in which to live. The consolidated school has furnished the center of interest and inspiration for this cooperative effort.

The people of the Pisgah community are holding a fair share of their most capable young people on the farms. They are holding the most desirable families in the community. They are doing this by developing in the life of the community those advantages which so often attract away from the

farm the most energetic and enterprising. The consolidated school offers the young citizen a real opportunity to get an education in preparation for life and, in addition, it furnishes an unusually effective center for the development of community interests and community spirit which we will describe in some detail.

The writer spent two days recently studying the Pisgah school and community. The first thing which struck him in observing the children at work in the various schoolrooms was the atmosphere of hard work and close attention to business on the part of the pupils. The teachers and pupils alike seemed bent on doing a full day's school work. This situation was encouraged by properly grading the pupils and putting those of like age and ability into the same grade, with a teacher especially interested in that grade of work and especially prepared to do it well. For example, the children who were away from their mothers for the first year of their school life were placed together and given a teacher especially prepared to look after them and to give them the best possible start in their school work. The superintendent of the Pisgah school seems to think there is something in the old adage—"Well begun is half done." Possibly he remembers the long, weary hours the little folks in the old rural school often spent with nothing educational to do, while the teacher was busy with other classes or coaching the eighth-grade pupils in preparation for their examinations. The pupils in the intermediate and high school at Pisgah are given the same special attention by teachers interested in doing the work of each particular grade well. In this new type of rural school at Pisgah, the older pupils have the opportunity to bring their growing minds into contact with the mature minds of two men teachers, well educated and experienced in the affairs of life. This is a valuable school experience which many pupils in the old-type rural school miss altogether, as experienced men teachers have practically disappeared from the one-teacher country school in the Middle West. We noticed that by arranging the pupils in grades in this new rural school, no teacher had the responsibility for more than two grades, instead of eight, as in the case in the old rural school. Good sanitary conditions and plenty of equipment were supplied. We asked a teacher, whose work especially interested us because she had taught the previous year in one of the better old-type rural schools in the State, how she liked teaching in this new type of rural school, compared with the old. Her spontaneous and emphatic reply was: "Oh, this is so very much superior. The pupils and the teacher have so much better chance to get something done!" It seemed to us that in her reply the teacher struck the fundamental purpose for which school taxes are paid, that is, to get good, thorough school work done. Our impression was that in the new-type rural school like that at Pisgah, the taxpayers are getting larger returns for their money, measured in terms of school work done, than in any other type of school which we have ever seen, either city or rural. Why shouldn't they? Here are red-blooded boys and girls with all the advantages of country life; with none of the disadvantages of city life; and with a school system equal to those found in the best cities. The second thing which struck our attention forcibly in observing the Pisgah consolidated school was that it had wiped out the line between the town and the country. There we saw children of all ages each happily at work in the proper grade. It was impossible to tell by observing them which were from the country and which were from the town. The facts are that about two thirds of the children are from the farms and one third from the town. The little fellow from the remote corner of the district has equal opportunity with the others to get acquainted with the boys and girls from the farms north, south,

east, and west of the village and with the children of the village as well. The young citizens from the homes in thirty-two square miles of territory—town and country alike—are gathered together to become acquainted. Friendships are forming which are making the people of the Pisgah community one great community family. This is a valuable part of education in a democracy where success depends on the ability of the people to work together toward common ideals and where individual success depends largely upon a broad understanding of human nature and the ability to cooperate with others in carrying out an undertaking.

The Pisgah consolidated school has not only wiped out the line between town and country so far as the school children are concerned, but it has accomplished the same thing among the adults of the community. On Monday evening we noticed the gymnasium of the consolidated school brightly lighted and upon entering found the men of the community, farmers and townsmen alike, engaged in lively athletic sports having a jolly good time under the most favorable conditions for becoming acquainted. They were discovering the force of the adage, "Get acquainted with your neighbor, you might like him."

The Men's Community Club has a paid-up membership of one hundred. They not only indulge in athletic sports but each month they hold a business session at the schoolhouse. They are working out together many undertakings for the improvement of the community. At present they have on their program of active cooperative effort, better roads, further development of the consolidated school, development of their community fair, providing a proper memorial for the soldiers of the community, and securing a State park at a picturesque spot near by. The women of the consolidated school district have organized the "Ladies' Civic Improvement Club," which meets at the schoolhouse each month on the same evening as the men's club. The women's club cooperates with the men's club in carrying out the program of community improvement, and in the social affairs which follow the business meetings. A good meal together is the starting point of these happy social diversions.

Editor A. H. Smith of the *Harrison County News* said recently, "We are one hundred years behind the times. We should go to Pisgah and learn a lesson in community center work; learn what real, lasting pleasure means. How happy their home life, their school work, and their community efforts!"

In casting about for the fundamental reasons for the success of this community school which reaches old and young alike, and might well be taken as a model by ten thousand other communities in the Middle West, we came to the conclusion that it was not because of unusual wealth or favorable natural conditions, for there are neither. The fundamental reason is that the people, both country and town, are willing to pull together to give their children full, standard, educational opportunities as good as are enjoyed by any children in the State. That these opportunities are appreciated is shown by the fact that while the attendance in the old-type rural schools round about is constantly falling off, the attendance in the new-type rural school at Pisgah has increased from two hundred and fifty-five, years ago when the school was opened, to three hundred and thirty at the present time.

The second reason for the success of this undertaking is found in the fact that the Pisgah consolidated school is the biggest and most important undertaking in the community and is thus able to attract into its service, as members of the school board, some of the most capable men in the community. President J. A. Lane of the board remarked, "We are none of us in this community very rich, and none of us very

poor; we all just pull together for the best school for the children. At first some of our people were very bitter against the school but now they are tickled to death with it." The people of the consolidated school district have selected for their school board three farmers and two members from town. This is particularly appropriate, as the most important duty the board has to perform is to provide satisfactory transportation to and from school for the children of the farmers. The people of the Pisgah consolidated school district have shown their knowledge of human nature by electing to the school board farmers who have children of their own to ride to school in the busses, thus insuring that all the children of the district will be transported in the way that a farmer would like to have his own children hauled. And were this not done these board members would immediately hear from their wives.

The farmers of the Pisgah consolidated school district are desirous of reducing as much as possible the time spent on the road by their children and in providing comfortable transportation for them. So these farmers transport their children to and from school in inclosed motor busses. Does anyone in Iowa have a better right to ride in a comfortable inclosed motor car than the children of Iowa farmers? And strange as it may seem, this better transportation has proved to be cheaper in the long run than horse transportation. A member of the school board said to the writer with a chuckle, "When we proposed to use motors a lot of people around here said we couldn't haul 'em in this swampy valley and in these rough hills with motor busses. Well, last year we had the worst roads in these parts in the memory of the oldest settlers, but in spite of that Burnham Silsby, a farmer boy out here who was a senior in our school, drove one of our routes with a motor bus straight through the year without missing a day. You see, when you make it your business and pay attention to your business, you can haul 'em with a good motor bus." Burnham's father gave him the money he earned driving the motor bus to use in securing a college education and the writer was pleased to meet this energetic, capable farm lad in an Iowa college a few weeks ago.

The Pisgah community school operates seven motor-bus routes, and one horse-drawn route in the worst hills. The motor routes are in the neighborhood of seven miles in length and the horse route four miles. A horse bus is provided for each route in case of emergency. These horse busses have been used less than two weeks in the last two years. The motor busses are owned by the farmers. They are good, sturdy farm trucks of various makes, provided with two bodies which are easily interchangeable—one an inclosed body for transporting children, the other a regular body for farm trucking. These motors do double duty transporting the children to school and doing the farmers' regular trucking. The school pays the farmer, this year, a flat rate of \$100 per month to furnish the motor bus, driver, and all upkeep.

The third reason for the success of this new type of rural school at Pisgah, is the fact that the school board takes pains to select a superintendent with a broad vision of what such a school should do for the children and adults of a farm community. In Charles B. Woodstock the board secured a superintendent with preparation, successful experience, and real vision. His first care was to surround himself with a corps of efficient teachers and to make of the Pisgah consolidated school a place where thorough school work is done. The things which add to the interest and value of a school were built around this center.

A practical business course is provided in the high school for the young farmers who expect to be the managers of high-priced land. It was noticeable that the high-school boys who had to drop out for a time to assist in corn husking kept their

school work up at night so as to be able to go on with the classes. An unusually helpful course in home nursing is being given in connection with the home economics work for the girls. A school orchestra provides training for the music lovers in the community. Great use is made of the school gymnasium in breaking the monotony of rural life by adding the zest of athletic sports. An excellent athletic field in front of the school building provides a much-prized opportunity for baseball and other outdoor games.

A lecture course is maintained during the winter to add to the interest of community life. This course is selected and promoted by the school and the splendid spirit of cooperation existing in the community is shown by the fact that the course is always gladly underwritten by the business men of the community. A five and one half acre plot is given over to some very interesting work in connection with the classes in agriculture. A practical course in the use and repair of the gas engine is being developed for the boys' shop work. Probably we cannot better illustrate the practical, helpful type of work being done in this new rural school than by quoting the following article written by a high-school pupil for the county papers on one of the activities of the school.

"The boys of the Pisgah high school have an opportunity to get good business experience and to learn in an experimental way how a stock feeder buys, feeds, and sells hogs at a profit.

"On the school experimental plot, we have four half-acre fields of corn fenced for the experiment, under the direction of the State College at Ames. Thirteen boys have taken one or more shares of stock at \$10 a share and have become members of the company. Under the direction of Mr. Woodstock, the boys have adopted by-laws and elected officers.

"A committee of the boys has been elected to look after the purchase of twelve hogs to be put in the four feeding lots, to purchase the corn from the school board, to buy other supplies, to look after feeding and care of hogs, and then to put the fattened hogs on the market.

"The secretary will keep an exact account of all expenses and the gain in weight made by the pigs in each of the four lots. Three of them are to hog down corn and soy beans, another three to hog down corn and be fed tankage, another three to hog down corn and to be fed a commercial slop, and another three are to hog down corn alone. Much interest is being taken by boys and by men in the community to see which shall really be the most profitable.

"The shelter houses and self-feeders have been made by boys of the manual training class. When the experiment is over the fattened hogs will be sold on the Omaha market and the boys will share in the profit after all expenses are paid. It is planned for the entire club to make a trip to Omaha with Mr. Woodstock when the pigs are sold, to see them put on the market and to learn all they can about the stockyards and packing houses.

"An advisory committee of two experienced farmers has been associated with the boys on the project."

The high-school pupils who write the news articles for the county papers receive regular English credit. Surely, this is a very practical and valuable kind of English work. The management of the Pisgah school believes in keeping the people of the community posted on what is going on in the school. This leads to a greater interest and more cordial cooperation on the part of the people. In addition to articles written for the newspapers, posters are prepared from time to time and placed on display.

Superintendent Woodstock serves as leader of the boys' and girls' club work during the summer months and thus the activities of the community school are kept going the year around. During last summer fifty-four children were en-

rolled in the garden club, eighteen in the pig club, twelve in the canning club, eighteen in the basketry club, and six in the water color club, a total of one hundred and eight. The water color and basketry clubs were under the leadership of Mrs. Woodstock. Last fall the exhibits at the Pisgah community fair were so exceptional that the Harrison County Fair Association made a special request that they be placed on display at the county fair. They were loaded on motor trucks and taken down in a body. Last summer Marion Woodstock, ten years old, a pupil in the sixth grade of this new rural school, raised on four square rods of ground six and one half bushels of early potatoes, which he sold for \$21.85, or at the rate of \$874 per acre. Marion began his lessons in thrift by depositing \$16 of his earnings in a savings account.

The superintendent and board of this community school are looking forward to improving the school by providing a home for the teachers and a new community hall with additional schoolrooms which will be dedicated to the memory of Pisgah's gallant men and women who saw service for Uncle Sam. The thought constantly uppermost in the minds of the people of Pisgah is that the most important crop raised in the community is the crop of boys and girls, and that the organization of their community and school is but the scaffolding on which to build men and women.

Pisgah is showing the way to others. The whole Middle West may well follow this example.

THE NEW WORLD DISEASE

A carnival of social disease has swept over Europe since the Armistice, crossed the Atlantic, and invaded our own land. This new form of epidemic is vividly described in the *Atlantic* for May by the English journalist, Sisley Huddleston:

"The diagnosis of the malady is not difficult. There is, first, this crazy seeking after artificial amusements, generally of an unpleasant kind; there is a love of display that runs to the utmost eccentricity; there is a wave of criminality; there is an unscrupulous profiteering, a cynical disregard of suffering, a mad desire to get rich quickly, no matter by what means; and there is a reluctance to do any genuine work. You can visit any capital, and you will find these characteristic stigmata. This pathological condition is certainly the legacy of war. Men's mental outlook has changed. Those who were sober, industrious citizens, content to rear up their families and to walk usefully and humbly in the world, are now stricken by the wild notion of having a "good time"; a good time that means the easy earning of questionable money, its prodigal dispersal, forgetfulness of the family, nonproduction of necessities, hopeless confusion and incompetence, which affects private as well as governmental persons, and a lowering of moral values, a debasing of intellect.

"Continuity has been broken. All is in the melting pot. The old landmarks have vanished. People were torn up by the roots. Their habits were shattered. Their beliefs were destroyed. Their very soul was melted in the fiery furnace of war, and molded and twisted into new shapes. To straighten it back will be a prodigious feat. They have trampled on their religion. They have abandoned those good prejudices which kept society together. They have become cynical and selfish."

The demoralizing regime of war accounts for much of the present social discontent. As Mr. Huddleston puts it, the habit of soldiering develops unconcern for human life, one's own and the enemy's; disregard of property, one's own and one's neighbor's; disregard for the sanctity of women; disregard of Time and Eternity. The evils that have arisen from this "philosophy of heedlessness" can be eradicated only if we recognize the causes and apply ourselves resolutely to the cure.

Behind all the strikes and threats of strikes Mr. Huddleston finds no generous impulse, no spiritual stirring. It is all cold materialism. Everybody is profiteering. The contractors who can buy and sell at exorbitant profits are frankly unscrupulous. The manufacturer sells at a swindling price because he has had to deal with governments that took no heed of money, or with officials who corrupt. The worker naturally demands his share, for he has found that labor also is something on which a profit can be made.

"What is worse is that in France, in England, in Germany, in Poland, the worker wants to dodge his work. That he should get a high price is permissible. That he should try to escape his obligations is another matter. He thinks no shame if he does not deliver the goods. He is in exactly the same moral position as the grocer who mixes sand with his sugar. I think it may honestly be said that the worker is the last to succumb to this spirit of greed. Now the circle of social immorality is practically complete, and all grades, from the Paris landlord who has doubled his rent because there are not enough houses, the contractor who deliberately supplies shoddy material, the shopkeeper who chats and robs his customers as a habit, down to the workman who demands the highest possible pay for the least possible work, are doing their best to live at one another's expense."

Mr. Huddleston has only the most scathing censure for the new rich of Great Britain. He refers to the findings of the Central Profiteering Commission, which revealed in some instances profits of 3,200 per cent. One Lancashire cotton factory before the war earned \$40,000 a year in profits. During the war it reached \$200,000, then \$300,000, then \$600,000, and last year netted \$2,000,000. Factories are prospering as never before, and yet their products are almost inaccessible to the ordinary person. Shares of stock in one instance were bought at \$5 and sold at \$50. A new company had a capital of \$1,000,000 subscribed before it could be registered.

As to the wave of actual crime that has swept over Europe, Mr. Huddleston cites with approval these reasons as set out by an English writer:

"(1) That many men who had criminal instincts, but also a horror of killing, before the war are now more or less devoid of that horror.

"(2) That many men who had embarked on a career of crime before the war were liberated from prison during hostilities, and entered the army, and that these are now free again to resume their depredations against society.

"(3) That unemployment and the high cost of living have forced many men who would otherwise have been law-abiding citizens into criminality.

"(4) That the general feeling of unrest which is permeating all classes is responsible for much crime."

In addition, it is found that nervous diseases, which it would be difficult to diagnose, are prevalent. Many men when closely questioned by Mr. Huddleston confessed that it was a year or so after the war that they felt "a strange depression, a lowering of vitality, a mental and moral degeneration." Mr. Huddleston can only conclude that, turn where one will, one finds only that the war has worsened mankind.—*Review of Reviews*, June, 1920.

INDUSTRIAL PROBLEMS

[At the annual assembly of the Presbyterian Church of New South Wales, the moderator, J. Henderson Craig, delivered an interesting address, according to the *New Castle Herald and Miner's Advocate*, of May 12. The following extract comes through the kindness of Elder John W. Rushton]:

Spirituality was not a force operating in the clouds, but on the earth, amongst men, and especially in those societies

which declared they existed only to improve men in their thinkings and their morals. To measure the usefulness of a quality or the strength of a moral aim, find out how it worked towards the world's betterment. Was it theoretic or was it practical? Some theoretical proposals to remedy the nation's intemperate habits had been put before the thinking world by politicians, and some by business men, being generally proposals to control and not to eradicate the drink traffic. But the control plan had been in existence in Britain for centuries with poor results, the issue there being that the traffic refusing to be controlled (save in war time) must be throttled, lest it should throttle the nation. It stood to the credit of the church that she had no personal ends to serve, no ax to grind, in what she was doing in the cause of temperance. In America she had led the way in this reform, even though it was the fashion for some temperance orators to declaim against her cowardly inaction. In Australia she was providing the brains, the driving power of the reform, whilst others were providing what she was too poor to provide—the money, the sinews. In the inland towns of this state the temperance leaders were almost invariably the clerics. Again it was spirituality which constrained the religious man to share in this duty of destroying the evil of strong drink.

"Our spiritual Lord Christ demands that his people should, amongst other things, take up the position of peacemakers between the two contestants. As he was 'in the midst' on Calvary, so his followers are (let it be said reverently) to be between the two opponents. The employer has found that browbeating has failed, that the starving tactics which prevailed in the East End of London amongst workers in clothes, boots, and furniture, and in the east end of Dundee amongst the sewers of bags and sacks, would not succeed here in Australia, and would not always succeed anywhere. The threat of 'locking out' was useless; the compulsory closing of workshops, factories in the workers' face was a boomerang that would fly back and strike the capitalist himself and his family, and diminish the comforts which he and his friends had enjoyed so long that they can scarcely exist without them. The worker was finding that strikes and threats of striking will soon fail to effect their purpose. Already some apparently successful strikes have produced disappointment and misery to the worker, and drawn the black lines of starvation on the face of the striker's child. The thousands who applaud and uphold the sentiments of the boss agitators in the hall find it difficult to justify themselves to their wives in the privacy of the home; the empty cupboard speaks louder than the Domain orator.

"The worker may well tremble lest capital should in reply to his menace organize itself as thoroughly here as it has done in America, where it has become victorious in many a struggle. In Australia on the one side is fierce business competition which is really suicidal, and on the other side organized labor, savage and selfish, and smarting under the recollection of wrongs endured by parents and grandparents elsewhere in the bad old times, which, I pray God, may never return. With each demand of labor on capital comes a demand from the latter on a third party, that has been silent all along and too long, the general public, the middle classes whom the revolutionaries in Russia are determined to destroy. But the evidence goes to show that this third party in the strife is about to rouse himself and assert his right to live without being crushed between the hammer and the anvil. I do not pretend to be omniscient in this matter of industrial strife, but it seems to me, after briefly studying schemes varying between the pale armchair theory of Rousseau, and the sanguinary theory of Marx and Trotsky, and the legislation of various lands in the direction of compulsory arbitration, that cooperation will be the bridge over the gulf, and

that the transforming of corporations, trusts, industries, limited liability companies into cooperative societies will do much towards ending industrial strife.

"The principle of cooperation means giving everyone a partnership share in the scheme, at the head being highly-paid competent managers. The success of the venture depends on each man's personal, and not merely pecuniary, interest in it. I took the trouble to ask the Registrar in Bankruptcy how many cooperative societies had during 1916 and 1919 become bankrupt or had voluntarily sequestered their businesses. No answer could be given, but the Year Book of New South Wales shows that no bankruptcies had occurred. Cooperation is successful financially; my assertion is that it is successful morally, sociologically, industrially, and the more that the church ceases from her platitudes about brotherhood and makes cooperation a common public affair, working harmoniously everywhere, the sooner will the fight between capital and labor end, and the sooner will the third party thank God he has escaped from between the upper and the nether millstone.

There is a danger which cooperators perhaps do not foresee. I hope that the societies will not accept the Federal Government's backing as outlined in Mr. W. M. Hughes's letter to a recent congress. His policy, he said, was to remove the food of the people from the operations of speculators, and bring the producer and consumer more closely together, giving to the one the utmost for his labor, to the other the product with as little added cost of distribution as possible. He hoped the deliberations of the congress would narrow the field for exploitation and widen the possibilities for a people unwilling to be exploited, to seek by cooperation 'a social way out.' Now, any attempt by a government to regularize cooperation is needless, and will be harmful. Governments become fond of adopting military methods and of drilling the industrial community according to a kind of modified king's regulations. To turn a society into a semimilitary body is to deprive the society of some of its freedom of movement. Cooperation must be free to do or not to do as it shall please its members, of course with the unvarying limitation, provided others' comfort and liberties are not infringed. Rulers have during the five years of war had so pleasant a feasting on the sweets of power that they are averse to quit the banquet table."

The moderator went on to emphasize the necessity for the establishment in Sydney and other large centers of hostels for Presbyterian girls whose educational requirements rendered temporary separation from their parents necessary.

"To recall the whole world, civil, social, religious, and ecclesiastical, to a more serious view of the ethics embodied in the commandments and our Lord's sermon on the mount, and to a deeper consciousness of moral responsibility for thought and speech, is one duty laid on the church, a duty made more needful by the excesses and immoral outgrowths of the late war. But before the church can begin this work of cleansing the world's stables she must cleanse her own front door. Observers outside the church comment unfavorably on the obvious antagonism in view and belief prevailing amongst churchmen on vital and practical topics, such as the Lord's Day question, divorce, profanity, war, loyalty, amusements, as well as on doctrinal topics, the inspiration of the Scriptures, the resurrection, and the ascension. They note the lack of brotherliness and of mutual love and trust, the abundance of superciliousness, the ambitiousness of some and the pugnaciousness of others. The world thereupon demands that these evils and those other differences of belief and of practice should be swept away before it will consent to listen to admonitions and expostulations about its moral defects."

PASTORAL

The Public Prayer

[Our men of the ministry will all be interested in the following editorial by one of the best writers whose work is appearing in the contemporary press, Frederick Lynch, editor of *The Christian Work*. We hope we are less censurable along these lines than the men he is cautioning, but we are sure that at least many of our younger men will be glad to think introspectively concerning these things.—EDITORS.]

We would like to be very frank and personal, if we may in this editorial, and call the attention of the younger preachers who read *The Christian Work* to one or two temptations into which some of our Protestant pastors occasionally fall. We say *occasionally* purposely because the rank and file of our pastors have a deep sense of reverence and realize that a church service is a time of worship, when one bows in awe and adoration before God and the mystery of the universe. And we can indulge in this one word of warning and of criticism because we have so often praised.

During the last five years we have preached at two services practically very Sunday in the year, and thus stood in several hundred pulpits, both in America and England. Generally, the pastor has been in the pulpit with us, and conducted the service. Our impression of these hundreds of pastors has been that on the whole they were a splendid lot of men, possessing both personality and leadership, and we believe the churches are better manned than they have ever been. We have continually praised the preaching, too, in the face of much absurd talk about the decline of the pulpit. We read many sermons every month, and we think that in many ways they surpass the sermons of the fathers. They may not have the intellectual grip and grandeur of the sermons of fifty years ago, because we are not interested in the theological and metaphysical problems of those days. But they certainly have nearness, directness, touch the real problems of life, and do get down to reality in a way the fathers did not always do.

Having said all this again and again, we will be pardoned if we say just a word or two about the other side. And the first word is this: We have again met preachers who are simply boring their congregations to death by interminable prayers, and prayers which are not *common* prayer at all, but express the dominant enthusiasm of the preacher rather than the common aspirations and needs of the congregation. The probability is, also, that this interminable, personal, individualistic prayer is about the same every Sunday, so that many of the common needs are seldom touched. These prayers too are often in the loosest English, colloquial, lacking all liturgical beauty and sense of reverence and adoration, and again and again have been nothing but sermons in the guise of prayer. They ramble on for ten, fifteen, and twenty minutes, while we could feel that the only prayer the congregation was making was that their pastor might stop. We are absolutely sure that in some of these churches these prayers are keeping people away. Sometimes we found ourselves asking if we could bring ourselves to attend if we happened to move to those communities.

Could we dare to warn our younger brethren against this danger and say one or two words of counsel? We may venture to do this because they are born out of our experience in the pulpits of our best preachers and ablest ministers. First of all, as much care should be given to preparing the prayer as is given to the sermon, especially in the early years of one's ministry. Remember it is to be *common* prayer. The minister is not to voice his needs but his people's, and

he is not to pray for the particular corner of the kingdom in which he happens to be most interested, but for the whole kingdom. So, too, there are many temperaments in every congregation, and the prayer must be couched in universal language, not in the preacher's peculiar style. The reason the Anglican and Episcopal Churches use a book of printed prayer is not primarily, as so many suppose, for liturgical beauty, nor loftiness of utterance, nor words steeped in reverence—although these of course are part of the reason—but because it is *common* prayer the church is after, not the prayer colored all through by this individual temper or that. It is called the Book of Common Prayer, and did we often have the experience we occasionally have we would have been converted to it long ago and the most ardent advocate of liturgies. But we can have that common element, that reverential spirit, that liturgical beauty in free prayer if our ministers would prepare their prayers with the thought that prayer is the highest moment of worship, that the minister's duty is to carry his congregation to the throne of God, and that he is to utter their thoughts, not his, and that above all the language must match in dignity, greatness, and beauty the high, holy, mystical thoughts and feelings which accompany prayer. And above all, do not ramble on and on. God knows what you require without being told in too elaborate detail.

Again, beware of fluency and the fatal habit that comes with it of talking and talking all through the service until the people are wearied to death of your voice. Again and again have we sat and heard ministers consume fifteen or twenty minutes commenting upon the notices—often when the notices were all printed in the calendar, too. These men generally say the same thing over and over. They are generally the men, too, who make the long prayers, for the fatal fluency breaks out everywhere. How often have we seen a full half hour of the morning service consumed by the prayer and the unnecessary comment on everything. The people are tired to death by the time the sermon comes. There has been one hour of "preliminaries," as our ancestors used to call them. Now real worship does not tire. Half an hour or even forty minutes of beautiful song, praise, and reverent, common prayer prepares for the sermon. But the interminable individualistic prayer and the unceasing injection of the minister's own voice, personality, and opinion into a service are deadly to it. Beware of this fluency, young man. Especially beware of too much injection of self. Flee humorous comment and all commonplaces and provincialism as you would the Devil. Govern your whole attitude in the pulpit by the consciousness that you are the priest conducting your congregation into the very presence of God. Shape your prayers with that in mind. Make as few remarks as possible that are not directly connected with the act of worship in which you are engaged, and whatever you must say, say it as though the Lord were there. The Catholics have much to learn from us, but we have something to learn from them, namely, reverence, adoration, prostration before God in his holy temple. This lack of reverence or solemnity in God's house we invariably noted in the churches of which we have been speaking. It is one of the things that is driving many souls to the Episcopal Church. Doctor Sullivan, the gifted preacher and pastor of All Souls' Church, New York, who stood very high in the ranks of the Roman Catholic Church ten years ago, gave this same warning to a group of Protestants a year or two ago. We remember his saying that the one thing he missed when he threw in his lot with Protestantism and found liberation of his soul and joy in adventure, was that reverence and sense of adoration among Protestants. They entered a church as they would a store. They sat down, listened to a sermon, shook hands all around, and went home. There was none of

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Our Cradle Roll

It was with considerable satisfaction we left Independence a week ago, after bringing to completion many plans in regard to the women's work. We know the cradle roll workers who have waited so long and patiently for specific instructions will be very glad to hear what has been done regarding this very important line of endeavor.

We are told that the cradle roll work was, in the first place, an outgrowth from the attempts made by local congregations to increase their membership by special visits and calls upon people residing near their churches. Many people indifferent as to which church they should join, often became attached to one or another through special efforts made to enlist the babies of the household as members of some certain Sunday school. From the report of our own general superintendent of cradle roll last year we learn that 407 babies were enrolled whose parents were not members of our church.

This would emphasize the value of the work as a missionary enterprise.

Not wishing to lose sight of the cradle roll work as a means by which people may become interested in the gospel through the Sunday school allegiance to their children, to say nothing of gaining the children themselves, the Women's Department desires also to extend the service of the work to include a supervision of the general welfare of the children. For a consecrated cradle roll visitor to come to regard the child whose name she enrolls upon the cradle roll of the church, as her special "ward," whose whole welfare is dear to her, and to whom she shall attempt to bring much that is essential to its best development, is an ideal not too far or too high to be reached, we feel sure. The spirit of 1920, as regards the church, is one of service, consecration, and deep devotion to high objectives, and we are confident it will be reflected in the attitude of the cradle roll workers, and the mothers and fathers upon whom they shall call in the interests of the children.

The United States is behind many other countries in its care for children. In their failure to regard the child as an asset of the Nation they have neglected to make some very necessary provisions for its conservation and efficiency. True, education is, in most States, compulsory, but why stop at the mental need? Can an educated mind function to its best efficiency in a diseased body? Why not have health compulsory as well? Thousands of dollars are appropriated by the various State legislatures to stamp out animal diseases, but paltry and grudging have been the appropriations for human health. Read the poem appearing elsewhere in this issue entitled, "To the men of America," and ask yourselves

that awe the Catholic feels in the presence of God, no sense of abasement before the holiness of God, no exaltation of soul such as the Catholic feels when the Presence is lifted up, and he is face to face with his Lord. He missed this. It is just what we missed in the churches of some fluent—sometimes flippant—men. Make your congregation feel that Christ is just as much present in the Protestant church as he is in the Catholic cathedral, and that if one sees him not with the eye he feels him in his heart and falls down before him as reverently as the most reverent Catholic and says, God is in his holy temple; "let all the earth keep *silence* before him."

in all fairness where lies the greatest real interest of all parents to-day. Yes, and of all citizens, as well.

The church health department is taking advantage of the opportunity offered by the cradle roll to get in close touch with newly made mothers, telling them of the interest the church has in their children and trying to enlist their cooperation in its effort to keep watch over the health of the Saints. A birth record is followed by periodical health records, from which the assistants in the health department may learn concerning the new baby its general conditions and development. Where serious trouble is indicated, they will communicate and give advice which will be a beginning, at least, in the right direction. The whole desire of the health department is to keep the Saints well, and we should all join in their efforts so heartily, that health will come in time, to be a part of our church character.

Along with the message from the health department, the cradle roll visitors carry a message from our department, in which we place our services at the disposal of the mother. If in the new responsibilities which have come to her, she feels a sense of her own unpreparedness therefor, and a desire to better qualify for the serious and grave task of properly rearing and training an immortal soul, we assure her of our keen sympathy and ready assistance. Our leaflet course on "child care," simple and yet comprehensive, beginning with four lessons on prenatal care, offers a very real help and guide to the young or inexperienced mother. As the course proceeds, too, it takes up the consideration of the mental and spiritual development of the child, reaching into the mysterious adolescent years, when nature seems in wild tumult and revolt, a period through which only the most thoughtful and intelligent parents can hope to safely guide their young.

Another service the cradle roll visitor may perform for the new mother is to see that the child is registered with the State Board of Health, and a certificate of the same returned to the child. The lady from the Children's Bureau at Washington who responded to our request for information, wrote of a couple of instances which had that day come to their notice, in which children were deprived of their just inheritances because of some one's failure to record their birth. In most States this registration is demanded by law, but not in all. Physicians are sometimes lax in attending to it. The town clerk in small places, or the board of health office, is the place where one may usually find such record. In case other means fail, write directly to the State Board of Health, and get the certified registration. (Doctor Cook of Independence cares for this work for Jackson County.)

In addition, the names of new babies are to be placed on our church cradle roll, record being kept in the Department of Statistics and a certificate returned. When the children reach the age of three years, the visitor gives their names and addresses to the Sunday school in their locality, that they may become members.

We have requested every local cradle roll to accept appointment from us for this work, and to send her name to our general office. The response has been very encouraging. If this should reach the attention of any such person who has not yet sent in her name, we trust she may see in the outline of work given, an incentive to join with us in this child welfare work. It will broaden as opportunity is given, and, with proper cooperation, will become a great factor for good.

A. A.

One argument the antiprohibitionists have overlooked is that by emptying the jails prohibition has increased the house shortage. But as suggested by an exchange, this argument can be effectively met by changing the jails into apartment houses at a fair rental.

What You Can Do!

There were a few measures before the late Congress which vitally affect women and their interests, and which remain unpassed. While it is true that Congress has adjourned for some months, it is timely that women should be giving attention and consideration to these bills, and become acquainted with their responsibility and opportunity in connection therewith.

Since women are being granted suffrage, and the vote is being placed in their hands, it is fitting that they should record themselves indelibly and unmistakably concerning those measures which affect their welfare and that of their children. During the summer months, women may be able to join their sisters in petitions, duly drawn and signed, by which they may request their various senators and representatives to vote for the passage of those bills in which they are interested. These petitions may come from any and every society, club, or other organization, and may be signed by good men and women everywhere. The more such petitions and the more signatures, the more attention will be paid to the requests contained, when the lawmakers again assemble.

In addition to these joint petitions, personal letters to her representative should be written by every woman in the United States who desires that these vital things should receive their just attention. Millions are voted for armament—to destroy the human temples built at what cost and suffering and pain, only woman knows! Why not like amounts to conserve the human life bought at such travail?

Herewith is a summary of the Sheppard-Towner bill. We also give some extracts from a letter from the Children's Bureau, which tells of other legislation of interest to women. Read these over carefully and try to realize, if possible what a tremendous power has come into the hands of the American women with the vote! About half the population is female, therefore the influence of women upon legislation is incalculable, providing they prepare themselves to properly wield it. Let Latter Day Saint women, especially, see to it that they are ready to act promptly and in a way that will bring the best and quickest results!

A. A.

The Sheppard-Towner Bill

A bill for the public protection of maternity and infancy was introduced into the Senate on October 20, 1919, by Senator Morris Sheppard of Texas and referred to the committee on public health and national quarantine. The same bill was introduced into the House on December 5, 1919, by Judge Horace Towner of Iowa and referred to the committee on interstate and foreign commerce. The number of the Senate bill is 3,259 and that of the House bill 10,925.

This bill provides for a Federal appropriation for the use of the States accepting the provisions of the act and undertaking public measures for the protection of mothers and children. The amount of appropriation is to be \$2,000,000 for the first year, the sum to be gradually increased until it reaches \$4,000,000 annually. It will be apportioned among the States in the proportion which their population bears to the total population of the United States, provided that each state appropriates a like sum. In addition to this sum, the bill provides for an annual appropriation of \$480,000 to be divided equally among the States without guarantee of a like sum.

The act is to be administered by a Federal Board of Maternal and Infant Hygiene to consist of the Secretary of Labor, chairman; the Chief of the Children's Bureau, executive officer; the Surgeon General of the United States Public

Health Service; and the United States Commissioner of Education. Plans for State work must be submitted to and approved by this board.

The administration of the act in the States is to be in the hands of a specially created State Board of Maternal and Infant Hygiene or of the State Board of Health in those States having a child welfare or child hygiene division in connection with that board. The Federal board may require the cooperating State Boards to appoint advisory committees both state and local to assist in carrying out the act. At least half of the members of these committees must be women.

The work done under the act must include instruction in the hygiene of maternity and infancy through public health nurses, consultation centers, and other suitable methods and the provision of medical and nursing care for mothers and infants at home or at a hospital when necessary, especially in remote regions. The act provides for the cooperation of the State Board with the State universities or land grant colleges in furnishing popular, untechnical instruction in the hygiene of maternity and infancy and kindred subjects.—Government Bulletin.

From the Children's Bureau, Washington, D. C.

"In regard to new and pending laws bearing upon child and mother welfare, you will probably be interested first of all to know of the Sheppard-Towner Maternity and Infancy Bill. I inclose a copy of this for you, together with a summary of the bill, and some matter pertinent to it. The studies carried on by the Children's Bureau during the past seven years have disclosed facts which indicate clearly the need for public protection of mothers and babies. As you will see, this bill would make available to all mothers throughout the country, the instructions which they need, as well as hospital and medical and nursing care. The bill has had nation-wide indorsement from many national organizations and numbers of State and local agencies.

"There is also a great deal of interest among women in the bill proposing a Federal Department of Education. This is the Smith-Towner bill. In addition to this there is a bill for the establishment of a Women's Bureau in the Department of Labor, and there is a bill appropriating a large sum for the physical education of children.

"You will find on the birth registration sheet reasons explaining why birth registration is so important. We just received a newspaper clipping from a Kentucky paper yesterday, giving several instances where failure to have a birth certificate works against the interest of the individual. For example, it reports that the little son of an American officer was born in the Philippines and there is no record of his birth to prove that he is his father's child and entitled to inherit his property. Another case cited is that of a little girl who is deprived of a large estate because an American physician was too busy to record her birth and establish her legitimacy."

Thirty-eight States "Carry On"

Thirty-eight States, the District of Columbia, and Hawaii, are actively engaged in measures to promote child welfare, according to a bulletin issued by the Children's Bureau of the United States Department of Labor. This bulletin summarizes briefly the work done during Children's Year and contains suggestions for follow-up work.

"Throughout almost the entire country," says the report, "there is an obvious need of the continuance of certain activities which may be said to constitute a Children's Year

follow-up program." Among important measures mentioned are better birth registration, the establishment of health stations, weighing and measuring tests, open-air classes, nutritional clinics and other measures for the protection and development of school children, protection from illiteracy and premature work by Back-to-School and Stay-in-School campaigns, public provision for wholesome play and recreation under trained leadership and supervision of commercial amusements, study by each community of local needs and resources as related to the care of handicapped children, the promotion of new legislation for the care and protection of children based on a study of present laws and local needs, and a study of the child welfare standards adopted by the Children's Bureau Conferences on Standards of Child Welfare, held in May and June of last year.

It is hoped, the bulletin states, that the child welfare standards will prove a strong influence in concentrating public attention on the need for Federal and State action to protect the health of mothers and children. Interest in the standards has already resulted in the formation of a national permanent committee to establish physical standards for children entering employment, and in measures in a large number of States to secure better legislation for children born out of wedlock.

The bulletin contains two maps, one showing States included in the birth registration area in April, 1920, and one showing States organized for child welfare work and cooperating with the Children's Bureau in follow-up measures.—Government Bulletin.

To the Men of America

You talk of your breed of cattle,
And plan for a higher strain,
You double the food of the pasture,
You heap up the measure of grain:
You draw on the wits of a nation,
To better the barn and the pen:
But what are you doing, my brothers,
To better the breed of men?

You boast of your Morgans and Herefords,
Of the worth of a calf or a colt,
And scoff at the scrub and the mongrel,
As worthy a fool or a dolt:
You mention the points of your roadster,
With many a "wherefore" and "when,"
But, ah, are you conning, my brothers,
The worth of the children of men?

You're proud of your roan-colored filly,
Your heifer so shapely and sleek,
No place shall be filled in your stanchions,
By stock that's unworthy or weak.
But what of the stock of your household,
Have they wandered beyond your ken?
Oh, what is revealed in the round-up
That brands the daughters of men?

And what of your boy? Have you measured
His needs for a growing year?
Does your mark, as his sire, in his features,
Mean less than your brand on a steer?
Thoroughbred—that is your watchword,
For stable and pasture and pen,
But what is your word for the homestead?
Answer, you breeders of men.

SCOTTSDALE, ARIZONA.

ROSE TRUMBULL.

THE SOCIAL CIRCLE

Will Visit Great Britain Soon

As announced at the late General Conference, President Frederick M. Smith and Apostle Thomas W. Williams will



PRESIDENT FREDERICK M. SMITH

Accompanied by Apostle T. W. Williams, he will leave New York on the Rotterdam for England, July 20, to remain several weeks.

visit the British Isles soon in the interests of the church work in that part of the world.

While President Smith's trip will likely be limited to England and not cover more than six weeks, Brother Williams intends to go on a trip to France, Switzerland, Germany, and probably to Holland and Belgium. Later he hopes to cross to Egypt and also visit Palestine.

He will represent the church in his office of apostle and endeavor to ascertain the various possibilities for mission work in the eastern lands.

We are sure the Saints in the British Isles and elsewhere will be impressed with the pleasing personalities of these two brethren, who have consecrated their whole souls to the furtherance of the cause of Christ. Whether it be in the presence of kings and potentates or among the lowly and humble, these men of God will represent with dignity and effectiveness the highest ideals of Sainthood.

The European address of T. W. Williams will be Care Roderick May, 19 Amhurst Park, Stamford Hill, London, N 16, England.

The British Mission has always been an interesting one, especially in the early days of the church when our missionaries converted not only individuals, but whole communities at a time. Very many of the sturdy pioneers of the Reorganization were men and women of that land who had emigrated to Zion. Some of them came across and at great sacrifice journeyed across the the plains to Utah, only to be grievously disappointed and as soon as possible return to the Middle West where many were overjoyed to find and affiliate with faithful followers of the early church recognizing the leadership of the young Joseph Smith whom God had chosen to lead the flock after the death of the Prophet.

The resident Saints of England and Wales have done a noble work in the years past, maintaining their faith, carrying on as much missionary work as their time and means would allow, but have felt the task of warning their neighbors too large for them to accomplish without other help. They and we appreciate the decision on the part of the administrative and missionary authorities of the church to investigate missionary possibilities in that land with the hope that when the survey is completed and the men are available the British people may again have the opportunity of hearing the angel message, the great restoration.

The prayers of the Saints accompany these brethren on this mission and their personal and material support will follow. Already one young brother, Ray Rumel, of Omaha, has been appointed to that mission, and will proceed thither within a month or so. We are sure many others will follow as the occasion seems to demand, until we shall preach the gospel to all nations as a witness.

The war made serious inroads into the personnel of the workers of England, not only requiring the flower of their youth but some of the elderly men as well.

And though comparatively few of them were required to give up their lives for the cause, yet being in the military service for such long periods tended to dishearten those who awaited their return. But without doubt the experiences of the young men who served their country in various lands will in the future prove of much value to them. In France, Macedonia, Egypt, Palestine, Mesopotamia they learned of customs, languages, and racial characteristics that will prove of inestimable value later. Perhaps the majority of the Saints are thoroughly imbued with the Zionie ideals and only await the time when they may feel that their neighbors have been warned ere they participate in the gathering.



APOSTLE T. W. WILLIAMS

to leave for the European mission this month.

LETTERS

The Title to Our Inheritances

BY THE LAMONI STAKE BISHOP RICH

An important point discussed in another of the circular letters to the Lamoni Stake Saints.

In a former letter we promised to further discuss the question as to who may hold title to our inheritance.

Let us remember the two kinds of stewardships as there stated:

- a. Spiritual stewardships. (Responsibility.)
- b. Temporal stewardships. (Responsibility.)

Stewardships are so classed for the purpose of enabling us to better understand. (See Doctrine and Covenants 28: 8, 9.) Every legitimate activity engaged in by us is a spiritual activity. To God all things are spiritual. As a spiritual stewardship does not include property, there is no need of discussing the title, there being none.

Temporal stewardship. Keep clearly in mind that a stewardship is the responsibility assumed in our using or managing anything in our possession, and that an accounting for this responsibility should be given by us "in time" (while we live) and "in eternity" (at the judgment bar of God).

The inheritance is the thing that is in our possession or held by us and for which we may or may not hold the title or deed, this holding of the title or deed depending on the nature of the inheritance, as well as the utility or use of the inheritance.

The nature or kind of inheritance: Inheritances as to kind or nature are divided into two classes: a. Immaterial. b. Material.

Immaterial inheritances: The gifts of music, painting, business ability, priesthood, etc., are examples of immaterial inheritances. These gifts are inherited from God direct, or from God through our ancestors. The responsibility of properly using these sacred gifts is the stewardship. Obviously there can be no title or deed for such inheritance.

Material inheritances: Land, houses, cattle, etc., are examples of material inheritances. These gifts also come from God direct or from God through our ancestors. The responsibility placed upon those who have these material things, for a proper use of them, is their stewardship. For these things there must be a title or deed held by some party or parties. Who shall hold this title or deed depends on the utility or use of the thing. If the use directly is such that the welfare of the group (the public) depends upon the proper use, the public or group should hold the title or deed. As an example we cite such things as water works, the church publishing houses, etc. The persons who assume the responsibility of managing these utilities will have a managerial stewardship. If the welfare of the public or group does not directly, but only remotely, depend upon the use of the thing, then the title should be held by the individual. As an example: Houses, land, various kinds of businesses, etc. This class will include by far the greater number of inheritances. Such an inheritance will be a private inheritance.

Between these two extremes of inheritances, i. e. those publicly owned and those privately owned, will necessarily be some that are what may be determined quasi-public. Such inheritances may be held "in trust" for the group or public. Among these may be mentioned transportation lines, telephone service, lighting service, etc. Holding "in trust"

MISCELLANEOUS

Attention, Stenographers!

If you are or have been a stenographer, you should read this. If you are not a stenographer, you should read it anyway, as you may know some stenographer who belongs to the church who has not seen it.

There are hundreds of stenographers in the church. As yet, they have not been organized. It is not the purpose of the writer to form such an organization at this time, although the data gathered as a result of this article being read and the request complied with might well form the nucleus of such organization. However, it is desired to form what might be called a stenographers' bureau.

As you know, there are many general officers of our church traveling over the country all the time. The work of many of these, when they leave their offices in Independence or Lamoni, is held up until they are able to return and take it up where they laid it down. As a result, the important work of the church is often hindered and sometimes stopped entirely. Then, too, when these men know that upon their return to their offices they will be "snowed under" with work, they cannot do their best while away. In other words, the knowledge that he is getting behind with his work acts as a mental drag on a man, and he is consequently hindered in his work. So he returns to his office greatly handicapped.

In order to overcome this serious difficulty, it has been suggested that the writer make an appeal to stenographers throughout the church, and that the names and addresses of those willing to work for these general officers, when traveling, be kept on file in the office of the First Presidency, and available to the men when traveling, so they may keep up their correspondence. Thus, if Brother A. is to make a trip to Chicago, Detroit, Cleveland, New York, Boston, Toronto, and return to Independence, he can get the names of the stenographers in these cities who will help him, and then have his mail forwarded to him and take care of it while on the road. Then, when he returns to his office, his desk will be practically clear and he will be in position to take up the routine work without delay. His mind will have a complete grasp of the situation and he will not have to worry through two or three weeks' accumulation of mail. The trip will have done him good, and the office work at the

means that the title or deed to the property may be held by the group and managed by an individual or individuals, the net profit to go to the group.

BUHL, IDAHO, July 1, 1920.

Editors Herald: A few days ago I received a letter from a sister that lives near Filer, Idaho, desiring that I go there to hold some meetings. I lost the letter, forgot her name, and I am now holding meetings near Filer. But I cannot or have not been able to locate the sister. We have tried to, went to the post office, made inquiries there; thought perhaps we could find out who the *HERALD* and *Ensign* were addressed to. Our errand was fruitless. I am very sorry that I lost the letter, for it is hard to be isolated from the church. If this sister will write to Elder H. P. Hanson, Filer, Idaho, he will call on her, and she will find her way to a nice little Sunday school. Sacramento the first Sunday of each month, preaching every Sunday but the first Sunday. I will send a copy of this to the *Ensign*, and if the isolated Saints of Idaho who read this will write me and let me know what the opportunities for preaching are I will accommodate as many as I can, and put them in touch with other brethren that will be able to wait on them.

A hunter and fisher for lost sheep,
MINIDOKA, IDAHO.

W. P. BOOTMAN.

same time will have been kept up. The benefit is to the church.

How does the suggestion strike you? Many of you stenographers are anxious to be of greater service to the church. Here is your opportunity. Will you grasp it? It is not necessary that you be a fast writer. If you are willing to help, we should know it.

We also have desired for some time to get in touch with the stenographers of the church for the purpose of ascertaining who the fast writers are, so as to be able to utilize their services in reporting sermons, court trials, institutes, etc., in the different sections of the country. For instance, if there is to be a court trial in San Francisco, one of such importance as to require a verbatim report, we should have the names and addresses of stenographers there, or near there, capable of doing the work. Much money could in this way be saved to the church, and at the same time it opens up an avenue of service for you stenographers. Are you with us?

So that an adequate record will be in the office here, we desire you to send the following information:

Name Address
 Working? What business?
 How long have you written shorthand?
 What system to you write?
 Can you write 125 words a minute?
 If so, about what is your average speed on sermon matter?
 Have you a typewriter at home, or is one available?
 If not, can you use your office machine after hours?

Pass the word along to your brother and sister stenographers, and address your letter of information to
 HOWARD W. HARDER,
 Box 255, Independence, Missouri.

The Presidency

President George N. Briggs, of Graceland College, chairman of the commission to investigate educational conditions in the church, etc., has submitted the following names for addition to the commission. This list has the approval of the Presidency:

Myron C. Fisher, Boston; C. B. Woodstock, Pisgah, Iowa; F. M. McDowell, Lamoni; A. M. Carmichael, Lamoni; W. W. Smith, Independence; Doctor G. Leonard Harrington, Independence; Mrs. Henry C. Smith, Independence; Mrs. Leslie S. Wight, Lamoni.
 June 30, 1920.

Notice is hereby given of the following appointments made by the Presidency, Twelve, and Presiding Bishopric:

Fred B. Farr, Northern California District, San Francisco objective. Local.
 W. R. Kapnick, Western Maine District, Deer Isle objective. Missionary.
 A. V. Robinson, New Zealand. Missionary.
 R. E. Burgess, Holden Stake. Local.
 July 8, 1920.

Bishop E. O. Clark of Des Moines, has been asked by the Presidency to take the chairmanship of the Fuel Commission. With him there have so far been appointed two others, viz: J. P. Warren, of Independence, and C. A. Gaither, of Columbia, Missouri.

To Reunion Presidents and Others Interested: Attention has been called a number of times to the importance of the higher education of our young people in preparation for the full performance of their part in the important work before the church.

We are inviting attention now to the matter to suggest that at least one program during the reunion or conference or series of church services be set apart for bringing to the attention of all the importance of this matter. Graceland college is prepared to furnish printed matter and an outline for such a program. Presidents of reunions and others interested are urged to write the President, Graceland College,

Lamoni, Iowa, for the printed matter with a view to its use during coming reunions, conferences, two-day meetings, etc.

THE FIRST PRESIDENCY.

Pastoral Notices

To the Saints of the Southern Michigan and Northern Indiana District; Greeting: The events of the times are ominous with indications of the "closing of the times of the Gentiles," and the approach of wonderful and strange transformations among the nations. The Adversary is working everywhere with all subtlety and cunning to turn the hearts of men away from their God. Let us as Saints of God resist this influence, and be careful to keep our covenant with him. Give the service of God your greatest consideration, and make it your chiefest delight.

Shall we not strive to make the present year one of great success? Then let us take a greater interest in all the meetings of our respective branches. Try to encourage and build up the prayer meetings. Give each department of the work our support unreservedly. Persistently maintain prayer and devotion in the home and in the family circle. In this line of conduct is our safety. Woe and calamity await the wicked, and blessings and peace the righteous.

Will all the scattered members in the district, those absent from branches please write the undersigned, giving name, address, and the opportunities for holding services in your localities.

Let all be diligently concerned in this wonderful gospel reaching others. Our district is large, and the laborers are few. Hence there is work for all to do. Try and provide such an abundance of opportunities for our missionaries that there will be no occasion for their having to hunt for places to preach.

We suggest that when special meetings are desired in any branch, the following taken from letter of instruction issued by the President of the church be observed:

"If there should be need for special services in any branch, we would like all such matters to be referred by the branch president to the district president, the latter to take it up with the missionary or missionaries assigned to that district, or with the Presidency who may assign a missionary to the work."—SAINTS' HERALD, May 23, 1917, p. 481.

If this is observed, it will enable the district president to know what is being done, where being done, and by whom.

Your servant in the Redeemer's cause,
 H. E. MOLER,
 District President.

Field Address: HIBBARD, INDIANA.

To the Saints and Friends in Arkansas and Louisiana: I have again been appointed to this field, and the Presidency and Twelve saw fit to appoint me as supervisor over the field for the conference year. We want to make a special effort in trying to get the gospel before the people.

I would like to hear from all the scattered Saints in the field, where you are, and what the chances are for preaching in your town or neighborhood, and we will try to get to your place some time during the year if possible.

To the local elders and priesthood, I would like to hear from every one of you that can give us any assistance in the work in any way. We would love to have all the help we can get in the missionary effort. Anyone who can give us any time in the field, please let me hear from you, and I will try to arrange to keep you busy.

If there is anyone who can give us any help in music and song service, we would be glad to hear from you also, for music is a great help in gospel work, and we want to make the greatest effort this year that has ever been made in this field, and hope to do more good than has ever been done in the past.

Therefore, we call on all to thrust in your sickles and let's reap a great harvest, as this is truly the day of harvest, and the laborers are few. Therefore, we call for volunteers.

And let us not forget what we owe the Lord in a financial

way, that his work of the harvest may not be hindered. We can all do something to help carry on this great work. Let us not rob God out of his tithes and offerings.

Let me say to the Saints of this field that Arkansas is a district now, and Brother W. F. Martin of Bald Knob, Arkansas, is Bishop's agent for the district. He would love to have your name on his books as a tithepayer, though it be little or much. Let us have our names written there. Address Brother W. F. Martin, Bald Knob, Arkansas, box 181, and he will gladly receipt you for any amount you may send. Let us make this new district of great value and service to the church.

Anyone wishing to write me, address me at 109 West Adams, Pittsburgh, Kansas, or Bald Knob, Arkansas, in care of W. F. Martin, box 181. The latter is, or will be my field address.

Hoping to have the cooperation of all the Saints throughout the field, I am,

Your brother and servant in the gospel,

J. T. RILEY.

To the Saints and Friends of the Southeastern Illinois District: In harmony with the appointment of the Twelve I take pleasure in asking you to cooperate with me in the missionary work in this district.

We want to keep in touch with all the local workers who are able to fill week-end appointments and any who feel the need of missionary work in their localities.

We are glad to have with us Brother W. H. Kelley, who because of his ability and long experience in the missionary field will be of great assistance to us who are new appointees to the field.

And we greatly appreciate the fact that the church has sent to this field one of the live young men, Brother Ray Whiting, who is surely a live wire, full of energy and zeal in helping to warn the world. And Brother F. L. Sawley, our well-known and genial worker, is busily engaged in pushing the work forward.

If you know of any calls or demands for missionary work, please address the writer. Mission address: Care Charles Wesner, 429 Maple Street, Centralia, Illinois.

LESTER O. WILDERMUTH.

To the Saints in Arizona; Greeting: Having been made supervisor of missionary activities of the State, I would like to get in touch with Saints or friends that would care to have a missionary visit their locality.

The State is large and strange to me and it would be a great help if Saints living in the different parts would write us so that we could plan intensive work with the thought of reaching as many parts of the field as possible during the conference term. The call for intensive effort has been given; a goal has been set—20,000 converts by next conference. We need your help; will you help us to open up the work in your locality?

"We are workers together with God." Are you willing to work with us for the honor and glory of God? If so, let us hear from you as soon as possible so that we can plan to reach your locality.

As missionaries we need the cooperation of the Saints in the outlying places and feel that if all would respond greater good could be accomplished and the people be warned.

If there are any who have friends in the State that they would like a missionary to call on and will furnish us with address we will try and arrange for a call.

Yours in hope of success,

WILLIAM ANDERSON.

PHOENIX, ARIZONA, 552 East Willetta Street.

Conference Notices

Eastern Montana, at Glasgow, Montana, July 16, 17, and 18. Eli Bronson, president; Mark C. Hutchinson, secretary.

Western Colorado, at Delta, Colorado, August 7 and 8.

Institute meetings will be held at this conference. Apostle J. F. Curtis will be present and we urge the Saints and their friends to make every effort to be present. John T. Scannell, secretary.

Western Maine, Vinal Haven, August 28, 29. All come who conveniently can, and bring the Spirit of God with you, that we may all rejoice in the fellowship of the Saints and the love of God. Herbert F. Raymond, president.

Convention Notices

Northern California Religio, at Irvington, August 25; Sunday school the 26th. Mrs. L. Day, secretary, 3839 Clark Street, Oakland, California.

Southeastern Illinois Sunday school during the district reunion at Brush Creek Branch, (Xenia, Illinois,) August 25, 1920. Part of the time will be devoted to institute work. We are also expecting one of the General Sunday school workers and expect this to be a very interesting convention. Don't forget the date, August 25; if you cannot attend the entire reunion, make it a point to be there convention day. Ruth Lewis Holman, secretary, Xenia, Illinois.

Reunion Notices

Zion, and Kansas City and Holden Stakes, at Pertle Springs. Price on beds, mattresses, and pillows in Wagner Flat and Stewart Cottage, \$5, instead of \$4.50 as announced last week.

Far West Stake, at Stewartville, Missouri, from August 20-29. Prices are as follows: Tents, 10 by 12, 3-foot wall, \$4.25; 12 by 14, 3-foot wall, \$5; 14 by 16, 6-foot wall, \$8; cots, single, 75 cents; cannot supply double cots; folding chairs, 20 cents each. Meals: breakfast, 25 cents; dinner and supper, 40 cents. Address orders to Elias Hinderks, chairman tent committee, R. F. D., Stewartville, Missouri. Tents must be ordered promptly—at least 10 days before the reunion opens. All tents should be erected and Saints settled in their camp homes ready for the opening session Friday, the 20th, at 10 a. m. Abundance of shade, good water, fine grounds; improvements are being made on the grounds. A good reunion is anticipated. Let everyone come prepared for a spiritual season. R. S. Salyards, chairman, reunion committee.

Tents for Lamoni Stake reunion, August 11 to 22. Those wishing to rent tents should send orders as soon as possible and not later than August 1 to the undersigned. Prices for time of reunion, twelve days: Low-wall, 10 by 12, \$5; 12 by 14, \$6.25; high-wall, two rooms, 12 by 12, \$7.25; 14 by 14, \$10.50. Come and camp with us and help to make this a good meeting. A. Carmichael, Lamoni, Iowa.

Eastern Colorado, at Cope, August 15, 1920. Cope is an inland place 25 miles north of Seibert, Colorado. All Saints coming on the train should be in Seibert by either Friday or Saturday, August 13-14. Seibert is on the main line of the Rock Island Railroad. All Saints coming on train please notify Foster Imlay, Cope, Colorado. Tents as follows: 10 by 12, \$3.25; 12 by 14, \$4.25. Bring your own bedding, and provisions as much as possible, though we expect to have a boarding tent on the ground. Those desiring tents please notify J. R. Sutton, Flat Top, Colorado, as soon as you see this notice, as we must know approximately the number desired before August 1. Missionaries and families cared for free. We expect to have with us Apostle J. F. Curtis, missionaries of the district, J. D. Curtis, Hale W. Smith, Calvin Rich, J. Charles May, J. R. Sutton, and others. We extend a hearty invitation to all Saints of Western Colorado, Southern Wyoming, Western Nebraska, Northwestern Kansas, and New Mexico. Cope has a beautiful grove in the midst of a good country, has stores, bank, and post office. Come, Saints, let us have a good time. J. R. Sutton, president.

Southwestern Texas, reunion and conference, in the vicinity of the First San Antonio Branch, August 20 to 29 in-

clusive. For further information write Thomas J. Jett, jr., 615 Ruez Street, San Antonio, Texas.

Kirtland. Having been appointed director of recreational activities for the Kirtland reunion, I want to at once get in touch with every local Religio president in the branches from which the Saints attend this gathering. In case there is no Religio in the branch, will the branch president please send his own address? J. A. Jaques, 1424 Alton Street, Pittsburgh, Pennsylvania.

Southern Michigan and Northern Indiana, at Lemon Park, Indian Lake, Kalamazoo County, Michigan, on Grand Trunk Railroad, east of Vicksburg, July 30 to August 8. Meals provided on the club plan and served cafeteria style. Servings may be secured for one or more persons at a time, making it convenient to eat in your tent as a family, or table service in dining tent. Provide yourselves with tents, bedding, and such other comforts as you desire. In shipping freight, express, and checking baggage, prepay shipments and mark Indian Lake, Kalamazoo County, Michigan, and shipments coming from west must be paid to Pavillion, from the east paid to Vicksburg. Before arriving at Lemon Park ask conductor to put baggage off at Lemon Park. Committee will be on grounds several days before opening, to receive shipments and prepare for the opening. Grounds will be lighted with electricity; plenty of good water and beautiful lake. Mail for the reunion members addressed after July 27 to Vicksburg, Michigan, care of E. B. Blett, secretary of L. D. S. reunion, will be delivered from reunion post office daily. Those outside the district are welcome to join with us, but notify the secretary of your coming at early date as possible. Ernest B. Blett, secretary, Grant, Michigan.

Two-Day Meetings

At Caseville, Michigan, August 14 and 15. Bring baskets. Trains will be met. Committee to provide for your comfort. Church basement and dining table at your disposal. F. W. Horton, clerk.

Addresses

Edmund J. Gleazer, 119 Ford Street, Providence, Rhode Island.

Reunion Calendar

(The figures in parenthesis give the page of the Herald on which details have been given.)
 Chatham, at Erie Beach, July 23 to August 2 (661).
 Toronto, at Lowbanks, Ontario, July 24 to August 9 (638).

Alabama, at Pleasant Hill, near McKenzie, Alabama July 24.
 Massachusetts at Onset, July 25 to August 8 (535).
 Southern California, at Convention Park, near Hermosa Beach, California, July 30 to August 8 (535, 539).
 Western Montana, at Dan Tewey's Grove, one mile west of Race Track, Montana, or seven miles south of Deer Lodge, July 30 to August 8 (567).
 Seattle and British Columbia, at Bellingham, Washington, August 6-15 (588).
 Lamoni Stake, at Lamoni, Iowa, August 11-22.
 Northeastern and Southern Districts in Nebraska, and Pottawattamie and Fremont Districts in Iowa, at Council Bluffs, Iowa, August 13-22 (614).
 Northern California, at Irvington, California, August 19-29.
 Clinton, at Rich Hill, Missouri, August 20-29.
 Little Sioux and Gallands Grove, at Dow City, Iowa, August 20-29.
 Idaho, at Boise, August 20-29 (535).
 Southern Missouri, at Springfield, August 20-29 (588, 661).
 Nauvoo, at Montrose, Iowa, August 20-29 (614, 661).
 Far West Stake, on stake grounds near Stewartville, Missouri, August 20-29.
 Indian Reunion, at Red Rock, Oklahoma, August 26 to September 5 (588, 661).
 Eastern Colorado, at Cope, Colorado, August 15, and continuing 10 days.
 Kirtland, at Kirtland, Ohio, August 12-22 (661).
 Eastern Iowa, at Maquoketa, August 13-22 (661).
 Kentucky and Tennessee, at J. R. McClain's grove, 7 miles east of Paris, Tennessee, July 31 to August 8 (661).
 Zion, and Kansas City and Holden Stakes, at Pertle Springs. (Warrensburg, Missouri,) August 13, continuing over the 23d (661).
 Southeastern Illinois, at Brush Creek, August 20-29 (661).
 Southwestern Texas, in the vicinity of the First San Antonio Branch, August 20-29.

CHURCH NEWS

An important step toward the consolidation of the publishing interests of the church has been consummated recently in the purchase by Bishop B. R. McGuire of the Battery Block in Independence, Missouri. This property is just east of the Ensign Office, facing Lexington and Osage Streets. The part facing Lexington (one of the principal streets of the city) is a two-story building with 156 feet frontage, the lower floor providing for several business establishments and the upper floor occupied by business offices. The large building facing Osage, known as The Armory, will, when possession is obtained likely be fitted out as a publishing house, and the Herald Publishing House be transferred in the spring of 1921.

At the monthly sacrament meeting at the Lamoni church A. M. Carmichael was ordained a member of the stake high council, Edward Elefson and Lewis Jones ordained teachers, and Brother and Sister F. V. Elliott and Brother and Sister Frank B. Almond set apart by special blessing for their work in the island mission for which they departed that day.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

PRICE \$2.25 A YEAR IN ADVANCE

Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, JULY 21, 1920

NUMBER 29

EDITORIAL

Early Ideals of the Church

III. To Secure the Best Education

It has been represented that the Saints who were gathered together in New York, Ohio, Missouri, and Illinois, under the ministry of Joseph Smith and his immediate associates, were an ignorant class of people, not educated and not caring to become educated. This representation, like others of its class, is based on an entire misconception of the church, its ideals, and the individual character of its representative members.

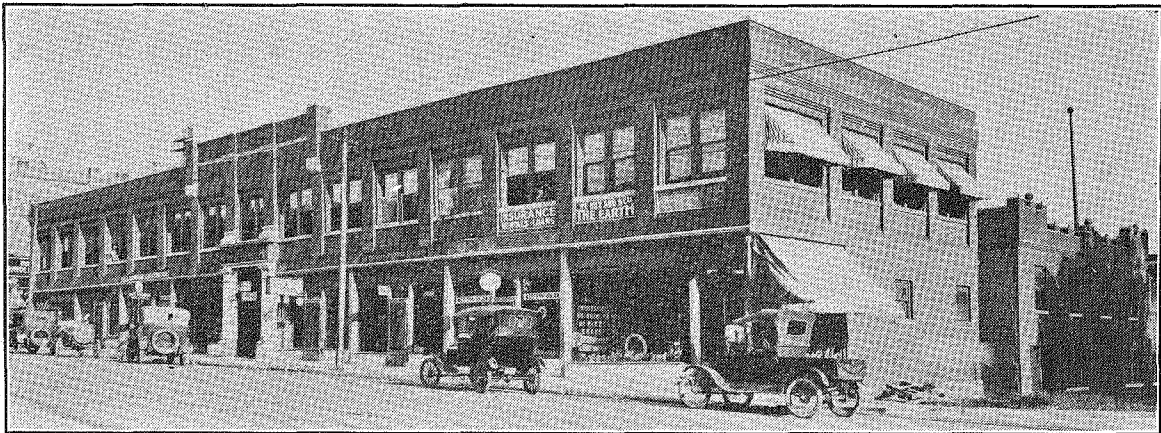
by the elders who were studious and earnest in their work.

In 1836 a class of forty elders was formed in Kirtland with Joseph Smith at the head. Their purpose was to study the Hebrew language. They secured the services of Professor Seixas, of Hudson Seminary, for a term of seven weeks, paying him three hundred and twenty dollars.

Poor the church was, undoubtedly, at that day, and engaged in pushing its way over the western frontier, in its movement toward Missouri, yet these men had time and inclination to study Hebrew.

From the personal diary of Joseph Smith we select entries made on three consecutive days:

"Monday, 21 (1835). Spent this day at home, endeavoring to treasure up knowledge for the benefit of my calling. The day passed off very pleasantly. I thank the Lord for his



THE BATTERY BLOCK

The above frontage is on Lexington Street, Independence, Missouri, and with the building in the rear, shown in another view, comprises the recent purchase made by the church to be used for offices and publishing house.

Less than two years after the organization of the church a revelation was received through Joseph Smith and accepted by the church from which we quote:

"Therefore, verily I say unto you, my friends, Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yet, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. Organize yourselves, prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord; with uplifted hands unto the Most High."—Doctrine and Covenants 85: 36.

A brief glance at the history of the church will show that the members began to obey the injunctions contained in this law, to seek knowledge and wisdom out of the best books. In 1834 a school of the elders was established in Kirtland to study matters of general interest and especially those immediately connected with their ministry. A regular course of lectures was undertaken; and the school was well attended

blessings to my soul, his great mercy over my family in sparing our lives. O continue thy care over me and mine, for Christ's sake.

"Tuesday, 22. At home. Continued my studies. O may God give me learning, even language; and endue me with qualifications to magnify his name while I live.

"Wednesday, 23. In the forenoon, at home, studying the Greek language."—Church History, vol. 1, p. 625.

The following from the pen of Joseph Smith gives a picture of the intellectual activities of one week in Kirtland in the winter of 1837. Could any frontier community of those days show a better record?

"During the winter, the house of the Lord at Kirtland was filled to overflowing with attentive hearers, mostly communicants; and in the evenings of the same, the singers met under the direction of Elders Luman Carter and Jonathan Crosby, jr., who gave instructions in the principles of vocal music.

"On Monday evenings the Quorum of High Priests meet in the west room of the attic story, where they transact the business of their particular quorum. On Tuesday evenings the seventies occupy the same room. On Wednesday evenings the rooms are occupied by the Quorum of Elders. And on Thursday, p. m., a prayer meeting is held in the lower part

of the house, free for all, though generally conducted by Patriarch Joseph Smith, sr. The Twelve, the High Council, and other quorums, generally, meet each week to transact business, and during the week the "Kirtland High School" is taught in the attic story, by H. M. Hawes, Esq., professor of the Greek and Latin languages. The school numbers from one hundred and thirty-five to one hundred and forty students, divided into three departments; the classics, where the languages only are taught; the English department, where mathematics, common arithmetic, geography, English grammar, writing, and reading are taught; and the juvenile department, the last two having each an assistant instructor. The school commenced in November, and on the first Wednesday in January the several classes passed a public examination in the presence of the trustees of the school, parents, and guardians, and their progress in study was found of the highest order.—Church History, vol. 2, pp. 98 and 99.

Concerning the church during its sojourn in Missouri, and its attitude toward education, we now quote from the History

the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord."—Doctrine and Covenants 68: 4.

It will be remembered that in those days our free school system as we now have it did not exist. Schoolbooks were not written, printed, and on sale so freely as they are now. And the church, pioneer as it was in educational matters, was instructed to meet the situation as it then existed:

"And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools, in this church, that little children also may receive instruction before me as is pleasing unto me. And again, verily I say unto you, For this cause you shall take your journey with my servants Joseph Smith, jr., and Sidney Rigdon, that you may be planted in the land of your inheritance, to do this work."—Doctrine and Covenants 55: 2.



THE ARMORY BUILDING

The building in the foreground was used by the Religio Exposition at Independence last spring, and contains ample room for the proposed publishing house the church may establish therein later on, and the office rooms pertaining thereto. This building faces Osage Street. The Battery Block adjoining it on the left is shown in another view.

of Caldwell and Livingston Counties (pages 120, 121), published by the Saint Louis Historical Society:

"In the fall of 1836 a large and comfortable schoolhouse was built. . . . The Mormons very early gave attention to educational matters. There were many teachers among them and schoolhouses were among their first buildings."

We are glad to learn that schoolhouses were among the first buildings to be erected by the Saints when they moved into a new section of the country. It was justly the pride of American pioneers that everywhere they went the little red schoolhouse sprang up side by side with the first log huts or pine board shacks. We are pleased to hear it acknowledged that there were many teachers among the Saints. These facts do not support the charge that they were an ignorant and degraded people.

Not only were the older people enjoined to educate themselves by study and prayer and the perusal of all good books, but upon them was placed the duty of educating their children in religious matters and on questions of morality:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the Living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for

We have presented enough to convince anyone not blinded by prejudice that the attitude of the church toward education was misunderstood by the world at large. Their ideal was high. In fact we believe that they had the true and only safe theory of education, stated in the law quoted, "Seek learning even by *study*, and also by *faith*."

Faith divorced from study and intellectual effort soon becomes credulity and degenerates into superstition. Study divorced from faith heads directly toward atheism, the curse of many colleges and universities, to-day.

The ultimate aim of education was held by the church to be the discovery of truth. The breadth and liberality of that ideal may be understood by the church's definition of truth. "Truth is knowledge of things as they are, and as they were, and as they are to come."—Doctrine and Covenants 90: 4.

In other words, he who understands things as they are, as they were, and as they are to be, is in possession of truth. That is the end and aim of education. Such an education can never be secured by study alone, as it involves things unseen, and earned only by revelation. Neither can it be secured by faith alone, because man is a reasoning being, and is required to reason and study.

In harmony with the above definition of truth we quote the following:

"To the student of society present themselves the questions,

What is? What has been? What tends to be? What may be? . . . The first two are tributary to the third. . . We seek truth not merely for the pleasure of knowing, but in order to have a lamp to our feet."—Edward A. Ross, professor of Sociology, in preface to *Foundation of Sociology*.

ELBERT A. SMITH.

EDITORS' NOTE: *This is the third of five editorials on this subject, all worthy of saving to hand to your friends who are interested in the facts concerning the church we represent. The fourth article will appear next week.*

The Sunday Schools and the Million-Dollar Slogan

One of the points in the newly adopted standard of excellence in the Mobile district Sunday school Department reads:

"Every member of the school who is a member of the church a tithe payer."

Since the schools must nearly all revise their standards this year because of the transfer of the home department and cradle roll work to the Women's Department, it would be well to consider the use of this most excellent point in the standards for judging schools.

While it is true that the basis of religious teaching is necessarily in the home and no organization can expect to relieve parents of their responsibility, we believe this is a fine opportunity to have the home training on this point materially supplemented.

The instructions to parents regarding the teaching of their children regarding the church and its precepts is very plain (see Doctrine and Covenants 68:4) but every father and mother comes to realize that sooner or later the influences outside the home loom large in the minds of their offspring. The parents may have imparted the necessary information about the law of tithing, we will say, and the child believes because they are his parents, but let him associate constantly with boys and girls who do not know this law, to say nothing of practicing it, and there is a disposition to decide that it doesn't matter so much or others would be doing it. He may realize the justice of it, but there is the group spirit, the gang spirit, that strongly urges a child to be like those he plays with, lest he be thought queer.

So whether we like to concede it or not, these outside influences are strong factors in the life of a child, and as he matures and tries out his own ideas, one finds him shaping his expression of his former teachings by the attitudes and habits of the groups in which he moves. His associates and companions have a great deal to do with his interpretation of the ideas he received earlier.

If begun early enough, the child is made to understand that the law of tithing is important. He soon comes to realize that when the family owes the grocer for the food they eat he must be paid. Likewise the clothes they wear and the fuel they burn. And if something happens so the bills are in arrears it is no excuse for trying to evade them. In the same manner he should consider his duty regarding the payment of the tenth that the Lord asks for. There is nothing mysterious about it; nothing that anyone cannot understand; so why should any member of the church plead ignorance?

There are wonderful opportunities for the teacher in a class of eager pupils, and there are times when he can say just the thing that will supplement the teachings of the parents and have it corroborated by some member of the class. Or it may be the teacher will have to take over the work the parent has neglected, for far too many parents leave all religious teaching to the Sunday school, Religio, and church services. Since the first-named is the most influential in the impartation of religious education in his impressional years, it has a grave responsibility in this regard.

The course of lessons provided for the Sunday schools gives

due emphasis to tithing, but if a teacher or officer desires to do so, there is little difficulty in making a place for the special consideration necessary to develop further this subject. In fact there should be a constant effort to apply to some practical purpose the general ideals the lessons teach, and a thoughtful teacher will appreciate this as one of them.

There are two good ways of carrying out this Sunday school plan of gathering tithes. One is to have a local solicitor in charge who has been appointed by the Bishop or agent, who will collect all amounts brought in and be responsible for the turning of the funds into the hands of the proper authorities and the giving of receipts to those paying.

Another method is to hand or send to the representative of the Bishop direct the amount due for tithing. The local representative method has some special advantages, one of them being the habit of paying small amounts while convenient, rather than waiting till a later time and possibly changing one's mind.

In either case the importance of keeping the tithe and offering receipts by the payee should be explained. It is both businesslike and personally encouraging, often proving to be a direct incentive to increase the amounts one can give for the furtherance of the cause.

The church publishing houses will furnish at small cost cards especially made for the collection of tithing in small amounts. The pupil is given a card and the solicitor retains a duplicate. Each time something is paid in as tithing both cards are punched alike and the process continued till the card is filled, when an official receipt is issued instead. It is especially valuable for children and worth while for all ages.

Properly understood and appreciated, taught in its true aspects, the impartation of tithing ideals will not only be of value to the pupils coming each year under the influence of the school, but will greatly help the teachers and officers as well by strengthening them in their resolutions to practice the things they teach. And the influence of the child's good work on the parents is most wholesome.

The Sunday school has already demonstrated what it could do with the Christmas offering. The church was debt-stricken and almost discouraged over it till the Sunday school took up the task. As a result, not only the debt was paid but a hundred thousand dollars subscribed to buy lands, and great enthusiasm developed which showed material results in the receipts of tithes and offerings.

If the Sunday schools were to take hold of the slogan of the bishopric: "A million dollars tithing," no power on earth could stop them from going past it, and at the same time carrying on its plan to do more than last year with the Christmas offering.

The Lord's tenth must not be forgotten. The Sunday schools can well give a rightful place to the teaching of the importance of the observance of the tithing principle.

E. D. MOORE.

Elder L. C. Moore, now president of the Tunnel Hill Branch, residing at Creal Springs, Illinois, observes that it would be a distinct advantage to the Saints if they would subscribe for one or more of the church periodicals to keep pace with the progress of the work.

It will be wisdom on the part of housekeepers to can the usual amount of fruits and vegetables this year, even if part or all of the fruit must be canned without sugar, according to a statement issued by the United States Department of Agriculture. From all indications, sugar will be more abundant next winter, when the fruit will be used on the table, the department says. There will apparently be an increased acreage of both cane and beet sugar this year in the United States, Cuba, and in other countries in the Northern Hemisphere.

The Infant Mind

We have noted many times the assertion that the priesthood of the Roman Catholic Church have stated: "Give us a child until he is eight years of age, and we care not who has him after that." This is expressed in various ways. We have seen the age sometimes stated as five years.

Eight years is rather significant as the years of preparation, as at eight years of age the Lord has declared a child should be prepared for baptism, and to enter the kingdom.

It may prove of interest to some of our readers to note that the Freudian school of psychologists insists rather strongly that the origin of the greater part of nervous ills of later life, if not nearly all, are to be found in the experiences of infancy. They go farther and place there the root of many later psychoses, and of later illness in life. The experiences of the infant mind sink deep into the unconscious to make their presence felt in the dream vagaries and illnesses of later life, or with proper care, in the strong and devoted character which can stand the test of life.

This being the case, we see at once how important it is that proper care be given to infants, not only of one year and two years of age, but also of three, four, five, six, and seven years of age and care given with regard to early kindergarten and school work and the period before that in which the child is so often neglected. The habits formed then often have a life-long set. The things done then make the habits of later life. The way the twig is then bent, the tree will afterwards grow.

It is very important then that that work should be well done, and that the father and mother should not be content in the creating and the feeding of the physical body, but should also give their attention to the development of the mind and soul, especially to prevent that which is untoward. It is a very great and sacred trust. It is a very important period also for the church, which has been heretofore practically neglected.

S. A. B.

Subjects Being Discussed

Young Women Insistent for Korean Independence

Though Japan is maintaining political control of Korea, and according to many reports manifesting considerable cruelty in doing so, and her intentions and motives are seriously questioned by the natives, young women and girls in the schools have been the means of creating and maintaining a strong nationalistic spirit and fanning the flame of patriotism in the hearts of the illiterate population. At times wholesale arrests of the pupils of an entire school have been made because of their participation in "Independence" celebrations.

Next Twenty Years a Critical Period

In an article by George P. McLean, United States Senator from Connecticut, he says: "All men should take an active interest in politics, and especially those who have had superior educational advantages. . . . If the spirit of the rising generation of young men and women is to remain sound, it will be at the price of eternal vigilance on the part of those whose feet are still on the earth, and whose minds are still unconvinced that governments can preform miracles."

Employers Want Open Shop

It is reported that in the East there is a strong sentiment among employers in favor of the open shop, as opposed to

the employment of union labor. The real demand for this has been largely induced by the strike of dock laborers which cause such a congestion of freight at the wharves in New York.

However, union officials are inclined to belittle the efforts of the employers, largely because of the long-time contracts existing between many employers and union labor.

The Irish Demand World-Recognized Republic

Carl W. Ackerman, the well-known journalist, now in Great Britain and in close touch with the Irish situation, believes that Ireland will either succeed in getting recognition from Great Britain as an independent republic with international standing or there will be a bitter war of several years' duration. He asserts that the whole south and west of Ireland, except the six counties of Ulster, are solidly Sinn Fein, and will not be content with anything but their ultimate goal: complete independence.

Fewer and fewer trains are being run, hatred of the populace for the British troops is very bitter, especially toward those who go about armed, and the Irish parliament, though officially dissolved, is holding frequent meetings.

After discussing the matter with Arthur Griffiths, acting president of the so-called Irish republic, and other prominent leaders, Mr. Ackerman is of the opinion that only through mediation, preferably American, can peace come from the extremely strained relations now existing in the Emerald Isle.

A New Nation in Palestine

In an editorial in next to the last issue of the *Jerusalem News* (June 7) this statement is made: "A new nation is being born in Palestine, conceived by inspiration and fathered by prophecy. This new nation is a child of promise; its birth has been expected by devout people throughout the ages and its advent foretold with mathematical accuracy. . . . Behold the new Palestine under strong guardianship! This is the moment for a vote of thanks to the good men and true who gave life and treasure that the Holy Land might be free. . . . The form and outline of the new Palestine must be determined with accuracy and justice to all concerned. It is assumed that in general the boundaries of the lands occupied by the twelve tribes of Israel will be taken as marking the frontiers of the new nation, allowance being made for the needs of a modern, well-equipped state. . . . The new nation will also have to be protected until it is able to take care of itself and this means the expenditure of large sums of money; judging by present indications considerable numbers of troops will be required for some time to come. Somebody will have to pay for the maintenance of these troops. Who will pay the bills? Will everybody cooperate with the troops and thus help to reduce the charge upon the new nation? Many questions present themselves in regard to the education and upbringing of the promising infant, but we have faith to believe that all impediments will be overcome, and that this land, dear to millions, will become the glory of the nations."

In Michigan this fall the voters will decide on the adoption of a constitutional amendment compelling the attendance of children at a public school until they shall have completed the eighth grade. This movement is aimed directly at the system of parochial schools which has grown so strong, and is being greatly opposed by the Roman Catholics especially.

ORIGINAL ARTICLES

Was Joseph Smith a Polygamist?

BY J. W. WIGHT

Having abundant opportunity to learn of such a fact if it ever existed, Elder Wight believes Joseph Smith a man of God and shows how at least one woman claimed to be a wife of the Martyr.

Lying before me is page 27 of *The Presbyterian* of July 21, 1920, containing the following item with a query from a HERALD editor as to my caring to answer it. It reads:

"Josephites

"Do the Reorganized Latter Day Saints (Josephites) believe in polygamy? They do not.

"Was Joseph Smith, jr., a polygamist? A relative of Brigham Young told me that a son of Joseph Smith, jr., came to Utah and got the affidavits of twenty women that they were the wives of Joseph Smith, jr.

"C. W. H."

C. W. H. is certainly to be commended for his frank and truthful answer in paragraph one of the above statement. But it would seem to have been the proper course to pursue to let it end at that since he had no other than hearsay by which to implicate Joseph Smith, jr. As to which "son" it was that got the affidavits we are not informed, neither is there information as to the name of the "relative." Since the statement is founded on hearsay it is at once removed from the realm of evidence and would be treated as worthless by any court of civilized nations, hence the only reason for attempting a reply is that some may accept it as proof.

It may be as well to say, however, that could it be proved beyond the question of controversy that Joseph Smith did in the latter period of his life practice the abominable doctrine of a plurality of wives, it would in no way detract from the truthfulness of the doctrine of Jesus Christ as previously taught and practiced by him but would be rather an evidence of his own transgression and departure from the principles previously taught and practiced. Neither would the Reorganization in any sense accept it as being right because of such a practice by him.

From the very incipency of the organization of the church these had been the teachings of the standard books: Bible:

"Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: [They were practicing polygamy and being condemned for it by Malachi] yet is she thy companion, and the wife of thy covenant. And did he not make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."—Malachi 2: 14, 15.

It would be hard to find a clearer condemnation of the doctrine of a plurality of wives, for if this means anything at all it is this: That God had residue of the spirit so that had he chosen to have made more than one wife for Adam he could have done so but he made the "one" that he might "seek a godly seed." This clearly infers that more than one would have meant an ungodly seed! Jesus just as clearly teaches monogomy (Matthew 19: 4, 5; Mark 10: 5-9). Book of Mormon: (A history of and revelations to prehistoric Americans dwelling upon this continent from 2200 B. C. to 420 A. D.)

"This people began to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in com-

mitting whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. . . . Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: . . . Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes."—Jacob 2: 6.

It is difficult to get language more positive. There are at least three other places in this book just as condemnatory. Doctrine and Covenants: (Revelations from God, given to Joseph Smith, jr.)

"Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else."—Section 42: 7.

"Wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man."—Section 49: 3.

The emphasis is mine. And here is the marriage covenant: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives."—Ibid., 111: 2.

From the above it will readily be seen that, did Mr. Smith enter the awful practice, he did so in open violation of all previous teaching. But it is at least passing strange that did he marry the above twenty women there was no issue, as he was physically vigorous and the last issue by his wife Emma was born a few months subsequent to his martyrdom.

The historical fact is this: That the first polygamous child was born to Brigham Young, June 19, 1845, almost a year subsequent to the death of Smith! And it is even stranger still that the very woman whom the Utah people say Joseph Smith married as early as October 27, 1841, never bore him issue.

Mr. Andrew Jensen, at the time historian for the Utah church, says that this Miss Zina D. Huntington married a man by the name of Henry Jacobs, bore him two sons, but the marriage not proving agreeable she afterwards separated from him and married Joseph Smith on the above date. The records of Hancock County, Illinois, show that the license for her marriage with Jacobs was issued March 7, 1841. It was my privilege to interview this same lady in Salt Lake City, in 1900, if memory serves me right. A part of that interview is here attached as taken from the stenographer's report:

"Q. Can you tell me when you were married to Mr. Jacobs?

"A. That is no matter.

"Q. Can you tell me how many children were born to Mr. Jacobs?

"A. I had two sons, both noble boys.

"Q. Do you remember the dates of their birth?

"A. That is no matter.

"Q. Is it not a fact that one of those boys was born after you left Nauvoo? Was he not born on the Chariton River?

"A. Yes, on the Chariton River. That is the reason he was called Chariton.

"Q. Then it is a fact that it was as late as 1846 or 1847 this boy Chariton was born on the Chariton River?

"A. Yes, sir.

"Q. Then it is a fact, Mrs. Young, is it not, that you married Mr. Smith at the same time you were married to Mr. Jacobs?

"A. What right have you to ask me such questions? I was sealed to Joseph Smith for eternity."

Yet, sealed to him for eternity *after his death!* and in that way became the "wife of Joseph Smith"! Bah!

Had the interview been embellished with all the interesting sidelights it would have been more comprehensive to the

reader, but the stenographer, doubting her ability under such conditions, was instructed to take only the direct questions and their answers. Mr. Penrose was responsible for a continuation of the interview at the vital place—that is brought out in the above extract. "Aunt" Zina's daughter, at the evident instigation of Emeline B. Wells, a very intellectual woman and who was "seeing things" as to where the questions were leading, objected to her mother having to answer "all those lawyer-like questions"! Mr. Penrose interposed that "the questions are simple and Mr. Wight gentlemanly." The priesthood having thus spoken, opposition ceased and the interview proceeded.

The most interesting facts of the interview are that Mrs. Young had a very deficient memory as to dates, and especially so when she feared that such dates would interfere with her claims; that she did not marry Mr. Smith until *after* she had separated from Mr. Jacobs; that she bore a son to Mr. Jacobs at least two years after Smith was dead; that at most when pushed for a direct answer she was only willing to testify that she had been sealed to Smith for eternity. And this latter thought is the key to the solution of the problem of her and others becoming Smith's wives—*sealed to him for eternity after he was dead!* This was at one time quite a common practice in Utah and is likely so now in their temples.

If one is to judge the "pudding" by the eating, the situation resolves itself into this: The Utah people, R. C. Evans, *et al*, claim that Smith began the practice of polygamy, as early at least as 1841, giving him more than three years to act the part of a husband to other women than his wife, and yet not a child born of such relationship! The facts are that Brigham Young began to teach and practice the law of plural marriage before leaving Nauvoo and enlarged upon it, as Mr. Snow would have said, after reaching the mountain fastnesses. Nearly every woman whom they name as a wife of Smith bore children to the men they married in Utah, *but not one of them could produce a child old enough to belong to Smith!*

And it is upon such testimony that Utah and more modern recalcitrants, seek to fasten the stain upon a man who showed himself willing to die for his religious convictions and whom it has thus far been impossible to fasten the "crime of polygamy" upon even before the courts at law, where testimony has to be sworn to and submit to cross-examination.

Of two of these so-called "wives" Judge Philips had this to say when rendering his decision in the Temple Lot suit:

"It is charged by the Respondents, as an echo of the Utah Church, that Joseph Smith, 'the Martyr,' secretly taught and practiced polygamy; and the Utah contingent furnishes the evidence, and *two of the women*, to prove this fact. It perhaps would be uncharitable to say of these women that they have borne *false testimony* as to their connection with Joseph Smith; but, in view of all the evidence and circumstances surrounding the alleged intercourse, it is difficult to escape the conclusion that at most they were sports in 'nest hiding.'"

Of their further claim, President Woodruff's in particular, he also said:

"In view of the contention of the Salt Lake party, that polygamy obtained in Nauvoo as early as 1841, it must be a little embarrassing to President Woodruff of that organization when he is confronted, as he was in the evidence in this case, with a published card in the *church organ* at Nauvoo in October, 1843, certifying that he knew of no other rule or system of marriage than the one published in the Book of Doctrine and Covenants, and that the 'secret wife system,' charged against the church, was a creature of invention by one Doctor Bennett, and that they knew of no such society. That certificate was signed by the leading members of the

church, including John Taylor, the former president of the Utah Church."

Judge Philips has gone to his account but his decision stands as a monument to his ability to weigh evidence. And mind you this decision was not based upon the thought that "somebody said that somebody said" but upon the direct testimony of the witnesses as placed upon the stand and where opportunity was given them to testify direct, and not upon what "somebody said"!

But be it remembered that shall the time ever come when the submitted evidence shall fasten this "crime" upon Smith so completely that doubt can no longer exist, then it but lowers the man in the moral scale and does not affect the church, only as it shall conform to such a standard. And shall such evidence ever be produced then I shall be ready to denounce the acts of the man for his gross deception. But I have been long making diligent research, three years of that time spent in Utah where evidence is supposed to exist, but so far have not found it.

What Coordination Means to the Church

BY C. I. CARPENTER

(A paper read by the author before the conference of the Kewanee, Illinois, District.)

Coordination: The act of coordinating; harmonious adjustment. The state of being coordinate.

Coordinate: Equal in, or of the same rank, order, or importance; not subordinate. To place in the same order, class, etc. To harmonize.

Our first effort in this discussion shall be to determine if we may what coordination is and how it will affect the administration of the affairs of the church, including all its departments in our branches and district. Our starting place, then, must be the definition or meaning of the word, and for this purpose we quote from authority which we all recognize as standard: the dictionary which says that coordination is *the act of coordinating; harmonious adjustment. The state of being coordinate.* Then when we look farther to learn what is meant by coordinate it says, *Equal in, or of the same rank, order, or importance; not subordinate. To place in the same order, class, etc. To harmonize.*

The Church and Its "Auxiliaries"

To what is it proposed to apply these principles of coordination? You say the church and its auxiliaries. Yes, but wait. *Auxiliary*: Aiding, helping; subordinate, subsidiary. You say you mean the Sunday school, the Religio, the Women's Department, and such other organizations as have been called into being to lend help, aid, and assistance to the church.

Very good. Let us examine these for a moment. First, what are they auxiliary to? The church. Correct, perhaps. Let us see. Of whom does the Sunday school consist? Mostly members of the church and their children. Who must the superintendent be? A member of the church in good standing. How about the Religio? Here we find the same condition. Those not members may meet with us and partake of the benefits to a limited degree, and so it is with each institution.

In the more or less distant past these institutions, one by one, came into existence, not from spontaneous generation but to meet a condition and supply a demand which had developed within the church, but which was not specifically provided for by the church as its organization and functions were then interpreted by its officials. They were allowed to grow up more or less self-supporting, and independent of each other and the parent body like neglected children of an

indifferent or ignorant parent, until the family became so large and the demands so insistent that the parent has begun to awaken to a realization that they are really her children, a thing which the children themselves have each one directly or indirectly claimed from their infancy. Not subordinate to; not auxiliary, but a part of the original body. Departments if you please.

The children are grown now, and a complete reconciliation with the parent has been effected, whereby it is now proposed that the children shall take and enjoy their proper place in the family from this time forward, assuming, each his proper share of the work and responsibility, and sharing equally in the blessings and benefits derived from the family relationship. No longer domiciled under the same roof, but each going his own way, pursuing his own fortune without regard to the interests of the others and without their help or their influence, but now a properly recognized parent furnishes the family name and oversees and superintends the activities of the whole family, shapes its policies, suggests, advises, instructs, and if necessary controls its conduct, at the same time assuming due responsibility for its combined successes or failures, while John cares for the horses, George looks after the cows, Henry tends the hogs and the chickens, Mary washes the dishes and sweeps the floors, and Susan makes the beds and helps with the sewing, each doing the part best suited to his or her strength and ability, and all enjoying the happiness and prosperity resulting from the combined effort of the whole family.

The Word Auxiliaries Now Obsolete

We no longer have the church and its auxiliaries as in days of old. Since the reconciliation we have the family, which is the church of Jesus Christ, divided into departments to meet the varied demands arising from a broader and higher conception of its field and its functions.

The Sunday school is given the task of providing religious instruction to all ages. To the Religio is assigned the supervision of the activities of the young people, with especial reference to meeting the social and recreational demands of our children in such a way as to satisfy the natural and legitimate inclination for such activities and yet in such a wholesome and uplifting manner that we shall no longer have to face the fact that notwithstanding nearly all of our children attend our Sunday schools, yet when they reach maturity, more than fifty per cent of them either never unite with the church or drift away and are finally lost from our membership. The Women's Department is intrusted with the responsibility of making our homes better, brighter, and happier in every sense, so that they may become what they are intended to be, types, shadows, foretastes if you please of the perfect home in the life to come. So with each of the other departments, publication, publicity, health, etc., each taking up its special feature of the general burden of providing for every legitimate demand of the members of the church.

For nearly a hundred years we have preached to the world that the gospel would meet our every need, and yet when they united with us they were disappointed to find that we only believed these things but did not practice them, so many went back to their former connections where they did the same thing. To us, in our day, comes the opportunity of setting the church right before the world. By coordinating our efforts under the one head, *the church*, we may demonstrate that we practice what we preach.

The Power of Nomination

But you say, What will it mean to our district? How will it affect us? Here it will be necessary to notice briefly the laws by which our organic structure has been builded.

These laws are basic and cannot be changed without subjecting ourselves to the almost certainty of collapse, which would mean destruction. To use a familiar term and one which will be readily understood by all, we wish to suggest that the *power of nomination* (do not be frightened now, we did not say *one-man power*) was exercised in the very beginning of our organization by the divine trinity. Did you catch that word *trinity*? That means three, not one, in nominating Joseph Smith to be the president of the church, subject to the approval and acceptance of the members of the body. Two men were nominated by that same trinity to act as counselors, advisers, helpers if you please, to assist him in the duties of the presidency, subject likewise to the approval of the body.

As a district we are a division of the general body, made so and limited to certain territorial boundaries for the purpose of convenience in administration. The law states that those having direct charge of districts and large branches should be high priests where possible, or else elders having presiding ability, and in the discharge of their duties of administering the affairs of the church in the district they are under the direction of the Presidency. Following the principle, and the precedent set in the beginning, the Presidency, not one man, but now assisted not only by his counselors in the Presidency, but also by the Quorums of Apostles and Presiding Bishopric will nominate the man to act as our district president, not arbitrarily appoint, but nominate subject to our approval and acceptance. He will in turn nominate again, subject to our approval or acceptance, or we will select one or more men to counsel with and assist him in the administration of the affairs of the district. No one-man power yet, but now look out. Here is where we may have trouble. The head of the family or church in the district of course is the district presidency, and the branches and departments correspond to the separate households of John, and Henry, and Mary, and Susan, each with his individual tasks and responsibilities, but contributing to the success of the whole family and subject to parental advice and direction.

Again the power of nomination comes into operation. The head of the family in the district suggests that from observation and experience it seems that John is best suited for this task, Henry for that, Mary for another, and Susan for another. The district presidency, not one man, but two or three men, nominate Brother Holmes to superintend the interests of the Sunday school Department, Brother Jones the Religio, etc., in each case subject to the approval of the body, not forgetting in any case that all things shall be done in order and by common consent in the church.

Experience and development will doubtless prove to us that this rule of action should extend further, and being responsible for their respective departments, Brother Holmes, Brother Jones, etc., should have the power to nominate those who are expected to share their tasks with them, still subject to the approval of the body in every case.

Branch Administration

In branch administration the same principle would apply. The branch being a division of the district, and the district executives being responsible for the work in all of the branches, would have the power of nomination of branch presidents at least where conditions seemed to make it wise to do so.

The branch president being assisted in all his duties, including presiding, by the other men holding the various orders of the priesthood, they being standing ministers in his branch, will after proper counsel with his assistants, nominate those who will be assigned to the direct oversight of the various departments in the branch.

Now to recapitulate: To coordinate is to place together in one class, to make of equal rank, order, or importance. To harmonize. It is proposed to bring the different phases of church activity together as church departments on an equal plane with each other, recognizing them to be of equal importance each in its sphere and contributing its portion to the full success of the whole body, so that the departmental activities will no longer be left to their own fate to sink or swim, live or die as best they may, but every branch presidency will come to realize that the branch is made up of the various departments, that if one department is sick and neglected, the diseased member must have professional attention, and corrective and remedial measures must be applied before the whole body becomes weakened and its usefulness destroyed.

Our local pastors will give their personal attention to the success of the Sunday school to make sure that the members are being reached by its opportunities, and that they are being given the proper and most effective religious instruction. They will give attention to the work of the Religio, to make sure that the best and most wholesome amusement and recreation and yet that which will attract our children and young people are being provided. They will interest themselves in the work of the women, see that their department is doing the most profitable kind of work for their particular local needs, and that they are following the best and most effective methods in the prosecution of their work. The pastor will learn to be an all-around man, for he must understand the varied needs of his people and ever be ready with wholesome advice and counsel where needed, exercising not lordship but fatherly interest and direction over every department, recognizing that the success of the whole cannot be complete without the success of each department. The natural activities of church members coordinated and administered under such conditions cannot fail to produce a normal body wherein dwells the Spirit of the Master manifested by its natural fruits, love, joy, peace, happiness, etc., an earnest of our inheritance in the celestial world.

The Dangers Recognized

Dangers? Yes, we recognize and admit them. There is scarcely a human activity with which we are acquainted but what is fraught with more or less danger. Because some people have been run down and killed by the carelessness of a chauffeur in an effort to cross a street does not argue that we shall not attempt to cross the street on foot, nor does it argue that automobiles should no longer be manufactured, nor even that they should not be operated by chauffeurs. The custom of pedestrians walking across the street cannot be denied, neither can the use of the street by automobiles be denied, nor can the method of operation of the car be questioned, but the laws for the public safety can and should be so framed and enforced as to insure safety to both the pedestrian and the driver.

The priesthood is a dangerous instrument in the hands of men whose hearts are not right before God, and it has been necessary in a number of cases to deprive such men of their right and privilege to act under their calling, but that does not argue that because they might or could abuse their powers no more men should be ordained. Under the principles of coordinated administration the responsibilities, powers, and privileges of the priesthood will become a much more sacred trust to those called of the Lord than ever before, and the rights of the people instead of being jeopardized will be more jealously guarded and protected by men of God exercising under the spirit of their calling.

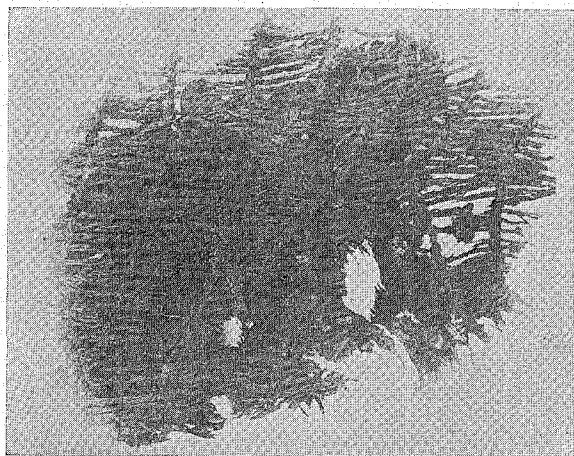
The question as to whether or not his district desires to have its affairs administered under this plan we leave for

others to discuss, praying that the Lord may direct in the final outcome.

Book of Mormon Rays on Scientific Paths—No. 10

BY A. B. PHILLIPS

The great abundance of various ores is repeatedly mentioned in the Book of Mormon, to obtain which "mighty heaps of earth" were cast up. The numerous proofs of ancient mining operations in America began with the discoveries of Mr. Knapp in 1848. They are now known to have covered an extensive area. Peschel states that "copper was worked in Alabama and various places east of the Mississippi, but the most important mines were situated on Lake Erie." He concludes that the achievements of ancient North Americans have always been undervalued, and says it is maintained that cast copper utensils have occasionally been found. Metal relics have been found in such profusion and variety



A PIECE OF CLOTH FOUND IN AN OHIO MOUND in both North and South America that more need not be mentioned.

Ancient Tools, Utensils, and Ornaments

It will not greatly surprise those who are acquainted with the remarkable achievements of these people of past ages to learn that they made and employed many instruments of labor, which enabled them skillfully to produce in considerable variety articles of service and adornment. The many interesting discoveries that have confirmed the Book of Mormon mention of their varied activities, seems inconceivable, unless the book is a genuine record written by these ancients themselves.

Among their many accomplishments were casting, swaging, molding, decorating, painting, weaving, knitting, and various other domestic and agricultural pursuits. For performing their several labors, the record states that they had an abundance of "all manner of tools" and machinery, and fine workmanship in wood, metals, and buildings. The relics discovered include objects of both metal and stone, such as knives, axes, hammers, pestles, gorgets, chisels, picks, scrapers, grinding stones, spindles, dibbles, needles, and a thousand specimens from New England alone, including a variety of articles the purpose of which is conjectural. In the Gilbert Museum, at Amherst College, are about three mortars, bowls, tomahawks, hoes, pottery, and other articles not named in this paragraph.

Specimens of their pottery have been obtained from many places in both South and North America. It varies considerably in the quality of its workmanship, but is often com-

parable with specimens of the most highly civilized ancient nations. The Encyclopedia Britannica says: "As regards internal communications, the working of gold and copper, and the manufacture and decoration of pottery, these American kingdoms were on a level with all but the most advanced nations." The articles include ornamented jars, bowls, bottles, vases, pots, water crocks, cups, and objects of various sizes, forms, and designs, some of which are elaborately decorated. Some specimens found by the writer on Barton's

sought after."—Appendix, p. 6. These people were very rich, as the Book of Mormon states, and this fact is borne out by the great value of the ornaments that, as noted above, were sometimes taken from one of their graves.

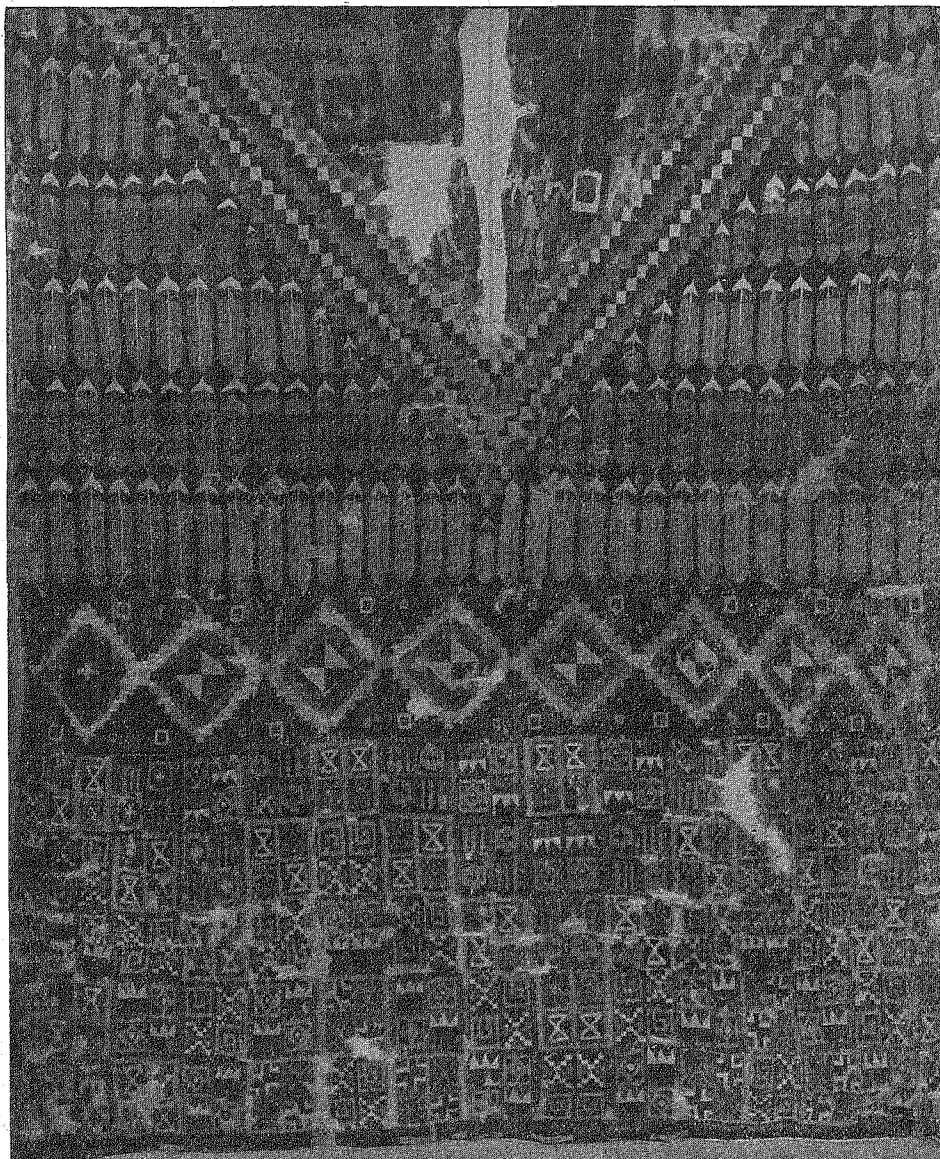
To make these ornaments, the Book of Mormon tells us that there were "curious workmen" who were able to refine the ores and work them. This is supported by Mr. Wright. He says: "It seems also that they not only knew how to work the metal into wire or drawn gold but to plait it so beautifully as to compare even with the goldsmith's work of the present day. They appeared to have understood thoroughly melting and casting into molds, hammered and *repousse* work, and soldering, the solder being itself of gold."—*Ibid.*, p. 7. He shows from this collection some very interesting portraits of gold ornaments made in the likeness of a bird, frog, fish, animal, or person; also finger rings, belts, charms, hairpins; and forehead, neck, breast, and priestly ornaments.

Ancient Textile Art

The Book of Mormon states that some of these people in their pride wore costly clothing, and that they made all manner of cloth for this purpose. Markham's History of Peru states that "the Incas had also made progress in the metallurgic, ceramic, and textile arts. . . . Spinning, weaving, and dyeing employed a great number of people. There were rich dresses interwoven with gold or made with gold thread." "Their finest works were probably in the precious metals, and were melted down by the conquerors."—Pages 33, 34.

It was once ignorantly supposed that the prehistoric Americans could not produce cloth, and the Book of Mormon was ridiculed because it stated that they had silk and linen, as well as "good homely cloth," and cloth in abundance. Since then this statement has been abundantly corroborated.

The Government of the United States has caused to be printed a work by W. H. Holmes, on Textile



AN OLD PONCHO FOUND IN A PERUVIAN MOUND

Island contained a mixture of fool's gold, which produced a very pleasing effect.

During the later years of Book of Mormon history the people increased in pride and the vanity of worldliness and wore fine clothing and many adornments. It would therefore be quite natural that evidences of this fact are being found from time to time. A collection of gold ornaments found in the states of Antioquia, Cauca, and elsewhere, in the United States of Colombia, is described by Bryce Wright, F. R. G. C., who says: "Many of these *huacas* [graves] contained ornaments of immense value, amounting, according to some authorities, to as much as £4,000, £8,000, and £13,000 respectively; so it is no wonder they were assiduously

Fabrics of Ancient Peru. In it he says:

"The strands employed in all classes of work were spun from cotton and other vegetable fibers, or from the wool of the llama, the alpaca, the vicuna, and the guanaco, and were generally moderately fine and exceedingly even and well twisted." He tells us that "the grade of culture represented by this work would seem to be very high, considering American products only, but its equivalent in old world culture must be sought in remote ages. This is shown in a striking manner when we place the more delicate pieces of Peruvian work beside fabrics taken from the mummies of ancient Egypt. In quality of fabric, method of construction,

color, and style of embellishment, the correspondence is indeed remarkable."—Pages 6, 7.

That the textile art of these people was not exaggerated by the Book of Mormon ancient historian is further assured by Mr. Holmes when he states: "There is throughout a purity of design and a refinement of color that could be studied to advantage by the foremost decorators of the world. A most noticeable feature of the fabrics, and one calculated to challenge the attention of students of art development is the employment of animal forms in decoration."—Page 9. He continues, in his admiration of their wonderful skill for decorative work: "Indeed, in some cases it is difficult to say whether the ornament is woven in or embroidered. The skill exhibited is truly marvelous. The ancient people were exceedingly fond of fringes, and some of their toweled garments are marvels of elaboration." Illustrations of ancient American work are shown by Mr. Holmes. Museums contain many samples also.

(To be continued.)

The farmers of Kansas assert that they cannot raise wheat for less than \$3 a bushel, consequently are organizing an association with the purpose of holding wheat from the market this fall long enough to obtain a price of \$3.13 at the terminal markets of the State. They have thus organized in sixteen counties of Kansas and three counties of Oklahoma.

At the San Francisco national convention of the Democratic Party, the forty-fourth ballot resulted in the choice of James W. Cox, governor of Ohio, for presidential nominee and Franklin D. Roosevelt was nominated by acclamation for vice president. Mr. Roosevelt is a fifth cousin of the late Theodore Roosevelt and has had experience as assistant secretary of the navy. The chairman of the national committee of the Prohibition Party announces that they will hold a convention in Nebraska July 21 to put a ticket in the field so that those favoring prohibition may have opportunity to register their choice.

According to the *Christian Science Monitor*, the military administration of Palestine gave way to a civil when Sir Herbert Samuel, the new high commissioner of Palestine, landed at Jaffa on June 30.

Denmark has offered to sell the United States five million pounds of butter at a price which will allow it to be sold anywhere in the United States for fifty cents a pound. The lack of terminal markets in New York City compelled a refusal of the offer.

Greek armies, supported by allied fleets, have succeeded in routing Turkish rebel forces in Smyrna and have taken charge of Panderna. The Turks have been carrying on a guerilla warfare at the expense of all the inhabitants, and the invasion is expected to have the effect of quelling these disturbances and restoring order. Since the sultan has admitted he cannot control the situation, the assistance of outside forces cannot be refused.

Since January 1 gasoline prices have been raised twenty per cent, yet in the report of the Standard Oil Company of New Jersey for the year ending January 1, 1920, the surplus, after deducting charges and taxes, was \$77,985,684, an increase in surplus of almost \$20,000,000. The argument set forth was that the advance was necessary because of a shortage, yet at the end of March this year the stocks totalled 626,393,000 gallons, while in March, 1918, the figure was 526,383,000 gallons.

Miss Jane Addams, noted social worker, who has submitted a report to Herbert Hoover, who is feeding 300,000 starving children in Europe each day, cannot understand "What is the matter with America?" nor why we are so indifferent to the needs of Europe. She believes America is overlooking a great opportunity to demonstrate our human interest in the world's problems.

OF GENERAL INTEREST

THE INTERCHURCH MOVEMENT FAILURE

The Interchurch Movement has fallen on evil days. It is important that all Christians understand just what has happened. There are many rumors and bits of gossip in the air, and misunderstandings are always easy. A few facts should be fixed in the mind. There were thirty-one cooperating denominations. There were 1,400 salaried workers in the offices, and 400 others in the field, or 1,800 in all. The aim was to raise \$336,000,000. This was the ideal. It was placed high because the needs are great, and because we are living in days when men and women are expected to do extraordinary things. The actual contributions aggregated about \$180,000,000, about one half of what was asked for. But it was not this falling short which brought the movement into straits. The crisis was precipitated by a failure to raise the funds necessary to carry the running expenses of the movement. This money was to come from people outside the churches. It was a large sum which was needed, and it did not come. That has caused all the trouble. The contributors were divided at the outset into two groups. In the first group were all church members and all church attendants who had contributed to the church within the last two years, and also all others who had members of their families in the membership of the church or in the Sunday school. All other persons were classed in Group II, and were called "Friendly Citizens." From these "Friendly Citizens" it was hoped that \$40,000,000 might be collected.

The men who made this computation guessed wrong. They overestimated the size of Group II, and were wild in their expectations as to what this group would do. The bulk of all the money used by the churches of our country has always come from their members and church attendants, and from these it must continue to come. The outsiders who are not connected in any way with the church or any of its organizations can hardly be expected to become enthusiastic in the raising of funds for the enlargement of church work. Instead of \$40,000,000 from the "Friendly Citizens," only \$3,000,000 was raised, not much more than one third enough to defray the running expenses for the first year. Money had been poured out like water in the expensive work of making a detail survey of the needs of the whole world, and workers had been multiplied in the expectation that an enterprise so gigantic would appeal to the imagination of men who hitherto had manifested no interest in the propagation of the Christian faith. The scheme failed. The "Friendly Citizens" did not come to the rescue. Seven million dollars must now be contributed for running expenses by the denominational boards which went into the Movement. A total of ten million dollars will be necessary to pay the expenses of the last sixteen months and the next twelve. The most expensive part of the work—that of making the surveys—has been largely done, and that will not have to be done again. Administration expenses from now on will be much smaller than during the past year. The corps of workers has been greatly cut down and various economies have been introduced. . . .

After the public had been fatigued and exhausted by numberless drives it was a glorious achievement to raise a fund of nearly \$200,000,000. The work which went into the surveys will be of service through the coming years. The vision of the whole world conquered for Christ by cooperating churches will never fade.—*The Christian Work*.

AT THE FRONT

SISTER BROWN WRITES FROM THE ISLANDS

She says the Lord has verified his promises to them in that far-away mission.

It hardly seems possible that we have been here two years and a half, but when I get time to consider my surroundings I am convinced that it is a fact.

We have been blessed with two tender buds of promise, Violet Mae, whom the natives call "Meme" (you will sound the e's as we would sound the a in pay), and Doris Emily so you will know that I am not lacking for something to keep my hands busy.

My first task after our arrival was to try for a working knowledge of the Tahitian language, and let me say that those who think that all we have to do is to open our mouths and the Lord will do the rest will be sadly mistaken if ever they have the situation to meet. I confess that I wasn't and am not at present the most brilliant of those who have come to this mission, but I have tried to do my best under the conditions which I had to meet. I have tried, prayed and cried, yet when I commenced to put sentences together it seemed as if all that I had tried to get by way of a vocabulary had left me and I seemed to be going backward rather than forward, but that seems to be the common lot of all. Yet when those times of despair would come I would remember the rich promises that the kind Father had so abundantly bestowed upon my companion and myself before leaving the homeland, and I can truthfully say from experience that we have been protected both on land and sea. I especially remember one promise that was made to us, which was in this wise: "You will meet with experiences and the way will seem closed so that nothing but death will seem the outcome, but I will protect and open the way for your escape."

I can truthfully say that I have seen it fulfilled during the dreadful epidemic of influenza when we were all bedfast without a soul to bring us a drink. We thought our lot rather hard, but where could we go for succor but to God? This we tried to do. We had to part with one of our number and it is needless for me to enlarge upon this phase of our experience, but suffice it to say that I lost a true friend and the church an efficient worker.

I have traveled considerably among the islands and am very thankful that I have so far been spared the rigors of seasickness, but I cannot say that I feel the best while at sea but that is not to be compared with what some have to endure.

I have endeavored to do what I could among the sisters and children. The field is surely wide here for the wives of the missionaries, but we must not expect to meet with as ready a response from our labors as we would in America. At times when reflecting upon the seeming slow pace of our work, so far as results are concerned, I would think of the condition that exists in the homeland and the years of education that have been at our disposal, so in time we may yet be able to realize some of the things that so many of our noble sisters have worked for.

A present I am trying to carry on the work, or a part of the work, that was carried on by Sister Ellis. I have a class of native children taking lessons on the organ and it is much different to teach children here from what it was in the homeland, as they haven't the educational facilities, so we have continually to be with them until they get a good insight into the rudiments. Some of the children have developed considerable talent and already their influence is being felt for good.

So far as my health is concerned, it is not as good as I could wish for, but I hope that I may be able so to live that I may be worthy of the blessings of our heavenly Father, that I may be of some little service in trying to assist the noble band of workers that we have in the church.

We were surely glad and delighted to get the conference news, although it was rather old when it arrived, as we didn't get it until June 11, but it was good news to us from a far-off country and especially since our force here has been increased.

I received a letter from Sister Merchant asking as to their needs while here from a woman's viewpoint so think that I might better serve all by writing a few suggestions to the church paper.

We are in a much better condition now than we have been heretofore, as we all have a place that we can look to and call "home, sweet home," but this has been made possible by the sacrifices of others in days gone by. Of course we do not have things as nice as some back home, but we feel very fortunate to have shelter all our own.

I have since coming here often wished that I had known more of the place and conditions and I would have been better able to judge as to the needs.

In the first place, we are spending at least five years of the best part of our lives in this mission and in the majority of cases the missionaries are young couples, so why make needless sacrifices when we can avoid them and at the same time be less expense to the church?

First, I would suggest that if the newcomers have a few small rugs, to bring them along, also table linen with sufficient dishes to serve their needs. We have to use granite ware principally in the upper islands so it seems good to get back to Papeete and eat a good meal as we would back home. If you have an electric iron, bring it along, as we will be able to get electric current from now on while in Papeete, but the upper islands are vastly different from what it is in Papeete. They do not possess any of the modern conveniences. As for bedding, bring a fair supply, such as pillows, sheets, spreads, also a pair of cotton-flannel blankets, and a bed comforter will not come amiss and will be used when traveling upon some of the ships which are not as well equipped as some of the ocean liners. Usually a soft plank in the deck floor serves for a bed, with occasional rain clouds for a shelter from the sun.

As to clothing, I would not advise all white clothing. Heavy clothing will be of little or no use, but colored clothes are worn much, also dark shoes and stockings, so get a good supply before leaving America as everything is dear here now and especially since the American exchange is so high. Don't be afraid that you will overdo the buying of stockings and shoes, also ladies' underwear, and by using a little judgment in regard to packing your trunks you will not be troubled with the duty so far as wearing apparel is concerned. The government officials have been very good to us in the past.

Wishing all the brothers and sisters in the homeland a hearty "Ia ora na," which is the native greeting, I remain your sister and colaborer for the cause of Christ,

PAPEETE, TAHITI, June 21, 1920.

VIOLET E. BROWN.

People are leaving the farms of Missouri and Oklahoma, according to the census figures being released. Nearly 47,000 persons have left four Missouri counties and one Oklahoma county in the past ten years, supposedly to go to the cities. Decreases in population are from 3½ to 9 per cent. Experts believe the country as a whole will show much the same situation.

A REPORT FROM ONTARIO

Since I came to Ontario five years ago this coming October, I have labored in the Chatham, London, Toronto, and Owen Sound Districts, the latter being my mission for this year.

I had the privilege through the kindness of the Saints of several of the branches where I labored this spring, of attending my fifth General Conference, and by far the best of the five. The inspiration that I experienced while there has never left me, and now as I write it thrills my soul; it has been my strength in preaching since then, and I feel keenly the burden of souls in darkness and sin resting upon me.

After conference I spent a few days with my parents and brothers and sisters in Michigan, and hastened to my field of labor as quickly as I could. Of course it was necessary to stop in Saginaw where my brother lives and make the branch a flying visit; also my old home in Flint, among the fine Saints there, where many peaceful hours of worship were enjoyed while living there and laboring in the shop.

Then a fine visit at Kimball and Sombra, in Ontario, the scene of very great opposition in my early experience as missionary. The kindness of the Saints of Kimball, and the friends (now Saints) of Duthill and Terminus, shall never be erased from memory's collection of kind acts toward me.

After the week at Sombra, I went to Redickville, in Owen Sound District, and visited Brother George Mortimore's home, where the latchstring is always on the outside, and after a week there went to the Praton Branch, near Dundalk, Ontario, and began a series of services which lasted for three weeks, and which in many ways was a success. Sometimes the church was filled to its capacity, and quite an interest created.

On the last Sunday of our services eleven were baptized, nine children from eight to seventeen, and two adults.

I left that part with reluctance, as others were interested, but I felt the leading of the Spirit to attend our district conference, which was a decided move for higher attainments, and more united service. Special features of the conference were the little orchestra, composed of members and non-members; the choir which did excellent work under the leadership of Brother Nurnace of Owen Sound, and the sweet voices of the Taylor sisters of Grand Valley, and others from different parts.

A resolution prevailed that the district purchase a tent for missionary work, for which in about a half hour, \$367 was raised. You can guess how Brother W. A. Smith smiled.

From Port Elgin conference I accepted the invitation to hold services up on the Bruce Peninsula at Colpoys Bay, so to Warton I went, and while waiting to begin services on Sunday, spent three days at Elder D. B. Perkins's summer cottage on Lake Huron, at Sauble River. I enjoyed every minute of the time.

Two of the Taylor girls of Grand Valley are stopping for a time to help out with the singing at Colpoys Bay. They are genuine songsters.

Last night we held a good service at Colpoys Bay at the home of Brother Rydall. His big house was filled to the door with Saints and nonmembers, even a Disciple preacher. The services proper began Sunday, the 11th. Prospects good.

In bonds,

WIARTON, ONTARIO.

J. H. YAGER.

The various church world surveys with regard to education reveal the fact that only fourteen out of one thousand children entering the first grade of the public schools are graduated from a college or university, according to the *Christian Work*, and as it states, these fourteen furnish the vast majority of the country's leaders.

BOSTON BRANCH

The Boston Branch is surely in good working condition. If there is a jar anywhere among the Saints, I have not been able to locate it.

The attendance at our prayer meetings is almost as large as at our preaching services. We are having some wonderful meetings. The Lord is surely blessing the Saints in this place.

Last week I made about twenty-five visits to the Saints in their homes. My experience has taught me you can do more good in building up a branch and bringing spirituality among the Saints than you can in any other way.

Yesterday was another banner day. I had the privilege of baptizing six fine people. Five of them were adults and one a young man. These are people who have been attending my special series of sermons on Sunday evenings. These people are all strangers and have no relatives in the church, so you see we have three more new families in the branch.

Very sincerely,

RICHARD BALDWIN.

JOPPA, ILLINOIS, July 2, 1920.

Editors Herald: We came to our field of labor May 20, the first stop being Mount Vernon. We were glad to find in this city of 12,000 a genial and whole-souled organization of God's people. Brother C. Lowery, branch president (also merchant), met me at the depot, and taking me home, he and family made me welcome in true southern Illinois style and hospitality. Four of the brethren here are in the grocery business—J. S. Rockett, J. M. Fuga, and M. F. Lowery, besides the brother mentioned above.

Brother J. M. Fuga surely enjoys leading the singing for the various church services held in their comfortable little building of worship. And our young Brother O. C. Henson (son of the genial district president, Hilliard Henson), who was lately ordained at the late district conference at Joppa, will be of assistance to the work there.

The writer held meetings until the latter part of the week, when our gifted and worthy Brother W. H. Kelley, of Indiana fame, joined us.

On Sunday the 27th the writer was called to Benton, a coal mining center, by Brother Earnest Robinson, where the work had been attacked by a Pentecostal brother, who was anxious for discussion and debate. Brother Robinson replied to his outpouring of "wolves in sheep's clothing," "beware, dangerous," "don't go near," etc. By the time the writer arrived on the scene, unexpectedly, he was all over his desire to discuss church propositions. I replied to him three evenings, the minister and his wife attending but carefully warning the flock to keep away.

We held meetings during the week, and also became acquainted with several families of Saints and friends. One fine young man, Brother Hill, was baptized by Brother Robinson, who will, we are sure, be of help to the work. We appreciate the kindness shown by Brother Robinson and kind wife and family, and others of the scattered Saints there. There is a good opportunity for the development of the work there.

On Sunday we met with the Saints of the Parrish Branch, in sacrament and preaching service, meeting J. M. Davis, branch president, and other worthy Saints. I was made welcome at the homes of Carrol and Andy Dillon in true saintly and brotherly style, during my stay there. Brother Andy Dillon surely is holding his own for a man of his age, and Sister Dillon is still strong in the faith.

We next held meetings at a coal mining camp between

Johnson City and Marion, and were taken care of by the two families of Brother J. L. Simmons, making us feel at home and welcome. We enjoyed the visit there.

We then held meetings at Marion, a fine little city of ten or twelve thousand. There is no branch there, but there is a fine group of Saints there, and a good Sunday school. Brother Will Kelley, brother of our well-known T. C. Kelley, lives here, and tries to keep the work moving ahead, with the help of Brother F. Campbell and other Saints and friends. We find the same spirit with the Saints here as elsewhere. May God bless them for their kindness.

On boarding the train south we found several Saints en route for district conference at Joppa. Also Brother W. H. Kelley and our young Brother Ray Whiting, full of that well-known Graceland pep and enthusiasm. It surely does cause one to rejoice to see such young men coming forward and taking hold of the work. Surely Zion will be redeemed, and the world warned with the army of consecrated young workers coming forward to put their hand to the plow, and also to assist in the great work of the final redemption of Zion.

Waiting to make connections at the beautiful town of Cypress, for several hours, we were royally entertained by a railroad conductor, Henderson, and wife, and surely the brother and companion and daughter radiate the very spirit of the latter-day work. Brother Henderson is well known to the Saints of Northern Illinois and Chicago, and is always ready to let his light shine in warning others and doing his part in every way to help in the great work intrusted to all. God is blessing and will continue to bless him in his endeavors.

And in the district conference, of which others may write and report, the Spirit of God was there in power. Two of the speakers were our talented and gifted young brother, Charles Wisner, of Centralia Branch (the live wire branch of the district so we hear) who preached a splendid sermon Friday night, and Brother Whiting who on Saturday evening addressed us with all of that pent up Graceland enthusiasm, and he was surely blessed in presenting the word to the audience.

The Spirit of God was present in all our meetings. The word of prophecy came through Brother F. A. Sawley, accepting the Saints' offering, and speaking to several individuals encouragingly to move forward in their line of work. We were glad to meet Brother Sawley again, and enjoy his smiling countenance and cheery methods. His well-known musical talents helped amazingly in the success of the conference.

Of course we talked over old times in Wisconsin, where both of us have formerly labored and lived, in church and secular work. Brother Sawley stayed for a few days and assisted in the continuation of services during the week, and then announced a call to hold meetings in Kinmundy, farther north.

Brother Ray Whiting and writer have held meetings here for two weeks, mostly on the lawn in the open air, in the beautiful rays of the glowing moon, on the banks of the majestic, slow-moving Ohio, where occasionally a packet or tie boat of the stern-wheel type plows through the water on its way.

On Sunday one adult, a married lady, asked for baptism, and Brother Barrett, who is in charge of the faithful little flock here, officiated. On yesterday, five more lambs of the flock, Sunday school scholars, were buried beneath the waves of the Ohio. A more beautiful baptismal service I have never witnessed.

The Spirit of God attended both confirmation services. That Spirit the Lord promised he would endow his people with at the General Conference. He is surely keeping his word.

Brother Ray Whiting officiated at the baptism of the young people.

Brother Oscar Smith is a merchant here, well thought of, and furnishes a room for the meeting of the Saints, and is doing all in his power to further the cause.

Brother Barrett, coming in over a rough road one night to the services, brought his family and others with him. Being strong in the faith God will surely bless him and the little flock in moving forward the work there. And others of the Saints and friends there are doing their part to assist in the missionary effort.

Brother Ray Whiting is a splendid preacher and speaker, and takes well with the old and young, and you will hear from him yet in the councils of the church, and the development of Zion.

We have several calls for missionary work that we will attend to as fast as we can, consistent with the demands of the work where we are laboring.

We want to hear from any or all that wish missionary labors in the country or cities, especially in the towns where more thorough organized effort should be made.

Be sure and let me know your needs at my field address below as I want to keep in touch with all who will assist in the missionary work, both local and general, so we can labor together in harmony with the general appointees.

I will never forget the ministrations of the Saints of southern Wisconsin for eight years, and my heart is full when I think of their kindness.

I thank God for the Sanitarium and the nurses and doctors, and their wonderful service, and for my wife's wonderful recovery from the serious operation. The Spirit of the Master is there. The college, the Sanitarium, the homes, all are wonderful helps toward the redemption of Zion. Surely the light begins to shine from the firing lines.

Field address: Care of Charles Wisner, 429 Maple Street, Centralia, Illinois. LESTER O. WILDERMUTH.

NEUVA GERONA, ISLE OF PINES, WEST INDIES, July 5, 1920.

Editors Herald: After a pleasant rest at the home of Brother Alfred Peterson, at Independence, and the association of the Saints at that place, we resumed our journey enroute to the Isle of Pines, West Indies, where we have been sent to open up the work. Our journey was pleasant enough, until we were drawing near Atlanta, and our train was wrecked. The engine, mail and tourist cars deposited themselves at the bottom of an embankment, and the dining car, which we had left but a few minutes, was twisted and smashed, tea, coffee, steam pipes hissing, etc., presented an awful spectacle.

Fortunately none were killed, but many were injured. The rest of our journey passed pleasantly, and now we are here in the tropics, where grapefruit, oranges, lemons, limes, pineapples, bananas, coconuts, peanuts, jack fruit, sweet potatoes, and all kinds of native fruits and vegetables grow profusely. But the insects—mosquitoes, etc., are a dread for newcomers; but a few weeks pass by, and one forgets the nights of torture spent in a vain endeavor to do away with the persistent biting of these pests.

Now we are feeling more like getting into harness, and waking up a people who have been long dead religiously. Other denominations have tried, and are trying to get the people interested, but thus far have failed. May God prepare the people, that they may be responsive to the restored gospel.

I have had to answer, through the press, insinuations regarding the message we represent, but up to the present not

even those who accused us of being one with the Utah Mormons have answered us.

We are living at the above address for the present. Will our many friends in the Northern and Southern Saskatchewan Districts please note, and write us often as possible.

This is a very difficult mission to open up, and I can assure Apostle T. W. Williams that his message in a recent HERALD came just at a time when Sister Tordoff and myself needed encouragement, for we were on the very verge of losing our baby son. So encouragement of that nature cannot come too often in this far-away, southern mission.

Many are making sacrifice in the church to-day, who are many times accused of having, as I have heard expressed, "soft jobs." It has been very truly said, "This is a day of sacrifice," but how very few there seem to be who are willing to leave *all* and follow the Master, either by preaching the word, or by financial assistance. Yet, those who unjustly criticize, and really do very little when their *works* are summed up, are the ones who cast the first stone, and sometimes unfortunately are a detriment, rather than a help to this beautiful work. Let us then be careful, and by prayer, faith, and works, seek to plant within ourselves seeds of kindness, charity, and long suffering, that when our life's work is ended, not only will we gain the great reward, but will leave a monument behind us, that the storms of life, and even time will not be able to erase.

I am hoping to begin at another point of the islands a series of meetings of at least ten nights' duration. This and other topics of interest to our northern friends will no doubt appear in the pages of the HERALD from time to time.

It costs five cents to send a letter from here to Canada, so we would be glad if our Canadian friends will accept this letter as a personal one, and thus save postage and time which can be used effectively otherwise. Rabbit Foot Lake, Viceroy, and other Saints, please note.

Very sincerely,

WILFRED D. TORDOFF.

McCLELLAND, IOWA, July 8, 1920.

Editors Herald: Our greatest need in this part of the field is more men. Truly the harvest is great, and the laborers are few. Calls are being made daily, for work, but I can be only in one place at a time, which means that it will be months before I can reach some places where help is desired at present.

We are in the hastening time, and the very best there is in us is required of us. We need consecrated preachers and singers, but we should also remember that we need consecrated tithe payers as well. The good Lord has arranged matters so that all may have opportunity to assist in the work.

The one encouraging feature of our work rests in the fact that the young of the church are arising with a larger vision, and trained minds; and we therefore have great reason to hope for permanent advancement. Our older men have wrought well in their time; many of them have done nobly; but the work of to-day calls for methods and qualifications far transcending anything we have yet known.

Truly the Saints of this part of the world ought to be able to give material assistance to the work. I have never seen a better prospect for corn than at the present. Many old-time farmers have been heard to say that the corn crop looks better at present than they ever remember having seen corn look at this time of the year. We feel sure that the Lord will bless his people with wisdom and with provisions; also with great substance if they will remember always to honor him with their substance. I feel confident, too, that

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Our Reunion Calls

The department is receiving a gratifying number of calls for reunion workers. Nauvoo, Des Moines, Clinton, Alabama, Florida, Eastern Colorado, and many other districts have asked for some one to present the work of the women. We wish it were possible that during the precious season when, for a few days, Saints gather together to spend a time in the study and contemplation of God's work on earth, the women there could imbibe a great deal of the spirit which dominates the department. It is a spirit of loving helpfulness, and one which desires to extend its area of usefulness, to reach out and put into the heart and thought of other women the hope and joy which has become so great a light. It is a sense of unity, a consciousness of what great good can be accomplished by united action. It is the joy of service to others, that service referred to in the words: "It becometh every man who hath been warned, to warn his neighbor."

There is much of evil to be overcome, not only by individual effort, in individual lives, but by united forces for the purification of the masses. There are many harmful influences exerted upon the lives of our people, both old and young, which can with patience and determination be removed, if only the women would "arise in their might" and unitedly *act*, instead of vainly *wishing*. Public sentiment is said to be the reflection of public thought. We wonder if the thoughts of the quiet, obscure, stay-at-home-and-mind-your-own-business sort of people could be recorded in our public press, if we might not find quite a different sort of "public sentiment." Indifferent morals are frequently the most clamorous, the really stable ones being more given to actions than words.

The time has come, however, when it is no longer possible for women—or men either—to discharge their full responsibility to mankind by simply cherishing a fine set of private opinions. The world demands a cleansing, a moral house cleaning. It is necessary for everyone to come out into the open, not with whitewash brushes, but with those of

the advanced ideals set us by the President and Bishop of the church will be reached, because I believe that the Lord is working mightily with his people.

Personally, I have never felt better in preaching than at the present time. My ability to apply myself to study seems also to be increased. I see, too, a great awakening among the young in the way of education and preparation for efficient work. I hope to see our present efforts increased and intensified until the highest possible condition of efficiency will be reached by all. In other words, I hope to see each one learning his respective duty, and doing it in the best possible way.

At present I am holding tent meetings at this place. Our interest and attendance is encouraging. Brother Morgan joined me here a little over a week ago, and is assisting in the work. We have had some good support from the Saints of Hazel Dell and North Star Branches. Sister Cora Scott of this place has rendered valuable assistance with her violin, and some of our musicians from the little town of Underwood have also given us assistance that has been greatly appreciated.

In the mind of the writer we have reached the time when we must do organized team work, if we are to be successful in our missionary work. I trust that the Saints throughout the districts will rally to our support in this work.

Hopefully,

J. E. VANDERWOOD.

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the scrubbing variety. And along with them, plenty of the good will and energy which make the same effectual!

As our workers go before the Saints at reunions, they carry with them a sense of responsibility in regard to arousing our people to the great possibilities just before them. A new era has dawned; a new impetus has come to the church. The upward urge is upon our members, and they are asking, in vast numbers, "What can I do?" An age-old query, is it not? Shall we not answer it as of old, and each one, for himself, determine anew, "As for me, and my house, we shall serve God"?

Within a reasonable limit our department will attempt to respond to the call of any district for a representative, providing full expenses of such a worker shall be guaranteed by the reunion making the call. An abundance of good papers, articles, suggestions, etc., from all our departments will be sent free upon requests made to our general office, Reorganized Church of Jesus Christ of Latter Day Saints, Women's Department, box 255, Independence, Missouri.

A. A.

From Far-Off Australia

With deep interest I read of the activities of the women of the church through the reports in the columns of the SAINTS' HERALD.

The movement in our land has made good progress in its initiatory stage, and our hope is that as the years come and go "advancement" will be our annual report. To my mind there is nothing to fear. Our executives have proven to be a consecrated band, and I believe that the majority of women who have taken up the work have seized the opportunities for "service" to their lasting good.

As in most institutions there will doubtless be a few who become weary and lag behind but our prayer is "may they be few." When the "Macedonian cry" went forth and organizers were sought, the sound fell on my ears and not wanting to be a shirker, I accepted the office, very timidly, but with a firm resolve to do my best.

Northern New South Wales District, which is my field for women's work, stretches for nearly five hundred miles from east to west. There are five branches of the church scattered along the coast, at four of which our locals have been organized. The scattered sisters seem equally anxious to see the movement go forward and some have taken up "reading" as a hobby. By this means we hope in time to have higher education before the people. Unfortunately in the western area of the district there are no branches.

Some locals in relief and service department do a lot of sewing for sale and donate the money as missionary helps. Although the sums of money so raised seem small in comparison to the great need, still it shows a devotion to duty on the part of the women workers.

One local in a farming center devote their hours of relief work to assisting the sick, sewing for a day at some home where help is needed, taking the necessaries of life to some home that may be neglected, and in various other ways acting as comforters in time of sorrow.

Another local, in home and child welfare, has successfully studied "first aid," which is to be followed by "nursing aids." Study in both of these subjects has been under the direction of professionals.

Another local has not yet been able to determine the most suitable course, but since these sisters never knew failure we expect to see them do splendid things in the months ahead.

Our sessions during the mission conference at Christmas in Sydney, were well attended and good interest shown. A report of these meetings may appear through other channels. We feel very much strengthened by the fact that Brethren Butterworth, Rushton, and Hanson are in sympathy with the movement and their addresses in different localities are deeply appreciated by those in charge of the work. When men like these, of such stalwart character, see the great need for better homes and better parenthood, surely none of us should sit idly by and let ruin follow in our wake.

When I read the soul-stirring articles in the column of

the HERALD I raise my heart in gratitude to God that such noble women have been raised to enlighten the world. Our worthy editor is truly an adept at her work and every word from her pen seems to help one walk one step higher. We cannot mention here all those whose names seem so familiar and who have done so much good with their pens.

Being engaged in the state school work here we read with interest Sister Speer's articles, wherein she pleads for better care and proper nourishment in sufficient quantities, for children. We could cite many instances where years ago children's health was impaired by neglect of minor ailments which grew to alarming consequences through no other reason than parents' ignorance.

Better methods prevail in our educational department now. Fully qualified doctors and nurses visit the schools throughout the state and parents are informed of any defect and requested to have attention given to the same. This request is followed up by letters of reminders, within a given time. In almost every case, the need has been given attention. Besides this advantage, we have a visiting dental clinic, with good equipment for work, and the work done immediately under our observation has proven to be of the very best. We have noticed that when the children's teeth have been thoroughly attended to their health improved. These dental visits have resulted in good business for the nearest store which carries toothbrushes!

With all this being done free for the parents of children, is it any wonder they are waking up and trying to become proficient in every other way?

May our church women be blessed in every effort put forth, that they may indeed be lights in this darkened world. May peace prevail throughout all our meetings, to the edifying and strengthening of each member, is the prayer of

Your coworker, ANNIE J. PARKER.

BEECHWOOD, NEW SOUTH WALES, AUSTRALIA.

Would You Like to Help?

In establishing a general office this spring, the Women's Department has experienced a great deal that is encouraging, and some things of an opposite nature. The idea, not having been included in the budget for the coming year, was not easy to materialize because of lack of means for proper equipment, but a room was secured and sufficient gotten together so that we have been able to get the work "on its feet," after a fashion.

We have felt, however, that the time has come when our department must be recognized as having needs similar to those of other departments. The work has outgrown the stage when it could be cared for by one or two women in the few odd moments left after housekeeping cares were over. It is full size, even now, as might be indicated by the statement that in eight days one of our department heads answered five hundred letters, and that was, at that, only a segment taken from several weeks of similar close application.

We anticipate that when the new office buildings at the center place shall become a reality, the Women's Department will have suitably arranged and adequate offices, office help, and office equipment. With all progressive Saints, we are looking forward to that time. Until then, we will try to be patient, and do with what facilities we may have. We would beg that the sisters everywhere, however, would try to exercise a similar patience, and if letters, appeals, or suggestions appear to be unnoticed, please understand that our women are striving to do what they can. They are women without salary—all have homes and families which demand a portion of their time and attention, and, while our budget is allowing some help for these women in their home work, everyone knows that it is not possible for a wife or mother to give a full measure of her time to outside duties.

It has been suggested that if the sisters at large knew of the lacks and needs in our office, some of the generous ones might be glad to make donations that would add materially to the comfort of the sisters who are giving so freely there.

Would you like to sit, for six or eight hours at a stretch, upon a folding camp chair at a typewriter placed upon an ordinary desk? Try it out once, and see if you will not agree that some desk chairs, a typewriter table and chair, are among the reasonable necessities of our office.

A clock, and a dictionary, some paper weights, knives, and shears, are among the articles listed also. The sisters have refrained from spending in this direction any of the money allotted for other expenses, and they will gladly receive any of these articles, or money for the same. We feel quite sure that many sisters will be happy to know that they can assist in our work by donating in this way.

Full Tide

Contemplating the developments of the past few weeks, we feel quite sure that full tide is in, so far as the adjustments necessary since conference are concerned. Our office is flooded with questions regarding the home department and cradle roll work, as well as the usual ones incident to our older lines of effort. One would think that people read announcements only to forget them as quickly as possible! Sometimes one wonders if they ever read them at all! Perhaps there are some places where even yet the rumors that the home and cradle roll departments have been transferred to the women have not penetrated!

At any rate, our superintendents have been almost submerged with questions which the attempt to answer personally has become a real burden. We have suggested to these sisters that they gather together the questions of a similar nature, the duplicates, the oft-repeated, and reply to them through the columns from time to time. This will enable our superintendents to keep afloat, and we are sure in time the adjustment will be well understood, and things will be easier. Some may possibly miss the personal reply to their questions, but we would suggest that they read carefully and conscientiously each issue of the *HERALD* and *Ensign*, in order that they may be guided right in these matters, and be very lenient in their criticisms.

A Little Boost

Rather incidentally we became aware of a fine little "lift" the Laurel Club, of Independence, gave the Sanitarium just before conference. This club is composed of ladies who, in days past, used to be foremost in "making money," when dollars came slowly into the branch treasuries. Of late they have identified themselves more closely with social and educational activities, never losing sight of an opportunity, however, to give a helping hand to a worthy cause.

The particular "boost" mentioned in this paragraph was expressed in providing the Sanitarium with the following articles all of which were very much needed and exceedingly welcome:

One dozen invalid trays, completely furnished with proper and attractive dishes; eighty tray cloths; and forty-six dresser scarfs.

Sister Margaret Sturges is president of the Laurels at the present time.

"Economic ills cannot be cured by economic appliances. Economic ills are human at heart and can only be cured by moral and spiritual appliances. Society is in greater danger of breaking down in its character than in its finances or industries. If the church fails as a moral and regenerative force it is helpless economically. The one supreme cry out of this wild hour is a cry for a revival of personal and social religion. We must mobilize our forces, not for a sociological or economic war, but for a holy crusade of evangelism, personal, social, and industrial. This is our gospel."—From bishop's address to Methodist general conference in Des Moines.

LETTERS

A Few Thoughts on Reunions

For some time I have had it in my mind to write a few thoughts on the subject of reunions, but have deferred doing so, thinking that one more able than I would take up the matter and write a few thoughts in regard to (1) the object of having a reunion; (2) the conduct, especially of all Saints at and during the whole time of the reunion.

The first and primary object in having a reunion is (or should be) to glorify God by seeking to build up and establish the work of the Lord. In order to do this, it is very urgent and necessary that all Saints should meet together in unity and love, seeking in prayer (and fasting, if necessary) for the blessings of God to be poured out upon all the assemblies of the reunion, to the extent that in the devotional exercises, the spirit of the Lord may be abundantly given to strengthen, encourage, and confirm all the Saints of God; and so far as it is necessary for the good of the Lord's work, and the spiritual development of his people, that they also may be endowed with the Holy Spirit in spiritual gifts and revelations from God, instructing and enlightening his people on the various things requisite for them to know to enable them to walk in the light of God.

Also the Saints, both young and old, should be united in prayer, seeking for the blessings of the Lord to rest upon his servants in light and liberty, and in power to preach the gospel, and rightly divide the work of the Lord, so that those who come to see and hear from the world may be convinced of the power of God in the gospel of Jesus Christ unto salvation.

Second: I believe that all who have charge of a reunion wish to govern and have it governed so that the best results may be obtained. Therefore it is necessary to have a wisely selected set of rules, and then have men selected to see that those rules are strictly carried out. Have the meeting appointments made (especially preaching services) at times it will be for the best interest for the work in getting the gospel before the world. Have all announcements made clear and far enough ahead to avoid mistakes. Be prompt in time of both opening and closing services. Do not make the sad mistake of trying to force too many meetings, or too much service on limited time, lest interest be lost in the services. Yet be faithful and do all that is wise to be done.

What I mean is this: When a prayer meeting is appointed have a prayer meeting, but do not intrude upon the time allotted to that prayer meeting from three to six ordinations, from four to eight confirmations, and the blessing of two or three children. I am a witness to such being done, and in addition I have seen the one officiating in such ordinations and confirmations, make a prayer from fifteen to twenty minutes long, which is, to say the least about it, very unwise. To my mind it would be much better and more in order where there are a number to be ordained or confirmed to have separate meetings appointed for that purpose.

Again, keep good and proper hours. Don't have a rule stating that all must be in their tents by 10 or 10.30 o'clock, and then allow some to be prowling around up to 12 and 2 o'clock in the morning, thus bringing disgrace upon the reunion, for if allowed to continue, it will ultimately destroy the good effects desired by all faithful Saints, through the efforts of the reunion. Hence have a responsible man or men (not a boy or boys) appointed to see that your rule is enforced, or otherwise report disobedient parties to the officers in authority who are conducting the reunion.

Allow no games played by the Saints on the grounds or near the tents during the hours of service.

Third: The conduct of Saints should be above reproach. Hence, arise in the morning in sufficient time to prepare yourself to partake of breakfast within the appointed time announced by the dining tent committee. When the dining room (or tent) is full, don't get in the way to annoy and hinder the waiters. Help all you can when help is needed

to make the reunion a success, and put no obstruction in the way of anyone.

Be orderly. Don't let anyone get the idea that a reunion is only just for an outing. But let us always remember that it is a united effort made by the Saints to advance and establish the work of the Lord. Then let us conduct ourselves so that we may have the favor and blessings of our heavenly Father to rest upon our efforts.

Recreation and sports are good in their places when properly conducted. A game of baseball is very interesting and enjoyable when the contestants conduct themselves with propriety. But when angry words, disputes, and quarrels are allowed to arise to the extent that it becomes a brawl, then it is wrong and would become a disgrace to the reunion, and should not be allowed.

Bathing is all right when the parties are modest and equipped with proper bathing suits. But when one of either sex force themselves into a bathing suit two or three sizes too small for them, they then become conspicuous, and subject themselves to criticism and unpleasant remarks, especially a stout or fleshy person. Mixed bathing should be avoided as much as possible, especially so when the reunion is held on the grounds or near to a summer resort (like Erie Beach Reunion in Canada) where people of the world are intermixed with the Saints in their bathing in Lake Erie. But I believe the harm in mixed bathing is in the conduct of the bathing parties themselves, when they introduce football playing, wrestling, and scuffling, with contests to obtain a certain article or object, while in the water, thus at times becoming engaged in a general mix-up that neither God nor honorable men could approve of.

Therefore, let me say in conclusion: Let us all try to make ourselves commendable to God and his church by observing and being obedient to all the righteous laws and rules that have been adopted by the reunion committee, in order that the best interests to the church and the reunion may be obtained.

Yours for unity and right,

A. LEVERTON.

On the Way to Europe

EN ROUTE, July 12, 1920.

Just a line before leaving the United States. My sojourn in California was short and sweet. Six weeks out of every fifty-two serves at least to keep up a speaking acquaintance with one's families and friends. This is my limit the past three years. Some of these days we will not consider it in good religious form to break up the home life of our missionary force. God speed that day!

Was able to meet with the missionaries assigned to the Southern California District. After canvassing the needs of the entire field, made appointments as follows: J. M. Simmons, San Diego and Imperial Counties, with San Diego objective; D. Amos Yates, San Bernardino, Riverside, and the eastern half of Los Angeles Counties; George H. Wixom, Santa Ana and western half of Los Angeles County, Santa Ana objective; David E. Dowker, Los Angeles city.

Brother Simmons will act as the pastor of the San Diego church; Brother Wixom will act as pastor of the Santa Ana church, and Brother Dowker as pastor of the Los Angeles church.

I also held a conference with the pastors of the various churches in the district, and agreed upon a uniform policy and program.

The brethren seemed elated over the work done. There is a promise of aggressive labor for the year. There was a good spirit with us in our meetings; our every act was unanimous.

Los Angeles seems to be the mecca for Latter Day Saints as well as latter-day sinners. There has been quite an influx of church members from the East during the past two years. A number of these are active, and particularly helpful in the local work.

Brother Dowker, Los Angeles pastor, is indefatigable and persistent. Brother Wixom, district president and Santa Ana pastor, is a good mixer and aggressive. Brother Yates

has met with favor in the West. The people expect much of him. Brother Simmons is an untried quantity, but bids fair to keep up his record made in the South in other years. Brother and Sister F. G. Pitt are recent arrivals. They expect to labor in southern California indefinitely. Brother Pitt finds it quite difficult to let go the gospel plow. He bids well to die in the harness.

The sisters of the local churches and district are a pillar of strength in southern California. Without them the work would suffer irreparable loss.

Sister F. M. Smith and daughters are cozily situated in Hollywood suburbs, and are delighted with their new home.

I visited and delivered addresses in the Los Angeles, Santa Ana, and Long Beach churches, and also a Fourth of July address at the district picnic, July 5.

Will stop off in Independence, July 13, for one day, then go direct to New York where I will join President Smith and sail on the *Rotterdam*, July 21, for Plymouth, England. I will know more and possibly be disposed to say less after the ocean trip. God speed the work in America! God speed the work in the whole wide world.

Fraternally,
T. W. WILLIAMS.

Prices Rising in Australia

Your conference numbers have just come to hand showing to us the progressive movements made. These are of intense interest to Australians, who are watching keenly for manifestations of Zion's progress.

Though still divided owing to recent misunderstandings, the church in Australia is progressing in every way, and we hope soon more stable conditions may obtain, and greater unity be reached.

We are pleased to note that two more apostles are to visit us and that the two here are to come back to Victoria to conduct a series of evangelical meetings, and possibly be present at our conference before leaving for New Zealand.

There is a great deal of sickness among the Saints at present, and we are grieved to have to record the death of young Sister Bessie Cuthbert, from a wasting disease. This young woman was a niece of the late Sister J. W. Wight.

Widespread rains during May and June have dispelled the fear of some that droughty conditions would bring famine.

This country is now being visited by the Prince of Wales, and there is a tremendous wave of loyal enthusiasm energizing the vast crowds who press around his person at every conceivable opportunity. The prince is so exhausted that his engagements have to be cancelled for a week. This at the behest of his medical adviser.

Recently a great demonstration was given at the departure of the Sinn Fein Catholic Archbishop of Australia. This prince matter is a kind of counter to the elements then manifested and should heal some of the gaping wounds of disloyalty.

Our country is in a bad way financially after the war, and our politicians have made themselves infamous by increasing their salaries from six hundred to one thousand pounds. The people hoot the prime minister when he appears in public. They are being called pirates, grabbers, and all kinds of unsavory names.

Prices are high for food and clothing. A good suit costs from twelve to sixteen pounds. Butter is two shillings and six pence per pound, and all other commodities to match. Amid it all we have never wanted for any good thing, and the Saints generally are well off the poverty line. Yet with the rest of the suffering world we are longing for settled times. Will they come, or is Zion the only salvation?

Still desiring to press on, I am as ever,

Yours in bonds,

RICHMOND, VICTORIA, June 2, 1920.

J. H. N. JONES.

The wise prove, and the foolish confess, by their conduct, that a life of employment is the only life worth leading.—Paley.

North Dakota Reunion

The North Dakota reunion just closed and, though not so well attended as others of former years owing to the late spring and other things that could not be helped, was very successful, those attending enjoying the association of the Saints, and the meetings which were of the best. The Spirit was present in power, several prophecies being given.

Quite a number arrived the latter part of the week so the latter end was better than the beginning, so far as numbers go.

The district presidency presided and the preaching was by Elders F. A. Smith, Bishop Bullard, Henry Sparling, William Sparling, W. E. Shakespeare, and J. E. Wildermuth, a few of the local brethren assisting. Seven were baptized.

One of the features of the reunion which was appreciated very much by the young folk, also some of the older ones, was the recreation hours from four to six under the direction of Warren McElwain, and Sisters Bertha Graham and Hattie Kennicutt.

It was decided to hold another reunion in 1921. The district officers were elected as the reunion committee, time and place left to them.

The expenses were promptly met by the Saints, some not forgetting remembering that part of it and a nice surplus left over for next year.

Wake up, Saints of the district, and start to make your plans now to attend next year and let us make it the best ever held in the district.

Brother and Sister M. D. Graham did all in their power to make things pleasant for those attending and truly have the sincere thanks of the Saints.

J. M. DARLING.

THORNE, NORTH DAKOTA.

Developments in Omaha

The Saints have been favored during the past two Sundays with a couple of excellent sermons by Elders E. D. Moore and R. S. Salyards respectively, Elder Moore coming to Omaha on a business trip, while Elder Salyards came to spend the 4th with his son Joseph R., of this city. The brethren enjoyed splendid liberty in presenting the message, which was deeply appreciated by all.

The two branches continue to worship in their respective halls; the contemplated church structures have not been commenced, owing to the unstable conditions of building materials and labor.

Three openings for preaching services have been established in the city, two in cottages, and one in the district tent. We are following the Angel Message Series of tract subjects. A systematic canvass of distributing tracts in each neighborhood, before presenting the subject, has proven a valuable asset. The locations of these meetings are as follows: At home of Brother and Sister Roy Bryant, 1614 North Thirty-second Street, each Thursday evening, preaching by Elder Carl T. Self, an attendance of thirty nonmembers, same ones returning each time. The orchestra has rendered valuable assistance in this home. At home of Brother and Sister C. W. Patrick, 4423 Sprague Street; though the attendance is small, the people are very attentive. Preaching by Elder David Lewis, each Thursday evening. The solos rendered by Sister Nell Kelley are appreciated and surely give inspiration to all. The district tent located at Thirtieth and Haskell Streets, under the supervision of the South Branch; preaching each evening by local priesthood. Good reports are coming in; an attendance of sixty-five. They are ably assisted by the choir.

We are looking forward to the arrival of our newly-appointed city missionary, Elder T. J. Elliott; under his leadership we expect to reach many souls with this grand Angel Message. The seed has been sown; if properly nurtured the harvest will be great.

Omaha has made her start in the greatest of all campaigns, with the view of bringing souls to Christ, thereby being instrumental in doing her bit in bringing those twenty thousand into the church, with their faces towards Zion.

DAVID LEWIS.

Some Places I Visited in Arizona

There are many things of interest in this State, and the writer has seen but few of them as yet. My first stopping place was Phoenix, where we were associated with Brother Yates for a short time.

The first part of my stay was utilized in an effort to regain some of the old-time energy, but was not as successful as we had hoped, conditions not being as favorable as expected.

Phoenix is a wonderful place to spend the winter, but not so desirable for the summer. The mercury hovers around the 120 degrees mark much of the time for about four months, so I am informed.

During our stay there we were permitted to visit some of the mountains, and view the desert, which to the writer is of ever-increasing interest with its towering cactus as well as the smaller kinds, which when in full bloom are beautiful. Parts of the desert in the springtime are a virtual flower bed and beggar description. We have learned the names of but very few of the flowers and shrubs that grow on the desert.

One looks out on the vast acreage of the Salt Valley and recalls that at one time it was a barren waste where nothing but cactus and such like grew. Now it is under cultivation because of the irrigation system that has been developed. It is a strange sight to one who has never seen irrigation to see the farmers (ranchers) get their land ready for planting, and then put in an order for water. The field is covered several inches deep and when that has soaked in planting begins. The principal crop in the valley now is cotton, of which there are many acres grown. It is said that they grow the finest cotton in the valley that is grown in the United States. Mexicans are employed to pick the crop. They live in tents or any old way while the crop is being gathered. The cotton association furnishes the help, or better, assists the grower to secure the help. We are looking forward to seeing the cotton harvested.

From Phoenix we went to Tucson, and through the kindness of Brother Monroe we were permitted to see some of the surrounding country. There were only three Saints living in Tucson so we were unable to hold services there. We stayed over one Sunday and visited some of the places of interest, enjoying immensely the auto ride. We visited what is called the picture rocks where it is supposed some of the ancient tribes inscribed the characters. We were not able to interpret their meaning. We tried to get a picture of the rock, but as yet we do not know how it came out as we have not had it developed.

From there we visited the ancient French mission, called the Saint Xavier Mission which was founded in 1692 and was conducted by resident Jesuits until 1751. In 1767, following the Spanish expulsion of the Jesuits, it was turned over to the Franciscans. In 1827 Mexico expelled all the religious orders, from which time it was practically abandoned. In 1900 Reverend Henry Granjon was appointed bishop of Tucson; he secured title of the property from the Government and restored the building.

The mission stands in an Indian reservation, the Papago's, and most all of the Indians there are Catholic. There are several sisters and a priest located there, the sisters teaching in the school and attending to other duties belonging to the order.

The church is built of brick and stone, 107 by 27 feet, inside measurement, and of a Moorish-Byzantine style.

On entering, the first thing that greets one's eye is a fresco representing the coming of the Holy Ghost upon the disciples. On the opposite or left side is another picture of the

same type, representing the last supper. Both paintings measure about 9 by 5 feet and are a work of art, though marred by age and misuse. The architecture of the building is unique and in its day was no doubt most beautiful. The altars have the various images representing the different saints and great personages of the past ages. There are three altars, and that which strikes one most is the sacredness in which they hold the altars and in fact the edifice. I often wish that our people would reverence the place of worship as those benighted people who worship God through the means of images.

The ornamentation of the building possesses great artistic merit, and one stands and looks in wonder at the beauty displayed, especially as one's mind reverts back and thinks it is a product of what is commonly called the Dark Ages.

Within a short distance of the mission there is a low, cone-shaped mountain known as the Mountain of the Holy Cross. Many years ago this mountain was an active volcano, and from the now silent craters there rushed forth streams of molten lava. After the coming of the Jesuits and the Franciscan Fathers to convert the Indians, they began to pray (so the story goes) to God that the molten river would cease to visit the valley. A cross was erected over the crater, in honor of their devotions, hence the name. It is claimed that the volcano has not been active in the memory of anyone living.

There is a story of a French peasant girl who at one time used to go to the Shrine of Lourdes in France and there offer up her devotions and it is claimed that the Virgin Mary appeared to her, and as the Indians were in the habit of going to the mountain to pray the bishop before named conceived the idea of reproducing the shrine of Lourdes and expert miners were employed to excavate the grotto so as to carry out in detail the original grotto at Lourdes. The grotto is protected by a rude screen which was wrought from exact measurements of the one at Lourdes.

Within the grotto is the altar; in front of the altar is a maltese cross inlaid in the floor, around this cross are twelve stars, also inlaid. Above the grotto is a niche hewn in the rock and a life-size statue of the Virgin Mary, brought from France. One gets a very fine view of the surrounding valley as he walks or drives around the mountain on which there is a driveway over half way up.

Each day, I am told, the angelus is rung at noon and if one happens to be there he will see the Indians who are at work in the valley stop and kneel in prayer for a few moments. Superstition it surely is, yet in it all there is a beautiful lesson of devotion and reverence that causes one to wonder if God does not notice it, and then on the other hand it causes one to ask the question, Do I who profess to have the gospel in its very beauty so that I do not have to depend upon images or sainted shrines—am I as devout, or do I show the reverence to God that those benighted souls show to the shrine of stone?

From Tucson I came to Bisbee, a city in a canyon, with its homes built on the mountain sides, one above the other, so that one could almost spit down his neighbor's chimney. Bisbee is a mining town, copper being the chief product.

WILLIAM ANDERSON.

Brother C. A. Gaither, of Columbia, Missouri, writes: "We moved here from Lexington about a month ago, have made an opening seven miles north and I preached twice each Sunday to a large and interesting audience. One sister resides there and they have organized a Sunday school with fifty enrollment. Several are ready for baptism in Columbia.

How Shall We Establish Stewardships?

BY THE LAMONI STAKE BISHOP RICE

A continuation of the series of letters sent to members of the Lamoni Stake.

In an address by President F. M. Smith at our late General Conference, he said:

"So far as the work of the church is concerned, then, the time is here for the establishment of the practical aspects of the doctrine of stewardships, and for that the Presidency stands, and that we recommend to you—that we enter upon the establishment of stewardships without delay. Let me emphasize those two last words, without delay—for the time demands it."

The bishopric of your stake heartily concurs in the sentiment therein expressed. This brings us face to face with the vital question:

"What is meant by the establishing of stewardships, and how shall we proceed to enter into our several stewardships?"

We submit the following as an answer to the above question and sincerely hope that you will give it your candid and serious consideration.

The first thing absolutely necessary:

True conversion is the first prerequisite. To be born again, both of the water and of the Spirit. This means something: that we have caught the same vision, in a degree at least, of our work, as the Master had, that we are here for service and not to be served—that we can only serve God through serving our fellow man—that we are here to give rather than to get. "God so loved the world that he gave his only begotten Son, etc."

Do not misunderstand the position of the church. The motive that should control us in our warfare is that of serving, but this does not mean that we are not expected to receive anything. We are to receive just enough to enable us to properly serve. Our receiving should be secondary, as a means only to enable us better to serve.

We repeat that none can expect to enter fully into the exalted work that still cling to the old order of things; the putting of self ahead of his brother; the putting of individual rights above the rights of the group.

In other words true conversion is to be wholly consecrated. We can reserve nothing. Our lives, our fortune, and all we possess are pledged for Zion's weal.

We only have need to follow the Christ all through his ministry to have this great and needful lesson indelibly stamped on our memory, that everything he did was eventually for the good of the whole. He purified the individual that thereby the group might be pure. To accomplish this he consecrated all he had for his fellow man.

He has said to us: "Follow me."

Shall we do it? To do so leads on to success. To fail to do so inevitably leads on to failure.

The ideal is high but to succeed we cannot lower it.

In our next letter we shall continue this very interesting subject.

RAY, INDIANA, July 6, 1920.

Editors Herald: The report of the post-conference council assigning me to the Southern Michigan and Northern Indiana District reached me while in the city at San Antonio, Texas, where I had gone to visit my son Alma who was seriously ill. The appointment came as a surprise and with it a feeling of regret in the thought of leaving the Saints of the Clinton District where I had labored for three years; but this was compensated, in a great degree, by the prospect of again laboring with and among those whose associations of twelve years ago are still a pleasant recollection.

In San Antonio, we found Brother Mannering engaged in a series of meetings with the South Side Branch, and at the earnest solicitation of our brother, and the Saints there, we assisted in the services. It was a great pleasure to meet with the dear Saints of that beautiful city, with whom we had labored in the years of the seeming long ago. We were

glad to see the Saints encouraged and strengthened. Brother Mannering is a faithful, humble worker, and Sister Mannering is a great help to him.

Returning to my Holden home I made a visit of short duration, and on June 4 left for my new field arriving at Knox, Indiana, on the 5th, to be with the Saints there in an all day meeting on Sunday the 6th. Was very agreeably surprised to meet Brother S. W. L. Scott there. The passing of the years in no sense seems to lessen the well-known eloquence of Leonard, nor impair his recognized power as a preacher of the gospel.

I have also visited Hibbard, Galien, Buchanan, Kalamazoo, Battle Creek, Coldwater, and Clear Lake Branches.

At Battle Creek I found Brother F. F. Wipper in the midst of a tent campaign, carrying a great burden individually, but nobly assisted by the faithful workers of the branch there. He appears to be a wonderful little bundle of great energy, remarkable versatility and commendable enthusiasm. We are hoping and praying that good results may follow this effort being made in the big district tent.

A reunion of the district has been arranged for to be held in Lemon Park, Indian Lake, Michigan, situated on the Grand Trunk Railroad, about two miles east of Vicksburg, to begin July 30, and last for ten days. The first three days of the meeting to be taken up with the coordinate conference of the district. We are hoping for a wonderful time of spiritual uplift and great rejoicing.

I am now with the Clear Lake Branch, the home of Brother G. A. Smith, deceased, for years president of this district, and who is very much missed by the Saints and friends. Thus the old workers are passing away one by one, and should remind our youths that they should be prepared to step forward and fill in the ranks that are thus being broken. I am glad to observe, however, that Brother Smith has sons that are moving commendably forward in their father's footsteps. And in many places we have young men, of whom we are proud, that are coming nobly to the front. It was an encouraging sight to look over the large assembly of ministers, at the preconference lectures, and note so many young men present; it made us feel that this work would not fail by reason of lack of representatives.

Clear Lake is one of the old landmarks of this district. Many of the ablest ministry of the church have preached here, a number of whom have passed into the great beyond. This was at one time the home of Apostle E. C. Briggs, the pioneer missionary of the Reorganization.

From here I expect to return to Coldwater to be with them over the 11th and then continue my work among the branches till the reunion time.

Yours in gospel work,

H. E. MOLER.

TOLEDO, OHIO, July 9, 1920.

Editors Herald: On June 13 occurred the dedication of the church at Oak Harbor. This branch had its origin on May 25, 1898, when Brother Francis C. Smith made the first missionary effort in the vicinity of where the church is now located, at which time the following were baptized, all of whom are still living: Daniel Finken, Pauline Finken, Louis Finken, Nina Dewitz, Elizabeth Hawley, Anne M. Myers, and Clara D. Schluntz. Since the above effort Brethren R. Etzenhouser, U. W. Greene, George W. Robley, S. W. L. Scott, J. R. Beckley, O. B. Thomas, James E. Kelley, I. M. Smith, H. A. Koehler, C. Scott, R. Baldwin, V. M. Goodrich, James Carlile, Jesse M. Harden, James McConaughy, Samuel Brown, Gomer T. Griffiths, R. C. Russell, J. A. Becker, E. C. Briggs, E. E. Long, Jacob Halb, M. W. Liston, J. F. Mintun, and F. L. Ulrich of the general missionary force have done more or less labor. There may be others who have labored there but their names have not been recalled. Several of the local brethren have done good work here.

The Oak Harbor Branch was organized February 27, 1913, at the home of Louis Finken by Samuel Brown and Jesse M. Harden, both of whom with Brethren R. C. Russell and E. L. Ulrich have assisted to make the building what it appeared at the dedication.

The dedicatory sermon was by Elder O. J. Hawn, the prayer of dedication by W. S. Hettrick, the services in charge of Elder J. F. Mintun.

At the recent regular business meeting of the Toledo Branch Brother W. S. Hettrick was elected president of the branch, and an excellent spirit prevailed.

Having sold my property here I expect to move to Council Bluffs, Iowa, next week, the Lord willing.

As a result of our moving from the city of Toledo, and because it was my sixty-fifth birthday, a gathering of about fifty-eight Saints and friends expressed their respects to me and family by kindly greetings and presents that were both a memento, and profitable. It seemed that the expression of good will and an expressed gratitude for my services and the association of the family with the Saints was overdrawn, but I felt glad in my heart that such expressions could be made so freely and publicly expressed.

We hope that during the future we may merit the commendations that we have received from the Saints and friends here and from the council of the Presidency, the Twelve, and the Bishopric. God bless all who have manifested a disposition to make life both joyous and profitable.

In the hope of the gospel,

J. F. MINTUN.

KIRTLAND, OHIO, July 14, 1920.

Editors Herald: We feel encouraged enough to tap gently on the door of the editorial sanctum and proffer the following few items relative to this little beauty spot of God's footstool. We have had a peep at our President as he moved about amid these scenes where his revered father first saw the light of day and the father of him again who was so instrumental in bringing forth this work that so blesses us to-day. How different must Kirtland in her summer glories have appeared to him in contrast to that former visit, now sixteen years ago—a stormy conference and a miry setting!

The Temple was well filled to hear Brother Frederick M. Smith speak from the pulpit where in times past grandsire and father had stood to declare the same message; he confessed his chagrin that four generations of his family's ministry found the world still unwarned, seemingly. That while the nations deliberated upon peace terms the Red menace apparently moved ever nearer. He plead for greater loyalty, pointing out that we lived in a day when men worshiped self alone. There was greater need than ever of a place of safety and he outlined the work of the church in this regard. Our attitude toward our fellow man must be determined by our attitude toward God.

There were many Saints from Akron, Barberton, Canton, and Cleveland in attendance; good motor roads and prospering conditions making this possible on so short notice. After the meeting a social gathering enjoyed an impromptu program, Brother Fred M. being asked to give his ideas for Kirtland. His impression had undergone a change, he admitted; whereas he had always thought of Kirtland in its past tense he now found himself curious as to its future. What was its mission? And he saw it as a "gateway" of Zion, a preparatory place where people would come and learn how to comport themselves, make themselves ready and acquainted with conditions necessary to go up into Zion properly. From this place—alluding to the Temple—should go forth those who had learned the law. All of these sayings were accompanied with the impress of the Spirit upon the minds of the hearers, for he spoke as one having authority. Many expressions we have heard since indicate that he has given new courage to many faithful Saints who have held out bravely in this little outpost of Zion! Can it be termed little any longer? Does the church at large realize its importance as a "gateway" of Zion?

Taking the slogan of the commercial interests of Cleveland and applying the same facts to our own aims: "Half the population of the United States within a radius of 500 miles of Cleveland," cross out Cleveland and write Kirtland, which is only nine miles from its easterly limits!

A gateway indeed for the world to see Zion through! And

MISCELLANEOUS

Conference Notices

Southern Wisconsin, June conference having been postponed (which was to have met with Soldiers Grove Branch) on account of the building of the new church there, will now meet in connection with Madison reunion, September 4, 10 a. m. Let all holding priesthood take notice and report from December 1 to June 1, 1920. Will be pleased to have all reports sent to undersigned at once, and they will be summarized and ready for conference. J. O. Dutton, president, 401 South Second Street, Evansville, Wisconsin.

Northern California, in connection with reunion at Irvington, August 27, 10 a. m. We hope that every Saint in the district will attend the reunion and conference, and bring some one with them. Your branch president will have a circular to read to you later on. All reports should be mailed to the secretary not later than August 21. C. W. Hawkins, president; J. A. Lawn, secretary, Hollister, California.

Pastoral Notices

Central Oklahoma District Saints: Having recently been appointed as missionary for your district, I would like to get in touch, or correspond with any of the Saints who want missionary work done in their community. My address is 130 East Ninth Street, Oklahoma City, Oklahoma.

R. E. MILLER.

Reunion Notices

Northeastern Illinois, at Elmhurst, on district reunion grounds, August 27 to September 4. Meals will be served in our newly-erected dining hall. Tents rented at following prices: 10 by 12, \$9; 12 by 14, \$10.75. Both sizes are the 3-foot wall tent. Springs will be 50 cents extra. No mattresses will be furnished, but clean straw can be obtained for filling ticks. Bring your bedding and ticks. Cots will be furnished at \$2 each. All orders for tents and cots must be placed by August 5 in order to insure delivery, with either of the following: W. L. Christy, 6532 South Hermitage Avenue, Chicago, Illinois; J. L. Cooper, 430 South Seventh Street, DeKalb, Illinois. In addition to the ministry from the various branches and the regular district missionary force, there will be with us Apostle M. A. McConley, Bishop J. F. Keir, and Patriarch W. A. McDowell; also A. H. Mills from the Department of Music. Come and meet in the fellowship of Saints and commune with Christ Jesus. Notice of train service will be given later. J. L. Cooper, W. L. Christy, for committee.

Southern Wisconsin, at Monona Park, Madison, August 27 to September 5. Wall tents, 10 by 12, \$3; 12 by 14, \$4. Few cottage tents, \$5. Speakers as follows: Patriarch

James Davis of Michigan, Cyril E. Wight of Lamoni, Apostle M. A. McConley of Independence, B. C. Flint, and J. O. Dutton. We hope to furnish meals at 30 cents by ticket, and transient meals 35 cents. Double springs for beds, 50 cents; straw on grounds for ticks. Send orders for tents by August 15 if possible, addressing undersigned, 120 North Second Street, Evansville, Wisconsin. Should any be obliged to order later than August 20, address Wingle Apartments, Madison, Wisconsin, Care E. J. Smith. Remember the promises of former years and be at the reunion. J. O. Dutton.

Des Moines, at Runnells, Iowa, August 13 to 22. Complete list of tents and equipment in July issue of *District Dispatch*. Send orders to E. G. Beye, Rhodes, Iowa. In addition to local workers, we will have Daniel Macgregor, Apostle M. A. McConley, and Patriarch W. A. McDowell. Vida Smith will care for the women's and girls' departments. A nurse from the Sanitarium will be present. Thursday, August 19, will be Children's Day with appropriate programs, music, and sermon. Friday, August 20, will be a Centennial Day and a pageant, "A hundred years of Latter Day Saintism," will be presented. The departments will combine in institute work. Afternoons will be devoted to recreational and social activities. A large gathering is anticipated and committees are active in preparation. Roy A. Cheville.

Little Sioux and Gallands Grove, in joint reunion in city park at Dow City, Iowa, August 20-29. Tents may be rented at the following prices: 10 by 12, 3-foot wall, \$5.50; 12 by 14, 3-foot wall, \$7.50; 12 by 14, 6-foot wall, \$10.75; 10 by 19, 6-foot wall, \$11.50; cots, \$1.50. Orders for tents and cots should be forwarded with remittance to L. V. Butterworth, Denison, Iowa, before August 1. Orders received later will be considered subject to supply available. Meals and confections will be furnished on the grounds at reasonable rates. Prominent speakers will be in attendance. Sunday school, Religio, and Women's Departments are given a prominent place each day. F. R. Schafer, secretary.

Clinton, Missouri, at Rich Hill, Missouri, August 20 to 29. Persons desiring tents should write as soon as they see this notice. Prices for tents as follows: 12 by 14, 6-foot wall, \$7.25; 12 by 16, 6-foot wall, \$8.50; 10 by 12, 3-foot wall, \$4.25; 12 by 14, 3½-foot wall, \$5. It is a very difficult matter to get tents for campers and the rule will be first applications will be first served. The committee desire an immediate answer to this notice so that we can get our orders in early. Meals will be served in the dining hall on the camp ground at prices as reasonable as the high cost of food will permit. Address all orders to Edward Rannie, 709 South Fuller Avenue, Independence, Missouri. Edward Rannie, for the committee.

Southeastern Illinois, with the Brush Creek Branch, beginning Friday, August 20, and continuing over two Sundays. Bring Hymnals, Zion's Praises, Sunday school and Re-

the nations of the earth—they surround us in miniature, districts that are wholly Italian, Finnish, Jewish, Austrian, Hungarian, Polish, besides quarters where dwell colonies of lesser prominence, the Chinese group for instance.

So one might well believe that Kirtland has a future mission if it is accorded due attention and its assets utilized. From this working center should radiate many lines of activity, many avenues of influence. A certain rich man boasted that they would buy up every acre of ground till there wasn't a "Mormon" left here, but the contrary has obtained to some extent for some of our worthy neighbors have now and again been tendered a little farewell social. Meanwhile several families of Saints have gathered in here to get away from the clutches of the rent profiteers of near-by cities! Carpenters, painters, builders, all as busy as the farmers so the little town must be holding its own. The old mill now houses many thousands of dollars' worth of material and new machinery to help beautify the town and its bigger sisters abroad. Then there's the reunion about due as you read this—and they say it's the second largest of its kind in the

church activities. It is destined to grow in importance and popularity each year and the indications are that the present occasion will outdo all previous records. The arrangements for devotional exercises, educational and intellectual sessions, recreational entertainment, etc., are of the best. It is planned to present a pageant of Longfellow's "Hiawatha" classic on Nature's amphitheater, bringing out features dear to students of Nephite and Lamanite lore.

How many were fortunate enough to see the wonderful aurora borealis that occurred in the heavens just prior to convening of General Conference of this year? Many stated it was a sign of divine portent and pleasure. Had you seen it in its later phase from the southern end of Kirtland, which placed the wondrous old Temple in the very center of those mysterious polar light waves you would never doubt but that the Author of all light was again about to flash the message of life to the four ends of the earth. May we soon enter upon that triumphant period is a prayer in which we may all join.

E. A. WEBBE.

ligio *Quarterlies*, Bibles, Books of Mormon, Doctrine and Covenants. Come praying, fasting, and prepared to make this; with God's help and approval, the best reunion ever held in this district, in the way of getting lined up more fully in the onward march of the work. F. L. Sawley.

Spring River, at Pittsburg, Kansas, August 6 to 15, in Lincoln Park. One of the Twelve, other ministers, and Maggie Macgregor expect to be present. Efforts being made to make the reunion a place of attraction for young people. A dormitory tent with a matron in charge for single women and girls, at nominal fee. Tents: 10 by 12, \$3.50; 12 by 14, \$4.50; 12 by 14, 6-foot wall, \$8.50; cots, 85 cents. Orders must be in by August 3, to Arthur E. Stoft, 120 West Jefferson Street, Pittsburg, Kansas. Meals at as nearly cost as possible and if we can make a lower price than the following, it will be done. By ticket for 21 meals, (not transferable) 30 cents per meal, single meals 40 cents. Sunday dinner 50 cents. For further information, address Charles Fry, 112 West Jefferson Street, Pittsburg, Kansas.

At the Kirtland reunion Brethren Arthur Mills and A. N. Hoxie intend to be present and one day will be devoted to music. For choir work it is expected to use *Winnowed Anthems*, Nos. 5 and 6 combined, which can be secured of Hope Publishing Company, 5707 Lake Street, Chicago. Any who can assist in orchestra are requested to write C. M. Romig, 514 North High Street, Barberton, Ohio, who will have charge of that feature. Let soloists bring music and players their instruments. John F. Martin, music director.

Two-Day Meetings

Butman, Michigan, July 31 and August 1. Midland, Michigan, August 7 and 8. Glover, which is two miles north of Bentley, Michigan, August 14 and 15. Section Eight, which is five miles north and one mile east of Gladwin, Michigan, August 21 and 22. Matthew Umphrey, president, Bentley, Michigan.

Pigeon River Branch, five miles south of Elkton, or four and a half miles east, and one mile north of Owendale, Michigan, July 31 and August 1. Everybody bring baskets. William H. Sheffer, president, Uby, Michigan.

The Bishopric

Southwestern Kansas, unorganized territory: We hereby appoint Elder J. W. Wooten, 857 North Saint Francis Street, Wichita, Kansas, as Bishop's agent of the above territory. Saints living in this territory may send their tithes and offerings direct to Brother Wooten hereafter.

Respectfully,

BENJAMIN R. MCGUIRE.

INDEPENDENCE, MISSOURI, Box 256. *Presiding Bishop.*

Notice to Reunion Committees

Class work based on the scientific books, Ellen Torelle's *Plant and Animal Children: How they grow* and Galloway's *Biology of Sex*, recommended in the *Women's Year Book*, 1916-18, may be continued when desired. The education of mothers need not be neglected while waiting for the development of the enlarged social purity policies now under consideration.

MRS. FREDERICK M. SMITH,

Director General of Women's Department.

In the recent elections in Czecho-Slovakia universal suffrage prevailed, open to all citizens, both men and women over twenty-one for the chamber of deputies and over twenty-six for the senate. The Czechs and Slovaks obtained 199 seats, with 82 for the racial minorities, 72 of these being German and 10 Magyar. There are some differences of political views among these groups but an entire agreement among the Czechs and Slovaks on national ideals.

NEWS AND COMMENT

THE WORLD AT LARGE

The United States Government has removed restrictions on trade with Russia, except on materials which might be used for immediate war purposes. Export licenses must be obtained by those shipping to soviet Russia. The action was taken independently of other nations but is believed to be with the concurrence of Great Britain and France. This change of attitude does not affect in any way the political relations of the two countries, and those engaging in trade with Russia do so at their own risk. The state department believes Russia has but little raw material to export. Great Britain has decided that in their trade relations no gold shall be accepted in payment from Russia, for the national debt of that country to the other nations must be settled first, therefore trading must be by barter only.

According to the *Jerusalem News*, the best available maps of Palestine are those prepared by the British Government about fifty years ago, in which work Lord Kitchener, then an officer in the Royal Engineers, had a prominent part. It is so well made that it furnishes the most reliable information concerning the topography of Palestine to be found to-day.

W. Jett Lauck, consulting economist for the United Mine Workers of America, has made a careful survey of production in the United States, and believes there is more than enough food and clothing being produced for our needs. He has estimated that it requires \$2,200 to support an average family in the mining regions of Pennsylvania.

CHURCH NEWS

The Women's Department has for sale a Rotary Neostyle, No. 8, which was purchased last March and has been put

Reunion Calendar

(The figures in parenthesis give the page of the Herald on which details have been given.)

- Chatham, at Erie Beach, July 23 to August 2 (661).
- Toronto, at Lowbanks, Ontario, July 24 to August 9 (633).
- Alabama, at Pleasant Hill, near McKenzie, Alabama July 24.
- Massachusetts at Onset, July 25 to August 8 (535).
- Southern California; at Convention Park, near Hermosa Beach, California, July 30 to August 8 (535, 539).
- Western Montana, at Dan Tewey's Grove, one mile west of Race Track, Montana, or seven miles south of Deer Lodge, July 30 to August 8 (567).
- Southern Michigan and Northern Indiana, at Lemon Park, Indian Lake, Kalamazoo County, Michigan, on Grand Trunk Railroad, east of Vicksburg, July 30 to August 8 (687).
- Kentucky and Tennessee, at J. R. McClain's grove, 7 miles east of Paris, Tennessee, July 31 to August 8 (661).
- Seattle and British Columbia, at Bellingham, Washington, August 6-15 (588).
- Lamoni Stake, at Lamoni, Iowa, August 11-22 (686).
- Kirtland, at Kirtland, Ohio, August 12-22 (661, 687).
- Zion, and Kansas City and Holden Stakes, at Pertle Springs, (Warrensburg, Missouri,) August 13, continuing over the 23d (661, 686).
- Eastern Iowa, at Maquoketa, August 13-22 (661).
- Northeastern and Southern Districts in Nebraska, and Pottawattamie and Fremont Districts in Iowa, at Council Bluffs, Iowa, August 13-22 (614).
- Eastern Colorado, at Cope, Colorado, August 15, and continuing 10 days. (686).
- Northern California, at Irvington, California, August 19-29.
- Clinton, at Rich Hill, Missouri, August 20-29.
- Little Sioux and Gallands Grove, at Dow City, Iowa, August 20-29.
- Idaho, at Boise, August 20-29 (535).
- Southern Missouri, at Springfield, August 20-29 (588, 661).
- Nauvoo, at Montrose, Iowa, August 20-29 (614, 661).
- Far West Stake, on stake grounds near Stewartville, Missouri, August 20-29 (686).
- Southeastern Illinois, at Brush Creek, August 20-29 (661).
- Southwestern Texas, in the vicinity of the First San Antonio Branch, August 20-29 (686).
- Indian Reunion, at Red Rock, Oklahoma, August 26 to September 5 (588, 661).

little used. Some district secretary or publicity agent may be glad to know of this opportunity to get such a machine at a reduction, since the prices have advanced materially of late. Address the Women's Department, Reorganized Church of Jesus Christ of Latter Day Saints, box 255, Independence, Missouri.

The executive committee of the general Religio Department met in Independence on the 14th and considered the various problems before the Religio. They held a meeting with the presiding authorities of the stakes and thereby helped to establish a good working basis for the Religio in the branches represented. In a reception given Brother T. W. Williams a token of remembrance was tendered him by the local workers ere he left on his trip to Europe.

Bishop Albert Karlstrom writes from Papeete, Tahiti, on June 26, as follows: "We received the news of the conference on the tenth of this month and it is needless to say that we were delighted with the same. I am heartily in favor of all that was done and rejoice in the onward movement of the work. The natives partook of the same spirit and it was gratifying to hear them express their hopes in the ultimate triumph of the work. Everyone is in a hustle here now preparing to go to Hikueru for the diving season which will open the first of August. There will be an immense crowd there this year and it is hoped that the price of shell will be good, for the prices of living commodities are soaring skyward. I have engaged passage on the *Teheiporoura* which will sail about July 8, going by way of Tubuai and Hereheretua."

Apostle Gomer T. Griffiths writes from Niagara Falls, New York, that two meetings a week have been held among the Indians of the Tuscarora reservation by himself and James E. Bishop. There is some interest and opportunities for enlarging it. It is hoped that meetings may be held later in the year, using stereopticon slides and charts. He says Brother Bishop is doing a good work among the bright and up-to-date younger element of the Tuscaroras.

Brother A. T. Gray writes that in Phoenix, Arizona, they are enjoying the Spirit of God. Brethren Yates and Anderson are giving them some good help, which is greatly appreciated. The branch is trying to qualify to be among those who are faithful in the building of Zion.

The Leon Laundry Co., a branch of the Lamoni Steam Laundry, has been recently sold. The Lamoni concern will continue to be managed by R. J. Wildey for the church, on a stewardship basis.

The managers of the Lamoni Storehouse have recently purchased a general store at Hatfield, Missouri, eighteen miles southwest from Lamoni, and it will be con-

ducted by Brother Ralph Travis, who is moving there with his wife from Woodbine, Iowa. Hatfield is an inland village serving a large and fertile territory.

Elder Harry Passman, writing from Marseilles, France, to the Presidency, says he expected to sail from that port on June 25 for Joppa, Palestine.

Elder Arthur Mills is attending the Senlac conference in Saskatchewan and also the Alberta province in the interests of the Department of Music. He visited the Iowa and Minnesota Branches last week. He will visit both Northern and Southern Saskatchewan Districts and then proceed to the reunions in eastern Canada.

One of the brethren borrowed some of the cuts illustrating "The call at evening" and we have mislaid the memorandum of his name and address. Will he kindly return them to us soon, as we need them.

FROM THE BRANCHES

Trenton, Missouri. Pulpit of our East Ninth Street Church was filled Sunday, both morning and evening by Scottie Daniels, one of the local ministers of Cameron, Missouri, to a fairly good-sized audience considering the fact that a union service of all of the other churches was held in the evening. His subjects were uplifting and enlightening. Many people outside of the church present. Local branch president, J. D. Proffit, having been called to fill the appointment at Raines Mission, southeast of Jamesport, Missouri, reports fair audience morning, afternoon, and evening. The Sunday school at Raines Mission, under the leadership of Wallace Diem, is progressing nicely and is gaining in membership almost every Sunday. Meetings have been arranged for regularly, the second Sunday of every month.

Denver, Colorado. Apostles Gillen and Curtis were with us the 4th and remained over the 11th, working among the members so that the situation here is much improved, the outlook bright. Also preaching services held all week—these brethren occupying the stand alternately. Night of the 11th Brother Curtis preached a stirring gospel sermon; a man and wife, neighbors of the writer, accompanied him there. They've been attending the Church of Christ, Scientist, but said they believed "every word of that sermon." The church was full at Sunday services.

Kansas City Stake. The "Stake Forward Movement" is looming big. The Bishop has sent out a call for \$10,000 for the erection of two churches this year. From 65 per cent to 75 per cent of this amount has been subscribed and the other will come in as rapidly as the people are given the opportunity to sign up. The churches are to be constructed for

THE SAINTS' HERALD

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the Mount Washington and the Quindaro Saints. The Mount Washington building is sufficiently along in the process of construction that the Saints met there for the first time on the 11th. The foundation for the building at Quindaro will be completed by the 16th, nothing preventing. In asking for this amount of money the Bishop figured that every wage earner would have to increase his subscription \$30 per year. Five thousand dollars was assigned to Central Church, two thousand of this to the young men and the unmarried women. The women have over half of theirs now and the men are coming right along. One person who has been a regular subscriber to expense funds and tithing thought that about the limit and that another \$30 would be almost out of the question but after due consideration the pledge was made and the next day the income of this same person was increased to such an amount that the \$30 could be paid in a very few weeks. Does it pay to make the effort to do your part?

Plano, Illinois. Lester O. Wildermuth, laboring as missionary in Southeastern Illinois this year, was at home recently and we are glad his wife is much improved from her operation. Several families have moved in of late. A normal class and one in Doctrine and Covenants has been organized of late. The Orioles are organized now, with Bessie Eggleston as monitor. Henry Worby passed away recently.

Durango, Colorado. Elders Chester Young and Amos T. Higdon preached for us on the 27th. The former was taken by Brother John Scannell and family to visit the Mesa Verde ruins. Some of the Sunday school pupils spent a day recently picking cherries for Christmas offering fund.

Denver, Colorado. Just as prayer service commenced last Wednesday, Brother J. A. Gillen walked in; during the meeting he gave us an encouraging account of the work in Iowa. The sacrament of the Lord's supper on the 4th was in charge of Apostles Curtis and Gillen, a fine, spiritual service; two songs were sung by the Spirit, the one in tongues, the other the interpretation. Brother and Sister Gillen will be in Denver over the 11th; we expect him to speak that day. We miss Brother and Sister Cowan, and Sisters Nellie and Blanche Sampson, all of whom are in Independence, the two latter in the Sanitarium for treatment. They have our faith and prayers for an early recovery. Thousands of tourists here in this gateway to the wonderful Rocky Mountain playground.

Pontiac, Michigan. We are glad to state that through the goodness of God we are doing our best to keep the home fires burning. On June 20 we had the pleasure of hearing Brother Cooney of Detroit preach to us. The Women's Department had an ice cream social Thursday evening, June 24, at the home of Brother and Sister Edwin Schell. Our Sunday school will hold a picnic at Orchard Lake July 5. Our Religion is now on its way to carry out the social and recreational activities, and all look forward to the near future when both young and old will have something to do.

Wiley, Colorado. A series of meetings has been in progress here since July 1, conducted by Elder J. Charles May. Sunday, July 4, was celebrated by the branch with nine baptisms by the branch president, Elder M. F. Ralston, and others are interested. A branch picnic was held July 5 at a grove along the Arkansas River. An enjoyable time was had by all present. Last Thursday evening a lecture was given at the church by Elder May, the subject being, "Polygamy, the curse of the ages," and we believe that some prejudice has been removed. The branch membership here is now 124. Prospects and outlook are favorable. Last evening a surprise and a substantial purse were given to Brother May as a token of appreciation.

Coldwater, Michigan. An all-day meeting was held on June 27, commemorating the birth of the branch. Preaching was by E. K. Evans and H. E. Moler. Attendance was good, a goodly number coming from Clear Lake Branch. S. W. L. Scott has been holding services at the latter place. Brother Moler has been here a week and will go next to Kalamazoo.

The Workers of To-morrow

Must Be Efficient

The business world is demanding trained men and women. Slipshod methods can no longer be tolerated. The unprepared worker can never climb.

Business and the Church

Business adopts efficiency methods because they are essential to the making of money. The church is not a money-making institution. But if it is to be successful it is just as necessary that its workers be efficient.

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THE SAINTS' HERALD

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

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OF LATTER DAY SAINTS

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

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EDITORIAL

Labor and the Church

Every member of our church can well learn a lesson from history in making his decision for his future course toward the demands of organized labor and toward the church.

Social reforms come slowly, and yet most of them come violently. From the struggle of the Albigenses in southeastern France to separate from the Catholic Church in the twelfth century, until the present day, the struggle for freedom of religious practices has been going in. Even yet, we are aware that complete religious toleration does not exist. No more forceful proof can be had of this than the period of so-called Mormon wars in Daviess County, Missouri. Such liberty as we now have has been obtained by the sacrifice of veritable millions of human lives, whose slaughter has been tragically staged at various occasions. One early instance of one of these occasions is the massacre of Saint Bartholomew. Ten thousand victims fell in France in one day—Huguenots, the Protestants of France.

As early as 1265, the English nobles won from their king the privilege to send representatives to a parliament, yet as late as 1911 the Commons of England were struggling for the right to pass laws over the veto of the hereditary nobility of England. It has taken over a century of ever-recurring days of slaughter and massacre to win for France a republican form of government. Time after time the republican leaders seemed in the ascendancy, and yet France would soon drift back to monarchical relations.

Why Do Reforms Come Slowly and Violently?

There are some common elements running through all of these instances, which will tell why the change has been so slow, and yet so violent.

We will notice first that those who are opposed to the reform have the government with them. Society organized is against the reform. Antagonism toward change is entrenched in the then existing government. The Catholic Church, well organized, and the national governments, were opposed to religious freedom. The constituted governments of England and France were opposed to democratic reforms. The leaders who seek reform must work against this handicap. They must either persuade the constituted authorities to grant the reforms voluntarily or wrest the reforms from them by force.

The next element opposing reform has been the ignorance of the masses for whom the reform is intended. This is well exemplified in the history of France. Time after time the masses practically voted themselves back into the monarchical form of government. It took a long time after the first great struggle for free government for the great mass of the French people to become republican in heart and to demand it. The leaders for reform have always been too far ahead of the masses. The ignorance of the masses and the complete organization of the authorities were allies against reform. No wonder reform must of necessity come slowly, and even then by violence. For only by violence could the masses be awak-

ened to their condition. This violence has as often been initiated by the constituted authorities as by the leaders demanding reform, but in each case, it has reacted in the long run to increase the numbers demanding the reform, and hence, to hasten the reform.

How Will Future Reforms Be Accomplished?

History repeats itself very definitely along general lines, yet with limitations. New factors are constantly entering in as unknown quantities which affect the course of history. Reforms in the future will come more quickly than they have in the past, and the most of them with less violence. The new factors entering to cause this change in historical procedure are first, our democratic forms of government, and second, our increased facilities for the spread of information. The latter factor will make it possible to apprise the masses of the nature of the reforms. By the peaceful pursuits of education, the masses can learn of their common wants the more easily. Then in turn, by the increased use of the ballot, their constituted authorities can be persuaded to grant the reform. Thus with the growth of democratic governments and the growth of educational facilities does our optimistic hope of the peaceful settlement of disputes grow.

But by these very factors, democracy and education, is the use of violence made more easy to accomplish reforms where the existing order does not want the reform to be accomplished. These very factors help leaders for reform to use violence to accomplish their ends when they think the established order does not grant the reform soon enough to suit them. The leaders for reform will find it easier to organize their adherents for concerted action.

Labor's Most Significant Demand

The beginnings of a reform movement start in very humble circumstances and in very unpretentious places. They are unnoticed at first, and their relative significance is not appreciated by the populace until they have already grown to be great monsters. To us the most significant and far-reaching reform which is already out of its baby clothes is the demand of labor for a voice in the management of industry. As yet this demand is not considered the most important thing by the constituted authorities of organized labor to-day. Yet labor leaders as Samuel Gompers are having a hard time to keep under the control the wing of labor which does make this demand a prominent one. It will become of increasing significance. This demand will give the keynote to future world history.

What are the possible ways this demand may be satisfied? As we view it, there are three ways.

First, by converting capitalists and employers of labor voluntarily to grant their employees a voice in the management of the industry, man for man, with the employees by various forms of representation, and labor being satisfied to wait for its full return for its work until the product is sold, and being satisfied to let the legal title of the working capital remain with the capitalist.

Second, by legislating into existence this form of economic relationships.

Third, by evolutionary change through the soviet form of government to the socialist form of government. To our view neither of the latter two would ever come without vio-

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lence. The right of private property is too well entrenched in our system of the government to admit of the success of the latter two of the three methods without resort to violence. While the first method might be adopted by a considerable few, and is to-day quite successfully illustrated by the Good-year Tire Company, we do not see that it can produce an ultimate solution to the proposition. Capitalists as a whole would want to be quite satisfied that labor was capable of managing the industry before turning over its management to them. Notwithstanding our increase of educational facilities, it will be a long time before the laboring classes will be able successfully to manage large industries. This method will prove too slow for the leaders, even if augmented by legislative enactments. If labor continues to make this demand, and we believe it will, violence will come.

In that day of violence will come the test for every individual member of our church. First of all, we must be cautioned as laborers to measure every demand which we are taught to make by our labor leaders of the world in the light of the gospel plan. We must see to it that our minds are firmly rooted in the gospel, and in the stand we intend to take both toward these demands and toward the church.

In the gospel we firmly believe lies the solution without violence but with the Spirit of Christ. The bulk of the world will not accept our solution. That day, too, will bring the test to our church. Unless the church is in readiness to place us as laborers in a position whereby we can answer this question of the proper attitude toward these demands rightly, the church will have lost its opportunity. Indeed unless the church has its plan in operation when these days of anxiety break out, it will have passed up the opportune moment to reach the honest in heart, who cry out for safety and for a practical religion.

A. M. C.

Our Finances

We may draw a lesson from the means used in their various efforts by other organizations. The work of preparation lasts for a considerable period, and a particular effort is made to see that all the people are informed as to what is to be done and how the moneys raised are to be used. The issue is kept before them—just what different congregations are doing, how much different States are accomplishing, how much is actually in hand.

For our work that is needed, and something more. What does that mean? It means that the church would be informed, not once a year, and long after the event, but would be kept currently informed as to the status of church finances, with some information as to the period and time of the year, and what should ordinarily be expected. It is certain that receipts are not equal throughout the year, nor are expenditures equal throughout the year. There are periods of greater receipts and periods of larger expenditures.

Twenty-five thousand dollars is a great deal of money to any of us. It represents far more than most of us are worth. Can we face the fact that the Bishop has twenty-five thousand dollars in cash and still send in our tithing? The budget for the year is six hundred thousand; that means that twenty-five thousand would scarcely be enough for two weeks' expenses. If the work is to go on, we must continue to contribute. We must be sufficiently informed that we can face the situation intelligently, and continue to work together to accomplish the work before us, otherwise only failure can be expected.

Never within our knowledge has such an appeal been made to the membership of the church. Efforts have been made from time to time to collect special funds; but weekly, nor

even monthly statement of amount now collected, and the amount still to be raised has not been given.

To accomplish the work before us is going to require faith. We want and must have efficient business administration. We need the conservatives, as well as those who see visions. The time has come that we must move forward with faith in God and faith in one another.

Are we prepared to do our part?

S.-A. B.

One of God's Noblemen Goes to His Reward

A brief telegram informs us that Elder M. H. Bond passed away at the Onset reunion, July 24, and that the body will be shipped to Independence, his late home, for interment, perhaps on Wednesday of this week.

Elder Bond has been an energetic missionary and local worker in the church many years, his fields being Pittsburgh and Kirtland, Saint Louis and Southern Illinois, Eastern Mission, Massachusetts, Chicago, and Northeastern Illinois. Till 1900 he labored as a seventy and at that conference was ordained a high priest.

For some fifteen years he has been located in Independence, doing such local work as he was able to do with his somewhat delicate constitution.

He was a deep student, a speaker and writer of unusual ability, and always in the forefront of progressive movements in the church and retained a clear perception of life's values in spite of advancing years.

Early Ideals of the Church

IV.—To Live at Peace With All Men

The true follower of Christ is placed in a delicate and trying position. He is quite likely to be subjected to abuse and persecution; yet according to the tenor of his belief he cannot retaliate in kind. He must follow the way of peace among those who are bent upon killing him.

Christ said:

"They hated me without a cause. . . . If they have persecuted me they will also persecute you. . . . They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

He also said:

"My kingdom is not of this world. If my kingdom were of this world, then would my servants fight. . . . When they persecute you in this city, flee ye into another."

Certainly the Saints of the early church knew what it was to be persecuted and hated without just cause. They may have erred in some particulars at times, as individuals, but as a rule the conduct of the church was remarkably free from retaliation. They were not permitted to dwell in peace in Ohio, Missouri, or Illinois.

Driven From Jackson County

In 1833 their enemies came upon them and drove them from Jackson County, Missouri. The Saints at that time suffered great hardship, with accompanying loss of life and property. One charge made against them at the time was set forth in a circular issued by the citizens, as follows:

"It is more than two years since the first of these fanatics or knaves (for one or the other they undoubtedly are) made their first appearance amongst us, and pretending as they did and now do to hold personal communion and converse face to face with the most high God; to receive communications and revelations direct from heaven; to heal the sick by laying on hands; and, in short, to perform all the wonder-working miracles wrought by the inspired apostles and prophets of old."—Church History, vol. 1, pp. 313, 314.

In 1833 it was blasphemy for one to ask God for spiritual direction or physical healing and to believe that he would answer. To-day leaders of the Emmanuel Movement and many others, highly respected, are "blasphemers" if judged by this standard.

Asked to Leave Clay County

Fleeing as best they could from their abandoned and dismantled homes the Saints sought refuge in Clay County. There they were hospitably received and proceeded to settle upon their own purchased or rented farms and allotments. But in time their ancient enemies followed them up, determined to oust them from the State; and by various means succeeded in raising up a strong faction against them.

Matters reached such a stage that neutral and cool-headed members of the community felt that something should be done to avert bloodshed. They accordingly appointed a committee to confer with a committee to be appointed by the church. This committee advised the church in the interests of peace to withdraw from the county.

The committee attempted to formulate some of the reasons for the existing prejudice against the Saints. We italicize certain portions of their statement for the purpose of calling attention to particular reasons. It seems that (as is so often the case) the Saints were hated because they were "different." Established communities resent the introduction of new customs of speech and dress, and new ideas in religion and politics. Human nature is at best tolerant of ways and customs that are foreign.

The Saints were newcomers in the West. They differed from their neighbors in dress, in speech, in politics, and above all in religion; and these differences were at the root of the trouble. We quote resolutions drawn up by the committee to which we have referred:

"They are *eastern* men, whose manners, habits, customs, and even dialect are essentially *different from our own*; they are *nonslaveholders*, and *opposed to slavery*, which, in this peculiar period when abolition has reared its deformed and haggard visage on our land is well calculated to excite deep and abiding prejudices in any community where slavery is tolerated and practiced. . . .

"These and many other causes have combined to raise a prejudice against them, and a feeling of hostility, that the first spark may, and we deeply fear will, ignite into all the horrors and desolations of a civil war—the worst evil that can befall any country. We therefore feel it our duty to come forward as mediators and use every means in our power to prevent the occurrence of so great an evil.

"As the most efficient means to arrest the evil, we urge on the Mormons to use every means to put an immediate stop to the emigration of their people to this country. We earnestly urge them to seek some other abiding place, where the manners, the habits, and customs of the people will be more consonant with their own. . . .

"The *religious tenets* of this people are so *different* from the present churches of the age that they always have and always will excite deep prejudices against them in any populous country where they may locate. We, therefore, in a spirit of frank and friendly kindness, do advise them to seek a home where they may obtain large and separate bodies of land and have a community of their own."—Church History, vol. 2, pp. 58 to 60.

Church Leaders Admonish Peace

Under the circumstances the Saints might have felt that they would be within their rights as citizens to stand their ground and defend their position by force, as they were admittedly occupying within their constitutional rights. But their ideal was to follow after peace; and at that critical time they were true to their ideal.

Under date of July 25, 1836, the First Presidency and others, to be exact, Joseph Smith, Sidney Rigdon, Oliver

Cowdery, F. G. Williams, and Hyrum Smith, wrote from Kirtland to the Saints in Clay County, advising them as follows:

"We forward you our letter to Mr. Thornton and others, that you may know all we have said. We advise that you be not the first aggressors. Give no occasion, and if the people will let you dispose of your property, settle your affairs, and go in peace, go. You have thus far held an asylum, and now seek another as God may direct. Relative to your going to Wisconsin, we cannot say; we should think if you could stop short in peace, you had better. You know our feelings relative to not giving the first offense, and also in protecting your wives and little ones in case a mob should seek their lives. We shall publish the proceedings of the public meeting, with your answer, as well as our letter. We mean that the world shall know all things as they transpire. If we are persecuted and driven, men shall know it!

"Be wise; let prudence dictate all your counsels; preserve peace with all men if possible: stand by the Constitution of your country; observe its principles, and above all show yourselves men of God, worthy citizens, and we doubt not (the) community ere long will do you justice and rise in indignation against those who are the instigators of your sufferings and affliction."—Church History, vol. 2, p. 73.

Similar circumstances might be related at length, but this is representative. No one not blinded by prejudice will deny that this was a noble and Christlike ideal nobly lived up to under great provocation to do otherwise. We believe that the ideal was quite consistently lived up to during all the early history of the church.

Only in the most abject extremity did they attempt to defend themselves by force. When persecuted in one city they fled into another. Their kingdom not being of this world they did not fight. If at any time the ideal was forgotten for a time, it was because of human weakness, such as Peter betrayed when he provided himself with a sword and used it. If the Saints retaliated in kind at any time, it was the exception and not the rule. You, gentle reader, under similar conditions might have done much worse.

They at least made a consistent effort to abide by the exalted instructions contained in their church law:

And again, I say unto you, sue for peace, not only the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth; and make proposals for peace, unto those who have smitten you, according to the voice of the Spirit that is in you."—Doctrine and Covenants 102: 11.

ELBERT A. SMITH.

EDITOR'S NOTE: *This is the fourth of a series of five articles by President Smith on early church ideals. The fifth will appear in an early issue.*

Public Health Nurse

It is to be seriously questioned if a nurse as trained in the hospital for the cure of the sick, is properly prepared for public health work. One grave reason is that the nurse in the hospital is trained not to think; that is her greatest function, but to do as she is ordered by the doctors. The public health nursing requires a broad capacity, and can only be done by a person with faithful and independent thinking in the solution of problems connected with the family, and is willing to tell even the doctor that he does not know how to feed a baby.

Doctor Winslow suggests as an ideal training, two years of college, six months of theoretical instruction, eighteen months in the ward, and a year of special training in public health nursing. This would be the ideal of instruction for a public health nurse.

The public health nurse has to make her work for her-

self; she has to search out her work. There is danger where it is confined with ordinary nursing of sick persons that the child work will be neglected.

Hygiene, sanitation, and housing are a few of the things that the public health nurse should know.

Subjects Being Discussed

The Legal Right to Remain Ignorant

The legal right to remain ignorant says the Children's Bureau of the Department of Labor is annually granted to thousands of children in States where child labor and education laws are backward. According to an account of the administration of the Federal Child Labor Law soon to be published by the Children's Bureau of the United States Department of Labor, only 783 children out of 19,696 to whom certificates were issued, or less than 4 per cent, had attended or completed the eighth grade, though completion of the eighth grade is generally regarded as necessary to secure even the rudiments of an education.

Only 1 of these 5 States has a compulsory school law for children up to 16, even when unemployed, and that law permits many exemptions. Both parents and children, through ignorance of the value of schooling, are apt to take advantage of the legal right to dodge an education. In a recent study of school attendance in Cleveland it was found that 2,550 children were so irregular in their attendance at school as to interfere with their studies, and that the reasons for staying out of school were in many cases trivial. Among foreign groups, children were kept at home on bargain or market days to act as interpreters for their mothers.

In addition to lax school attendance laws, 3 of the 5 States permit children 16 years old and younger to go to work even if they can not read or write or have never been to school. Two require only that the child applying for work shall have gone to school for a brief period during the preceding year. Among the other States in the United States 23 require the completion of a specified grade, and 12 more and the District of Columbia require the ability to read and write.

None of the 5 States where children were granted certificates makes any provision for continuation schools in order to make up for defective education in childhood. Only 18 States in the United States have laws which make such provision. England, under the Fisher Education Act, which went into effect April 1, is rapidly establishing continuation schools throughout the country, and will shortly compel attendance up to the age of 18. Every effort is being made in that country to get teachers with the best training and to arrange suitable courses of study for working children, in order that they may have every opportunity not to grow up illiterate because they have been unfortunate.

Christian Union

The retiring moderator, John Willis Baer, delivered a strong address for church union at the opening of the Presbyterian General Assembly, at Philadelphia. He stressed that religion is not denominationalism, and urged that the differences which keep the denominations apart should be ignored, and that we stress rather, the important convictions which are held to be fundamental by all Christians. He especially urged that the differences between the Presbyterian Church, North and South, should be buried, and the Presbyterian Church united. But he goes farther and pleads for an organic union of evangelical churches of America.

We strongly agree the Church of Christ is and must be

one, and we respect the sincere effort made by many to bring about a unity of the Christian church. But that unity, if it is to stand approved of God, must be founded on the truth rather than on compromise. Still personal idiosyncrasies ought not to permit the lack of brotherly union, as there are many views on which there are minor differences, which should not be allowed to keep the church from progress; nor should they keep individuals from pledging themselves to the Church of Christ.

A Strong Zionist Leader

Recent press dispatches inform us that Louis D. Brandeis has been elected president of the international Zionist conference now meeting in London. This conference is formulating a program for Jewish occupation of Palestine and the choice of Mr. Brandeis is recognized by all observers as an excellent one.

He has an enviable reputation as a lawyer of national fame and is now one of the justices of the United States Supreme Court. He is not only a man with skill in his profession, but in addition has a heart that responds to humanity's needs and the disposition to recognize human problems in their true relations. William J. Bryan had the name of Brandeis at the head of his list of proposed presidential candidates at the late San Francisco convention. But in some ways, his new task is as pregnant with possibilities as to preside as our national leader.

Cooperation Succeeds in Restaurant Management

In San Francisco, John H. Leighton, a proprietor of five restaurants, decided, according to *The Cooperative News*, to try cooperative ownership as a means of solving his labor troubles. As a result the business practically runs itself because of the great personal interest taken by the employees, and the force has been reduced from one hundred to sixty-five. In addition to this, the cost of raw material and merchandise has been cut from 25 to 50 per cent. He says, concerning the motive necessary:

"I firmly believe that in a cooperative business where the human element, represented by a large number of individuals, makes so large a factor in the undertaking, the nature of the motive held by the prime mover and the coworkers is a most vital factor in the situation and will go far to make the venture a success or a failure. If the organizer and his associates are absolutely sincere, if they have some conception of the principle underlying the true and just relations of individuals in industry, and if they have a greater desire to establish just and happy relations than they have to make money, then they have laid the foundation of success and the battle is already more than half won. The right purpose, the good will, and the united thought of the coworkers will prove irresistible and failure will be impossible.

"But if, on the other hand, the prime motive on the part of the organizers of a cooperative industry is to get as much money as possible and as quickly as possible, cross-purposes, confusion, and strife would come in, and under such conditions the chances of success would be diminished.

The United States Railroad Labor Board has granted a wage advance to railway employees totaling about half the amount the men asked for. To date not over two thirds of the unions represented seem to have accepted the offer. Certain divisions of the thousand classifications involved, such as the switchmen and yardmen, claim they have not participated in the previous advances in wages proportionately with some other employees. The advances total \$600,000,000 and will no doubt result in an advance in passenger and freight rates.

ORIGINAL ARTICLES

Crusaders for Christ!

BY T. W. WILLIAMS

"We need hundreds, aye thousands of men and women with this larger vision of Christian ministry to carry the gospel message to the nations of the earth."

The grainfields of God are languishing. The call for "hands" is very urgent. It is imperative. Men, real men, are needed. There is no place for the weakling, the molly-coddle, the idler, the effeminate, or the ultrapious.

God wants men who are strong and unafraid. He wants men of valor and purpose—men of will and determination—men of red blood, muscles of steel, and iron nerve—men who are willing to roll up their sleeves and work—men who can face the world, the flesh, the Devil—and win! It's a real man's job. None other need apply.

Shirkers and Idlers not Wanted

God wants grubbers and woodchoppers, and plowmen, and harrowers, and sowers, and tillers, and caretakers, and harvesters. Men are needed who love to work seven days in the week, fifty-two weeks in the year—men who will not strike or soldier on the job. He is even now "weeding out" among his employees the shiftless, the aspiring, the unstable, the selfish, and disloyal. He is making place for real men.

There is a great scarcity of men who can qualify for service. The qualifications are: selflessness, consecration of body, mind, and spirit to the service of humanity, a passion for men, a reverence and love for God!

Much of the work is pioneer. New trails must be blazed. The jungle must be penetrated. Wild beasts must be encountered. There will be many hazardous experiences. The man who enlists must be brave and courageous. He must not know fear. He must be willing to endure privation, to put up with frugal fare, to live under unsanitary conditions, to practice self-denial, to work without regard for reward, to give himself with absolute personal abandon for God and humanity. The call of God is not to comfort and ease, but to heroic endeavor and hardship; to the ministry of love and service.

Work for the Joy of Working

The twentieth century crusader will not work for wages, nor strive for reward. He will not be moved by selfish ambition nor lust for power. He will not shirk responsibility nor flee danger. He will serve and not be served. He will work for the very joy of working. He will welcome crucifixion and be resigned even unto death in his zeal to prepare the soil, plant the seed, and gather the harvest in the grainfields of God. The hours will be long and the work taxing. He will be separated from friends and oftentimes encompassed by enemies. His beneficiaries will misinterpret his motive and malign his purpose. His nearest friends will not understand him. He will get nothing out of his work except the satisfaction of having given himself to establish the kingdom of love and fellowship among men.

Condition of the Field

The fields are the earth, the whole earth. The seed is the truth, the whole truth. The crop is humanity—all of humanity. Some fields are in their virgin state. The rank growth of superstition and ignorance and prejudice and error must be uprooted and the soil prepared for the sowing of the

good seed. Here we need grubbers, and woodchoppers, and stump pullers and brush burners. Other fields have been cleared and only wait the sowing of the seed. We need sowers bearing from the very altar of God the message of life and salvation through Jesus Christ. In still other fields the seed has been sown and neglected. Weeds are choking the growing grain. The soil is untilled. Here we need husbandmen and tillers of the soil. Other fields are ready for the reapers. The grain is "white unto the harvest." Harvesters are needed to thrust in their sickles and reap.

God's Challenge to the Church

God has issued a great challenge to his church. Thus far we have failed to answer that challenge except in a half-hearted, desultory manner. We have been waiting on God. The fact is, God is waiting on us! He is becoming impatient with our slothfulness and indolence and half-heartedness and lack of faith. He is seriously considering giving us our time and putting other men to work. He will do this if we persist. We must work or lose our birthright. God is never behind. He is always on time. He leads. We should follow. The time of God's waiting is about up. We must keep step with him or be left behind.

Nothing Counts but Service

Nothing counts with God but service. Prayer, going to church, devotional religion may serve as aids in helping us to discard the things which hinder essential religious service. They may serve to discipline and equip us for a larger ministry. But at best these are only means to an end. A devotional religion which does not react in men's lives is a delusion and a snare. Prayer, if not backed up by real works, is an affront to God. Going to church is mocking when pursued as an end. If going to church does not quicken the impulse to win the world to Jesus Christ, it is abortive. If going to church does not arouse an altruistic purpose to minister to others it is a deterrent, rather than an aid to Christian purpose. If going to church does not stimulate a desire to carry the gospel message to others, it fails of its highest purpose. If our devotional and religious work does not lead us to consecrate our life and substance to advance the kingdom of truth in the world, then there is no abiding benefit in the going.

Going to Church as a Habit, Is a Bad Habit

Going to church from a sense of duty is like being true to one's husband or wife because the law enjoins it. Going to church as a habit is a bad habit. Devotional religion with no altruistic purpose fosters selfishness and precludes God. A religious enthusiasm which stops at self-exaltation is suicidal to real spiritual life. It is true that religion does equip us with heavenly gifts. It does not stop there. It impels a sharing of those gifts with others. The gifts of God are not given to be retained, but to be passed on. A true disciple of Jesus Christ is a bearer and not a retainer of blessing.

Men and Women Needed

We need hundreds, aye thousands, of men and women with this larger vision of Christian ministry to carry the gospel message to the nations of the earth. We need crusaders for Christ. We need men and women who can duplicate, aye surpass, the crusaders of past dispensations. Within fifty or at most a hundred years from now the church of Jesus Christ should be represented in every part of the habitable globe. Where our church membership is now limited to thousands it should register millions on the side of God and truth. The time has come to throw off the swaddling clothes of our infancy and to remove the provincial restrictions to

church expansion. From henceforth it behooves us to think of this work as universal, and our ministry as the most important thing in the world.

Zion, a Religious Cantonment

Graceland College, the great disciplinary center of missionary tuition and preparation! Zion, the strategic spiritual cantonment for gospel evangelization! Zion, the busy headquarters for training and disciplining young men and young women to become crusaders to do battle with sin and entrenched wrong, and to carry the banner of Jesus Christ to the ends of the earth! What greater vision than this? Oh, that the whole church might catch the spirit of this new evangel—an evangel of expansion, not contraction—an evangel of commingling, not isolation—an evangel of moving out, not closing in—an evangel for the universal reign of Christ—an evangel to make the whole world safe for God, for Christ, and for humanity!

The oncoming years should witness an ever-increasing army of young men and young women thoroughly trained and disciplined to engage in this crusade. We will need missionaries, and doctors, and nurses, and engineers, and builders, and teachers, and social workers to care for the interests of the kingdom in its widening activities and expansion into new fields.

Clarion Call to Parents

Mothers and fathers of the church! What is your attitude towards the greatest question of the age? Are you glorifying the Christian ministry before your children? Are you leading them to realize that no greater honor can come to any human being than to be a bearer of the King's message? Are you working and praying that your boy and your girl will offer their service to Jesus Christ? Let me ask you to look into your own heart and answer back to God whether you would prefer to have your daughter giving her life and effort in the mission fields of the church, or that her life be surfeited in the lap of luxury? Would you prefer to see your son unstintingly devoting his talents and efforts to bring the heathen to a knowledge of the truth, or would you prefer to see him achieve opulence and temporal prosperity at a sacrifice to his spiritual life?

Glorify the Christian Ministry

Is it possible that the ministry of Christ is at a discount? Are the mothers and fathers of the church more concerned with the temporal than with the spiritual success of their children? Answer me, fathers and mothers! Would you rejoice to have *your* children crusaders for Christ?

Then let us glorify the Christian ministry. Let us revive the ancient patriotism for the colors of our King. Let us express commensurate chivalry for the heroes of the cross. Let us inspire within the minds and hearts of our young men and women a glorifying reverence for the uniform of the army of the Lord.

You were proud of your boy when, having served his country faithfully and with credit to himself, he came marching home again. How much greater your joy should be in knowing that your son is serving under the banner of the great King of all the earth!

The Call of God

The call of God comes to those who fit themselves to receive it. It behooves the parents of the church to stimulate among their children the desire to give themselves to the service of the church. Latter Day Saint parents should feel that they have missed something when they have not given one or more members of the family as crusaders for Christ.

During the late war it was considered a disgrace for an able-bodied young man to claim exemption or to evade the draft. A nation's plaudit went to those who enlisted for service overseas. To be enrolled even as a private in the cause of democracy was considered a signal honor. Evaders of the draft will carry with them throughout life the brand of cowardice. How much more must this apply in the larger and more important work of moral spiritual expansion! Every young man and young woman must answer to his own conscience, to his fellows, to Jesus Christ the Commander of our hosts, for the way in which he treats this call to service.

God Is Waiting on Us

Let me once again emphasize this thought—God is waiting on us. Our progress and advancement depend on *our* effort. We can move rapidly or slowly as we decide. We can speed up our efforts. We can drop out of the procession. We can enlist other workers. We can revive the old-time missionary spirit of the church. We can win our boys and girls to honor the Christian ministry. We can use our influence to have them consecrate their lives to this work. Oh, if the parents of this church would *set to* with wholesome consecration, a new day would dawn for the church!

May our young men and young women become enamored with a desire to serve. May the fathers and mothers be moved to impress youth with its opportunities. May God's Spirit awaken in our hearts a passion for souls and a purpose to do our part in this the twentieth century crusade for Jesus Christ.

Seek Means to Bring Them In

BY EDWARD J. GLEAZER

The missionary work of the church is not confined to the priesthood.

"And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them. And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is it easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of Man has power upon earth to forgive sins, (he said unto the sick of the palsy) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God."—Luke 5: 17-25.

I am glad that the historian has recorded this wonderful incident in the life of our blessed Master, not simply for the fact itself but for the wonderful lesson we can learn from it. We do not know whether or not these four men were baptized believers. Little is said concerning them, but I want you to notice the interest they had in their afflicted friend and the faith they manifested in Christ as the Mighty Healer. They knew that Jesus was in the neighborhood and decided to carry the sick of the palsy to him that he might be healed. When they arrived at the home where Jesus was teaching they could not get in because of the multitude.

So they sought means to bring their friend in. They raised him up to the roof and removed the tiling. Slowly they lowered the afflicted man upon his couch into the presence of Jesus. The record states that Jesus seeing *their* faith, (manifested in the efforts they had put forth) said unto the sick of the palsy, "Man, thy sins are forgiven thee." The scribes and the Pharisees found fault with this statement, and Jesus, realizing the thoughts of their hearts, said unto the sick of the palsy, "Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God."

There were certain conditions necessary in order that this afflicted man might be healed. It was necessary for some one to bring him to Christ; because of his condition he could not go himself. He may not have known anything about Christ or that such a one was in his neighborhood. What a blessing to him that four men knew that Jesus the mighty healer was in town and that they were interested enough in him to carry him to the house where Jesus was teaching. Notice again nothing is said concerning the faith of the sick one, but Jesus, seeing the faith of those who brought him said to the sick of the palsy, "Thy sins are forgiven thee. Arise and walk." You will note that there were obstacles to overcome, difficulties to surmount before they were able to bring their friend into the presence of Jesus. The spirit of cooperation was also necessary. It was a difficult task for four men, but should they have disagreed over the means of getting him there and one have turned back it would have been more difficult for three. Then if another had lost faith or became weary think of the task that two men would be confronted with. And what if one of the two refused to go any farther for some cause or other, what would have happened? It is doubtful whether or not this poor, needy soul would ever have reached the presence of Jesus. Truly these four men working together made it possible for this man to be healed.

The great mission of this church is to bring people to Christ. The commission of the Master, "Go ye into all the world, and preach the gospel to every creature," is still in force to-day. "He that is warned let him warn his neighbor," is the advice of God to us in this age. The world is full of sin-cursed and afflicted souls, who because of their condition cannot come into the presence of the Mighty Healer. They know little concerning him or his power to save. They cannot see the kingdom. Men of faith are needed to bring them to the Christ. Men who have come in contact with Christ and know of the gospel and its power to save. Men who will work together in the spirit of humility. Men who have such an interest in the welfare of humanity that they will be willing to overcome every obstacle and surmount every difficulty in order to bring souls to God. As a servant of God and as a member of the missionary quorum I am intensely interested in this work and a believer in every legitimate means to bring people to Christ.

Seeking means to bring souls into the presence of Jesus is not confined to those who hold the priesthood. We do not know whether any of these men who brought the sick of the palsy to Christ held the priesthood. It is the duty of every Saint to seek means to bring people to Christ. Doctrine and Covenants 119:8 reads:

"Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."

No one is excluded, according to the word of the Lord. All are called to bring souls to a knowledge of the gospel.

Prayer is not the only means of bringing people to Christ. All are not called to preach or administer in the gospel ordinances, yet we have a part in this work. Some one must make it possible for the servants of God by paying tithing to reach the people. You can assist in bringing people to Christ by making it possible for those whom God has called to devote their time and talent to that work. You may make it possible for your sin-sick friend to find Jesus by inviting him to the services. If we will permit the gospel to have its place in our lives, this will be the means of bringing many to Christ. Jesus said to his followers many years ago, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven! As missionaries we experience little difficulty in getting a hearing in a community where Saints live their religion. It is not my intention to discuss the means whereby we might bring people into the church. I want to impress you with the thought that it is your mission in life as well as the mission of the ministry to take advantage of every opportunity to bring sin-sick humanity to a knowledge of Christ. I see no other reason for our existence in the flesh. Jesus had this thought in mind when he said, "Seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you." (Matthew 6:33, I. T.)

We are about to put into practice the doctrine of stewardships. This will be an effectual means of bringing people to Christ. The world will see in a few years a practical demonstration of the gospel. The righteousness of Zion will in time attract the nations of the earth, for the Prophet Micah states that many nations will say, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob." They will be attracted there because of the equality and the peaceful conditions of God's kingdom.

Saints, let us arise and take advantage of every opportunity to bring relief to a sin-sick world. We have come in contact with the Mighty Healer; surely we are interested in bringing others to him that they might be healed. If we have truly received the spirit of this latter-day work we will not be content unless we are seeking means to bring others to a knowledge of the truth. Remember, all are called and we must labor together. The spirit of humility and cooperation is necessary. Surely we have no desire to prolong this day of suffering. The Mighty Healer can be reached to-day. His arms are outstretched to a sin-sick world. Obstacles and difficulties are in our pathway but let us labor to bring the afflicted in spirit to his blessed feet.

Sister Nettie E. Patter, of Wellsville, New York, writes that they have been enjoying a few meetings held in homes of the community. Some are reading the Book of Mormon and interested. She is an isolated young Saint who would like to correspond with other young people of the church.

The Children's Bureau of the United States Department of Labor has issued a pamphlet entitled "The child welfare special," describing the work of a motorized child welfare station that was put into the field last summer to tell mothers of children in rural districts all the things mothers of city children learn at the city child health centers. This "special" visited five rural counties and found that rural children are subject to the same troubles as those in cities and towns, bad teeth and poorly developed bones being the most prevalent. But there was considerable malnutrition from ill-chosen foods and unsuitable hours for meals. The pamphlet is of value and is sent on request to anyone addressing the department at Washington.

Book of Mormon Rays on Scientific Paths—No. 11

BY A. B. PHILLIPS

The marvelous skill of American aboriginal artificers was not confined to spinning and weaving the fabrics which, we have learned, they produced in such perfection and variety, but they also excelled in the art of dyeing with almost equal facility, it appears. Americana informs us that "they [Peruvians] made most excellent thread and dyed it so honestly that to-day much fabric a thousand or more years old has not lost its brilliancy of color."—Article "Archæology." Mr. Holmes remarks that "dyes of numerous rich and brilliant colors were used, but their nature is not known to us."—Page 7. The natives of Georgia in De Soto's time are said to have made white clothing from the product of mulberry trees, and yet it is quite evident that in remote times their textile industry vastly excelled that of later days.

The Sciences in Ancient America

That various sciences were known among these people of long ago, as is indicated by the Book of Mormon, was thought to be an absurdity at the time the book was first published, and seemed to provoke considerable amusement on the part of those who held it to be a huge joke. The items that once excited their risibilities do so no more. We have already begun to learn why.

Something has been said of Book of Mormon chronology, which is quite accurately presented in the Nephite history. Nothing anywhere in the world has been discovered that excels the accuracy of the astronomical time which these people evidently employed. The Mexican Calendar Stone reveals a chronological system made up of eighteen months of twenty days each, and five additional days to complete the year. The years were so devised that they formed cycles of fifty-two years, at the end of which were provided thirty additional days. Their system was thus as accurate as our modern chronological system, closely resembling the Egyptian year. Each month was also divided into four sections or weeks, and the days were composed of specific periods somewhat as our day contains its hours. One writer states that one of their books was devoted to their system of time.

Each division of time had its name or sign, and the whole calendar system was well distributed among the people, it appears. Baldwin informs us that small calendars of gold and of silver came into the hands of the early Spaniards, who converted them into coin. The design of this remarkable calendar must be seen and studied fully to be appreciated.

These ancients not only were so learned that they could devise the most wonderful system of time in use anywhere in the world, but Mr. Spinden tells us in the American Anthropologist that "it is well known that the Mayan and Nahuan tribes were able to determine with great exactness the length of the year, and to calculate the synodical revolutions of the moon, Venus, and other planets."—Vol. 18, No. 1, p. 57. That astronomy and other sciences were taught in Mexico is affirmed by no less an authority than Bancroft. He says: "There were higher schools or colleges for sons of nobles and those destined for the priesthood, wherein were taught history, religion, philosophy, law, astronomy, writing and interpreting hieroglyphics, singing, dancing, use of arms, gymnastics, and many arts and sciences."—Essays and Miscellany, p. 36. Such an educational system as is here indicated could be attained only by a well-regulated, long-established government controlled by people of no inferior intelligence.

That these people of antiquity were remarkably proficient

in medical skill is perhaps one of the most convincing evidences of the high order of their scientific skill that could be required. Yet the Book of Mormon not only so informs us, but the statement has been amply verified. The book tells us that plants and roots were used in the treatment of fevers and diseases to which they were subject by reason of the climate, so that not so many appear to have died from diseases as from old age.

The people were therefore a strong, virile, and healthy race as a rule, and this fact is indicated by Doctor Alex Hrdlicka in his Anthropological work in Peru in 1913, Smithsonian



AZTEC CALENDAR STONE

miscellaneous collections, volume 67, number 18, in which he says of research around Lupo:

"Also they were a people remarkably free from such constitutional diseases as would leave marks on the bones, for pathological specimens among the latter were very scarce. Injuries of the various parts of the skeleton were also rare, but on the other hand wounds of the skull were common. These wounds were evidently due in a large majority of the cases to sling shots and clubs, and often when the injury was not immediately fatal the subject would be operated on by trepanation."—Page 9.

These wonderful surgeons of prehistoric Peru performed successfully one of the most dangerous operations known to the modern profession. Of this the New International Cyclopedia, of 1914, says: "Large numbers of crania taken from the burial places of Peru bear testimony to the fact that the critical operation of trephining was practiced more frequently even than in a modern military hospital, and with a degree of success hardly exceeded by that of the best modern surgery."—Page 40. Nearly a hundred human skulls that had been trephined by the ancient Peruvians were exhibited at the Pan-American Exposition, "the condition of most of the skulls showing that the patient recovered and survived for years." (*Youth's Companion*, May 16, 1901.)

The Evidence of Hierology

The Book of Mormon is distinguished from writings of a secular class. It comes to us as a sacred history written by the ancient priesthood of the American Continent, and was therefore to at least some extent produced under divine direction. This anticipates the question: Was there a priesthood among the American nations, and if so were they his-

torians? The answer to this query will give rise to further inquiry as we proceed. Perhaps the most complete answer possible is found in the fact that the Books of Chilan Balam, as explained by Daniel G. Brinton, are prophetic as well as historic records of the Mayas copied, it is thought, from more ancient manuscripts largely. The term "Chilan Balam" is a title that was held by the priests, and Doctor Brinton tells us that "prophecies of a very striking nature are attributed to ancient priests of a date long prior to the Christian era." The chronicles of the prophetic and historical portions of these books reach back to the third century A. D.

The priesthood, then, was of long establishment. That it was well organized also is fully shown in the Book of Mormon. This fact is supported by Mr. Le Plongeon in his *Sacred Mysteries among the Mayas and Quiches*, where he tells us that under the auspices of the Smithsonian Institution Mr. Cushing discovered "the existence of *twelve sacred orders*, with their priests, their initiations, their sacred rites, as carefully guarded as the secrets of the ancient sacred mysteries to which they bear great resemblance."—Page 48. Other authorities quite fully bear out this fact. Donnelly, in his *Atlantis*, tells us: "The priesthood was thoroughly organized in Mexico and Peru. They were prophets as well as priests."—Page 159. Doctor Brinton remarks that "a more perfect method of writing prevailed among the Mayas of Yucatan and Central America." Of this he says: "It was a hieroglyphic system, known only to the priests and a few nobles."—Page 18. According to Peschel it was the work of the priests of the Arawaks, who lived north of the Amazon, to preserve the history of the tribes that the young might be instructed.

Having presented a few of the many proofs available that a well-established priesthood existed in America ages ago, who recorded historical matters by means of hieroglyphical writing, we shall now proceed to determine other facts connected with the subject, some of which are of great significance. We have refrained from presenting lengthy quotations, so far as possible, and many more could have been given on practically every point, but the high authority of those submitted makes this superfluous.

(To be continued.)

One of our members recently in Michigan says the developments within the past few weeks in Michigan on the part of the farmers has really been remarkable. They have in large numbers become affiliated with the state organization of the Nonpartisan League and are holding their wool and grain by a pooling of their interests and claim they will do so till there is either a higher standard of prices for wool or a reduction in clothing prices.

The *Trenton (Missouri) Republican* cites the example of J. D. Proffit, president of the branch at that place, in demonstrating intensified gardening, as worthy of emulation. He has a plot of ground 20 by 50 feet in size and not only grows almost every edible vegetable but many varieties of flowers as well. And near the garden is a grape arbor which produces abundantly, while they also have a small-scale chicken yard, all of which contribute to the well-being of the family as well as materially help in cutting the high cost of living. Brother Proffit is in the real estate business at that place and is giving a fine demonstration of what Missouri land will do.

An interesting advertisement has been appearing in the *Jerusalem News*, for the Jerusalem Laundry, in which the statement is made that "prices have been fixed at a minimum, the equipment and accommodation having been provided by public generosity and by the administration; only the smallest margin of profit on actual current expenses is aimed at."

OF GENERAL INTEREST

STATUS OF THE AMERICAN INDIANS

[The following data is taken from the Hearings Before the Committee on Indian Affairs, Serial Number 1, and is from the record of their hearing on Tuesday, September 23. The statements are those of Mr. Cato Sells, the Indian Commissioner, as he was the only witness that day. The statements are as follows]:

Formerly, approximately 350,000 Indians were under the supervision of the Indian Bureau. The number of restricted Indians under the supervision of the Indian Service at this time amounts to 229,000, of which 23,000 are located in the Five Civilized Tribes. There are approximately 150 Indian reservations in the United States, located largely west of the Mississippi River and scattered among 22 States of the Union, 36 of which comprise reservations opened, 14 partly opened, 60 reservations not opened but containing surplus area, and 46 reservations closed, which means that there are no other lands to allot in the last-mentioned class. Outside of the Five Civilized Tribes, there have been about 130,000 allotments made to Indians, the aggregate area of which is 20,000,000 acres. . . .

Under the act of May 27, 1908 (35 Stat. L., 312), the restrictions have been removed from 12,294 tracts by the Secretary of the Interior, the area of which aggregates 858,000 acres. Under that part of the act of May 27, 1908, and other congressional acts removing restrictions on the land of allottees of one half or less Indian blood in the Five Civilized Tribes, the restrictions have been removed from 71,198 Indians, involving an area of 12,252,615 acres. . . .

There is no method of ascertaining the exact number of Indians which came under the supervision of the United States Government when the Constitution was adopted, and it is not accurately known how many were under the charge of the Indian Service in 1832, when the Office of Indian Affairs was a part of the War Department. It is believed that the Indian population in this country for the past century has remained practically the same. A conservative estimate would be about 350,000 Indians when they were placed under charge of the War Department, and while there are about 350,000 Indian population in the country at the present time, as before indicated, only 229,000 of this number are under the direct supervision of the Government. . . .

As fast as you individualize Indians you multiply the work. Every Indian who is released and has his property turned over to him is very apt to want to have some information, want individually to ask for what had theretofore been asked for collectively.

For example, the Indians of the Five Civilized Tribes write more letters and make more inquiries as individuals than the Indians do on the Navaho Reservation. The Sioux Indians are given to that sort of thing. They have more individuality. They do not approach the office so much collectively. We do not get one letter from the Navahos where we will have 50 from the Five Civilized Tribes or 20 from the Sioux, so that the logic is when we ultimately accomplish that distribution by education and industrial progress among the Navahos as among the Sioux and the Five Civilized Tribes, the activities in connection with the Navahos will be correspondingly increased. . . .

It is marvelous the progress the American Indian is making. No race since time began has progressed as rapidly

as the American Indian. Our ancestors wore skins on the mountain side of Judea 2,000 years ago. Fifty years ago the average American Indian was a nomad, an aborigine. During that half century the educational opportunities afforded by the Government in bringing about a change in his ideals, giving him individual ownership and individual responsibility and the use of the educational system for which the Indian Bureau is responsible, there has been not an evolution but a revolution. That is one of the most marked indications of progress and achievement and advancement in civilization of which the American people can boast. . . .

MR. SELLS. . . Mr. Snyder's bill and Mr. Carter's bill, giving citizenship to the particular Indian, are along that line. I am in favor of both bills. Every American Indian should be a citizen, but I do not wish to convey the idea that that will release him from wardship.

MR. KELLY. What is the difference?

MR. ELSTON. Guardianship is left of the property but not of the person.

MR. SELLS. That is it, exactly. Every American Indian should be declared a citizen and that is what your two bills contemplate. I am strongly in favor of them and I am strongly in favor of the policy of the Interior Department, the policy of the Secretary, to release every man from guardianship just as fast as we can decide he is competent to take care of his own affairs. . . .

I want this record to contain the statement from me that among the most noble characters that I have ever met—and some of them as intelligent men as I care to meet, men who have the highest ideals of devotion to duty, patriotism, love of family, and industry, if you please—have been men every drop of whose blood was Indian. . . .

That would be good business sense. However, I would anticipate if we should declare part of a certain tribe competent and turn him over his lands and divide up his share, give him his share of the tribal funds, then he might have an interest, say, in the tribal herd. Give him his share of it. There might be pastoral land that he still has some interest in. The only way we could do that would be to appraise it and arrive at what the proper distributive share would be and either by a reimbursable fund or some means advance the money. It would be a gratifying thing to me if that could be done in every instance. . . .

MR. HAYDEN. . . Is there any reason why, if the Navahos become an educated people, competent to do business, that their range conditions could not be handled in the same manner as by white people in a forest reserve? On the forest reserves the title to the land remains in the United States. Grazing permits are given to various citizens to run their stock in the national forests.

In the case of the Navaho Reservation the title to the whole reservation would be in the tribe, and individual Indians would have permission to run their stock on the reserve and in the same manner as a white man does upon the forest. It would never be necessary to allot the tribe and yet you could put them in the same status as white men.

MR. SELLS. There would be complications.

MR. HAYDEN. You don't want to say that the Navaho Indians, forever and ever, all eternity, are not to be classed as other citizens of the United States?

MR. SELLS. No; they should be made citizens; but so far as their property relations are concerned, it is difficult to segregate them. . . .

MR. HASTINGS. . . The difficulty as I have seen it in my experience with the Indian question is that the average member of Congress and citizen of the United States everywhere does not distinguish between Indians. His idea of an Indian is with blankets, paint on his face, and feathers sticking

out of his hair. There is as much difference between the thirty or fifty Indian tribes as among the other races of the earth, and some of them are perfectly competent to be turned loose now and able to cope with the white men and white civilization in any place in the United States, whereas there are members of other tribes that have had to be dealt with entirely differently and held longer under supervision of the Government, and general observations you might make would not, I think, be of much benefit to the committee. . . .

MR. ELSTON. Then, you combat the idea that you are exercising a bureaucratic tendency or trying to keep under your control these wards?

MR. SELLS. Yes. I would not only combat that, but advance the theory that our policy is just the opposite. . . .

MR. SELLS. Let me explain a little about the competency commission. The Indians now being declared competent are not confined to them. The Indian Office is all the time declaring Indians competent upon the recommendation of the superintendent and upon facts coming to the office. The idea of appointing commissions was adopted some few years ago to hasten things, cover larger territory, and reach more Indians. More recently we have inaugurated a plan of releasing them in bulk by declaring that Indians with one half white blood are competent if they are physically sound and not mentally deficient. So we do not inquire into specific cases any more than to understand that they are not imbeciles, that they are ordinary useful citizens, and if they have the blood of which I speak they are released. . . . The department has, of its own initiative, extended its administration to none of them without an appropriation by Congress. . . . And to my very great pleasure we find that the race prejudice that once existed in the schools is fast being eliminated. There was a time when white families and white children didn't care to encourage Indians to come into the schools. That is rapidly being done away with. It has been our policy to take the Indian children out of Indian schools and put them in white schools as rapidly as possible. There are possibly 30,000 Indians in the white schools of the United States. Pretty nearly one half of the Indian school children in the United States to-day are inside of Indian schools and they are going out just as fast as we can properly get them out. . . .

I suppose that I come in contact with more Indian tribes in America than any other individual. I have made it a practice of going to the Indian instead of having him come to me. I go out 100 miles from the railroad, for instance, among the Apaches, or among the San Carlos Indians, where they are all full bloods, where they are entirely away from civilization, where I won't see a white man for from a week to three weeks. I go into their teepees, and all sorts of life, in their various activities. I am inclined to the opinion that, while a tendency did exist and does exist to some extent yet, that a very large percentage now of the Indian boys and girls who go out of schools wear citizen clothes, short hair, and conduct themselves in most respects as the white men do outside of reservations. . . .

MR. SINCLAIR. Are you able to get men who will themselves to these conditions at the salaries you are able to pay them?

MR. SELLS. Not always, Mr. Congressman. We have some very splendid superintendents. We have some that are not so strong. We have some that it seems possibly we could get along without. Of course we have to confront all the time the civil service. We can't walk up to a man and say "Good-by." But we have to have a reason for it.

He who hurts others injures himself; he who helps others advances his own interests.—Buddha.

PASTORAL

HYMNS AND POEMS

Question of Electing a Presiding Priest, Teacher,
and Deacon

Important information on a subject of current interest.

A great many questions come to the office of the Presidency asking as to the propriety of continuing to elect presiding priest, teacher, and deacon in the official forces of a branch. One of these questions elicited from the Presidency the following answer, with it being associated the question of electing assistant presidents or counselors in the branch presidency:

"You will remember that at the General Conference some years ago (1917) we repealed the provision in the Book of Rules providing for the election of a presiding priest, teacher, and deacon. Since there never was any provision in the Doctrine and Covenants for such officers there remains no authority for their election, though the practice continues in some places. The whole matter of rules to govern the election of branch officers was referred to the committee to which had previously been referred the work of rearranging the Book of Rules. In the meantime the Presidency has advised that the local branch elect a branch president, and that all local officers of the Aaronic priesthood who are in good standing and available for work shall be utilized under his direction. This brings them in immediate contact with the presiding officer rather than placing them under some department head elected by the branch who may or may not be in sympathy with the branch president. There is no objection to the branch sustaining the various grades of priesthood at their regular election in some such way as is done at the General Conference.

"We see no reason why in large branches a presidency of three should not be elected. One of these, however, should be the president and the other two elders should be regarded as counselors or assistants, and not necessarily as presidents having equal authority with the head or chief. In the smaller branches such an arrangement would be quite unnecessary. The branch president ought in all instances when he is to be absent from the branch, to arrange for one of his associates or some other of the official forces to take charge, so that confusion will not arise over the right to take the lead.

"Other elders resident in the branch who perform branch work come under the jurisdiction of the branch president and should labor under his direction. If they are performing district work they would come under the direction of the district president. If engaged in purely missionary work they should be directed by the authorities who may be in charge of groups of missionaries, or whoever may be engaged in directing missionary work in the given locality.

"In some of the larger branches in this country the Saints are divided into groups, and elders are placed over these groups as group superintendents, or you might call them under-shepherds, or pastors, to look after the interests of the families assigned to them. Each group has also a priest, teacher, and deacon. In that way the services of men who might be otherwise idle can be utilized to excellent advantage."—*One*, May, 1920.

Because of difficulty in securing coal for State institutions, Indiana is considering the purchase of a coal mine and cars to supply them. It is estimated that the State can mine coal for itself for \$1.75 a ton, while if the same coal were bought in the open market it would cost \$5 to \$6 per ton.

Trust

BY RALPH WARREN FARREL

'Twill not be long, faint heart,
Bear on!
The goal's in view, and 'tis
For me and you.
Press on!

But, brother dear, I see
And hear
Gray waves that leap and splash
So near, so deep—
I fear.

You must not fear, for see,
So clear,
The arm divine of Him
Is near. 'Tis thine.
Why fear?

Spiritual Growth

BY PHILEMON PEMENT

What effect on my life has the Word of the Lord
Had to mold me and change me like him?
Can I see any place I'm transformed by his grace,
And his Spirit, that's dwelling within?

Has my mind been enlightened that plainly I see
My Lord in his beauty and power?
Is his infinite Love richly shed upon me,
To mold me like him every hour?

Have I learned the great lesson he taught here on earth,
And truly denied myself here?
Have I walked with my Lord tho' the path has been rough,
Sustained by his Spirit of comfort and cheer?

Has the cross been too heavy I'm required to bear,
Or with sorrow o'erwhelmed as a flood?
In Gethsemane's cup have I mingled my tears
And striven 'gainst sin unto blood?

Nay. In all of my trials his presence is near,
And the voice of his Spirit would guide and control,
And I yield to its pleadings of Love, not of fear,
While this balm of fair Gilead restoreth my soul.

He has promised a way of escape shall be made
In any temptation which falls to my lot,
And if I would be true and ne'er be afraid,
For one moment by him I'd ne'er be forgot.

O Lord! In the web of my life which I weave,
As day after day I toil at the task,
May its warp be thy word which cannot deceive,
And its woof be thy love is all that I ask.

And then clothed upon with such "linen" as this,
Pure and white in thy presence I want to appear,
Transporting, exulting, inspiring bliss,
May I live, work, and die in such atmosphere.
(On awaking Sunday morning, June 13, 1920.)

THE FORUM

Using the Truth to Make Error Plausible

This writer is exercised over the apparent inroads of destructive ideals among us.

How distressingly often do we find in literature, whether it be "high-class" or on down to the "yellow" brand, such examples of God-defying nonsense as this—

"Too many people confess without shame that they 'can't use their hands.'

"Do they know or care, I wonder, that the only reason why a brain worker has a brain is because his ancestor, that blue-faced, grimacing, arboreal apparition, had a hand—a small, black, sinuous hand—with an opposable thumb? It picked things up and gazed intently at them in its shifty, nervous way—dropped them, picked them up, took apart, and then put it together again. Got a stick and dug a hole with it; tied the stone to the stick, and was electrified by the results. And so, painfully, agonizingly, while geologic ages crept by—under the same sun, moon, and stars that light us on our own confident way, these hands of our poor ancestors built your nest and mine, O complacent one! And will you then forget this? Is there any point of honor involved in this matter of hand work?"

"Whether there is or no, *you* are involved. You cannot longer neglect the sources of sanity and strength; and these are not in brains, but in brains *plus* hands. And out of brains and hands combined comes that spiritual thing which alone irrigates the life of men—the thing which, after thirty years as a carpenter's son and carpenter, produced a man capable of stooping to the earth before the Magdalen, and asking that most penetrating question of the brain workers standing there with their stones; and in his profound oriental way, telling those immortal stories of the good Samaritan and the prodigal son. Will you trace that genealogy back to the black hand of the ape and then not reverence that hand and all hands?"—*The Atlantic Monthly*, June, 1920.

And such sacrilegious concoctions as this are dished up daily for our intellectual palates, and to get the food accompanying we must either strain them through our teeth or swallow them whole. The latter alternative we refuse, and we hereby register our protest against any sympathetic consideration of the ideas involved.

Our schoolbooks to-day are literally saturated with all manner of delusionary theories, based on some man's discovery of something and his conclusions thereupon. These vagaries do everything but give God the credit for creating man in his own image and providing a means for his salvation.

There are many phases of this evolutionary theory about the origin of life. If one cares to delve into the German and the French literature as well as that written in English, he may find some seven distinct theories, with their innumerable variations and combinations.

But we urge that unless one is willing to do this, as few people can and will, it is a dangerous thing to dabble in the subject and then color our whole set of conclusions with the unrepresentative smattering we may get.

No one whose heart has been touched with fire from the holy altar of God will deny the value of wide cultural knowledge, but—

"A little learning is a dangerous thing;
Drink deep or taste not the Pierian spring:
There shallow draughts intoxicate the brain,
And drinking largely sobers us again."

Yet since few of us can devote the necessary valuable years to sounding the depths of these atheistic and faith-destroying speculations, why should anyone everlastingly cloud our theological atmosphere by bringing in mystifying allusions and manifesting a condoning attitude toward them?

Do any of our learned religious preceptors want us to infer that they believe these man-made "explanations" of the origin of life, etc? Or do they want us merely to be impressed with the fact that they have read somewhat on these subjects? If the former, they deny the very God they claim to worship, and if the latter, it is but a cheap exhibition, unworthy the calling of teacher or minister. There are many subjects of greater moment requiring our attention.

"But we believe in evolution, properly understood," we are assured over and over. If that means progressive development of the soul, why not say so, frankly, and avoid this perpetual obeisance at the thrones of men whose whole lives have been enlisted in a cause which directly seeks to discredit God?

Culture does demand that we explore many a field, and we must have culture, but it is not required of us to indiscriminately drink at every pool nor taste of every fruit we discover in our travels.

Then there is the higher criticism of the Bible. What do we care what a lot of atheistic Germans wrote against Holy Writ and all it involves, except to refute their arguments? Simply because there are thousands of voluminous tomes written to discredit the authenticity of the Bible, must we believe that the Old Testament is but a collection of folklore and the New Testament largely apocryphal?

Because in our study of religions we find there are so-called primitive types, must we suppose that they are autochthonous, invariably proceeding from the simplest forms to the complex? Is it unethical to accept without equivocation the simple Biblical account of the origin of man, the establishment of the gospel plan (per Inspired Version of the Bible), the gradual perversion of that religion, with a survival of many of the original ideas?

Or, is it old-fashioned nowadays to think of prayer as a simple, natural process for normal man rather than a problem in mechanical psychology that must be reduced to equations and solved thereby.

Culture may grow lopsided and top-heavy, only to fall and drag down the highest and holiest impulses of man. The sciences all have a legitimate place, but too often they become the cuckoo's egg, laid in the young mind as a nest, becoming a fledgling which throws out the rightful occupants to die, and takes unlawful possession.

Education surely does not mean the young-robin method of acquiring indiscriminate knowledge and an unquestioning acceptance of all that learned men have written. We prefer to think it should be regarded as a careful consideration of facts and problems and methods with an increasing discrimination and judgment. Our students, young and old, are compelled to wade through volumes which contain some good and much poison, but we object to an attitude of commiseration and sympathy with manifest error, whether it be in the pulpit, the teacher's desk, or in private. We plead for a stancher adherence to the accepted wholesome principles of our religion—an adherence which will make us a "peculiar people" indeed, but giants in spiritual and intellectual (we separate the terms merely because of usage) strength. By which we mean an intelligence bulwarked by eternal verities so impregnable that they will veritably emanate strength and assurance rather than invariably arouse latent doubts.

(Continued on page 728.)

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Church Problems Requiring the Help of the Women

(Address of President Frederick M. Smith before the women's meeting, during General Conference, April 12, 1920. Mrs. A. Morgan, reporter.)

I remember a little incident that happened some years ago, at Holden, Missouri, when in the course of a program rendered there, where several of our men spoke, Sister Young [whose address preceded President Smith's.—EDITOR], in the goodness of her heart, and considering the welfare of the church, made an earnest and appropriate but perhaps an unwise plea for the ministers of the church to use better English; and she has been in disgrace ever since. On the same program I as a young speaker made so earnest a plea for social reform that I was dubbed a socialist. So we have been fellows in misery, although not on the same platform, since, and I will venture the guess that it has done her heart good to see the progress made in this conference in English, as well as other things, and it surely has done my heart good to see how recommendation after recommendation of the so-called "socialist" was adopted at this conference, without even a shadow of complaint; so perhaps we are growing.

Yes, we are growing. These transitions it is necessary for us to make show we are growing, and to-night the Women's Department has come to one of these transitional periods that will necessitate the women of the church rousing themselves to what is before them. Can you catch a vision of the work that lies before the church, and fail to have an appreciation of what part the women should play? I am delighted to-night to see these representative school-teachers give to us some vision of what the work of the women of this church must be in order for them to make their contribution to the development of the church and the establishment of Zion.

The Women's Department, let me repeat, standing thus at the threshold of a transition, has been compelled to make a rather bold change in its organization. It is to-night under the direction of a director-general who has assumed the responsibility, through the spirit of consecration that she has placed in the work, realizing the issues of the task. Sister Smith, my good companion, has assumed to direct, take the helm of this good ship, the Women's Department, and let us hope it will find smooth sailing and eventually a safe harbor.

I present this statement to you simply that it may afford me an opportunity to say this (and I know she would ask me to voice this sentiment if she had spoken to me about it) that if her work is to bring about the results of coordinating the activities, she must have behind her the energy and spirit of every Latter Day Saint woman who appreciates what the women's work means to the church; and I may give you at least a few things on which to hang some thoughts in regard to what this work is.

I want to speak to you briefly about some of the problems that confront us in the church, in which we must have the cooperation of our women. Our sister made a plea for equal opportunity for women; our church has been standing for advancement along that line. We are glad to see a growing recognition on the part of the church that the contribution that can be made to the welfare of the church, as well as humanity, by the women is fully as great and important as that which can be made by the men.

A Spiritual and Health Worker for Each Group

You will remember that in the course of our talks before conference, we have had occasion to speak about the reorganization of the Independence Stake, the center place, as we can well call it now.

We spoke of the evolution, and we wish to say now that Independence has been divided into groups, each group having a corps of officers over it, elder, priest, teacher, and deacon,

no group to be so large but that the presiding elder, priest, teacher, and deacon of that group can know intimately every member of that group, that they may be alert to the spiritual conditions in the group, constantly stimulating that group to better conditions and to a higher development spiritually and in every other direction; but I have been convinced that there must be two other workers added to each group, and it is up to the women to furnish those two workers for every group: a social worker, or let us call it, a friendly visitor, to visit in the interests of better conditions in the home, to do it in a friendly way. The department should have trained workers who can give the help needed, the encouragement or strength where necessary.

This requires a woman alert to the spiritual, intellectual, and general social conditions of the group, whose heart and soul is devoted to the interests of the people, and who is determined to lift them up.

Added to that social worker or friendly visitor will be the one along a line of activity which runs closely parallel with it, and that is a health worker. Nurse, you may call her, but one who does not wait until conditions have brought disease so that she can minister to the afflicted one and there show her training, but because of her alertness and her knowledge of general conditions she can act as guardian angel to keep disease away from people who are in her group or care and protection; and these workers coordinating their work with the general movements of the church, especially the general health movement, will result in a living up to better conditions in every group. You can see the ideal and see the number of trained and educated workers yet to be produced; and that is one of the problems of the Women's Department today.

An Important Part in Our Educational Program

Beside this there is the great problem of education that one of our speakers so excellently pointed out to-day. We have called for education, we have made a plea, and make it in even more emphasized form to-day, for let me say this, if every man and woman in the church to-day was a degreed man and woman, we would still have to go on with our education, and will always have to go on, just so long as we remain human because the fields that are to be conquered, new realms to be unfolded, and amount of knowledge to be gained are so immense as compared to what has been accomplished. There is no end to it, so far as educational activities are concerned. So if you think I am going to quit calling for education, get rid of that idea, because I am going to keep right at it. The only thing that will relieve me is that so many of you will catch the cry that I will not have to waste any more words on it.

I noted the rather keen sarcasm with which our sister spoke of the Smith-Towner bill. It is perhaps one of the most significant pieces of legislature presented in the last few years. H. M. Towner is the man who is responsible for the bill in the House—Judge Towner of the Eighth Congressional District of Iowa, known to many of you—Senator Smith is sponsor for it in the Senate. At first I thought there was perhaps a little chance for it, but last month I met a congressman from Massachusetts and said to him, "You are on the educational committee; what are the prospects for the Smith-Towner bill?" He said, "Not the slightest in the world. Too much politics!" So it is dead. So we will not have our secretary of education yet. They still make large appropriations for the secretary of war and the navy, and a few others who have been spending large sums of money.

And yet I do not know but what we have something more to congratulate ourselves on. Our sister told us this country is forty thousand school-teachers short because the school-teachers cannot remain in the schoolroom and maintain a decent standard of living through the returns from their profession. Many a consecrated school-teacher has been compelled to seek other employment unless she has been fortunate enough to have a bank account to draw on. Yet such a thing as a large percentage of people leaving the vocation of teaching is an impossibility under the stewardship plan, because then people will be teaching because they love it.

It will become a joy and not a drag, and you will not find teachers leaving the schoolroom in order to go into stores as clerks and other things, because they will have what they need, on the same basis as the rest of society, and their full contribution to the welfare of society will be made possible. Follow this out. You will find this another pleasing thing to contemplate in connection with the general subject of stewardships.

By the way, right here I want to mention educational work as part of the work of the council I spoke of in conference. I expect to see at work an educational commission to study not only present conditions of school work in Zion, Independence, in the stakes around, but we shall hope that because of their application to the subject, keen knowledge of the general problems of education, they will be enabled to anticipate what are likely to be our educational needs for years to come, and hence make plans, or we can, as the result of their report (even though we have to look several years down the vista of time) which will involve the location of colleges and universities here, Lamoni, Holden, and other places, where our people will gather in large numbers. Can you think of such a thing as an educational commission studying the present needs of the church in Independence and neighborhood without having a representative of the Women's Department on it? It is one of the vast problems ahead of us in the Zion condition, to determine this question of education. Let the period of chaos come that seems to be threatening almost every day, and we will be compelled to fall back on our own resources of organized forces of education, to take care of the youth of the church, and I do agree with the sister that "Child welfare" is the slogan the Women's Department of the church can well raise, and never lose sight of, for the youth of to-day is the church of to-morrow, and we must take care of them, for the quality of the church to-morrow will be determined by the quality of the child we produce to-day.

The Housing and Food Problems of Zion

Closely allied with that is another commission that we expect to appoint to make a study of housing conditions. We must understand about housing conditions, in their relation to an ideal condition of society such as we hope and know we will produce in the Zion condition, and can you conceive of a commission appointed by this church, working for this church, studying great and fundamental problems of the housing conditions of the people of the church with the idea that the average shall be constantly and consistently raised—can you conceive of that commission doing this work as it should without the Women's Department being represented on that commission to-day? Hence, before the Women's Department is the task of furnishing members for at least two of the commissions we hope to appoint. We shall expect the women will have a vital interest therein, and see to it that they may keep in constant touch with all the departments of the church along these lines, so that they shall be able to have some contributions when these reports come in, and these reports constitute the basis on which we shall attempt to do some practical development and meet the solution of every other practical problem.

Closely allied with that is the commission on foods, and not only the production of foods, but their preservation and distribution, and the general problems of seeing to it that food reaches the tables of every Latter Day Saint beyond question or doubt pure and uncontaminated or undefiled because of the commercial spirit of the day. And can you conceive of such a commission doing its complete work without housekeepers represented on that commission?

Woman's Chief Problem Is the Home

Of course, general home conditions bring about the question of home problems, and of all departments of church work that are fundamentally interested in the home problems the Women's Department is first; and hence the Women's Department has this big problem before it, to meet changing conditions, and changing conditions made most probably by your action in this conference within the last few days.

Hence, if they are going to be alert to meet these prob-

lems the women themselves must be in touch with these problems, alive to the situation, and alert to what these changes are likely to mean; so they can make their contribution in preserving that thing which is fundamental to us as to all people; that is the home. The future condition of the home will measure the standard of civilization of any people, and hence we can expect to progress and develop only as we shall lift the condition of the home onto a constantly higher plane.

The Zion condition involves the question of economic and industrial opportunity; that is, that every individual shall have the opportunity and shall know that it is his duty to rise to his greatest possible development. I wish I could repeat that until it has become fixed, that this fundamental idea of the Zion condition comprehends that equal opportunities to make the maximum development will be offered to all individuals in it and that the Zion condition in its perfect manifestation or expression cannot come until every individual has been developed to that highest point to where he can make the greatest possible contribution to the welfare of society of which he is a part. If this be true, then can you not see what a tremendous factor in this development the women shall be, and the women's work? Why? Because what a man is depends almost inevitably upon the conditions of the home from which he came; and hence, our women being home makers, are molding destiny in this church, and we cannot get away from that; and hence, women must make their contribution in seeing to it that the condition of the home in which the child is raised is such that the greatest possible development is offered to every child in that home; so that when it reaches the age when the church shall reach out and seize it for its activities and developments, we can know, that the child is in the very top notch of condition.

I wonder how soon Zion will be able to see this manifestation of its work. I wonder how long it is in the future when we can say that every child in every family of Latter Day Saints is having its fullest development, an educational unfolding of its soul, that the very utmost possible pinnacle of achievement lies immediately before the child, because right has been clearly pointed out, and the child's energy and ability has been developed until his contribution is of increasing value to the church and society at large.

Well, sometimes, when we look at some of the pessimistic sides of the conditions that exist it looks a long way ahead, and yet let me repeat what I have said before, when you read the signs of the times and appreciate the change coming over this people, we can know of a surety that God's Spirit is so working among them that there is the utmost promise being held out that we can see a fulfillment of these things. May the time be hastened when we can show the change of condition and make the adjustments until as we heard to-night every child will be properly developed, and every home will be in the very best condition, physically, spiritually, intellectually, and proper development of the child will be perfected until every child coming to an age where he can present his service to the church may make a perfect contribution, as a perfectly balanced man or woman, the maximum contribution that it is destined from the first that he shall make to society.

May this time speedily come, and our Women's Department be so organized that it may make its full contribution to this condition. I am just foolish enough to believe that we have a body of women in this church who have the determination and the ability to place our department on a plane which will be unequalled by any other organization of people the size of this, and I shall hope and pray that their consecration to this task may be so complete and so earnest that the fulfillment of that expectation may not be delayed.

The spring of 1920 was unusually late; in only four years in the past 37 years has the progress of plowing to May 1 been more backward than this year, namely, in 1912, 1904, 1903, and 1899. The outturn of 1912 was bumper crop yields, 1904 large crop yields, 1903 slightly above average, and 1899 about average.

Innocent Victims of Ignorance

The "summer peak" of infant deaths is now beginning. The conditions responsible for this "peak" are described in a series of studies of infant mortality made by the Children's Bureau of the United States Department of Labor in six industrial cities.

In Manchester, New Hampshire, more babies died from gastrointestinal diseases than from any other cause, the rate being 63 per 1,000 babies born alive. In August more deaths occurred from these diseases than occurred in any other month from all causes combined. Two thirds of the babies in Manchester were born to foreign-born mothers, two fifths to mothers who could not speak English, over one sixth to illiterate mothers. Nearly half of them were in families where the fathers' earnings totaled less than \$650 a year, and over two fifths were to mothers who were gainfully employed during the year following the baby's birth. Mothers who worked away from home were in most cases obliged to wean their babies, and did not understand the importance of care and cleanliness in giving artificial food. Only seldom did a mother report that she modified the baby's milk.

In Johnstown, Pennsylvania, Waterbury, Connecticut, and New Bedford, Massachusetts, where similar conditions prevailed, the infant mortality rates for diseases of the digestive system were 32, 41, and 48, respectively.

In Saginaw, Michigan, and Brockton, Massachusetts, where the proportion of foreign born, illiterate, and gainfully employed mothers was comparatively low, and incomes more nearly adequate, artificial feeding when resorted to was more scientific. The infant mortality rates from gastrointestinal diseases were only 8 and 12, respectively.

These reports emphasize the importance of family income and better domestic and municipal sanitation. But they indicate also the need of teaching mothers how to take care of babies. The lowest rates for each one of these cities were for breast-fed children, so that mothers should be taught first of all to nurse their babies. But, as several of the reports point out, the difference in rates for the artificially fed of different nationality and economic groups is almost as striking as the difference in rates between the breast and the artificially fed, due to the care, or lack of care, used in preparing the food.

Babies who perish because their mothers do not know how to take care of them, thus piling up the tall black moment of summer deaths, can be saved if baby health centers, a system of visiting nurses, and other forms of educational work are established. The infant mortality rate in cities where these measures have been tried has been markedly reduced.—Government Bulletin.

O Boy of Mine

The time will come, O boy of mine,
When I can't hold you tight
Against my heart and sing to you,
As I have done to-night.
The time will come, how well I know,
When youth to childhood calls,
Down from my knee you slip away
As dusk on sunset falls.
The time will come, O boy of mine,
When I shall have you back,
Sweet memory will light your love
To me along that track
My heart will ever make to yours
When childhood takes its flight,
And I can't sing or hold you, son,
As I have done to-night!

—Hiram Moe Green.

The conversion of a large brewery in San Antonio, Texas, into a cotton mill capitalized at \$1,300,000 is one of the developments of prohibition. A firm of industrial engineers spent five months on the matter and decided there was everything in favor of the change.

LETTERS

Germany as She Is To-day

Elder Harry Passman reports a visit to the Saints in Germany.

HANNOVER, GERMANY, May 25, 1920.

I was privileged to attend the reunion held at Hannover, Germany, May 23 and 24. Here we met Saints from Braunschweig, Maugschutz, Einbeck, Gross Raschen, and Hannover. The Saints assembled to praise God and worshiped him in spirit and in truth, and God certainly met with his people and poured out his Spirit upon them, and each heart rejoiced because of the blessings received. I was privileged to tell them about the progress we were making in America, how we had worried for them, prayed for them during the war, and now having heard that only six had been killed in the war, it caused us to lift up our heads and say, Great is latter-day Israel's God; surely, the Lord is my rock, and my fortress, and my deliverer: my God, my strength in whom I will trust; my buckler, and the horn of my salvation and my high tower.

The watchword among our people in Germany is Zion, and every member has his heart and soul set upon that place and is praying for the day to come when God shall reveal himself and say it is time to gather. The overflowing scourge has swept the land; desolation is present everywhere; fear permeates every being; there is only one place of safety, and that is Zion. When you mention that word *Zion* the atmosphere is at once charged with the spirit of reverence and one feels like taking his shoes from off his feet, "for the place where thou standest is holy ground." I never met a more hospitable group of people in all my life; from their scanty allowance they will offer you half, yea, even to the very clothes on their backs, and one can easily discern the same spirit that prompted Him who walked upon the shores of Galilee. It was a grand reunion and I am glad I was present, glad that I was willing to make the sacrifice, for what we lacked in nourishing food was made up in the manna that cometh from on high. Our souls have been enriched.

Food and Clothing

A person is allowed three pounds of bread per week, but the quality of this bread is awful. It is made of rye and straw. The straw is ground up with the rye into flour and when you put a piece of this bread to your lips it requires some determination to complete the operation. You turn from it for the first two or three days, but after this you get good and hungry and then you can eat most anything. I am sending a slice of this bread made in Germany to the First Presidency. Ask them how it tastes. One pound of potatoes per day per person, but too often the supply is short and people receive as low as three pounds per week. I believe potatoes are the salvation of the German people. This was our main food in Germany. Butter, thirty to forty marks per pound, but the average family receives as low as fifty grams in four weeks. Eggs are one mark seventy-five pfennig each. Meat costs twenty to thirty marks per pound, lard twenty-five to thirty marks per pound, margarine is eighteen to twenty-three marks per pound and is made of flour and oil. When it gets warm the flour settles on the bottom, the oil on the top. A cotton suit of clothes costs 2,000 marks, a cotton overcoat 1,600 marks, a pair of stockings of coarse wool thirty-five marks. A workman receives all the way from thirty to sixty-five marks per day. Just imagine how far he can go with it; he cannot buy food for his family and the proposition of purchasing clothing is out of the question, the prices making it prohibitive.

The man who owns many houses finds himself in a terrible strait, as the law does not allow him to raise the rent over twenty per cent per year, consequently an average six-room flat brings 540 marks a year, a two-flat building brings in 1,080 marks a year. The purchasing power of 1,080 marks is about twenty-seven dollars a year. This will not pay for

repairs on the building. Talking with a woman from Berlin who was about sixty years old, she said she had worked and saved approximately \$10,000 in marks. She saved these when they were worth about twenty-five cents each. Now these marks are worth about two and one half cents each, so she suffers a reduction in her small fortune, and is now worth about \$1,000. These are examples of how hundreds of thousands of people are affected in Germany.

Tuberculosis Is Claiming Its Toll

We visited Frankfort on the Main River, Hannover, Halle on the Saale River. Men, women, and children walk through the streets with the skin lying on the bones of their faces, fat gone, flesh disappearing; some state they have lost fifty pounds during the war. Children two to three years old with legs like broomsticks, cheeks sunken, are unable to walk because of the lack of nourishing foods. Many children die anywhere from birth to six months old. In Halle on Saale it is conceded that half the population are affected with tuberculosis, practically the same condition exists in Hanover and Frankfort. Tubercular tumors are seen on the necks of many of the people and some of the children of the Saints are not escaping this disease. Some of our members have been operated on, but the tumors appear in other locations later.

The people who live in the country have escaped the pangs of hunger and look very different from those in the cities. The crops look very good; rye is growing generously and promises a good crop for the fall of the year, but I am told that a part of this must be given to France and there will not be sufficient to feed the starving population. Traveling from Basel, Switzerland, to Hannover, Germany, took us from the very south to the north of Germany. We were eighteen hours on the train, and traveled about thirty miles an hour making a distance of about 540 miles. In all this stretch we saw less than 200 head of cattle and a great percentage of these were very young. We saw less than fifty horses and not a solitary pig. Much of the farm land is not being worked and in some places cows are used for plowing and pulling wagons.

At the Crystal Palace

The Crystal Palace is a large hospital in Hannover, Germany, where many wounded soldiers are domiciled. Here we were privileged to gaze upon the product of grim old war, and what a terrible picture it is. Oil paintings of this scene should hang in the palace of every president, emperor, czar, or ruler so that the horrors of war may not be erased from their memories. Our guide was a young man about thirty-two years of age with nose and right eye shot off; his lower jaw had been torn open by shell fire, but through a successful operation was patched up so it made a fair appearance. His teeth and gums had been shot away and he was wearing a silver plate deposited in the flesh of the lower jaw. In spite of his injuries he was very pleasant and cheerful and made an excellent guide.

The dental department was the first division we visited. Here we saw many photographs of men who had shared the same fate as our guide, men with faces torn and shot to pieces, operated on and restored to a fair appearance. Models were on exhibition and the work done and the results accomplished were almost miraculous. We were not permitted to enter the operating room because a young man had just died while undergoing an operation. In the yard lying in beds were about twenty-five men that were very seriously wounded; men with rubber tubes buried in the flesh and projecting from their backs, others with nasty leg and foot wounds. Into all these wounds there dripped an antiseptic continuously and you could see the putrified flesh. Some of these men had been lying in this hospital two to three years and some will remain as long as they live. In another hospital men are lying in tubs of water to treat the numerous body wounds. Some of these men spend twenty-three hours a day in this water. We next entered into the large hall which is filled with cots upon which lie wounded soldiers. Even these wounded men are not receiving the nourishing foods that the body requires.

Revolution

At Hannover we visited Aegidien Torplatz. A few weeks ago a revolution occurred here. Fifteen people were killed and many injured. At Halle on the Saale River a revolution occurred six weeks ago in which two hundred people were killed. The Social Democrat minority attacked the Government troops and along the Saale River, cut their heads off and threw them in the river. This battle continued for four and a half days. The people remained in the houses until they were very hungry, then they had to go for bread. Of the two hundred killed, one hundred twenty were civilians who did not participate in the battle. At Saltzgrafenstrasse and the lower market place many shots were fired. I counted fourteen holes in a large plate glass window and nearly all the windows in this locality are peppered with bullets. The bullets have left their indentation in the brick and stone buildings in this neighborhood, and it is evident that many thousand shots have been fired. Another battle took place on Rainstrasse where Elder A. Kippe lives. The revolutionists took possession of a large yeast factory on Rainstrasse and were firing on the Government troops and the Government troops returned the fire with cannon from a hill behind Elder Kippe's house, so the shells were sailing over his house. They are expecting another battle in Halle. It was announced for May 28 but did not materialize. We didn't leave Halle until May 29.

A Republic

I talked with many people in Germany in regard to the Republican form of government. Among them, Doctor Iur Rudolf Alsberg and Hermann Schneider, a man prominent in military circles. The former favored Germany's present form of government, but did not believe Ebert was capable of carrying it through successfully. Everybody I talked with held this same opinion, so I believe they will have a new man after the next election on June 6.

The Saints Need Help

Our members in Germany need help. Smoked pork and canned milk should be sent at once in quantities large enough to take care of their needs for months. Clothing should follow so that the people will not suffer during the coming winter. Coal will be very scarce and the people will depend upon their clothing to keep warm. The First Presidency have written to find out the needs of our people in Germany. An appeal will be made to help. This should receive a hearty response, not with nickels or dimes but with ten and twenty-dollar bills so that our brothers and sisters in Germany may know that we are interested in them to the extent that we will not permit them to starve or freeze, that they may know that by one spirit are we all baptized into one body.

HARRY PASSMAN.

Help for German Saints

The Presidency suggests that those who may wish to help the Saints in Germany should send money directly to the Presiding Bishopric. This money will be used to purchase food and clothing in England under the direction of Apostle T. W. Williams and Bishop Roderick May. This food is to go to branch presidents or other church officials in Germany, for distribution among the Saints.

THE FIRST PRESIDENCY.

USING THE TRUTH TO MAKE ERROR PLAUSIBLE (Continued from page 724.)

We insistently need an intelligence that is not honeycombed with weakening mental reservations aroused by a partial knowledge and immature mental digestive ability. We urge a sympathetic study of man from a rational human standpoint rather than an overemphasis on the conclusions of men who, no matter what else they knew, did not know God.

We stand for a straightforward, constructive program of study that will build up our faith and strengthen our resolutions, as opposed to tendencies so supertolerant that they actually encourage the growth of pernicious seeds of skepticism, atheism, and final despair.

OBSERVER.

An Indian's Plea

[The following is the plea of a full-blooded Indian. The Indian Bureau is intended to protect the Indian from exploitation by designing men. There have doubtless been mistakes and losses. The head of the bureau stated before a Congressional Committee that there were some superintendents they could probably get along better without. But the aims as stated by him, are high. Still there is another side, and that is presented here, the desire for freedom to live and to act for themselves. There are many Indians who have rather fully adopted the culture and customs of the white man, who feel these restrictions of wardship keenly, and who want full citizenship. William Madison is one of them.—EDITORS.]

America is a free land to all races, except the Indians. The Indian—the 100 per cent American—is in bondage in his native land, without the rights and privileges of citizenship. He is denied freedom and citizenship because he has land, because he has trust funds, in other words tribal funds which are held in Washington to his credit.

In 1832 the bondage of the Indian commenced. In 1920 it is still existing. It must be because Indians still have land held in trust, and still have claims to a tribal fund.

For nearly one hundred years the Indian has suffered worse than slavery. Because of this bondage we are humiliated and made to sense that the people of the world still consider us a thing apart from civilized manhood. England found with four short years of army service that the lack of self-responsibility, initiative, and forethought made their men lazy, and one third less productive. What would be the result to the white man of nearly one hundred years of such lack of self-determination? Yet we are told that such a bondage has been a blessing to the Indian, that he was not able to handle his affairs—that if he had not had the protection of the Indian Bureau his moneys and lands would long since have been in the hands of the unscrupulous white men.

But do we not see that in exchange for his probable loss of property and lands he would have had the experience and the resulting opportunity to stand on his two feet and face the world as a man? Would anyone for a moment say that the opportunity to be a man to battle our way up in the world by our own initial efforts is to be exchanged for all the gold and treasures of any government? It is a difficult thing for a white man to really know and sense the actual need of the Indian, since he cannot be one of us.

Our moneys are appropriated from our funds for the upkeep of Indian schools, of roads, and other civic improvements; then the state turns around and taxes our lands over which we have no control, for state schools and state roads, etc. We are permitted the privilege of double taxation and dying on the battlefield for the country of which we are denied citizenship.

Seventeen thousand Indians fought in the World War to make freedom possible for others, while we remain in bondage. We Indians want citizenship. We want to be a free people. We want to think and plan for ourselves. We want the rights and privileges the same as any other race of people. We need all the help we can get towards freedom. It is the world's Christian duty to look into our affairs for investigation. We need people with boldness and vision to sponsor our cause. We need a Lincoln. We need a Joan of Arc.

WILLIAM MADISON.

With her people speaking thirty-three languages, including English, as has been shown in an Interchurch World Movement survey, New York seems to have earned the title so often given to her of the modern Tower of Babel. Of the 1,700,000 persons speaking the foreign languages, from the English-speaking standpoint, it is worth while to note, the Germans, Italians, Swedes, Norwegians, Chinese, Japanese, Magyars, Russians, Bohemians, and Poles have church services carried on in their own languages, according to the survey, while the dozen other nationalities in the "Tower" go without religious services in their own tongues.

"We're Off!"

ON BOARD *Rotterdam*, July 21, 12 M.

We're off! Expect to reach Plymouth, England, July 31. Our love and confidence to church in America. When confronted with responsibility the confidence of confrères is an inspiration to do one's best. One of the most potential factors contributing to the virtue and integrity of any man is the loving support of a God-fearing people. The greatest help to a missionary abroad is the continuous reminder that the "folks at home" are keeping the camp fires blazing. Let us fear God and keep the faith.

Sincerely yours,
T. W. WILLIAMS.

[Letter mailed at Hoboken, New Jersey.]

Graceland Graduates

The close of the first quarter of a century in the history of Graceland College is a very fitting time to gather statistics with respect to her graduates. During Graceland's first two years' existence she graduated no classes but with the commencement of 1898, she presented to the church and to the world, her first graduating class consisting of one, the present President of the church, Doctor Frederick M. Smith. With that large beginning she has continued to grant degrees, diplomas, and certificates every June up to the present year when her graduating class consisted of sixty-five students from the eight departments of the institution. The total number of graduates for the first quarter of a century is five hundred forty-two or an average of nearly twenty-four graduates per year for the twenty-three years since the first class graduated.

GRADUATES

Year	College	Academy	Preparatory	Stenography	Commercial	Elocution Oratory	Normal	Piano	Voice	Religious Education	Radio	Total
1898	1											1
1899	4											13
1900												3
1901		1										15
1902		1										23
1903	1											18
1904												16
1905												13
1906												7
1907												15
1908												25
1909		1										26
1910												27
1911	2											29
1912		4										25
1913		2										18
1914		2										25
1915	6	4										32
1916	3	2										17
1917	7	8	7	8	4	2						37
1918	10	5	5	13	1	2						48
1919	16	6	8	12	1							44
1920	15	6	8	9	4							65
	65	42	28	155	98	28	16	59	21	15	15	542

As will be noted from the table, the stenographic department has graduated the largest number, the commercial department second, while the collegiate department comes third. It is only in recent years that the collegiate department has begun to function, and with the increased facilities in the way of buildings, library and laboratory equipment, and added members of the faculty, the collegiate department is in a position to render service of a continuously higher order thus placing that department where it properly belongs, as the apex of the institution's efforts.

Of the fifty-one collegiate graduates during the past five years since the institution was fully standardized and officially accredited, forty-three have met the requirements of the State in the department of education and have earned the state teacher's certificate.

These statistics have not before been published but it is believed that they are of sufficient interest to the church as a whole to issue them at this time as a basis for a comparison

at the end of the second quarter of a century, 1945. What will the next twenty-five years show?

Good Prospects for Des Moines Campaign

The publicity committee at Des Moines telegraphed me to come up Tuesday to assist them in putting on a big publicity campaign prior to a series of tent meetings which they are going to hold. I went up and took samples of tracts that I thought would be appropriate and went over the matter with their committee and laid out a most ambitious publicity campaign. Before I left that night I had written most of the copy and I am forwarding the rest to-day by mail.

I find that the Saints at Des Moines are thoroughly awake on the missionary program and they begin their series of meetings next Sunday night in a splendid location and under most auspicious circumstances. The district has bought a fine big tent that will seat five hundred people, and Brother Dowker, together with Brethren Warr, Chevile, and the other branch officers, has made up a fine set of tent chairs. The men are untiring in their efforts to put this series of meetings across in big style.

I was pleased to note that Des Moines is one of the exceptions to our general church rule in that our church is located on a representative street near the center of the town and of easy access.

ARTHUR E. MCKIM,
Publicity Director.

Situation in Hilo Encouraging

You will remember my stating in a recent weekly letter that I was sure that the silver lining would soon begin to appear. Last Tuesday morning as I was studying, the Spirit came upon me, and for about two hours I lived in bliss. This is twice that I have experienced this since coming here. Our prayer meetings have been very cold and void of the Spirit until the last two. They have been better, but when I enjoyed the Spirit that morning as I did, my heart yearned for the Saints of this place, that they might receive just a taste of what I have enjoyed. Our Sunday morning sacrament service saw its fulfillment. Forty-two were present and only one member present refused the sacrament. The Spirit then came in our midst and filled the house with the glory of God. Such a feast and how we rejoiced! It surely will be a source of strength and encouragement to this people. I am sure that it was largely due to the fact that the hardness between so many of the members has been almost eliminated. The Spirit which we enjoyed was present in power from the beginning of the service until the close.

This week we expect to hold more cottage services, continuing to push the missionary work in the city as well as the local work, until such time as we can arrange to go over to Maui, which I think will be our first missionary effort away from Hilo.

(Excerpt from letter to Presidency from Gomer J. Reeves, Hilo, Hawaii, July 5, 1920.)

HAMILTON, ONTARIO, July 18, 1920.

Editors Herald: The work is going along quietly, with faces looking Zionward. We have had much good instruction along this line since the conference this spring, and no doubt many times we wonder if we shall be able to qualify for a place among those who shall be redeemed in Zion.

A few weeks ago, June 21, we had our children's program, which resulted in some good being accomplished. Five children were baptized. There were others who should have been baptized, but were not ready at this time. There was one child blessed as well. We trust this work shall prove of greater worth in the future, as I believe we all need to give more attention to our children, making them feel that their place is of interest in the church.

We are looking forward to our two-day meeting which will be in August. These meetings are being arranged by the district president, Brother George E. Harrington. We be-

lieve this brother has been working hard to bring about a more spiritual condition throughout the district, and we trust his labors shall be crowned with success. P. A.

CAMERON, MISSOURI, July 19, 1920.

Editors Herald: A number of our people were privileged to attend the late General Conference and the opinion has been unanimous that they all saw a brighter vision of what was before us than they had ever seen before. Realizing this all have put forth an extra effort to push the work in this place.

Elder Roy S. Budd, our pastor, has been putting forth strenuous efforts during his stay with us to win the people of the town over to our work and although no great number have been baptized yet much progress has been made in the way of prejudice being removed. It is nothing out of the ordinary to have from fifteen to thirty-five nonmembers present on Sunday evening. At present we have a membership of about 180 and the prospect looks good for more.

The first Sunday in July Elder J. W. Roberts of the stake presidency was with us, having charge of the sacrament service in the morning and at the evening hour favoring us with an excellent sermon.

On July 11, Roy S. Budd occupied the morning hour, giving us much food for thought. In the evening we were pleased to have with us Bishop J. A. Koehler who delivered an excellent sermon. Although a stranger to most of us, we are sure he has won the confidence of the Cameron Saints.

E. A. Robertson of the stake presidency was with us July 14 meeting with us in the prayer service, his presence being enjoyed by all.

On July 18 we had one of the stanch veterans of the early day missionary force in the person of Elder J. S. Roth, who spoke for us both morning and evening. Although advanced in years, Brother Roth still tells the old, old story in the forceful yet kind and simple way characteristic of those veterans. Elder John Davis of Stewartsville was also a visitor, shaking hands with old friends and noting the many changes that have taken place since he was a missionary in this locality.

The Kingston, Far Kest, and Oakdale Saints invited us to join them in a picnic to be held July 15, at Stoners Bridge, near the old historical spot, Far West. A large representation of all four branches was present. After all were assembled Bishop J. A. Koehler led in singing America, President R. S. Salyards offered prayer, and Roy S. Budd made a short talk very appropriate to the occasion. Later on, baskets of all sizes and shapes, all well filled with good things, and four large packers of ice cream were disposed of. Foot races, jumping, and other athletics were indulged in by young and old until the day passed altogether too swiftly and when time came to part all were unanimously agreed that the day had been profitably spent.

The improvements on the church, which have been held up so long on account of scarcity of help, are practically completed and we have no hesitancy in inviting our friends to come to church. G. SCOTT DANIEL.

PITTSBURG, KANSAS, July 15, 1920.

Editors Herald: The gospel work in the Spring River District we believe is keeping pace with general progress. At our June conference a subscription of nearly five hundred dollars was raised in less than a half hour for a new missionary tent. The tent has been purchased and last night we began a campaign in this city with Brother Lee Quick as the principal speaker and we had a splendid beginning. We shall continue till just before the reunion, which is to be held here August 6-15.

Prospects were never brighter for a good reunion, and our program for spiritual and educational work with the addition of recreational and entertaining features surpasses anything we have ever had. We are making a special effort to appeal to the young people and make the occasion one which they will thoroughly enjoy. Brother Arthur Stoff, our pastor at Pitts-

BOOK REVIEWS

Three Valuable Books

BY VIDA E. SMITH

From One to Twenty-one, A Study of Child Nature, The Making of a Teacher, all recommended for reunions this summer.

Before us lies the open HERALD for June 15, 1920. On page 589 we read the notice, "Department work at reunions," and observe that three textbooks are mentioned for use in the morning study hour. One of these is little more than a pamphlet and bears the significant title, *From One to Twenty-One*; another, *A Study of Child Nature*, by Harrison.

The third is a larger book and has the title, *The Making of a Teacher*. These books are not new to many of the students in our midst. They were all three included in the Teacher Training Course, and forgetting that they are "lessons" to be "studied," you will find them profitable reading and pleasurable and then will study.

From One to Twenty-One, as the title implies, covers a long range of thought, motive, and desire on a few pages and imparts correspondingly, suggestions and possible assistance for parent and teacher, as this regarding children's lies:

"Many conscientious folk have grieved much over the wild romances, or the 'downright lying,' as they term it, of some little visitors to fairyland. The romancing is natural. It is possible, because the child's experience is not so complete in every detail that his fancy is brought up sharply at every turn. In dreamland, where only a few ideas are present, we can soar over continents in a second, pass from slave to sovereign without shock. Dreams vanish before the richer experience of waking life. So 'children's lies' dissolve as experience grows. Observation effects the cure, not blows.

"These romances of the child are his explanations of what goes on in the world around. The child and the peasant summon fairies to do for them what hypotheses do for the scientist. Thus, a little child, to quote another example from Sully, seeing a tramp limping along with a bad leg, exclaimed: 'Look at that poor ole man, he has dot a bad leg. He dot on a very big horse, and he fell off on a big stone and he hurt his poor leg, and he had to get a big stick.'"

The Study of Child Nature is even more interesting and gives in pointed illustration and pleasant story form that which will help many mothers and teachers to meet trying situations and solve vexing problems, for instance in "The training of the muscles":

"A friend came to me and said: 'What shall I do with my Willie? He dallies so about everything that he has to do. If I send him upstairs after my thimble or thread, it may be a half hour or even an hour before he returns. I have scolded him and scolded him, but it seems to do no good.'

"'By scolding,' I replied, 'you have emphasized the fault

burg, knows how to entertain the young people and will devote much of his time to their interests. Sister Maggie Macgregor will be present as field worker, and in addition to other activities will do much for the young people.

Several new ministers will be at the reunion including Apostle William Aylor. Stereopticon pictures will frequently be shown at the night sessions. A large tent in charge of a matron will be fitted up as a girls' and women's dormitory so that they can be cared for at a minimum cost.

The missionaries of the district as well as the district officers are active and there have been already this year a goodly number of baptisms. We expect the Spring River District to acquire its proportion of the 20,000 new converts the church is working for. That means 400 new members in this district and we appeal to the branches and local priesthood to exert themselves to the utmost in spreading the gospel message and to accomplish the work that properly falls to them to do.

CHARLES FRY.

you wished to cure and have separated yourself from your boy. Now, try to emphasize the opposite virtue, promptness, by praising him for it when you have the opportunity.'

"'Oh, there's no use in talking of that,' she answered, 'he is never prompt.'

"'Then,' said I, 'if he is never so voluntarily, make an occasion. Ask him to go to the kitchen, or some other part of the house on an errand for you; tell him that you will count while he is gone. When he gets back, praise him for having returned more quickly than usual. At dinner tell his father as if it were a fine bit of news. This will make it a meritorious achievement in your son's eyes.'

"The next week she came to me with her face fairly radiant and said: 'I have been counting and Willie has been trotting ever since last week.' I laughed and told her that her mother wit would soon have to hunt up some new device."

Or this:

"A child who is rightly treated will accept this right kind of punishment as a matter of course. A friend of mine who had been given this idea of punishment, upon returning home one day found that her six-year-old boy had taken his younger brother over to the wagon shop across the street, a forbidden spot, and they had smeared their aprons with the wagon grease. In telling the story afterwards, she said, 'My first impulse was to whip the boy, because he knew better than to go; but I thought I would try the other way of punishing him, and see if it would do any good. So I said, 'Why, that's too bad. It will be rather hard for you to get the grease off, but I think I can help you, if you will get some turpentine. Run to the drug store on the corner and buy a small bottle of it.' On his return she took the two aprons and spread them upon the floor of the back porch, then, giving him a little sponge and the bottle of turpentine, she showed him how to begin his cleaning. In a few minutes he said, 'O mamma, this stuff smells horrid!' 'Yes,' she serenely replied, 'I know it does; I dislike the smell of turpentine very much, but I think you will get through soon.' So Willie kept on scrubbing until he had cleaned the aprons as well as he could. 'Well,' said his mother, as she helped him put away the cleaning material, 'I think my boy will be more careful about going to the wagon shop, will he not?' 'You bet I will!' was his emphatic reply."

And let me quote a few lines used by this author in the preface:

"The destiny of the nations lies far more in the hands of women—the mothers—than in the hands of those who possess power, or those who are innovators, who seldom understand themselves. We must cultivate women, who are the educators of the human race, else a new generation cannot accomplish its task."

You see the point; we must understand children and become skilled in our dealing with them. They are the hope of the ages, and this book is a real help. Secure one, mother, teacher, and read and think upon its contents. You will rejoice in the inspiration that moved the "helping triangle," i. e., Sunday school, Religio, Women's Department, to make its study part of the program.

The last and best of these books is the one on *Making of a Teacher*. We notice this is not included with the others in the study hour, but why not? It is wonderful for teachers.

Jesus the ideal teacher is kept always before one. The language is simple, but most effective. Subjects that are vital to every class in every place are treated clearly and in such a heart-to-heart manner that we feel in some instances that the inspiration of the author was especially for one's own benefit. For instance, "How the attention may be secured." Do you ever have any trouble that way?

"If my teacher had only known the things of interest to me, how readily he could have made them the occasion of securing my attention, of building there the tabernacles of truth, into which with joy my spirit would have entered to find and to partake of His truth. How splendidly Jesus understood this. To those whose interests clustered about their flocks he was the Good Shepherd. To the man whose flock had been scattered, how readily would the search for the one that was lost quicken interest, secure attention, arouse concern, and

lead to an understanding of his mission. To those whose physical ills had saddened life, how tenderly helpful was the statement, 'They that are whole need not a physician, but they that are sick.' How their interest was thus aroused, and they were fitted to understand, 'I came not to call the righteous, but sinners to repentance.'

"Some Facts Concerning Memory"

"I wish the teacher at this point to pause for a moment and consider the miracle of memory. Things learned in years gone are by it held in the everlasting present. What we once learned we always may know. What we now teach to our pupils they may retain and recall as long as their spirits are body-incased, and it is my conviction that they are recalled when, free from the body, the spirit mounts to eternity. This is God's method of dignifying the work of the teacher. God has so planned that what we plant in a human soul may bloom perennially. We have no right to plant carelessly, since we have no power to reset our plantings. If what we place by wise teachings in the soul of a child were to fade and die in a fortnight, how very hopeless and useless would our teaching be! Thank God that you teach for time and for eternity. Get up on the heights. See the splendid prospect God sets for those that teach in his name!

"Retention and Recollection"

"The impression must be given when the mind is in the right attitude to attend to it. If we are to retain the impression long, we must acquire it under conditions of interest. The boy who is excited over a game of ball is able for a long while to recall the details of the game. This keen interest secures a fineness of detail that is of tremendous significance. How futile it is to try to secure right memory products when the mind of the pupil is attending to matters foreign to the lesson in hand!

"The Teacher a Good Governor"

"The fact that somebody believes in a boy is the surest stimulus to his standing stanch and strong for the things that some one believes him capable of doing.

"When Jesus said to those he helped, 'Go, sin no more,' he placed confidence in them, gave them to understand that they could do the right, and that he was willing to accept their own life determinants after they had been properly taught. It is not easy to describe the quality I have in mind, but the thoughtful teacher will understand that truth, taught in a way that impresses the pupil with the fact that the teacher believes in the pupil's ability to live it out in his daily life, is most likely to find such a result is attained by the pupil. Jesus told the people what he knew they could do, and then left them to do it, under the constant conviction that he expected no other issue in conduct.

"Building of Ideals"

"Without ideals there could be no progress—only endless and changeless, dreary and hopeless monotony. Without ideals our minds would become like the wayside pool—stagnant and deadly. With ideals they become like mountain rills that leap from moss-rimmed rocks in endless showers of silver spray, clothed in rainbows, and bearing in their sweep life and beauty and grandeur. Happy the child whose unfettered spirit may build after its own plans the terraced slopes, the sun-crowned spires, the carved pillars, and the golden portals of the temple of truth. Into it his spirit may pass to find the sweetest communions, and to greater inspiration for the highest achievements. It is the soul's most holy place. Here the divinity that is in us is enshrined. Here we may worship and adore. The soul is most joyous when most free. The desire to build ideals is innate. We long to become what our ideals figure. The struggle is always from the thing we are to the thing we wish to be.

"The Recitation"

"I notice generally that Sunday school pupils come to class without the least idea of what the lesson is. The result is poor recitation, wasted time, unprepared minds, futile effort, and altogether an unfortunate exercise. I see no reason

why a teacher of a Sunday school class should not assign the work a week in advance. It is not enough to say that the lesson next Sunday will be found in such and such a place in the Bible. That is not assigning a lesson, nor is it a proper preparation for a recitation. Suppose we have thirty minutes in which to teach a lesson. A wise teacher will consider eight minutes of that time well spent if spent in assigning the work of the week to come. I believe that in this one matter a great reform could be carried out in our Sunday school teaching. We have a right to expect pupils to prepare their work, and it is our duty as their teachers to have that work properly prepared.

"Educational Methods Used by Jesus"

"It is the business of the teacher to mold the conditions and bring to pass the sublime moment and then teach as Jesus taught.

"At the opening of Matthew 5 we have a striking illustration of the deliberate quality of this teacher. He sees the multitude. He then goes up into a mountain. Then he sat down, and after that his disciples came unto him, and he opened his mouth and spoke unto them. Notice with what deliberation he predisposes the disciples to receive this great message. There is no sign of haste. There is no evidence of impatience. There is no attempt to hurry the conditions, but with a masterful control of himself, he predisposes the conditions for favorable teaching. I have no doubt his sayings went all the more deeply into the conscience, and fastened themselves more securely within the soul of the disciples, because of this deliberate treatment of them. In a preceding chapter I called attention to this same quality when Jesus was at the Feast of the Tabernacles in Jerusalem. It will amply reward you to go through the Gospels and make a personal study of this same quality as it appears again and again in his teaching."

Indeed the book is crowded with good things. One reads and turns back again to read some particularly impressive points. We learn that we must pay the price if we would teach—we must put the soul daily, hourly to the great test. Reluctantly we lay aside Brumbaugh's Making of a Teacher to go most joyfully and with greater consecration to the duties of a teacher. The book is a jewel and will make for good in any place where it is read, and with unusual gratification we recommend its study.

Great Britain is attempting by the sale of Savings Certificates to raise fifty million pounds (\$250,000,000) with which to repay the loan due the United States which that nation and France secured in 1915. France owes an equal sum. The loan falls due next October, and the argument is made to English investors that if it is paid at that time it will assist in the rectification of the present adverse American exchange.

In recent meetings of the British Medical Association in London, attended by from two hundred to three hundred doctors, the question as to whether a physician should divulge professional secrets without permission was discussed at length and it was decided that they should not. Especially was the question raised as to the doctor's responsibility in a case where he knew one of the contracting parties to a marriage was afflicted with some loathsome disease which would affect children of the union, though it runs the entire gamut of physiological and psychological ills.

In the Zionist conference at London a recommendation was adopted which provided that all land and property in Palestine be declared the property of the Jewish people, and that the control of this property be gradually assumed by the Palestine state. There was a considerable sentiment in favor of the majority who wanted the land and property declared immediately the property of the Jewish state and that private ownership and speculation be forbidden.

"The only sure things in life are those that have already happened."

MISCELLANEOUS

Pastoral Notices

Seattle and British Columbia District: Having only two missionaries in the district, Brother George R. Brundage and myself, you must know if there is done any very extended missionary work in this big district, we will need the co-operation of the local force to help us. We have quite a nice list of the eldership, as well as priests, teachers, and deacons, and it would seem we certainly can spur up a little and do considerably more than we have heretofore done for the general missionary cause. No man has done so well but what he can do better.

I am going to ask all the priesthood to spend at least one Sunday of each month in missionary work for the church. I know many have responsibilities in branches which should not be neglected, but if it is possible, I would request you to give one fourth of your time allotted to religious duties to the work of introducing the faith to others.

The service which I ask you to give is the making and maintaining of appointments for preaching, distributing bills and tracts, collecting papers, and supplying racks in public places with our reading matter, visiting, and talking the gospel, corresponding and sending our literature through the mails, securing favorable notice through the press, and even doing street preaching. Those who have autos can help the missionary in getting over the district, and thus reach points that are hard to reach otherwise, as well as secure appointments for themselves. We will also need some help in running the district tabernacle.

I know many of us think we are burdened and have no time for such work, but do you know there is no more important work on earth to-day than this very work of preaching the gospel? We are no doubt burdened with other cares, for we all find ourselves with this handicap, yet many times we gain relaxation from those same cares by doing missionary work. Many a man can testify it is a good way to rest up. I am of the opinion we can do much more than we have done in the past, if we will only *will* to do it, and let no minor discouragement hinder us. The priesthood should constantly watch for opportunities, and devise means for introducing the faith and making it enticing to others. Other churches are doing it with an inferior message, why not we who are blessed with a superior message? Possessing as we do the most reasonable, scriptural, and heavenly message—that which is glorious and truly of God, why be selfish with it? Why not pass it on to others? Thousands to-day would rejoice with us in the truth and light of his grand work if they were but given opportunities to hear and understand.

Some of the priesthood hesitate so long they lose the spirit, and their vision is gone, and they settle down to the conviction that but little, if anything, is required. Don't wait, or put it off. We should interpret priesthood in the light of *service*, for that is what it means.

Brethren, do not wait for the missionary to come to your community before you think it is time to do work on this line. If you have the fire of the missionary spirit, you will be active all the time, and it is then you will feel the real joy of the great service. It is better to wear out than to rust. Our slogan, if one here is needed, is *action*. Our ideal—let it be that of *achievement*. If opportunities do not come to us, the thing to do is to make opportunities. We should strive for a better qualification in study, and a richer endowment of the Spirit by prayer and right living.

The address of G. R. Brundage is 1720 King Street, Bellingham, Washington, and my address is 2014 H Street, Bellingham, Washington. As missionaries we are at your service. Drop us a line occasionally and tell us what you are doing, and if you have any wants in our line, we will do our best to reach you and give you service.

Never, I believe, has mankind been in such a ferment of unrest as to-day. Pathetic indeed is the plight of the human mind to understand the issues of life and to find out God,

and indeed strange the vagaries and eccentricities of thought in which their searchings have led. We will always find plenty of foes to the faith, combating the truth with error. We all know what it means to represent an unpopular cause. And, too, we all know the value of the possession of the Spirit of God in our work. Anti-Christ is abroad, and if there ever was a time when we should be humble and faithful, that we may be divinely endowed, that time is now. Success is certain if we are valiant. The church calls for your help. *You are wanted!* The present is freighted with golden opportunity; make no delay.

Respectfully in gospel fellowship,
July 10, 1920. S. S. SMITH.

To Scattered Saints of Southern Indiana District: My field address from now will be Marengo, Indiana, box 272, and I will be glad to hear of any new openings or opportunities to get the gospel message before the people. Trusting that I shall receive your full support, I am at your service,
R. EVERETT BOZARTH.

To the Saints in Florida District, Greeting: Having been chosen to preside over your district, I request that we unite our efforts for the building up of the work that is intrusted to all.

I request that all branch presidents keep an accurate account of all work performed in their respective branches, and report same to me at close of each quarter.

I also request that all local workers, whether in branches or not, laboring in this district, report their work to me at close of each quarter, and would be pleased to hear from you at any time that I might be of service to you.

I desire to keep in close touch with all, and if there are any that are not actively engaged, that have a desire to work, please communicate with me, and I will try to assist you to get started in the work. Our missionary force is small this year, and in order to keep the work on the upward move it will require a united effort. We can do a good work here in the Florida District.

CATAWBA, FLORIDA. W. A. WEST.

Conference Notices

Kansas City Stake, August 29, at Mount Washington Church, corner Independence and Crescent Avenue. At 9:30 a. m. Sunday school; 11 a. m. preaching; 2:30 p. m. prayer meeting; 4:15 p. m. Women's Department service; same hour a stake priesthood meeting; 7:30 p. m. preaching services; Monday, 7:45 p. m., business session. All ministerial reports should be made to this conference. All concerned will bring their baskets and a basket dinner and supper will be held on the lawn. J. A. Tanner.

Addresses

O. J. Hawm, Bradner, Ohio.

Reunion Notices

Saints of Utah, Idaho, and Eastern Oregon are invited to attend the reunion at Boise, Idaho, August 20 to 29. A splendid program has been arranged for the opening night. An effort is being made by the committee to provide motion pictures for the instruction and entertainment of the Saints. An exceptionally good corps of speakers and instructors will be in attendance. Recreational features will be provided for both old and young. Tents may be rented from the undersigned at the following prices: 8 by 10, \$6; 10 by 12, \$7; 12 by 14, \$9; single cots, 50 cents and \$1; chairs, 25 cents each. Borrow or bring your own tents if possible. Bring your own bedding. Tents and equipment must be ordered two weeks in advance to insure supply for demand. Reunion will be held in Elm Grove Park where there is plenty of shade for all tents. Come and enjoy a good, spiritual feast for your vacation. Address Earl F. Hoisington, 1802 North Sixteenth Street, Boise, Idaho.

To missionaries who contemplate attending the Kirtland reunion. It has been customary during the past years to care for all missionaries and their families attending the reunion. Last year we cared for forty or more people free, and it is with regret that we find it necessary to make a change. Owing to the increased prices in foodstuffs and believing it would be unwise to increase the price of meals, we are compelled to announce that all missionaries who anticipate attending should kindly be prepared to pay their expenses. The reunion committee.

Arkansas, at Bald Knob, Arkansas, September 3, continuing 10 days. Every Saint in the district is asked to make a special effort to be present. We expect William Aylor of the Twelve, and district missionaries, also a patriarch and other good speakers, to be present. Further details regarding tents and meals will be given later. Ida Emde, Bald Knob, Arkansas, secretary.

Reunion Calendar

(The figures in parenthesis give the page of the Herald on which details have been given.)

Southern California, at Convention Park, near Hermosa Beach, California, July 30 to August 8 (535, 589).
 Western Montana, at Dan Tewey's Grove, one mile west of Race Track, Montana, or seven miles south of Deer Lodge, July 30 to August 8 (567).
 Southern Michigan and Northern Indiana, at Lemon Park, Indian Lake, Kalamazoo County, Michigan, on Grand Trunk Railroad, east of Vicksburg, July 30 to August 8 (687).
 Kentucky and Tennessee, at J. R. McClain's grove, 7 miles east of Paris, Tennessee, July 31 to August 8 (661).
 Seattle and British Columbia, at Bellingham, Washington, August 6-15 (588).
 Spring River, at Pittsburg, Kansas, August 6-15 (710).
 Lamoni Stake, at Lamoni, Iowa, August 11-22 (686).
 Kirtland, at Kirtland, Ohio, August 12-22 (661, 687, 710).
 Zion, and Kansas City and Holden Stakes, at Pertle Springs. (Warrensburg, Missouri,) August 13, continuing over the 23d (661, 686).
 Eastern Iowa, at Maquoketa, August 13-22 (661).
 Northeastern and Southern Districts in Nebraska, and Pottawattamie and Fremont Districts in Iowa, at Council Bluffs, Iowa, August 13-22 (614).
 Des Moines, at Ruppels, Iowa, August 13-22 (709).
 Eastern Colorado, at Cope, Colorado, August 15, and continuing 10 days. (686).
 Northern California, at Irvington, California, August 19-29.
 Clinton, at Rich Hill, Missouri, August 20-29 (709).
 Little Sioux and Gallands Grove, at Dow City, Iowa, August 20-29 (709).
 Idaho, at Boise, August 20-29 (585).
 Southern Missouri, at Springfield, August 20-29 (588, 661).
 Nauvoo, at Montrose, Iowa, August 20-29 (614, 661).
 Far West Stake, on stake grounds near Stewartsville, Missouri, August 20-29 (686).
 Southeastern Illinois, at Brush Creek, August 20-29 (661, 709).
 Southwestern Texas, in the vicinity of the First San Antonio Branch, August 20-29 (686).
 Indian Reunion, at Red Rock, Oklahoma, August 26 to September 5 (588, 661).
 Northeastern Illinois, at Elmhurst, August 27 to September 4 (709).
 Southern Wisconsin, at Monona Park, Madison, August 27 to September 5 (709).

Conference Minutes

SOUTHEASTERN ILLINOIS.—With Joppa Branch, June 19 and 20, 1920. District President R. H. Henson, with W. H. Kelley and L. O. Wildermuth, chosen to preside. Reports from 12 elders, 5 priests, and one teacher. Provisions made for ordination of Chester Henson to office of elder, John Clements priest, and Henry Feltman deacon. Preaching by Charles Wesner, Ray Whiting, R. H. Henson, and L. O. Wildermuth. At Sunday morning sacrament, prayer and testimony meeting, the gifts of the Spirit were manifested to the instruction, edification, and comfort of all present. The conference as a whole was considered the best and most spiritual the district has ever held. Preaching most excellent. Much routine, and important business was provided for to be done throughout the district. Next conference with Tunnel Hill Branch, conjointly with Sunday school, Religion, and Women's Departments, October 29 to 31. F. L. Sawley, clerk pro tem.

OWEN SOUND.—At Port Elgin, Ontario, in the town hall, July 3. Reports show that many changes have been taking place in the

branches; 28 baptisms were reported, 26 transfers received. One branch indicated a gain of 18 members, means of gain not indicated. Twelve deaths were reported, and 43 transfers issued, the district apparently having made a gain of twenty members. Three invitations were received for conference of 1921, that of Redickville being accepted, meeting there the first week of July, time to be determined by presidency and superintendents of departments. Officers elected: president, D. B. Perkins, Wiarton, Ontario; vice presidents, King Cooper, Guelph, Ontario, and Sidney Smith, Port Elgin, Ontario; secretary, J. H. Leeder, Port Elgin; treasurer and Bishop's agent, F. B. Stade, Harrison; chorister, Amelia Taylor, Grand Valley; librarian, S. M. Shute, Wiarton. Votes of thanks were tendered the retiring officers and to the retired Bishop's agent, J. A. Morrison. The speakers were J. L. Mortimer, W. A. Smith, and J. H. Yager. J. H. Leeder, secretary, Port Elgin, Ontario.

ALABAMA.—With the Lone Star Branch, June 26, 1920, J. R. Harper in the chair. Levi Gamet chosen to preside, assisted by district presidency. W. H. Drake chosen secretary pro tem. Branches reporting: Pleasant Hill. Ministerial reports: 3 elders, 7 priests, 3 teachers, and 2 deacons reported. J. R. Harper resigned as district president. Levi Gamet was elected to fill his place. Brother Gamet chose J. R. Harper and A. A. Weaver as his counselors. Preaching by Alma Booker, Levi Gamet, and E. C. Shelley. Conference adjourned to meet at call of district presidency. W. H. Drake, secretary pro tem.

NORTH DAKOTA.—Sunday school, at Burlington, June 24, district superintendent in chair. Reports from superintendent, secretary-treasurer, cradle roll superintendent, home department superintendent. Officers elected: Thomas Leitch, superintendent, Lester Anderson, assistant superintendent, Gladys Darling, secretary-treasurer. Adjourned to meet same time and place of next district conference. Gladys Darling, secretary, Thorne, North Dakota.

NORTHERN SASKATCHEWAN.—With the Artland Branch, district presidency, associated with Elder J. W. Peterson, in charge. Ministerial reports read, and some reported verbally. Reports from branches: Artland 102, Battleford 24, Iowa 94, Minnesota 112, Rabbit Foot Lake 36, Senlac 48. Bishop's agent's report read and approved. Officers elected: President, W. J. Cornish; vice presidents, J. A. Beckman, C. E. Diggle; Bishop's agent, C. E. Diggle; historian, E. Leslie Mogg; secretary, Eva Land; treasurer, C. E. Diggle. Some fine sermons were preached by the following brethren: Richard Bullard, A. H. Mills, Birch Whiting, J. W. Peterson, J. A. Beckley. The conference was the best ever held in the district, the gift of prophecy being manifested several times, and was greatly enjoyed by all. W. J. Cornish, president; Eva Land, secretary.

SPOKANE.—At reunion grounds at Coeur d'Alene, Idaho, July 3, 1920, district presidency in charge. Statistical reports received from Spokane, Gifford, Valley, and Sagle Branches. The committee on revision of district conference resolutions reported that all former resolutions had been carefully gone over, and recommended a set of eight resolutions for the future government of the district. These were taken up separately, discussed and amended, and finally adopted as follows: (1) All members of the Melchisedec priesthood laboring in the district shall report their labors in writing to the district conferences. (2) Each branch in this district shall send a statistical report, made out on the official form provided, to the district secretary, not later than one week prior to conference. (3) Ministerial reports shall be read in detail. (4) All reports from committees shall be made in writing. (5) District conference shall meet at the call of the district presidency semiannually. (6) We approve of the principle of coordination. (7) All other previous district resolutions in the nature of laws or rules for the government of the district are hereby rescinded. (8) The Bishop's agent shall act as district treasurer. The appointment of W. W. Fordham as district historian was approved. W. F. Yates was elected district president; S. N. Gray, vice president, and Oliver Turnbull, secretary. Oscar Casé was elected to succeed himself as a member of the auditing board. Bishop's agents report read. A motion prevailed that the next conference be held at Spokane. Oliver Turnbull, clerk of district.

Our Departed Ones

COURTNEY.—Bessie Brooks Courtney was born January 30, 1897, Arlington, Iowa. Baptized August 18, 1907, at Edgewood, Iowa. Married Clifford John Courtney, October 28, 1916. Died at the Congregational Hospital, Des Moines, Iowa, June 24, 1920. She leaves her husband, an infant daughter, father, mother, and two sisters. Funeral from the church in Des Moines, in charge of H. Castings, sermon by A. E. Warr. Interment in Glendale Cemetery.

MIZE.—Joseph Thomas Mize was born April 24, 1886. Died June 14, 1920, of acute appendicitis. Baptized when 10 years old by Uncle Billy Booker. When taken with his last illness was working at Jonesboro, Louisiana. Funeral service at the home of his parents, Brother and Sister J. L. Mize, near Flomaton, Alabama. Sermon by D. M. Rudd.

CHURCH NEWS

The Saint Louis Religio, presided over by Sister Anna de Jong Smith, is offering a fine set of courses for class work, presented by well-trained instructors who are giving their time and talent for the good of the cause.

That their example may be an incentive to others, we reproduce here the courses offered and the instructors in charge:

Shorthand: Walter L. Wehrli, graduate Brown's Business College.

Oratory and Public Speaking, Ruth Loevy, post graduate of the Perry School of Oratory.

Gymnasium Work: Grace Billinsky, attendant at Saint Louis Teachers' College.

Millinery: Nina Lloyd, connected with the largest wholesale millinery house in the city.

Dressmaking: Jessie Eastman, head sample maker in a Saint Louis house, also a designer.

Religio Normal Work: J. J. Billinsky, superintendent normal department.

Regular Quarterly Study for Young People: R. Archibald, president Saint Louis District.

Regular Quarterly Study for Adults: Mrs. S. R. Burgess, assisted by Mrs. R. Archibald, head of Women's Department.

Junior Quarterly Study and Handcraft: Anna de Jong Smith, Graduate Saint Louis Teachers' College; and Saint Louis School for Church Workers.

The Regular Friday Theme will be in charge of G. S. Trowbridge, Religio field worker.

A short, pleasing program will follow the theme work each evening.

There will be no registration fee but each one is given an opportunity to contribute to the Religio budget as he feels able. Some courses will require the purchase of textbooks. No course is given unless there are at least ten selecting the course. Certificates will be granted to those who properly complete a course. Anyone over twelve years of age may select any course, but those under twelve will be expected to enroll in junior work.

Good results are being attained in tent meetings on the Kansas side in Kansas City by Elders Joseph Arber and Keith Rogers. The help afforded by the publicity department has been fruitful. Some baptisms have resulted. It is an excellent initial experience for Brother Rogers and wife, who are awaiting passports for South Africa.

The Saints of Plymouth, England, are anxious that any of the Saints who may be attending the Mayflower Tercentenary celebrations at that place next September make their pres-

ence known by calling at 65 Gibbon Street, Plymouth, where they will be directed to other addresses. The brother who thus represents the sentiment of the Saints, expressed in a recent business meeting, is F. J. Brookes, 30 Hanover Road, Laira, Plymouth, England. An extensive pageant will be presented by Plymouth people, in which from 800 to 1,000 will take part, the first date being September 1, and shown twice daily with exceptions of opening day and the 6th till the 11th.

Under date of July 17, President F. M. Smith writes from New York City: "Brother Williams reached here yesterday. He is somewhat the worse for wear contingent upon the trans-continental journey. Got passports issued yesterday and am ready for sailing, as I have sailing permit. About twenty thousand such permits are granted each week, at New York customs house."

Mrs. Emma Savage, branch clerk, 520 West Oak Street, Fort Collins, Colorado, would like the address of Brother D. C. Clevenger.

Since the arrival of the structural steel for the new college building in connection with the Graceland building extension plan, the work on the building which had been delayed for a number of weeks has been proceeding rapidly. Most of the material seems to be on the ground and it is hoped that it may be ready for occupancy sometime this fall.

Graceland College has purchased a new Simplex motion picture machine to be used in connection with the proposed new building for a recreational center, authorized at the late General Conference, and arrangements have been made whereby Lamoni Branch may use it for outdoor picture projection. A booth is to be constructed and motion pictures in the church park each Friday evening, and already a series of ten stereopticon lectures on "A better America" by Newell Dwight Hillis have begun for Sunday evenings.

Elder E. E. Long writes from Wagner, South Dakota, that he was supposed to be working among the Indians but found such a fine interest among the white people at Wagner that he could not resist holding some meetings. And in spite of the foul murder of Walter Stafford while domiciled with him, which upset the neighborhood for a time, the interest is growing and there are several baptisms announced, all strangers to the work heretofore.

Sister Emma B. Burton, who for sometime has been visiting at the home of her daughter in Nauvoo, writes that she intends to start August 3 on her return trip to California. She will travel alone. She mentions her personal interest in the new serial in *Autumn Leaves*, "Hoagath, son of Jacob,"

THE SAINTS' HERALD

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and that there seems a general interest in the story. She also notes with gratification the effect the Boy Scout work is having on the boys in the Nauvoo District.

A new serial will begin in the second number in August of the *Stepping Stones*, a Graceland story entitled "Under the navy and gold," by the editor, Estella Wight. A six-chapter story for Oriole girls, entitled "Fidelity," will begin in a few weeks.

An interesting feature of the Lamoni Stake reunion that we would like to see duplicated at many reunions, is a schedule of volley ball games for various afternoons during the reunion period, between teams from five Religios of the stake. Some are to be held between usual services, with others given special time on recreation days of the program.

On Saturday evening, July 24, at the home of the bride's parents, occurred the wedding of George Anway and Miss Marjorie Gunsolley. Brother Anway is well known as a singer, having a part in the rendition of the oratorios at Lamoni this year and the baritone singer in the Graceland College quartet. Sister Gunsolley, daughter of J. A. Gunsolley, taught typewriting at Graceland the past year. J. F. Garver officiated.

We have an opening for some one to engage in an electrically-equipped shoe-repairing shop with shoe stock, which will require \$3,000 capital. Sufficient business to keep two men busy. The business last year netted \$3,000. Benjamin R. McGuire.

FROM THE BRANCHES

Trenton, Missouri. "On College Avenue the L. D. S. church people are beautifying their church grounds. Their grounds have a frontage of 126 feet and a depth of 118 feet. At the front of the grounds large flower beds have been made and these will soon show flowers, the first one red, another white, the third blue. Each bed forms a letter, 'L. D. S.' The lawn is kept nicely trimmed. In one spot the grass is permitted to grow in the form of a star of considerable size. In another spot a cross is formed by shaping the growth of grass. The rest of the grounds is rows of flowers. The entire grounds are to be further ornamented by having a low hedge surrounding them. The whole will make a color effect delightful to the eye and should be a sermon in shrubs, grass, flowers. It is the intention to paint the exterior of the church building and to make extensive interior improvements. When these things are done the grounds and church building will add greatly to College Avenue."—*Trenton Republican.*

Wiley, Colorado. Nine were baptized recently and the Saints are confident they can do their share in the 20,000 converts before next conference. A recent attack on the church by a young minister of another church resulted in a published statement by the Saints that he could have the local church for the purpose of proving his contention that there was secret affiliation between ourselves and the Utah Church, but there has been no response. At a pie social Elder Charles May was appointed as treasurer, and at the close was told to keep the \$36 he had taken in. The choir is prospering under the leadership of a competent instructor. Wiley expects to send at least one young man to Graceland this year.

Tunnel Hill, Illinois. The Saints held a very good all-day meeting on July 4, including patriotic program with addresses and music. Preaching is held about every Saturday and Sunday evening. The branch is taking a new lease of life under the direction of Elder L. C. Moore.

Bisbee, Arizona. Among the spiritual activities we note two regular preaching services every Sunday except the first Sunday in the month, when we observe the sacrament of the Lord's supper at 11 o'clock. Then we have Religio and Sunday school every Sunday, and prayer meeting on Wednesday night. The attendance at Sunday school has increased since we have been holding our meetings in the Women's Club Building where we have plenty of room for our classes.

The Clarion Call of Your President and Leader

"For long your leader has been calling for education; calling for it with a vigor and a zeal that was backed by an intuitive knowledge—I can go further and say an inspired knowledge that things were before this church, the imminence of which was not at the time appreciated, that have now plunged this church in the midst of a time that we have been hoping our people would be prepared for."

WHAT IS YOUR REPLY?

"I plead that the education of the people of the church go on with ever-increasing speed."

Make This Preparation at GRACELAND

For Catalogue Write

The President, Graceland College
Lamoni, Iowa

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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LAMONI, IOWA, AUGUST 4, 1920

NUMBER 31

EDITORIAL

Propositions for Debate

In a recent number we gave some attention to the question of debates. Propositions constitute an important item in every debate. Some rather interesting propositions have come to our desk since the former article was written. Here, for instance, is a copy of ten propositions submitted to Elder Philemon Pement by Elder Nephi Jensen, representing the Utah Mormon Church:

"Questions for debate between Elder Nephi Jensen and Philemon Pement:

"1. Resolved, that the Reorganized Church of Jesus Christ of Latter Day Saints teaches the doctrine of Deity taught in the Bible. Pement affirms. Jensen denies.

"2. Resolved, that the Church of Jesus Christ of Latter Day Saints teaches the doctrine of Deity taught in the Bible. Pement denies. Jensen affirms.

"3. Resolved, that the Church of Jesus Christ of Latter Day Saints follows all the teachings of the Prophet Joseph Smith in its practice of the principle of salvation for the dead. Pement denies. Jensen affirms.

"4. Resolved, that the Reorganized Church of Jesus Christ of Latter Day Saints does not follow the teaching of Joseph Smith the prophet in her practice of the principle of salvation for the dead. Pement denies. Jensen affirms.

"5. Resolved, that the Reorganized Church of Jesus Christ of Latter Day Saints through its authorized history and its authorized publications has admitted that Joseph Smith the prophet was a polygamist. Pement denies. Jensen affirms.

"6. Resolved, that Brigham Young at the time of the death of the Prophet Joseph Smith the prophet held the Holy Melchisedec priesthood and was an apostle of the Lord Jesus Christ. Pement denies. Jensen affirms.

"7. Resolved, that Joseph Smith the president of the Reorganized Church of Jesus Christ of Latter Day Saints in his lifetime held the Melchisedec priesthood and the apostleship. Pement affirms. Jensen denies.

"8. Resolved, that under the law of God the office of president of the church descends from father to son. Pement affirms. Jensen denies.

"9. Resolved, that Brigham Young was the true successor of Joseph Smith as president of the Church of Jesus Christ of Latter Day Saints. Jensen affirms. Pement denies.

"10. Resolved, that Joseph Smith the son of the Prophet Joseph Smith was the true successor of his father as president of the true church. Jensen denies. Pement affirms."

Brother Pement very properly refused to sign these propositions. Some of them are reversed, others illogical, and all of them in a loose-jointed way amble over a great deal of territory without covering any of it very well. A common error of the inexperienced is noted in proposition number four. Jensen proposes to affirm a negative. He asks Pement to deny a negative. But Jensen gives the matter one extra twist never before attempted. Not only does he ask Pement to deny a negative, he asks him to deny it before it is affirmed. He puts the negative first. In fact in four other propositions he puts the negative first. Evidently it never occurred to him that in debate a thing must be affirmed before it is denied. In orderly debate, the affirmative must always set up its case first.

Evidently the trick of putting proposition number four in negative form is due in this instance to inexperience. We prefer at least to think it a blunder. But it is a practice that frequently is resorted to in order to escape affirmation. It is easy to attack the other man's position, to riddle him with argument, or cover him and his church or doctrine with ridicule; that is a picnic that many a peripatetic polemic is willing to indulge in at any time for fifty dollars and expenses. But to set up one's own church and defend it, to put up affirmative, constructive argument, and meet an offensive on one's own ground is quite another matter. Many prefer the German policy, to keep the warfare always on enemy territory. But fair religious controversy requires that both sides shall set up their claims and take turn about at affirmation. To escape this, while seeming to comply with it, the expedient of affirming a negative is adopted.

To illustrate: R. C. Evans issued a challenge to President F. M. Smith. He submitted four propositions of his own framing. They were very good propositions—from his standpoint. In three of the propositions he put President Smith directly in the affirmative. That was most generous indeed—to Evans, as it relieved him of any necessity to defend his own newly established church, or any religious convictions which he may have still retained within his own bosom. In the other one of the four, Evans ostensibly took the affirmative. But what did he affirm? He attacked the character and teaching of Joseph Smith the Martyr. He required President Smith to affirm and defend, while he denied and attacked, exactly as in the other three propositions, only this proposition was inverted so as to fool the inexperienced and gullible. At no point did he bind himself to defend his own cause and at that some wondered why President Smith did not accept the challenge.

In honorable warfare a man expects to take blows as well as to give them. We should insist on well-balanced propositions that compel our opponent to spend half his time in defense of his own cause. For that reason it is not advisable to meet religious tramps who have no cause to defend. In other words straight church propositions should be the rule.

Counter propositions drafted by Elder J. F. Curtis were submitted to Elder Jensen. So that comparison may be made, they are here reproduced:

"No. 1. Resolved, that Joseph Smith, the son of Joseph Smith, jr., was the legal successor to his father as president of the church, and that the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Lamoni, Iowa, and Independence, Missouri, is the lawful continuation of the original church organized in 1830, and is in harmony therewith in doctrine, organization, and practice.

"The Reorganized Church affirms.....

"Utah Mormon Church denies.....

"No. 2. Resolved, that Brigham Young was the legal successor to Joseph Smith, jr., as president of the church which the said Joseph Smith, jr., founded in 1830; and that the church in Utah called the Church of Jesus Christ of Latter-day Saints is the lawful continuation of and successor to the said church, and is in harmony therewith in doctrine, organization, and practice.

"The Utah Mormon Church affirms.....

"The Reorganized Church denies.....

"Standard of Appeal"

"The Bible, the Book of Mormon, and the Doctrine and Covenants up to the year of 1876, shall be the standards of evidence; other books and periodicals may be used, but shall stand on their own merits.

"Time, place, and rules to govern discussion to be mutually arranged.

"Each disputant shall put into the hands of his opponent an epitome of the faith and doctrine of the church he represents at least ten days before the discussion begins.

"Should the contingency arise each signatory to these propositions shall have the right to substitute some one to take his place.

"Respectfully submitted,

"Address:"

These propositions may not be perfect, but they are much better than the ones submitted by Elder Jensen. They are comprehensive. They are fair and well balanced. Both sides have an equal chance. They cover all the grounds at issue in few and easily understood terms. E. A. S.

Early Ideals of the Church

IV.—*Marriage and the Home*

The true church of Jesus Christ of Latter Day Saints has always taught, still teaches, and always will teach that monogamy is the true system of marriage. The ideal home is built on the idea of one wife to one man, and one husband devoted entirely to one wife; the marriage covenant to be held sacred until death.

Even our friends of the Utah faction at times inadvertently admit the force of that statement. The *Liahona, the Elders' Journal*, official organ of their missions in the United States, published at Independence, Missouri, in the issue for February 19, 1910, had as its leading number an article entitled, "The ideal home." It was by Reed Smoot, and originally was an address delivered in the Tabernacle, at Salt Lake City, October 4, 1909.

It seems a little strange that after advertising the beauties and glories of polygamy for so many years, when they wanted a real good article on the "ideal home" they turned to a man who has only one wife and who is reputed to desire no more. Why not get the article from the pen of some one of the many polygamists?

Possibly they would spoil the effect. Reed Smoot says that he has never left home a single time, from his wedding day until now, without kissing his wife good-by. Imagine him saying, "I never leave home without kissing ten of them good-by." His daily passage to the front gate would be a long and noisy celebration.

One writer has defined a harem as "a bunch of firesides organized into a trust." Let these other gentlemen write on "How to corner the great American fireside"; but if an article on the ideal home is desired, by all means turn to Reed Smoot, who has but one wife and is content.

There can be no good citizenship separate from a high ideal of family life. No nation can become great unless its homes are kept pure and sacred. In his book, *Elements of Sociology*, Frank W. Blackmar, Ph. D., says of the family:

"The center from which flow all the impulses of social life. Here is the vital institution for the propagation and perpetuation of the race. . . . It is the most complete and perfectly organized group, from which radiate the tender sympathies and the refining impulses of life. It is the source of the larger brotherhood of humanity."

Our Standard Books Upon Marriage

Communities into which we carry the gospel have a right

to ask us concerning the attitude of the church toward marriage and the home. It is an important question.

We refer them directly to the standard books of the church. First we go to the Bible, and in its opening chapters we read of the institution of marriage as established by God himself in the Garden of Eden. Adam and Eve were the high contracting parties. The whole wide world was waiting to be peopled, yet God chose to found the race on monogamy; and he evidently intends to continue as he began, for every utterance from that day until now confirms the system there established. He could not now establish any other system without squarely repudiating former utterances, which of course would be an abdication of his high throne as the unchangeable God, an alternative forever barred from consideration.

Second, we refer the inquirer to the Book of Mormon, noted in the minds of some, notorious in the minds of others, yet by all accepted as representative of the church. In it we read:

"There shall not any man among you have save it be one wife; and concubines he shall have none: for I, the Lord God, delighteth in the chastity of women."—Book of Jacob 2: 36.

Our next reference is to the Book of Doctrine and Covenants in which are the revelations that came through Joseph Smith and helped shape the early ideals of the church. In section 49, paragraph 3, we read:

"And again, I say unto you, that, whoso forbiddeth to marry, is not ordained of God, for marriage is *ordained of God* unto man; wherefore it is lawful that he should have *one* wife, and they *twain* shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."

The statement is emphatic: "Marriage is *ordained of God* unto man." There is a growing sentiment in the world that marriage is a civil contract—only that and nothing more. Before a magistrate representing the state a man and woman make a contract to live together. They keep the contract until one or both tire of it and then it is at an end. Or as one writer expresses it, men and women hire a companion until they tire of him or her, and it is merely, "hire, tire, fire."

Such is not and was not the idea of the church. Marriage is regarded as a sacred institution ordained of God in which with his approval a man and a woman make a most solemn covenant to continue as husband and wife as long as both shall live.

The form of the marriage covenant as adopted by the church in 1835 (Doctrine and Covenants 111:2) is as follows:

"Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves *wholly for each other, and from all others, during your lives.*" And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him."

Our Church Demands Fidelity From Both

This is a clear recognition of mutual *duties* and *rights*. No pledge is required of one that is not required of the other.

Men of the world feel that they have a right to demand a fidelity of their wives that they are not prepared to give in return. Doctors and legislators advise them that man's nature is such that he cannot be expected to remain continent,

as the wife does. And so a man will spend six nights of the week with his affinity. Coming home on the seventh he finds that his wife has been conducting an intrigue during his absence. He immediately becomes highly incensed, has a "brainstorm," and murders his wife and her paramour. Then twelve good men and true acquit him because of the "unwritten law." What is this "unwritten law"? It is that a man may trail his own honor in the dregs of hell; but if his wife "dishonors" him he may seek vengeance as seems good to him.

But it should not be called the unwritten law. It is to be found in the famous revelation on polygamy as published by the Utah church, in the paragraph that reads:

"And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified. But if one or either of the ten virgins, after she is espoused, shall be with another man; she hath committed adultery, and shall be destroyed."

Here we find the idea boldly advocated that man may go to any length in collecting, arranging, and classifying his affinities, but if one of any of these "weaker" vessels goes astray, something will drop, some one be destroyed. It is the old story and it may be read any day in the newspapers.

The law of the church just quoted recognizes and demands absolute fidelity from both. The wife promises to keep herself for her husband and from all others. The husband promises to keep himself for his wife and from all others.

The Two Should Be Mutual Helps

The promise is also exacted to observe all the rights belonging to such conditions. There are rights and duties, dissimilar in nature, devolving upon each. When these duties are evaded by one or both or when one or both seek to enjoy all of the privileges without due return, trouble ensues.

It is said that a young couple who were about to be married were talking matters over. Said he, "Dearest, do you think you can live on my twenty-five dollars per week?"

"Yes, Jack," she replied, "I think I can, but what will you do?"

This reflects an attitude of mind altogether too common. The husband is the dollar machine and grinds out the cash needed to pay for style and social standing, while at home the servants do the work. Perhaps we have few women in the church who are willing to sell their immortal souls to get "into society," but there are many such in the world.

Marriage should be a *working* combination. If it is right that a man should provide food and a home it is right that a woman should prepare that food and care for that home. The task cannot wholly be shifted to the shoulders of servants. The woman who willfully turns her back on home duties to take the trail of locoed fashion is no true wife to her husband, for a wife is a helpmate.

Man Should Have But One Wife

In conclusion we desire to present one more quotation from the Book of Doctrine and Covenants:

"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repent not, he shall be cast out."
—42: 7.

If a man loves his wife with all his heart it is impossible for him to love some other woman with a part of his heart. If he cleaves unto her and none else he cannot cleave to one or a half dozen others.

Church Ideals Summarized

The whole tenor of the church law, from which we have so liberally quoted, and upon which the church's ideal of marriage is founded, is unalterably opposed to the forms of polygamy upheld in Utah, Turkey, India, and elsewhere, and the various more or less veiled forms of polygamy and concubinage indulged in by others the world over.

In the series of editorials of which this is the last number we have shown that the church stands for good citizenship. It holds that, pending the second coming of Christ to rule and regulate in person, men and women must be subject to the laws of their respective governments. As regards the particular land in which the church was organized and where the gathering is to be, it holds that it was long ago designated by God as a choice land of liberty and that God directed the men who founded the government and established the Constitution. It holds that men and women should be industrious; that they should abstain from all forms of strong drink and tobacco; that they should pay their debts; that they should live in peace, not returning evil for evil; that they should be studious, seeking the highest education, by study and by faith.

It holds to the old, Biblical idea of the sacredness of the marriage covenant.

As regards marriage we believe that the ideal home is found where one woman as wife and one man as husband live in mutual trust and fidelity, carefully rearing their children in the nurture and admonition of the Lord to take their places as good citizens of the community and good members of the church. Such homes are the pillars of the community. We believe that there are many such in the church; and we are optimistic enough to believe that there are many such in the world, among the honorable men and women of the world.

If any who are not members of the church have followed these articles we trust that their minds have been disabused of the absurd and false notions that some have instilled into the minds of the people concerning the ideals of the church.

ELBERT A. SMITH.

EDITORS' NOTE: *This is last of a series of five articles on early church ideals presented in this department.*

Bishop McGuire in Western Canada

At the solicitation of Elder J. W. Peterson, Bishop B. R. McGuire recently made a trip into the western Canada provinces in the interests of church work, visiting his agents at several places and appearing at the conference at Ribstone (Alberta District) and Radville (Southern Saskatchewan District). He preached twice at each of the conferences at Ribstone and Radville, and personally visited the branches at Regina, Saskatoon, Artland, and Weyburn.

"His preaching as preaching was marked by unusual liberty and power, and good audiences and attention were noticeable," writes Brother Arthur H. Mills, who was with him. "At the Saturday evening service of the Radville conference an audience mostly of outsiders greeted him but he rose to the occasion and preached a fine 'outsider' sermon. A general missionary present on the occasion was heard to remark: 'Just listen to the Bishop. He's preaching a regular proselyting sermon.'

"He made many friends for his department on this trip. The Canadian Saints seemed to 'take' to him heartily and he went among them like he was accustomed to them all his life. Under his preaching they got a better understanding of some of the church's ideals regarding Zion, redemption, stewardship, etc. He left this district in company with the writer, going as far as Minot, North Dakota, when he took

train for Salt Lake City. From there he goes to Omaha and then home."

Brother Mills writes interestingly of his trip in the interests of the Department of Music, and his letter appears in The Staff department of this issue.

Hindu Festivals

It is well known to all students of church history, of folklore and comparative mythology, that all of our festivals of the present time have, at least to some extent, a heathen origin. The significance has been made Christian, but the time at which they are held goes far back into antiquity and has usually been associated at some time at least, with certain heathen practices.

A study of the history of the early Christian church will show that the church, in its efforts to reach the people of Southern Europe, adopted many of their practices and festivals, and because of this, to a large extent Christianity became corrupted.

It is of interest, therefore, to note, in the *Literary Digest* for March 27, the urgent appeal of certain missionaries in India, that Christian feasts should be made of the Hindu festivals, and that the usual festivals of Europe, Christmas and the Christmas tree, April Fool, and the May tree, etc., should be dropped. An extract from *The Challenge* of London follows:

"All over (Hindu) India the Dipavali feast is kept at the beginning of the cold weather. It is in commemoration of the victory of Vishnu over a certain demon, and is symbolical of the triumph of light over darkness. The word means 'a row of lamps,' and every house is illuminated; even the poorest boasts its single little flickering lamp, while cheerful boys let off squibs and crackers in the streets. The fact that the feast is connected with a Hindu (quite possibly the legend was invented to explain the already existing feast) need not deter Christian people from celebrating it as the triumph of light over darkness, knowledge over ignorance, truth over error, using the same symbol of the lighted lamp. Again, another day in the year, varying according to locality, is set apart as a day of thanksgiving to the oxen who have toiled in the fields, and to whose labor the ingathered harvest is largely due. All oxen that day are given a rest from work—get an especially nice meal, and in the evening they are led in procession about the village with painted and gilded horns and other adornments. Why should this charming and truly oriental form of harvest thanksgiving not be incorporated with the Christian custom of holding services of thanksgiving to God? The element of cattle worship which enters into the Hindu method of celebration is not an integral part of it, and could easily be dropped out.

"Again, the universal holiday and rejoicings on Makara Samkranti, the winter solstice, might well be retained by Indian Christians. This is another of the seasonable feasts, arising naturally out of the sense of gladness and relief at having passed the shortest day, and entered upon the season of lengthening days and increasing warmth. Everyone experiences this sense of gladness, in a greater or less degree; why should it not find outward expression? The manner of celebrating this day varies in different parts of India. In western India one custom, both quaint and cheerful, is to give one's friends a handful of sugared sesamum seed, with the words: 'Take my sweets, and speak me sweetly.' It is the sign for a desire that friendships should continue unbroken by quarrels throughout the year, a more than satisfactory equivalent of the western New-Year card, and no one need be suspected of indulging in sun worship who observes it."

The effort to understand the festivals and ideals of the people among whom they are laboring is an excellent one. One should understand not only the language, but also the religion, the symbolism, and the ideas involved in the symbol-

ism. The fundamental truths should be shown to be a part of the Christian religion.

On the other hand, the Christian church does not want to adopt wholesale the myths and ideas which have come out of paganism, but may show their more ancient Christian significance in many instances.

There are in every religion in the world important truths which should be conserved, and our teaching should begin with a recognition of the truths which the people already possess, and then attempt to educate them to something higher and better.

S. A. B.

Subjects Being Discussed

John Bull Pays for Healthy Babies

John Bull believes that healthy babies make strong men, and is willing to pay for them, according to reports recently received by the Children's Bureau of the United States Department of Labor. In 1918 grants made by the national government in support of infant welfare work in England and Wales amounted to about \$1,150,000, which represents one-half of approved expenditure for welfare centers, "health visitors," maternity care, and similar work for mothers and children.

The number of health centers increased from 850 in 1917, to 1,550 in June, 1919, over one half of them supported entirely by public funds. Attendance at the centers has also shown a phenomenal increase. One center in Gloucester, which in 1918 received 263 expectant mothers, had 932 on its rolls in 1919.

As a result, it is thought, of public protection of maternity and infancy, the infant mortality rate for England and Wales for 1918 is 94. There was no increase over 1917 even under the adverse conditions of war and influenza.

The 1918 infant mortality rate for the United States birth registration area, just published, is 101, 7 points higher than the rate for the preceding year.

Children's Bureau investigations have shown that Uncle Sam's babies die because they and their mothers do not have skilled care. Until such care is made available, as in England, for all women in all parts of the country, regardless of economic standing, no great decline in the infant mortality rate may be expected.

Minimum Income

The report before the Department of Child Welfare of the Children's Bureau Conference, held in May and June, 1919, states as the minimum for the average family, \$932 to \$1,354 per year. This does not, however, include insurance, or books or magazines, nor the extras collected with emergencies—christenings, marriages, or extreme sicknesses; nor is any allowance made for charitable gifts, or contributions to the church. The figures were based upon ordinary human well being, not a just wage but the minimum for charitable help. They also found that infant mortality increased as the father's wage decreased.

In Chicago those working on the problem figured that it takes \$1,500 a year to buy the essentials for an average family of five.

W. Jett Lauck, consulting economist for the United Mine Workers of America, has from careful consideration of the subject of family needs decided that it requires \$2,200 a year for proper maintenance of a family in the anthracite mining regions of Pennsylvania.

He who is plenteously provided from within, needs but little from without.—Goethe.

ORIGINAL ARTICLES

Does God Answer Prayer?

BY T. W. WILLIAMS

A vigorous and pungent discourse on a subject of vital interest to every son and daughter of God.

(A sermon preached at the Stone Church, Independence, Missouri, May 16, 1920, reported by Howard W. Harder.)

"After this manner therefore pray ye; Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And suffer us not to be led into temptation but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen."

This prayer was given by Jesus to his disciples as a model. He said: "After this manner pray ye." This prayer is a literary classic. For conciseness and clearness, for expressiveness and simplicity, it cannot be excelled. It begins: "Our Father." Not "My Father" but "Our Father." Then follows the salutation: "Hallowed be thy name." The thing uppermost in mind comes next. "Thy kingdom come." This is followed by an expression of self-surrender—a subordination of self: "Thy will be done." Not "my will" but "thy will" be done. The next sentence implies dependence, a willingness to trust God for spiritual, mental, and physical food: "Give us this day our daily bread." This is followed by introspection: Lord, treat me as I treat others. "Forgive us our trespasses as we forgive those who trespass against us." The next paragraph is the soul's cry for companionship and protection: "Suffer us not to be led into temptation but deliver us from evil." The prayer closes with a great peroration, a fitting climax to this all-inclusive petition: "For thine is the kingdom, and the power, and the glory, forever. Amen."

I wish to read in this connection a short excerpt from one of Tennyson's poems.

"More things are wrought by prayer than this world dreams of;
Wherefore let thy voice
Rise like a fountain for me day and night,
For what are men better than sheep or goats
That nourish a blind life within the brain
If, knowing God, they lift not hands of prayer,
Both for themselves, and those who call them friends;
For so the whole round earth in every way
Bound by gold chains about the feet of God."

My theme is prayer. Before we can intelligently discuss this vital subject it will be necessary to supply a definition of God. It is quite impossible for man to pray intelligently unless he has some conception of the character and purpose of the Being he worships. He cannot center his thoughts on nothing.

Views on God

Varied views are held concerning God. Some hold to the idea of an absentee God—a God who exists somewhere in the universe. These people are not quite sure of his location. Some relegate him "beyond the bounds of time and space." Others say he is in heaven. Some place him in Nirvana. In any case the location is vague and uncertain.

Such people hold that God rules the universe by his will; that things are right or wrong by divine fiat; that God knows all things from all eternity, and, knowing all things

he has predetermined the end from the beginning. It follows that he must be arbitrary in his rulings and that he works according to the mandate of his own mind.

Another school postulates God as becoming; that his knowledge is limited; that he does not know all things; that he learns by experience; that he is constantly progressing; that his mind and purpose can be changed through the importuning of human beings providing they are persistent in their demands.

Another class of people hold that God is transcendent; that he is imminent. They affirm that he exists within and not without his universe and that the universe is dependent upon his indwelling power.

God Is Imminent

If God is confined to a place he cannot be imminent. If he is limited to conditions he cannot be transcendent. In order that you may know where I stand I will affirm that God is both imminent and transcendent. God is not (he could not be) an absentee God. He is everywhere within his universe. I reiterate God is everywhere. We cannot conceive of the universe without postulating God. To think of the universe presupposes God.

This does not mean that God is impersonal. God is inseparable from his universe. All life is dependent upon him. There is no independent life in the universe. There is no independent life in heaven, or in earth, or beneath the earth. You may span the heavens; you may reach the "utmost bound of the everlasting hills," you may "take the wings of the morning and dwell in the uttermost parts of the earth"; you may "dwell in hell," yet nowhere will you find life that is independent of God.

If we could find such life it would mean that God is not imminent; it would prove that he is not transcendent. It would show that he has not complete dominion throughout the universe. True, sentient beings have their field of activity. They have their individual life. They are still dependent upon God.

I wish to read a quotation from Wordsworth which fits in here. Wordsworth says:

"I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused;
Whose dwelling is the light of setting suns,
And the round ocean and the living air
And the blue sky and in the mind of men
A motion and a spirit, that impels
All thinking things, all objects of all thought
And rolls through all things."

Universal Rule of God

You ask me: "How can God be everywhere and still be personal?" I answer, by his power, by his wisdom, by his love, by his goodness, by his will, by his authority, by his Spirit. President Wilson is here to-night. He is not here in person. He is here in power. He is here in all the attributes of his office as the chief magistrate of the United States. He is operating here to-night through the means which are at his command. As president of the United States his authority, his power, his administration, extends throughout the confines of the United States.

While it is a long sweep from the human to the divine and my illustration may be somewhat crude, still my premise is correct. God by his power, by his authority, by his supreme will, is everywhere present. No one can invade his authority; no one can transcend his power; no one can supersede his will.

God Answers All Prayers

God is immutable. He cannot change. He is omniscient. He knows all things from all eternity. He works by law. That law is a part of himself.

Does God answer prayer? This question has been asked throughout all the ages. You have asked this question many times. Sometimes you have felt that he does answer prayer. Sometimes you have been led to think that he does not. It all depends on the conditions at the time you pray and the immediate results growing out from your prayer.

Despite your conclusions or experiences; despite my own experiences, I affirm that God always answers prayer. There is no exception. God answers all prayers. I am not referring to hypocritical cant. I mean real, genuine prayers. I refer to the impulse of the soul as it reaches up to God and pleads for communion, for guidance, and for help. No prayers to God go unanswered. There never has been a prayer voiced by the tongue of man; there never has been an expressed or unuttered desire that has not been answered. No other position is possible. Postulate God as a loving and just and merciful being and the above conclusion is inevitable.

Does Not Give Us What We Want

"If God answers prayer, does he give me what I want?" I answer, Never, never, never! "Does God ever give me what I want?" I answer, Never. "Is it not true that sometimes he permits us to have what we want?" Yes, but he does not give this to us. When we, in asking, make demands to have the thing which God does not want us to have, and persist in having this thing, we then part company with God. God does not depart entirely from us. He never forgets us. When we leave him he still stands within the shadow. He awaits our evolution. He is always willing to help us. He cannot follow us when we leave him. When we return to the point where we left him we will find him waiting.

You ask, "Suppose we want what God wants, will he not give us then what we want?" No, for it thereby becomes not our wish but his own. Whenever what we want agrees with what God wants, and we receive the same, it is not our want but his want which counts. God never gives us what we want. He may permit us to have the thing we ask for in order that we may learn obedience by what we suffer.

Not an Information Bureau

Prayer is not an information bureau. Prayer is not telling God something. You can talk with God. You can commune with him. You cannot add to his information. You cannot break in upon God and surprise him. You cannot tell him anything which he does not know better than you do. God's knowledge is absolute. His capacity to know is unlimited. Everything IS to him. Your most secret purpose, your innermost thought, is an open book to him.

May I suggest that it would be an excellent thing for you not to forget this when you approach God in prayer? Nine tenths of all the prayers that are offered are of this kind. When you kneel in the silence of your own bed chamber tonight in prayer take note of your every expression. You will realize the powerful force of habit. You will be surprised and humiliated when you learn that the majority of all of your prayers are a recital of things which God knows better than you do. It will take some time to discipline your mind so that your approach to God may be properly made. Habit is a strong thing to overcome. Persist, and in time you will be able to pray aright. When praying it is well to remember that "God is in heaven and thou art upon the earth, therefore let thy words be few." (Ecclesiastes 5: 2.)

Cannot Break in on God

Do not try to break in upon God. Do not attempt to add to his information. Do not make the season of prayer an occasion for gossip. Trying to tell God something is not prayer. It is not within the province of man to spring any surprises on God or to convey any information to him which he does not already understand and appreciate.

We mortals think we understand ourselves better than anyone else. We like to tell our own side of the question. You cannot tell God your side of the question. He knows your side before you attempt to tell him. He knows your side better than you do yourself. He knows your side of the question just as it is and not as you would have it to be. He sees you without any rouge or make-up. He sees into your innermost parts. He knows your purpose. He knows your secret intent. Make-believe has no effect on God. At best your vision is dwarfed. Your opinions are oftentimes prejudiced. Your viewpoint is frequently narrow and obstructed. You see through human eyes. You see things with yourself as the center, and the universe—incidental.

God, on the other hand, views your condition as it is related to all the rest of the universe. God does not think of you by yourself. He views your condition and needs as they are related to all the rest of the universe. He views the universe as a unit. He cannot isolate you. He cannot consider your desires and wishes separate and apart from the desires and wishes of the whole universe.

Must Bring Humanity With You

You cannot possibly come to God unless you bring the whole universe with you. You cannot come to God unless you bring the rest of humanity with you. You should not expect God to help to carry your burden unless you are willing to share the burdens of the whole world. You cannot bring your burden to God and expect relief unless, at the same time, you are helping to lift the burdens of the world. The man who so far forgets his relation to the universe as to crave some special consideration is not in a position to receive any consideration from God.

The Golden Rule should govern in prayer. Do not ask God to do anything for you which you would not ask him to do for another in like condition.

If you, in your appreciation of the wonderful power of God in ruling within his universe, will bear in mind that God cannot interpose his power to give you some special privilege or do violence to the rest of the universe you will then sense the divine harmony. It is a much higher mental and spiritual state to be in harmony with God than to ask God to be in harmony with us.

After this manner pray ye: "O God, help me to come to you. I do not ask that you come down where I am. Assist me to rise to that point where I can meet you. Lord, help me to change myself to be more like you. Help me to submerge my will in yours. Give me that which is best for me. I leave myself in your hands. Do for me and with me as seemeth best to you."

Purpose of Prayer

The purpose of prayer is that we become attuned to the divine. If I am in tune with God I will be in tune with the universe. Prayer helps us to find ourselves. It enables us to know others. It saves us from ourselves. It brings us into harmony with the universe.

You cannot change God's mind. Have you ever tried to do this? I frankly admit that in the days of my ignorance I attempted to do this thing. The Jews at one time tried to change God's mind. They failed. It is impossible to change God. Sometimes you may think that you have succeeded in

doing so. You will eventually discover that God is immovable. Do not try to change God. The purpose of prayer is to change yourself.

The little boy who goes to his mother and begs, and coaxes, and pleads, and pouts sometimes influences his mother to yield to his pleadings. Mother, however, is human. God is divine. Mother is susceptible to our whims and our caprices. Her knowledge is limited. God is above and beyond all pleading or coaxing or blandishment. He is not afraid of us. He knows what is best for us.

Some would like very much to interpret the parable of the "judge which feared not God, neither regarded man" and the importuning woman as applying to God and his relation with humanity. It does not represent God. It relates simply to the attitude of a human judge. Christ showed that, if a human judge could be moved to action by the constant entreaty of a woman, how much more would God move in the interests of those who rightly deserved his help. In the comparison everything is against the continuous importuning of the woman. This parable illustrates human limitations and divine possibilities. You recall the parable. The woman plead and entreated until the judge became impatient and, in order to get rid of her, he did what she asked him to do. This is not true of God.

We may coax and entreat until God leaves us to ourselves. We may even get what we want but, in doing so, God permits but he does not grant. He allows but he does not bestow. God permitted Israel to have a king. It was not according to his wish. It was not God's king. It was Israel's king. God allowed the Jews to have their own way. They suffered the consequences. God's viewpoint on kings has never changed.

God Not Influenced by Man

It would be a chaotic universe if God could be influenced by man. You may get what you want. You may have your own way. You may persist until you realize your ambition. But in doing so you run counter to the higher forces. You forego communion for realization. You give up God for the thing you would have from God. You choose the shadow and discard the substance. You may drink the cup of selfish purpose but know this, oh, my brother, that the bitter dregs lie at the bottom of the cup. This is the penalty for having your own way.

You cannot move God to do what he has not already planned to do. God's foresight is equal to his hindsight. He governs by an unchangeable law. It may be a great comfort to feel that God is as a waiting maid ready always to do our bidding. It would prove a veritable calamity if it were true. As Ella Wheeler Wilcox has so aptly said:

"Could our desires
Voiced one by one,
In prayer ascend to God,
And come back as
Events shaped to our wish,
What chaos would result!"

Thank God it is not true. God does not wait on man; that is, he does not serve man. He does not serve human purpose. The combined will of humanity could not move him to do what he had willed not to do.

If prayer changes God, then God is limited in power and wisdom. There is no such thing as a miracle with God. God works by unalterable law. It is our ignorance which makes some things seem like miracles. The things which we now look upon as miracles are simple with God. The cosmic law of the universe is always operative. Cause and effect is the universal rule. "Whatsoever a man soweth that shall he

reap." Praying for miracles is asking that twice two will not be four.

Why We Love

A little boy goes to his mother and says: "Mother, I want a piece of bread and jam." The mother gives it to him whereupon he says, "Oh, mamma, how I love you." A few days later he comes to his mother and says, "Mamma, give me some bread and jam." She replies, "No, my son, it is not good for you now." He persists. She is obdurate. He then bursts out with, "Oh, I don't like you any more. You won't give me what I want." What does the little fellow love most, his mother or the jam? He loves the thing which he expects his mother to give him. We, big boys and girls, are prone to think of the things which God has the power to bestow and our worship consists in petitioning him to give us what we want. Many of the testimonies which we hear are based on what God has given. This is not true worship. It is not prayer. It is not love. It is selfishness. It reveals an ignorance of true worship.

Many of us still love jam. When you go to the Lord and ask him for something and he answers your prayer how happy you are! You approach your fellows and say, "See how good the Lord has been to me. I love him for what he has given to me." At another time you pray and pray but receive no answer. You mope around, bemoan your fate, and think God has forsaken you. You come to church with a long face; you bear your testimony and say, "I don't know whether I believe in this work or not. I do not know whether there is a God. I pray to him but I get no answer." What is the matter? Simply this: God has not given you the bread and jam you asked for. You have been oblivious to his purpose. Your selfishness has eclipsed your blessing. Your blindness has prevented recognition of the larger blessing of denial and crucifixion, of discipline and of trust. Oh, poor, misguided soul! Repent of your littleness. Forsake your selfish ways. Love God for his real sake. Love God because he is good, not because he gives you things. Love him because the good or God in you responds to the good or God in him. Love God for what he is, not for what he does.

My attention is called to the text, "We love God because he first loved us." Certainly. We do not love him because he gives us things. We would not know how to love if God had not loved us first. God sheds abroad in our hearts the principle of divine love—the spirit of communion. There is begotten in our hearts reciprocation—a desire to love him. God kindles in our hearts, the spark of divine love. The love of God comes flooding into our lives; its divine rays kindle in our souls the spark of divine love. Like begets like. Divine love begets divine love. There is no place for selfish purpose or sordid intent in love like this. It would be sacrilege under such conditions to ask for something for self.

Love Is Communion

Love is communion. It implies a longing to be with the object of our affection. It implies nearness, harmony, fellowship, endearment, becoming, doing, giving out, yearning, rest. Why does a man love his wife? I will not ask the men who are present to answer. I wonder if you will love your wife if she fails to satisfy your demands upon her! Will you love your wife if you are treated to soggy biscuits for breakfast, makeshifts for lunch, and tough steak for dinner? Do you love your wife for what she gives to you? Do you love her for what she does for you? Or do you love her for what she is? Do you love the external qualities which minister to your comfort or the internal qualities of her own soul? Do you love her as a companion or as a housekeeper? The man who really loves his wife will love her for what she is and not for what she does. The woman who loves her

husband will love him for what he is and not for what he does.

True, if the wife has lovable qualities, her acts will be lovable. Real love goes beyond acts and finds character. If your wife is noble, her acts will be noble. But it is the nobility of her being which you adore. What is true of men and women is true of God. We love God for what he is and not for what he does. The purpose of religion is to enable us to know God—to know him as he is. This knowledge moves us to want to be like him—to be with him.

Prayer Is Not a Pulley

Prayer is not a pulley to pull God down to us. It is a lever to lift us up to God. Prayer is not the medium to change God. It is the means to change us. Prayer does not bring blessings down to us. Prayer can, and does, bring us up to the blessing.

Why ask God for things all of the time? Why specify? Jesus taught his disciples to pray, "Give us this day our daily bread," which means, Give me what I need to-day. There is no occasion that we indicate the entire menu. As James Whitcomb Riley has aptly said, "When God sends rain—rain is what I like." We can rightly say, "God, send such weather as you think best." We should then be satisfied with whatever kind of weather he sends. The asking here is more of confidence and trust than of specific petition. We may ask God to give us our daily bread and trust to his judgment as to what will comprise that bread. Specification savors of dictation. I may think I want palatable food. Coarse, plain food may be best for me. Why not say, "O God, if rye bread is better for me than cake, then let me have rye bread. It is not the thing which I like that I ask for, but the thing which I need. You know best what I need. Send me the things which I need. Help me to appreciate and use the things which you send to your glory and the good of humanity."

I repeat that it is not necessary to ask God for things. It is not necessary that we be specific. We need not enumerate all our wishes. Jesus Christ did not ask God for things as we do. He did ask for divine communion, for guidance, for power, for blessing to others. Hear him say: "Glorify me with thine own self—now come I to thee. The world hath not known thee, but I have known thee. Note also the burden of his heart: I pray for them. Keep through thine own name those whom thou hast given me, that they may be one, as we are. Sanctify them through thy truth. For their sakes I sanctify myself that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; and the glory which thou gavest me I have given them. I in them, and thou in me, that they may be made perfect in one. Father, I will that they also, whom thou hast given me, be with me where I am."

Think of Others First

When we pray we should think of everybody else first and of ourselves last. Jesus was so engrossed with the needs of the world that he had no time for personal sympathy. Jesus was just like a mother. When mother prepares dinner, what does she do? Does she sit down and eat what she wants, and then leave the rest for the other members of the family? No, when she has cared for everybody else in the house then she cares for herself. I recall the memory of my dear sainted mother. We were poor. My mother was a widow. She was compelled to wash for a living. I am not ashamed because of this. My father died when I was a small boy. I now recall times when, after her day's work was done, she would come home and nearly always bring my small sister and myself something. One time in particular comes to

mind. She brought each of us a nice red, rosy apple which she had purchased at a sacrifice. How good those apples tasted! I was so engrossed in eating my apple that I overlooked that mother had none. In fact, I did not recall this until later in life when mother had gone to her reward. My mother thought of us first. She went without that we might possess. Was she worse or better off? Ah, mother had joy which we knew not of! The apple was for a moment. The unselfish devotion of motherhood is for eternity. God make us like our mothers! God make us like thee! To bring joy and blessing to others is greater than to have joy and blessing ourselves. When a man loves God before himself, when he loves humanity more than he does himself, when he thinks of the needs of others and foregoes his own satisfaction that others may have—he is close to divine communion. Selfish satisfaction and realization is of the earth, earthy. Selflessness is bliss.

Placing Others First

Real prayer is petitioning God to bless others first. It puts the most urgent needs first. When you approach the throne of God with a "me-and-my-wife, my-son-John-and-his-wife—us-four-and-no-more" attitude God will never hear you. The reason why so many of you are not receiving answers to your prayers is because you are selfish in your petitions. You are carrying your own burdens to the Lord. You are obsessed with your own troubles. You haven't time to think of others, you are engrossed in your own petty, selfish purposes. If you will concern yourselves with other's woes you will be surprised to see how quickly your own will dissipate. Many, many times I have gone to my bed, tired and weary in body and mind, when some one has called me out of bed to go and administer to some sick brother or sister. The phone has rung and a voice speaks: "Brother Williams, my wife is very sick, can't you come and administer to her?" To do so required that I go miles on a street car. It meant that I would get no sleep that night. My flesh said, "Tell him you are too tired, you are not able to come." My spirit said, "Go! Here is opportunity for you to bring blessing to others." I went. I spent the entire night in helping to relieve this sister. I returned home in the morning fresh and bright. Every ache was gone. My soul was happy. My mind was clear and my body invigorated.

The greatest blessings in the world come through carrying blessings to others. Forget yourselves. Become so much engrossed in the cares of others that you have no time to brood over your own. Then will you have joy and peace and blessing.

Asking God to Be God

Is it not singular for a man to ask God to be God! Let me repeat this: Is it not singular for a man to ask God to be God! I know you are shocked. You deny that anyone does this. Not so fast, please. Almost every day most of you are asking God to be God. What do I mean? I mean this: In your prayers you are constantly reminding God of his duty and imploring him to do the things that he must do if he is God. You are so concerned in the things which he is expected to do that you must continually remind him of his duty. Do not ask God to be God! Let us believe in our very soul that God is all right. Let us have faith in God. Let us take it for granted that he is always on duty. God never sleeps. He is not absent-minded. He is not deaf. He does not need that we remind him of his functions in the universe. Let us take it for granted that God is God; that whatever he does is right; that he never goes on a vacation; that he never goes to sleep; that he is always at his post. God never makes a mistake. He never forgets. Why should I be concerned and think that if I do not go to him often and remind him

of his responsibility that he might get careless and let some things slip? God needs no reminder. He needs no stimulant. He does not need prompting. We do not have to call his attention to the fact that he is so busy he cannot give attention. He knows. He sees. He understands.

If we would turn things around, look into our own souls, and let prayer become a hungering and thirsting after righteousness it would be better for us. May I illustrate the relationship between God and man in this wise? God holding a microscope in his hand looks at us poor, puny, seemingly insignificant mortals and thereby sees in us potential power and possibilities which we ourselves do not comprehend or understand. On the other hand, I see man with a telescope, which enables him to see what he could not see with his natural eyes—God in all his wonderful love and goodness. This is my idea of prayer—the means which reveals man to God and God to man. Under such circumstances God has more faith in us than we have in ourselves—he knows what we can do. He knows that it is not wise for him to do for us what we can do for ourselves. He trusts us. He knows that we will come out all right. Oh, if men could only trust God as God trusts them, what a wondrous revolution would be wrought! God trusts us all of the time. He constantly expresses confidence. He awaits our evolution. He is patient with us. We must trust him. When we ask for blessing and he does not give as we wish let us trust him still. Job puts this correctly: "Though he slay me, yet will I trust him." It is easy to believe in God if we get what we want. It is divine to believe in God when we do not get what we want.

God Works by Law

God works by law. There is no accident in the universe. God does not violate his law. All the prayers in the universe cannot make God violate his law. Let me illustrate. I hold this book in my hand. If my hand was not under the book it would fall to the ground. What would cause it to fall? The law of gravity. Why does it not fall? The law of mind is operating. My mind suggests to my hand and the book is held in the air. Now I say, "Hand, withdraw," and the book falls. Is the law of gravity suspended? Not at all. It is operating all the time. Is the law of gravity violated? Not at all. But I have introduced a superior law which transcends the operation of the lesser law. I call into action forces which relieve the book from the limitations of the law of gravity and project it into the domain of mind forces. Prayer can do this thing.

If I do wrong the cosmic law of the universe applies. This law cannot be violated. It cannot be suspended. I may introduce a higher law which does not violate the lower and thereby introduce a cause which will undo the effects of the anterior cause. So through prayer, I believe it is possible to get forgiveness of sins—that is to relieve ourselves of the results of sin. We do so not by violating law but by the introducing of a higher law. James says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."

Sickness Result of Sin

I do not wish to startle you, but all sickness is the result of sin. "Then," you say, "if I am sick, I am a sinner." This is probable. It is not necessarily true. You ask, "Is sickness the result of individual sin?" It may be. It is not necessarily the case. It matters not how remote the cause, the effect is there. If man had not sinned there would have been no sickness. So along the stream of time somewhere you or

your immediate or remote ancestors—your progenitors or antecedents—sinned, if the effects of sin are within your body. If you are sick, somebody sinned.

Prayer is a remedy for sin. Please note that. By it we get close to God. Prayer puts us right with God. Prayer removes the cause. A little boy was suddenly taken sick. He had acute peritonitis. A doctor was hastily summoned. He plied the boy with questions. Reluctantly the little fellow admitted that he had eaten a number of green apples. The doctor began to give him a lecture on the danger of eating green apples. The little fellow cried out, "Oh, doctor, never mind about the apples; please help me to get rid of this stomach ache." But the doctor answered: "My son, I am not concerned about the pain. What I am concerned about is the green apples. So long as these green apples stay in your stomach you will have pain. If I can get rid of the apples the stomach will take care of itself."

Pain is God's medium to save us. Thank God for pain! Were it not for pain we would perish and not sense what caused our destruction. Pain is God's danger signal. Pain is the red light of life. So, my brother, do not ask God to take away the pain—ask him to help you to get rid of the green apples. See?

Opening of Ourselves

Prayer is the opening of ourselves to God. God is always willing to bless us. His blessings are always extended. Prayer is the opening up of our spiritual life; the intensifying of spiritual confidence and trust. In this way our willingness for God to come into our lives corresponds with the willingness of God to come in. Prayer is asking God to help us to bring ourselves into communion with him. If you were in a dungeon would you ask God to send the sunlight into the dungeon? Would it not be much better and more consistent to ask God to bring you into the sunlight? In the first instance you are asking God to do the unnatural, illogical thing. In the latter case you are following the lines of least resistance. God always follows the lines of least resistance. Remember, there is no such thing as a miracle with God.

If you have asked God to do the almost impossible thing you have taken the longest way to a given objective. When you find yourself in a spiritual dungeon away off from God do not pray, "O Lord, come down where I am." But in the earnestness of your soul pray, "Lord, help me to climb out of the dungeon." Prayer should always have a reflex action in your life.

Prayer is communion. If you have been separated from your mother, or your wife, or some loved one, you know what it means to meet them again. Ye missionaries know what this means. Oh, the longing, the hunger for communion when one has been a long time separated from his loved ones! Do you recall, my fellow missionaries and friends, how when you were privileged to greet your loved one words failed you? You could not say anything. Your heart was too full for utterance. It was sweet just to be close—just to clasp each other's hands. Ah, it is a blessed thing just to have God hold your hand—to feel his imminent presence! How the little fellow when he is tired with the day's play loves to cuddle down and fall asleep with the lullaby of mother resounding in his ears! It is unalloyed bliss to cuddle down in the arms of God while the harmonies of communion soothe and thrill.

I have met God only a few times in my life. Once on the mountain top; at another time by the seashore; again on the desert. I love to go into the silence, to be alone with God. At such times I do not wish to speak. I feel! I sense! I understand! I am conscious of a sixth sense. Thank God for communion! We are so obsessed with the idea of asking

God for things, to give us something, to attend to our wants, that we forget the need of communion.

God Knows Best

Would it not produce chaos if God answered all our prayers as we wish him to? Oh, how many foolish petitions I have offered to God! I praise his name that he had the wisdom to refuse my petitions. My mature judgment brings me in humble devotion to God that he hath refused my youthful supplications—offered in ignorance and selfish purpose. Let me read in this connection a poem entitled, "Cross purposes":

"What sorrow we should beckon unawares,
What stinging nettles in our feet would grow
If God should answer all our thoughtless prayers
Or bring to harvest the poor seed we sow!

"The storm for which you prayed, whose kindly shock
Revived your fields and blessed the fainting air,
Drove a strong ship upon the cruel rock
And one I loved went down in shipwreck there.

"I ask for sunshine on my grapes to-day,
You plead for rain to kiss your drooping flowers,
And thus within God's patient hand we lay,
These intricate cross purposes of ours.

"I greeted with cold grace and doubting fears
The guest who proved an angel by my side;
And I have shed more bitter, burning tears
Because of hopes fulfilled than prayers denied.

"Then be not clamorous, O restless soul,
But hold thy trust in God's eternal plan;
He views our life's dull weaving as a whole,
Only its tangled threads are seen by man.

"Dear Lord, vain repetitions are not meet,
When we should bring our messages to thee.
Help us to lay them, then, at thy dear feet;
In acquiescence, not garrulity."

Working Out Life's Problems

I recall my experience as a schoolboy. I had trouble with mathematics at times. Some problems just would not come right. Try as I would I could not get the answer. In desperation I have gone to the teacher and said, "Please, teacher, show me how to work this problem." The teacher would sternly say, "Tommy, go back to your seat and work out that problem yourself." I felt resentful. I knew that the teacher knew how to work the problem. It would not have cost her anything. I felt she was cruel and unkind. If I had been the teacher and she the scholar, how quickly I would have worked the problem for her! How little did I understand life's problems. After a long time I would get the answer. And then, with my face all wreathed in smiles, I would rush up to the teacher and cry, "Teacher, I got it, I got it!" And she would answer, "I knew you could if you would. I wanted you to work the problem yourself."

We so often go to God and say, "Lord, I have been working hard on this problem. For days, and weeks, and months, and years, I have struggled and agonized over it. Please, God, won't you work this problem just this once?" But God answers, "My son, keep on working. The answer will come in time." And it always does. It never fails.

I am willing to endure the trials, to suffer the disappointments, to bear up under denial, to pass through Gethsemane, aye even endure the cross if, at the last day—when I meet God, I can cry out, "Lord, I have worked life's problem"; and what a joy will fill my soul when he will answer, "My son, I knew all the time that you would." This will be reward enough for me.

"Sometimes when all life's lessons have been learned
And sun and stars forevermore have set;
The things which our weak judgments here have spurned;
The things o'er which we grieved with lashes wet
Will flash before us out of life's dark night
As stars shine most in deeper tints of blue;
And we shall see how all God's plans are right,
And how what seemed reproof was love most true,
And we shall see how while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, He heeded not our cry
Because His wisdom to the end could see;
And even as wise parents disallow
Too much of sweet to craving babyhood;
So God, perhaps, is keeping from us now,
Life's sweetest things because it seemeth good.
And if sometimes commingled with life's wine
We find the wormwood and rebel and shrink
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.

"If we could push ajar the gate of life
And stand within and all God's workings see,
We could interpret all this doubt and strife
And for each mystery could find a key.

"God's plans like lilies pure and white unfold,
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold,
And if through patient toil we reach the land
Where tired feet with sandals loosed may rest,
When we shall clearly see and understand,
I think that we will say, God knew the best."

Book of Mormon Rays on Scientific Paths—No. 12

BY A. E. PHILLIPS

That many dialects were spoken in America during the time of the Conquest does not indicate that there was not formerly a parent stem. The history of various nations is proof of this fact. Mr. Clay, in his *Light on the Old Testament*, considers that "The language of Canaan, as represented in the later times by the Hebrew, Phœnician, and the Moabitic dialects, goes back to a time in Palestine so remote as to be lost in the mists of antiquity."—Page 147. Yet from the Phœnician period to the time of Noah was not at most a remarkably long interval. Brinton states that the Maya language comprised about sixteen dialects, "none very remote from the parent stem." When we consider that this people possessed many books and an educational system it serves to indicate something of the facility with which diversity in language develops. He mentions a grammar of the Aztec which contains from twenty to thirty synonymous expressions, and a dictionary of the Maya tongue that contains over thirty thousand words, of which scarcely a hundred words are of foreign extraction.

It is reasonable to assume that these people with so well developed a language represented at least an older culture than those tribes which did not possess such a vocabulary or the means of acquiring it. One authority has classified the aboriginal Americans, according to language, into about sixty linguistic groups, including about six hundred and fifty tribes of North America only. According to C. R. Enock, F. R. G. S., "The Quichua language of South America must have taken a thousand years to evolve, at least." This would take us back to a period five hundred years more recent than the last items recorded in the Book of Mormon, at which time, it states, the Nephite nation was broken up. This diversity of dialects is precisely what must be presumed to have resulted from the character of the people and their

habits of life, except for those who maintained superior governments. This leads us to expect practically the very conditions found here in the Columbian era.

We find it necessary, then, to go back to a more ancient period than the time of the Conquest, in order to ascertain the relationship between the hieroglyphics with which the

A. D. 400, but being of the priestly type they were probably not subject to as radical changes as were those employed in more secular affairs.

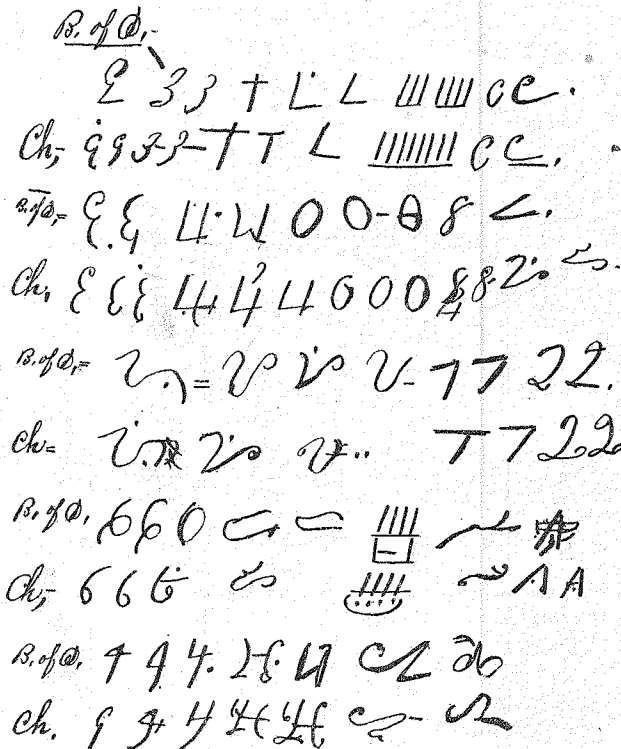
Delafield calls attention to the fact that "we find the three species of hieroglyphics common to Mexico and Egypt." It is affirmed by Le Plongeon that: "The ancient Maya hieratic alphabet, discovered by me, is as near alike to the ancient hieratic alphabet of the Egyptians as two alphabets can possibly be."—Ibid., p. 113. The resemblance between the Book of Mormon hieroglyphics and those of the Mayas, the Egyptians, and the Hebrews of antiquity, is found to be sufficiently close to confirm the statement of the book as to their origin. It is as close as might be expected of different persons writing at separate periods in a changed language. While some are practically alike, others are very similar. Professor Enock says: "It is considered by the best authorities that the analogy of this important step toward phonetic writing with the manner in which the Egyptian hieroglyphics passed into phonetic signs is remarkable."—Secret of the Pacific, p. 111.

It has been declared by several writers that inscriptions at Chichen Itza contain ancient Egyptian letters. It is also claimed that the Maya word "Tat," meaning "father," was applied to Osiris by the Egyptians, and that "Taita," meaning "father," is to this day used by Quichuas of Peru. (Ibid., p. 137.)

While the written language of this people indicates the origin represented by the Book of Mormon, the Israelitish ancestry of the people is suggested by some of the words employed among various American tribes. The words: *Ale, abba, ish, ishto*, and several other words of similar spelling and pronunciation are asserted to be of identical meaning in both the Indian tongue and that of the Hebrew or Chaldean, by Mr. Haines in his work, *The American Indian*. Other works also contain lists of such words. A considerable number of Indian and Hebrew points of similarity are presented by Haines, Adair, Bancroft, Priest, Boudinot, and other authors.

The Witness of Sociology

We briefly notice a few of the sociological conditions discerned among the native races here and compare them with the Book of Mormon record. Such of these as have been suggested by the material already submitted will of course be here omitted. Their facility of expression, as indicated by the book, it may be noted however, seems clearly to have

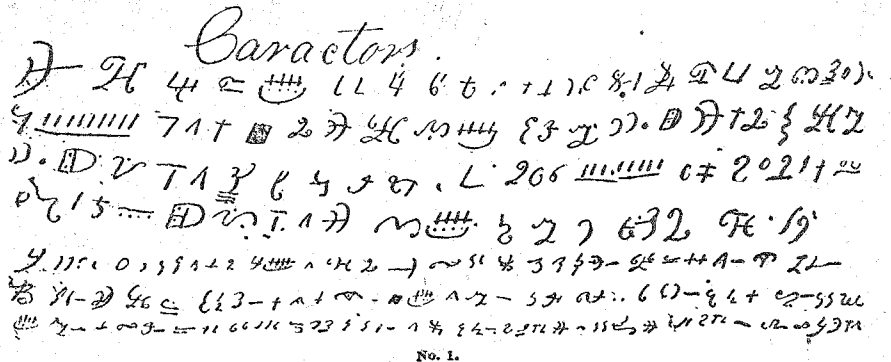


A comparison of characters from the Book of Mormon plates with Chaldean characters. The people who colonized this land took with them Egyptian and Hebrew culture, and these were greatly influenced by the Chaldaic.

Book of Mormon was recorded and those of the ancient Americans as independently discovered. These people separated from their ancestors of Israelitish origin at a time when there were both Egyptian and Hebrew learning among them. The period at which some connection may be noted would be necessarily remote from our time. Sir Markham suggests: "I am inclined to think that the separate dialects were the debris of one original language spoken during the megalithic age."—Page 137, *Incas of Peru*.

Reformed Egyptian Writing in America

The Egyptians used three forms or systems of writing, the pictorial hieroglyphic, the hieratic (of the priests), and the demotic (of the people). In constructing the English alphabet from the Greek the connection is more or less apparent, but when comparing this English with the original Greek from which the later Greek was developed the resemblance is not so easily recognized. When, however, we place the English beside the Phoenician, from which the ancient Greek was derived, the similarity is very remote. The Reformed Egyptian, in which the Book of Mormon was inscribed, consisted of characters derived from the Egyptian and the ancient form of Hebrew, but in making this combination certain of the characters were altered. The characters used in the Book of Mormon were those in vogue about



A copy of characters used in the plates from which the Book of Mormon was translated.

been handed down to very recent generations. According to Markham, the Quichua language, so named because first learned from one of that tribe, "was spoken over a vast area of the Andean region of South America. It has an extensive vocabulary, is rich in synonyms and in particles varying the meaning of words, and is well adapted as a vehicle for the

OF GENERAL INTEREST

BUY BATTERY BUILDINGS

A deal was closed in this city, to-day, for the sale of the Battery Office Building, and the Battery, proper, to the Reorganized Latter Day Saint Church. The Battery will be used to house the publications of the church, and a part of the Battery Office Building will house some of the church's general offices.

In connection with to-day's agreement, which is simply a contract for the sale, subject to the title being found satisfactory, a deposit of \$5,000 was made by the church. The sale is made by Willis R. Munger, of Kansas City, head of the Munger Securities Company. He has owned the Battery Buildings about three years.

The deed will be made to Benjamin R. McGuire as trustee for the Reorganized Latter Day Saint Church, of which he is the presiding bishop and the financial head. The contract closed to-day requires that the deed to the property be filed October 1, next, and that full possession be given on January 1, 1921. The consideration is \$67,500, which is to be paid in full on the filing of the deed.

The deal for the sale of this property located in the business part of this city, was made by George A. Gould & Company, who represented both parties. Bishop McGuire is out of town, but he was represented in the proceeding by I. A. Smith, who recently became his counselor in the presiding bishop's office.

The tract of ground included in this deal fronts 156 feet and nine inches on Lexington Street, that is from east to west, and 145 feet on Osage Street, or from north to south. The office building, which was constructed and owned for several years by Ira J. Hedrick, fronts on Lexington Street,

the entire length of the ground, and has a depth from north to south of 44 feet. It is all two stories high, the first-floor rooms being occupied by various commercial houses, and the second-story rooms by lawyers, real estate men, and other lines of office business.

The Battery Building proper, which was constructed when the late Judge Edgar E. Axline owned the property, has a depth of 156 feet and nine inches from west to east, and of 88 feet from north to south on Osage Street. Between the two buildings is a 13-foot driveway. The Battery contains not only the big auditorium but the dance hall south of it and a large room east of the dance hall which was used as a barn when the Battery was held for military purposes. The front end of the Battery is two stories high, having clubrooms above.

In purchasing this property it is the intention of the church in the not far-distant future to bring to this city its large publishing plant now at Lamoni, Iowa. A recommendation to this effect made by President Frederick M. Smith at the session of the general conference in this city last April was adopted by the church by unanimous vote, and the matter of finding a suitable site for a new building, or of the purchase of a building already constructed was put up to the general church officers. They have considered several properties, but finally decided on the Battery Buildings as best suited to their uses.

The purchasers did not close the deal till they had satisfied themselves that the present foundations and walls would carry additional stories in case this should be found desirable or necessary. It is said that one of the first changes to be made in the buildings when they pass into the hands of the church will be to construct a two-story vault in the north-western corner of the Battery, and to build a bridge connecting the second stories of the two buildings.

Neither was the deal closed till the purchasers had been assured that the sale of the building would not interfere with the continued use of the Battery by the American Legion, they being given to understand that Adjutant General Harvey Clark had decided already to cancel the State's lease of the Battery Building proper on January 1, 1921.—*Independence Examiner*, July 1, 1920.

INDIAN LEGEND PROVED TO BE HISTORY

In 1844, when John C. Fremont—nicknamed the "Pathfinder" because at the instance of Congress he had explored the West and investigated its possibilities for settlement—was in Nevada with his expedition, an aged Indian chief solemnly assured him that the history of his people, the Piutes, went back to the very beginning of the world. Thousands of years before, he declared, his ancestors had driven a whole nation of their enemies into a great cavern and sealed its entrance, thus putting them out of the way for all time.

This tradition, centuries old, evidently had been handed down by word of mouth from generation to generation. Historians were interested in it as a legend, but regarded it as only that—a mere myth without any definite, discoverable historical truth behind it.

When the story told to Fremont and by him passed on to the world came to the attention of scientists familiar with its setting in Arizona, it seemed to them to bear the earmarks of historical truth, for they found in it statements that dovetailed perfectly with known facts. They set to work, and a few years ago discovered a cave which when opened appeared to be the very one referred to in the legend.

They estimated that the cavern had been closed by natural agencies something like 3,000 years before. Inside they found numerous relics of an ancient race, including fos-

thoughts and works of a civilized people."—*Ibid.*, p. 28, 29.

Among the teachings that were promulgated earnestly from time to time for the guidance of the people was that of equality. The Book of Mormon tells us that this doctrine was at one time so observed that "they had all things common among them, therefore there were not rich and poor, bond and free," etc., so that they prospered exceedingly. Markham shows that this condition actually obtained in Peru, where "the social condition of the people, and the form of government under which their peculiar civilization was originated and developed is well worthy of more than a passing glance. Peru is one of the few nations in which a form of socialism has obtained a firm hold upon the people and has been successful. In many respects Peru under the Incas resembled the Utopia of Sir Thomas More."—Pages 34, 35.

The remarkable accuracy of the statement that they had all things common is borne out by the conditions proven to have existed here, for "under the Inca system all who could work were obliged to work, all lived in comfort, and there was ample provision for the aged, for young children, and for the sick. . . . No money was necessary, for every family had a right to everything necessary for the nourishment and well being of its members, from the *catu* or market, without payment."—*Ibid.* Enoch states that "no one was allowed to buy or sell land. It reverted to the state on the death of its owner." Markham says, it seems certain that "the dreams of Utopians and socialists became realities for a time, being the single instance of such realization in the world's history." It was a marvel of sociological culture that was for a time a challenge to all mankind.

(To be continued.)

THE STAFF

Edited by Arthur H. Mills, 1514 West Short St., Independence, Mo.

Musical Notes in Western Canada

Early in the season and soon after the organization of the Department of Music it was determined to make a presentation of the work of the department at some of the reunions held throughout the church this summer. So the writer made a careful study of the field and its needs and laid out an itinerary, which was detailed in the last issue of The Staff.

The itinerary planned and the reunions selected have carried him quite far afield, and we trust that before the season shall have ended that much good shall have been done to the cause of music in the church. Of one thing we are certain: the trip made, the contact with the people, and the interchange of ideas had, and the new thoughts gained have been of wondrous benefit in enlarging viewpoint and comprehension of the work and its needs. So far the experience has been a most wonderful one; the knowledge gained most valuable, and we trust the benefit conferred upon others has been fully commensurate with the good personally received.

Up to the present time the work done and the itinerary covered has been within the borders of the western Canada provinces—Saskatchewan and Alberta. We are now en route from this section to the two reunions in eastern Canada, of the Chatham and Ontario Districts.

Our selection of and advent into the western Canada districts is due to the personal solicitation of Elder John W. Peterson, a seventy laboring in these provinces. Brother Peterson has done what every missionary, either local or traveling, should do: interest himself in the work of the Department of Music and endeavor to secure its aid in developing the musical interests and sentiment of his mission field. The department is deeply concerned with the development of the church's music work in such a way that it shall become a real aid to the missionary arm of the church's work of extending the gospel, and it urges the missionaries to regard it as a really friendly ally, anxious to assist in every possible way.

We left home June 29, going straight to Saskatoon, a thriving little city in the North Saskatchewan District, where we joined Brother Peterson. Near this city are found two very prosperous and interesting branches of the church—the Iowa Branch (so named because a number of Saint colonists from that State naturally gravitated together at that point) situated about twelve miles east, and the Michigan Branch (another colony caused by similar gravitation) about the same distance west. We visited both of these branches, preaching the "gospel of good music" to very interested congregations and with excellent "liberty." In each place we presented the work of the department, held congregational "sings," gave personal interviews and talks, and strove to stimulate and encourage the spirit of music in every possible way. Considerable interest and enthusiasm were aroused; the Saints responded heartily and gladly to every feature of the work.

We well remember one social gathering on the Monday evening preceding our departure for this section, at the home of Brother and Sister Ferry, about a dozen miles from the Michigan Branch. Here in spite of a driving rain storm (which the farmers welcomed joyfully) this home was filled with the enthusiastic young—those young in years and those of years who were still young in spirit. All gathered round the piano and soon were singing some of the folk songs dear to the hearts of the people everywhere. And with such a hearty, enthusiastic concourse, we had no difficulty in talking to these young and still young people upon the importance of the cultivation of "the gifts of music and

of song" within the church. Nor was this occasion any less gratifying than the afternoon service of the Michigan Branch the day before, when under the open sky, at the home of the parents of Sister Claire Van Eaton, of the faculty of Graceland, the audience of Saints and interested outsiders for miles around, gathered in a semicircle and sang—some sixty or seventy strong—ranged on seats and in banked automobiles not only some of our best hymns, but some of the immortal folk songs that live here in Canada as well as in the States of the Union. Thus "The sunshine of your smile," "Mother Machree," and "A perfect day," were sung with highly evident satisfaction by those who formed this unique congregation.

From the branches near Saskatoon, Brother Peterson and the writer went to the district conference at the Artland Branch, in the western limits of Saskatchewan. The region around this branch is one of the most unique in the church. A long valley-like part of the country, large enough to hold five branches of the church, is here seen, and with but small exception, practically every foot of ground belongs to Latter Day Saints. These Saints are very zealous and devoted, and they have dubbed their settlement the Zion of Canada. Yet their hearts are turned towards the appointed gathering place of latter-day Israel, and they long for the time to come when their time shall come to gather home.

In this section is found the veteran of the church's frontier missionary work, Brother John J. Cornish. Most of his children have followed him to this frontier section; have with him homesteaded and preempted their present farms and have wrested from the soil and an obdurate climate their present competencies.

The conference of this (North Saskatchewan) district, was held in a tent hard by the church. Here an improvised "choir" stand was constructed, the organ carried from the church, and seats arranged, and as the conference progressed (in reality it was a four-day reunion) a choir gradually was formed that did good work at the various services. Also some of those attending brought their instruments and these were pressed into service as an "orchestra" which helped to support the work of congregational singing.

And how the Saints at this conference did enjoy the "sings" had before the principal services, and with what enthusiasm would they respond! It soon became the feature of anticipation of these meetings. Not only were the old favorite hymns of the church sung (in fact there is never any difficulty in getting the Saints to sing such hymns as "Redeemer of Israel," etc.) but some new ones were learned, and also some of the popular songs included in Brother Hoxie's book, "Songs of the Legion," were sung. They readily learned to sing, understand, and love Brother Hoxie's "Pray, men, pray," and even his round song, "Oh, how lovely is the evening," was the occasion of great enjoyment when sung. A goodly and interested audience was before us when we presented the work of the department on an evening assigned to it, and we must not fail to mention the pleasing little entertainment offered on another evening, that served to furnish enjoyment and relaxation to those attending the conference.

From the Artland conference we went to the conference of the Alberta District at Ribstone. Here we found another interesting band of Saints situated almost precisely as the Artland Saints are situated as regards exclusiveness of settlement. But they do not style their section as a "Zion" for it is evident that the Artland Saints "beat them to it." Their conference was held in their pretty little chapel until towards the latter part, when they moved into the same tent used by the Artland conference.

The same work was attempted at this conference as at the Artland conference, and the same description of the one will in a measure answer for both, so will not repeat. The same love for congregational singing was found here, and at the service where the "round song" was sung, the harmonious mingling of the three phrases was so evident that Bishop Benjamin R. McGuire, who toured this same section of Canada about the same time as myself, used it as an illustration of the harmonious relations that must exist in Zion.

From Ribstone we went to the conference of the Southern

silized human skulls, estimated to be no less than 5,000 years old, thus antedating the celebrated Pittdown skull found in England several years ago.—*The Detroit News*.

Saskatchewan District, held at Radville. There is no branch at this place, yet the district officers chose to hold the conference there for the sake of interesting outsiders. Its sessions were held in the Province Theater, a small town "movie" structure, and practically the same work was attempted here as at the other conferences, and the results were largely the same. One feature of interest that was made possible because of the projector in this theater, was that some of the songs used at this conference were, at the evening services, thrown on the screen, and sung by the audience. This was found to be an excellent idea, and could be adopted by other departments of the work with advantage. The audience were undoubtedly led to sing more because the songs were there before them so plainly.

At this conference, and at all the conferences of these districts, the national song of Canada, "The maple leaf forever," was used and was sung with enjoyment and enthusiasm by all, especially the children, who are taught it in the schools.

One thing was evident to us in our trip through these districts—the great virility of the Saints of this section of Canada. Most of them have gone there as pioneers and have, in spite of many hardships and obstacles, wrested from the virgin soil and rigorous climate, homes and competencies. These efforts and hardships have resulted in building within many of them characters of force and strong qualities of mind. They are the stuff empires are made of, and in proportion to their faithfulness will they prove part of the strength of Zion in time. They have acquired many of the essential qualities necessary to their foundation as portions of society. Now they should "add to their faith virtue," and begin to cultivate the graces and accomplishments that refine and elevate the soul. And our observation gives us the assurance that they have ample gifts and endowments upon which to build.

We shall long remember our trip to these western Canada provinces, both for the pleasant associations with many worthy Saints, and the rich experiences gained.

We write this en route to the eastern Canada districts, about which we will write later.

ARTHUR H. MILLS.

Music as Essential as Is Daily Food

That music in the home is as essential to the well-being of the family as are the meals upon the table, is the declaration of one woman reader of the *Prairie Farmer*, a weekly farm journal published in Chicago, expressed in the leading article of a recent issue under the heading, "Music makes home life happier."

Communications from dozens of subscribers to the popular weekly reveal many uses to which music is put on the farm with which the urban resident is not familiar.

On one farm the threshers are entertained during the luncheon hour by strains from a phonograph set up in the shade of a tree on the bank of a brook which runs through the field.

One reader declares that music has contributed more to her happy married life on the farm than anything else. An-

other says she would put a musical instrument into every home in the land. She finds music an effective substitute for medicines and declares that there is no medicine more pleasant to take than music.

In some large farm families every member is a musician, each playing a different instrument.

Music Is Healthful

"Music in our house is as essential as are the meals on the table," is the declaration of Mrs. J. H. Hohimer, of Pulaski County, Indiana, and Mrs. J. W. H., of Pike County, Illinois, says: "I think that where there is a home with neither flowers nor music there is apt to be neither harmony nor love. If I could, I would put a musical instrument in every home in the nation. Music is healthful; there is no better cure for bad humors, for old or young, and there is no medicine more pleasant to take."

"It is my experience that music, aside from a good husband and the dear children, has contributed more to the happiness of my married life than anything else," writes Mrs. E. C. Cavins, of Coles County. On the birthday of each member of the Cavins family the other members make it a practice to give him a phonograph record. By this means the record library is frequently replenished.

That music is intensely practical as well as æsthetical in its influence is evident from the experience of Mrs. Otto Reichard, of Winnebago County, Illinois, among others. "Always on a large farm," Mrs. Reichard says, "it has been necessary for us to employ help both with farm and household labors. We have found that music has been one of the chief reasons why the very best of this hired help always remained with us until they were ready to enter a home of their own."

Keep Boys at Home

Mrs. Thomas Stewart, of Henderson County, Illinois, found that by introducing music into her home in the country she stopped her sons from frequenting the music halls and movies of a near-by village. No argument other than the home music itself was necessary to induce the boys to remain at home. After expressing satisfaction with her experiment with music, Mrs. Stewart adds: "Now I am wondering how soon we can install film service in our attic or basement."

"I find," writes Emma Shula, of Will County, Illinois, "that it is a great recreation for the hard-working men on threshing days to play a nice selection of John McCormack or some one like that while they are eating their dinner. It helps them to forget the hard work they have accomplished the first half of the day."

"Music has helped to a considerable extent to make our home 'Home, sweet home,'" declares Dorothy Kobusch, of Du Page County, Illinois. "The greatest enjoyment of all is when my brothers and sisters come home with their different instruments. One brother plays piano and saxophone, another trombone, and another alto. One sister plays piano and 'cello and another, eleven years old, the piano, and I am thirteen years old and play the piano and will soon take up violin lessons."

A SMILE OR TWO

Chauncey Depew relates that a Bostonian went to heaven and remarked condescendingly that the place was all very well in its way, even to a Bostonian.

Then he adds, a deceased Chicagoan declared after arrival in the other world, "Heaven isn't so very much better than Chicago after all," and heard the whispered remonstrance, "S-s-s-sh! This isn't heaven."

One of the great difficulties (at the general conference in Des Moines) was that the delegates on the rear seats could not hear what was said from the platform. During this cry for help from the embarrassed members, "We would like to

know what is going on at the front," a delegate arose on the front row and called out, "Can't you hear back there what this man is saying?" "No, we can't." "Well, stay there. I am coming back to join you."—*Western Christian Advocate*.

A London minister was preaching on the H. C. L. To illustrate his subject he first showed a basket with forty-eight eggs: "This is what my predecessor got for a shilling seventy-five years ago," he said. Then he held up a basket with twenty-four eggs. "This is what my predecessor got for a shilling thirty-five years ago. And this," holding up two eggs, "is what I buy for a shilling." That congregation held a meeting, and raised their pastor's salary.—*New York Times*.

THE SOCIAL CIRCLE

Bishop of the Society Island Mission

[With the idea that we should become better acquainted with various of our church workers, especially those whom we might not get to see and know personally, we are printing in this department an occasional introductory sketch and picture. At our request, Brother Charles Fry wrote the following concerning Brother and Sister Karlstrom, now in the Society Islands.—EDITORS.]

When in the summer of 1915 I first visited Joplin, Missouri, under an appointment to the Spring River District I met among the many splendid Saints of that place Brother and Sister Albert V. Karlstrom. Being immediately brought into close association with him by our mutual work on the committee of the Joplin reunion I soon discovered him to be a young man of high ideals who dearly loved the restored gospel and who was anxiously willing to give consecrated service in its behalf. During the four years that that associa-



BISHOP ALBERT V. KARLSTROM AND WIFE

tion continued with frequent intervals, his interest was never known to vary but continued steadfast. He was faithful to every trust and diligent in the performance of every duty; his field of activity gradually enlarging until he was called to his present foreign mission.

Brother Karlstrom seems to have been the first of his family to come into the church, having been baptized by Elder H. J. Thurman in 1907, when nineteen years of age. He was called and ordained a priest in 1912 by T. W. Chatburn and W. H. Smart and rendered acceptable service in the Joplin Branch, his secular work being that of carpenter and at times contractor. He later went into the restaurant business in which he gained valuable experience in handling people and in learning properly to judge human nature, in addition to the business experience in which he was successful. In May, 1917, he was ordained an elder and counselor to Bishop Ellis Short by Apostles W. M. Aylor and J. F. Curtis, and served under Bishop Short as the financial officer of the district.

During a tour of the district by W. M. Aylor and the writer in the fall of 1917, divine evidence was given of Brother Karlstrom's call to the active ministry, which call when placed before him received a ready response: "I'll go where you want me to go, dear Lord." His business affairs were accordingly closed up, and from the General Conference of 1918 he received his appointment, entering immediately into the missionary work in the Spring River District, and continuing his work in the financial department. As a preacher he made rapid improvement and soon brought

himself in demand in numerous places. One incident will show how he was received. A call having come to the district president from one of the branches for meetings, Brother Karlstrom was requested to go. The branch officers told me afterward that great disappointment was felt when they heard who was coming, for they knew he was but young in the work, but when they heard the sermons their disappointment changed to appreciation and they said, "We'd like to be disappointed that way often."

Brother Karlstrom's interest and success in the gospel work has been made possible in part by the interest and hearty support of his wife, Laura, daughter of H. J. Thurman, whom he married in 1909. She was a faithful worker in Sunday school, Religio, and Woman's Auxiliary, and for several years acted as secretary of the district Sunday school association, and like her husband could be relied upon to discharge any duty laid upon her.

It was not strange therefore that when the joint council of the church were considering the needs of the Society Island Mission which at that time was urgently in need of some one to look after its temporal interests as well as spiritual, it should have turned to the subjects of this sketch as the most suitable ones to fulfill that need. The call to that distant and trying island mission was answered by them as each previous call had been answered: "I'll go where you want me to go, dear Lord." That answer involved the breaking up of home and home associations to enter new environments among strange people where they would be subject to dangers and hardships.

Accordingly Brother and Sister Karlstrom left Joplin on August 3, 1919, but not until their hearts had been made exceedingly glad by his having that day baptized his aged father and mother with several related children into the church and assisted in their confirmation. This privilege was especially gratifying as the prejudices of former years had kept them aloof from the church, but now it had melted away through parental love. Whatever burden of sacrifice may have been felt at their leaving was now lifted by the joy of seeing his parents in the fold of Christ. Going to Independence the final plans were arranged for the journey, and he was ordained to the office of bishop in the church offices. They left San Francisco on September 8, 1919, with Bishop Lewis of Australia and Apostles P. M. Hanson and J. W. Rushton and arrived at Papeete on the 21st.

The church may safely trust Brother and Sister Karlstrom to do loyal work, but like all such workers they will need the prayers of God's people for sustaining grace.

With the coal miners of Indiana and Illinois nearly all on strike and the situation threatening in other regions on account of discontent among the day laborers in the mines, the coal shortage is getting serious. Some big cities are threatened with absolute coal famine for public utilities and factories. On account of the competition for the available supply prices are running as high as \$25 a ton for bituminous coal. Rural districts are feeling the pinch as well. As we write this, farmers are driving to Lamoni from points many miles distant because of difficulty in getting threshing coal. The limited amount stored in the local bins will last only a short time with this demand, and contracted and expected shipments are not coming through. And this situation is typical of a large percentage of the communities all over the country.

With a national system that we work efficiently and do the best for mothers, every woman can feel that she has accepted the service as a right and as a citizen. We do not want anything that savors of a charitable institution, for if we have, our mothers would not accept it.—Standards of Child Welfare.

The French Government has sent an army against the Arabs in Damascus and have not been opposed. They are also advancing on Aleppo. This is the result of certain ultimatums by France to the Syrian Government requiring an acceptance of a French mandate, which was not accepted by Syrian leaders.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

"Folks Need a Heap o' Lovin'"

Every child has a right to be well born. Every child has a right to come into this world with a strong body and a healthy mind. It is God's perfect plan for parents to bring forth children in love, and it is also his plan for them to continue to love them throughout the days of their lives.

Love is the greatest thing in the world. It is the balm by which hurt minds are healed, and it is the deepest source of true happiness. The keynote of our gospel and all religion is love. God so loved the world that he sent his only Son, that through his love it might be saved. Christ commands his disciples over and over again—"Love one another." He does not dwell on the theme of hatred, nor speak of God as a terrible avenging being, but as of a father—forgiving, kind, and loving.

A human being is so constructed that he not only needs love even more than food or clothing, but he requires a physical expression of it. There is a deeper need in a little child for caresses and a concrete form of love than many people know of.

How many parents there are who work early and late for the physical comfort of their children. They will see that they are well clothed and well fed, yet they go on and neglect to give their children the one thing they crave and long for the most. Are you that kind of a mother? or that kind of a father? If you are, won't you look at this fairly and candidly, study deeply over it, and then resolve to change? You wouldn't dream of letting your child suffer from want of food. Yet, you let him go on and grow up (and away from you, too) longing and actually suffering for an outward expression of your love.

You may say, "Well, if I work for them they ought to know that I love them." Yes, that may be true, but it is not sufficient. Children and grown-up children too need the concrete, material form of love which comes in caresses, and those little acts which only love can bring forth.

And then, not only the little ones need loving, but far, far more do your adolescent children need it. This period of adolescence is the greatest time of upheaval in a child's life, the time of storm and stress. It is a time which may make or mar your child's life forever. Here are children being tossed from their old routine of life into a new and strange world. New emotions, new doubts, new sorrows, and new experiences come upon them so thick and fast that they need a mighty lot of loving to get them safely through. Did you ever in your life feel that you were an alien in your family, that you were the one that nobody loved, that perhaps you didn't even belong there, but were adopted? Those experiences are natural to nearly every child and when one looks back in retrospect they seem funny. Yet to the child they are not humorous emotions, but bordering even on the tragic. The one thing that will bring your child safely through this period is your love. And again, I say, not only the love which finds its expression in providing for the creature comforts of your child but the love that is shown in tangible form.

Some parents go blindly and ignorantly through this period with their children and then suddenly awake some day to find a stranger inside their home. I've heard mothers say, "I don't know what to think of my child. I don't have his confidence and he never tells me anything. And the way I've worked and slaved for him—" and so on. You've all heard it! Oh, if it takes time to give your children a little bit of loving, for mercy's sake, stop your working and slaving for a while and love them. That's the vital thing in their lives, and in yours—not whether or not the kitchen gets scrubbed.

Every day in my work I come into contact with children who are starving for a little love. It is pitiful to see what a little touch or pat or hug means to them. I've had little children edge up and touch my dress or my hand, and then

look into my eyes with the utmost longing shining from theirs. Oh, if only their parents could see and understand that need! If only they, the natural ones to supply and receive that love, could and would do it!

"Do you want your child to say, 'I can never remember of my father or my mother kissing me'?" And then do you want to see the agony and longing even in the memory of that? Do you dare to give them the cause to say it? A family had best go in rags and without sufficient food rather than starve for love. Should the father in the home be only a bread earner and disciplinarian? Analyze yourself and your place in the home. Whatever it is, you have made it so. Do you see yourself one with your children, loving them, adored by them; sharing their joys and sorrows; having their confidence to such an extent that you can tell them the vital things which you, as a father, ought to tell them? or do you see yourself as an alien in the family you ought and do in your heart love? Do you see yourself a bread earner, a spanking machine, a necessary evil, and as far as real heart-to-heart contact with your children, a stranger?

Do you want them to remember you by the times you spoke unkindly to them and the times you were indifferent to them? Oh, if you are a father—no matter what your trade or calling: preacher, laborer, or what, the one big business of your life is that of being a father. Do you perform the duties of your trade conscientiously and then let the one big thing in your life be neglected? Don't do it! If you have done it up to this time, stop and think, and then resolve to do differently. Right now is the very best time in life to stop a bad thing in order to start a good one. Begin now to play with your babies, love your children, and don't forget that your big children need it far more than your little ones. Let your children have the right to say—and it may be long after you've gone on—"My father and mother gave me love, and whatever I am I owe it to them." Which one of these girls is yours? One says, "My father yelled at me to get up early, then growled and grumbled while he was home. We always had more fun while he was away at work," or, "My father always awakened me with a kiss, and the happiest memory of my life is our perfect love and companionship."

Don't forget to live up to the office of your holy calling. Don't fail to be a father or a mother in very word and deed. And don't forget, in the words of one of our poets, "Folks need a heap o' lovin'" every minute.

PHOENIX, ARIZONA.

RUBY R. SPEER.

Have You a Sunday Feeling?

How do you feel on Sunday? When you awaken on Sunday morning and realize that it is Sunday do you feel just as you do on Monday, or does that realization bring an emotion not inspired by any other day of the week? Perhaps you feel a bit of relief that this is not a working day; that accustomed tasks do not await you. Perhaps you lie in bed an hour or two longer and relax in body and mind, feeling that you are entitled to just such relaxation. Perhaps Sunday seems to you the day to loiter about the morning work, to read the Sunday paper, to slip into loose, comfortable clothing, do a few chores that are always waiting, eat a heavy noon meal, and await the coming of friends, or go auto-mobiling or visiting. Perhaps, on the other hand, Sunday brings to you the feeling that it is a little better than other days; that something good will come to you on this good day; that because the day is better you wish to do better deeds than Monday, Tuesday, and the other days of the week inspire. Perhaps your Sunday feeling impels you to perfect cleanliness of body, to the donning of clothing a little finer than the weekday garments, to a thoughtfulness of mind and a kindness of attitude, to a preparation of yourself to wait upon the Lord. Perhaps your Sunday feeling cannot be complete until you have gone to the house of God, in the assembly of the Saints and worshiped him. Are you grateful for such a feeling? Can you account for it? Can you explain why you are unhappy and why the day is incomplete if you have missed going to his house and worshiping?

Think back. In the long ago, was there not one who saw that you were clean and neatly clad in Sunday clothing, who went with you to the house of the Lord? Did she not do this Sunday after Sunday, from your early childhood, until you were able and glad to do it for yourself? In doing this your mother established for you a righteous habit which you cannot break easily and happily. No doubt in the gratitude of your heart you wish to repay her for this bit of your training. You cannot repay her in kind—she does not expect it. You can repay her, and her expectations are that you should, by passing on to your children this devout habit, which makes Sunday for them a day of blessedness and joy.

A more careful consideration of habit would reveal a new value. Habit is more than a mere doing over and over of a particular act. It has its persistence in sentiment, which is a deep feeling born out of respect. It has its endurance in sentiment which gives pleasure. Because the sentiment gives us a feeling of elation, or exaltation, or joy, or happiness it perpetuates the habit—and after the reason for doing a thing has passed away the act is continued because it gives pleasure.

The churchgoing habit should be begun as soon as the child is old enough to sit quietly in the pew. This may be as early as three years of age, surely at four, when he may go to kindergarten and Sunday school. While it is true that a great deal of the service is beyond his comprehension yet the atmosphere is there, and the sensitive little person feels and imbibes with senses keen and alert. He hears the sweet-toned organ and the majestic hymns with their awe-inspiring harmonies. Such music as this he hears nowhere else. He hears the solemn voices of the minister and men of God in prayer and sermon. He is attracted by the mellow, softened light falling through colored windows. He observes the kneeling figures, the bowed heads, the clasped hands, the reverential attitude, and the hushed stillness. It is an atmosphere that calms and soothes and permeates and lingers in his memory. This will be the warp and woof from which is woven his Sunday feeling. He will miss all of this when it is denied him; he will long for it, and scarcely be satisfied with all else. In his maturity he will look back to this experience, to these emotions, and wish to leave them in the lives of his children.

A sermon lasts too long for a little child. He could not listen to a fascinating story for so long a time. It is not to be expected. The wise mother must make the time endurable without detracting too much from the solemnity of the occasion. There are crayons and pencils and paper available. These may be handled silently by the mother, and the child be given in silence little tasks which will employ mind and fingers during the sermon, when the thoughts of the minister and those of the child have scarcely a single concept in common. On the other hand it is surprising how quick little ears are to catch at a familiar word or phrase, and how longingly young minds attempt to understand. One four-year-old boy, as the minister began to tell graphically the story of Moses and the children of Israel, whispered gleefully to his mother, "I know that good story," but when the minister had told enough to illustrate his point and passed on to his argument, the boy gave a sigh and whispered, "Please finish the story, he doesn't know it." As the years go by there will be more and more of the sermon which the child can understand, and some happy day he will realize that he has understood the message—he has thought with the minister to the end.

In this connection Doctor Radcliffe, president of Canada's largest teachers' college, suggests an ideal method of fostering the splendid habit of church attendance on the part of children. He observed the mothers and fathers, the aunts and uncles, the grandmothers and grandfathers, in fact all the adult members of the family attending church. He missed the youths and maidens, the boys and the girls, and the little children. He concluded that the young people were absent because they had not formed the habit of going to church in their childhood, and he set about to form the habit in the young people of the future. He suggested to his pastor, a service for children, and the pastor asked him,

an educator, if he would conduct it. "In a moment of weakness and great enthusiasm," he said, "I consented." It took his best thought, his most careful planning, and his most splendid energy, as well as the most religious and intelligent people whom he could enlist. But the result was worth the effort to the children, to the adults, and to his church. He brought into this service much thought and care. There was soul-exalting music; there was heartfelt devotion and worship; there was a sermon made interesting by use of picture and other device; there was the artistic presentation of the splendid Bible story, which he considers the supreme story; there was the reverential attitude; there was the incentive to come, hear, see, and feel Sunday after Sunday; there was the habit-forming act on the part of the children, based upon the sense of pleasure. At the age of about fourteen the children were graduated from the children's service and took their places with honor in the congregation of adults, which places they held with pride and pleasure. And after awhile that church became famous for the number of young people who were among its regular attendants, and there are richer fruits to follow, for the churchgoing habit is established. Their Sunday feeling finds glad expression in waiting upon the Lord in his house.

In our own church several attempts have been and are being made to hold services for children. When parents are unable or unwilling to form this habit others who are interested in the young have seen the need and are striving to supply it. Let them not be discouraged; rather, go forward prayerfully, carefully, thoughtfully, with purposeful aim. Think of habit forming. It alone is worthy the services of the most capable. It is worthy the most skillful planning, the most conscientious execution of plans. There are other results in a work of this kind—the teaching of the word of God, the teaching of all the virtues that make for righteousness and nobility—but if the churchgoing habit were the only result, it is adequate. So, dear friends of the children, go forward, study the children, know the material you wish to teach, make your service interesting; make it beautiful, impressive, reverential and stir if you can the emotions of the children. All of this renewed and persisted in from Sunday to Sunday will establish the habit and develop a Sunday feeling.

EUNICE WINN SMITH.

Keeping Children Off the Streets

Vacation days bring again the problem of "keeping children off the streets." That this is a community responsibility is made clear in suggested standards for children's play published in "Standards of child welfare" by the Children's Bureau of the United States Department of Labor. These standards cover in detail the subject of organized recreation for city children only, but it is hoped that in the near future similar standards will be worked out for rural children, whose need for wholesome recreation under intelligent leadership is as great as the need of city children.

The standards given declare that at least two hours of organized play every day throughout the year are necessary for every child. To insure this, there should be a playground within a quarter of a mile of every child under six years of age, one within half a mile of every child over six, and a baseball field not more than a mile distant from every boy old enough to play on a team. One acre to serve five hundred children is advised as a minimum amount of space. This general playground should not be used for games requiring a great deal of space. Baseball, football, tennis, and similar games should be provided for by an athletic field containing about six acres.

Active play, the standards warn, should be carefully directed, and vigorous games should be followed by quiet ones. Every child over ten years old should have a chance to play on a team of some sort, and special emphasis on team games for girls is recommended.

Where lack of funds makes it necessary to limit equipment, the standards point out that game supplies such as basket balls, baseballs, bean bags, etc., are more important than

BOOK REVIEWS

The Army and Religion

BY E. E. LONG

"One of the most remarkable books of recent days," says the reviewer.

The Army and Religion is the title of one of the most remarkable books of recent days. It sets forth in categorical style the result of an extended survey of the British Army which was conducted by a committee of some of the ablest churchmen of Great Britain to ascertain the attitude of the British soldiers toward the churches. The discovery was startling. Showing, as it does, a colossal ignorance of spiritual things, it bodes ill for the future.

In 1917 discussion arose as to the status of religion in the British Army and a committee was appointed to make the survey. The committee prepared a questionnaire which was sent to a great many chaplains, Red Cross, and Y. M. C. A. workers, besides a number of army officers of various grades. The result was a mass of evidence remarkable for its unity. The compilation of the matter for publication was placed in the hands of Doctor W. T. Cairns. It is published in this country by the Association Press, New York, and it is well worth the price of \$2 to every student of religious conditions. It has been reviewed and commented on by both the religious and secular press throughout the land, and it is still going the rounds. Lack of space forbids more than a mere mention of some of the things of which the volume abounds.

It was found that "the structure of Christian faith was being undermined at the base by the materialism of the age," that while the soldiers had "religion," their thought of God was "not Christianized." To many of them, Christ was an extraordinary character remarkable for his piety, an historical figure standing out more prominently than his fellows, but nothing more, and on page 40 it is solemnly declared that "it is well also to remember that the same impoverished type of faith prevails widely at home, and there also has too often

fixed apparatus, though swings and a sandbox are essentials for little children.

Leadership is declared to be of fundamental importance and should never be sacrificed to elaborate equipment. Experience has shown that splendidly equipped playgrounds are little used when they lack the inspiration of real leadership, while near-by alleys and streets are crowded with children. The interesting suggestion is made that children be formed into groups of from eight to twelve members "with a gang leader self-selected and self-propagating as in the old neighborhood type of gang."—Government Bulletin.

Quarreling at Meals

Happy the family that bows at the dining table during a brief expression of thankfulness for the blessings of life, in a prayer for health and domestic harmony. Such a family is likely to thrive.

And alas for the family that permits quarreling at the table, that tolerates subjects which arouse the temper, that permits ill nature to show its demoralizing influence there.

There is one time when every member of every family is entitled to peace and should be encouraged to laugh. It is when the meal is served. It is as necessary for good health as for the affection of the family. Children should never be taken to task during meal time, nor wives, nor husbands. Many a boy has forever lost all regard for home influence when he has found that he could not eat in peace at the family table. Many a daughter has been inoculated with waywardness in the same way.

Even the beasts of the field must eat at ease. The surest way to destroy the natural ties which bind families together is to chew the rag and food at the same time.—Exchange.

proved itself unfit to meet the shock of the times." A staff chaplain says, "It may be well maintained that the attitude of the army to-day towards religion is fairly indicative of the moral attitude of the British people as a whole toward religion." "Four fifths," we are told, "of the younger manhood of the nation in the armies, do not seem to so much as have heard that there is a Holy Spirit," while "the majority do not seem to think of religion at all."

Writing of a conversation with brother officers, an artillery major says: "I ventured then to give the churches' view of human nature as something that needed conversion and that could be converted. I got keen, and they listened almost as eagerly as I gave them an outline of the churches' idea of Christ from this point of view. The conversation reached its last phase with a very angry retort in these words: 'And when you go to church the bloody thing they offer you is the most damned insipid thing imaginable.' Don't bother about the awful language. It was the tragic cry of a soul that had asked the church for bread and had been given a stone."

An officer in a Highland regiment writes: "The war has undoubtedly widened the gulf between the men and the churches. They think the latter utterly divorced from real life. The great fact which has been burned into my mind is that, while almost every man goes through times of intense religious emotion in the trenches, very few seem to have the faintest conception that the emotion which has gripped them has anything to do with Christianity. This is a terrible indictment of the church. The religious men whom I have met in the army have been almost entirely men with a strong point of view of their own, usually unorthodox and reformatory."

Says a staff officer in the engineers: "Such thought as there is on religious subjects is usually very superficial, and there is little or no serious reading done in such subjects. The general result of all this is a totally false or inadequate conception of what the Christian religion is, which is mainly thought of as a number of negations, often of what is their one and only source of pleasure. Further, although they admire and respect our Lord, his life, and example, it is usually looked upon as absolutely unpractical, unattainable by men in this life, and he himself an unpractical dreamer and lacking in very many of the manly qualities which we admire so much among our fellow men."

Of course, this gross indifference is attributed to "misunderstandings" on the part of the men. But the conviction grows as one proceeds with the narrative that the church is to blame for the misunderstanding for having failed properly to teach the truths of Christianity. The indictment laid against the church one hundred years ago, and which was, and still is, resented with such bitterness, is fully sustained by the evidence set forth in this book, and it is all the more forceful and condemnatory because of the fact of its having been collated by the churchmen themselves.

But the strongest count in the whole indictment is in the chapter on "The failure of education." In the analysis of this chapter the editor says: "There is unanimous criticism of both our religious and secular education in the evidence." "Throughout the evidence," it is said, "two complaints recur (1) that there is an absence of serious thought about religion, and (2) that there is ignorance of the facts and truths of Christianity." On this point an officer says: "When I first joined the unit over two years ago, the thing that struck me was the ignorance of the men both on the dogmatic and practical side, particularly the former. Now, after becoming more familiar with the men, the point that strikes me is the materialism and complete absence of any recognition of the spiritual. . . . I suppose they have all had as much religious experience as all of us in adolescence and early manhood, but there being no dogmatic knowledge to explain this experience, or knowledge of the practice of religion to develop it, the faculty of religion has withered away. I place the 'failure' in our educational system."

A chaplain finds "the crude religious ideas expressed in officers' messes are generally lamentable," while another chaplain says "their ignorance is colossal." A senior chap-

LETTERS

Far West Stake

The stake authorities and other general appointees have been busy filling a schedule which provided for two-day and other meetings in various branches of the stake. This schedule covers the months of June, July, and part of August. Following the reunion another will be made out to cover the year, subject of course to such changes as may be necessary. We like this method. It enables the ministry and branches to work together more efficiently. Every man knows his engagement ahead, and the branches are notified to make preparation to cooperate. The plan has worked well. Brethren H. O. Smith, E. F. Robertson, Samuel Twombly, J. W. Roberts, J. A. Koehler, R. S. Salyards, and V. M. Goodrich have filled the appointments. We hear good reports of all of the meetings.

The stake president accompanied the newly appointed bishop, introducing him to the Saints of the various branches. All points visited manifested earnest interest and gave practical, undivided support to the efforts. The work in the stake is growing, and we are encouraged by the outlook.

Crops in this northwestern Missouri territory are a wonder. The quality and quantity of wheat is good, and corn never looked finer; hay crop, though light in some places, is very fine; fruit not overly plentiful; vegetable crop excellent.

lain whose experience extended to "every type and branch of the service" says "education has been rotten with materialism." "Our Sunday schools are woeful—" declares a hutterer, and a chaplain says "Sunday schools of all denominations are still grievously ineffective." This conclusion seems to be verified by the fact that "about eighty per cent of the scholars are lost to the direct influence and service of the church and Sunday school from fourteen years of age and upwards."

Thus the evidence accumulates revealing a terrible apostasy from primitive Christianity completely vindicating the angel's message as delivered by Joseph Smith. Why, then, it may be asked, will not the churchmen who record the truth about it accept the Restoration? The answer is found in the following paragraph:

"If Jesus Christ were to come among us to-day doing the same deeds and saying the same things in our modern speech, is it too much to say that he would revolutionize our whole current conceptions of God? If that be so, there must somewhere have come into our world of thought influences which have weakened and distorted our thoughts of him, for nothing graver can be imagined than that in this central thing we should hold other thoughts than his. Have we not here the secret of the weakness of hope and the lack of love? Let it be ever remembered, also, that if such a distortion or impoverishment of the idea of God were general and long continued, it would be very hard to detect it, because it would affect all our standards. If for many generations any malady affected a whole race, such a race would think of its condition as normal health."

This is precisely what has happened. For "many generations" there has been a steady drift in the wrong direction and when God in his infinite goodness called attention to the great disparity the leaders of thought could not see back to the starting point with sufficient clarity of vision to detect the departure, so they branded the angels message as a fraud and continued their downward course. Now they have had a rude awakening, but still their vision is as the words of a book that is sealed and they cannot see when good cometh. Little do they realize that this survey fulfills the conditions of a prophecy by Jeremiah when he declared that "the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." (Jeremiah 16: 19.)

Everybody seems well pleased with what the Lord is doing for them in temporal as in spiritual things.

We are glad to know that a number of Saints in other localities are looking toward this Zion section of country with a view to making homes. Quite a number have added themselves to our rural branches to the decided benefit of the work. We shall be glad to welcome other newcomers as they may find it wise and consistent to locate in this stake.

Brother Samuel Twombly has been requested by stake authorities to labor for the balance of the year in the northern part of the stake, making Guilford his objective point. This will give him the field which includes Ross Grove, Ravenwood, Bedison, Guilford, and Fortescue Branches, the territory formerly known as the Nodaway District. We have many fine Saints there including splendid young people who are an honor to the cause. Brother Twombly will be assisted by the stake authorities.

Brother R. S. Budd will devote one Sunday of the month to assisting the work at Trenton. He will distribute literature and visit among the people living in the vicinity of the church building—not members only, but others. By this means, supplemented by assistance of the branch officers and stake authorities, we hope to build up the work at Trenton. Brother Budd has done excellent work at Cameron, and we are sure his service will be of material aid at Trenton. Trenton is a county seat, a division point on the Rock Island, a good place for Saints to locate, and as stated before, we want good Latter Day Saints to strengthen the branch at Trenton.

The First Saint Joseph Branch has been ministered to of late by Brethren H. O. Smith, J. W. Roberts, E. F. Robertson, and J. A. Koehler while its president has been absent visiting other branches. The First Branch has enjoyed the services of these brethren, while the absent president has enjoyed his visit among the rural branches.

The Sunday school of the First Saint Joseph Branch held a picnic at Krug Park on July 4. It was well attended and greatly enjoyed. It seems that no branch can be entirely alive without its regular picnic on the Fourth. We wouldn't think of giving it up.

While with the Saints of Cameron, Kingston, Far West, and Oakdale of late, those branches joined in a picnic held near Far West, on the 15th. We were surprised to see so many Saints present from practically everywhere in that region of country. They presented a fine appearance and manifested an excellent spirit. Saints are making friends of their neighbors—why not? There should be no antagonism; our work is a work of friendship. The gospel itself is to bring harmony among the people and to make them normal in every respect. Let us not forget the social side of our work. Sometimes people complain that Latter Day Saints are too clannish; that they enjoy their religion so much they practically find self-satisfaction in their own groups and neglect to cultivate closer contact with their neighbors. We think this is true sometimes. We think it advisable to get better acquainted with our neighbors. We are not only able to do good to them, but we receive good from them, decidedly so, for there are splendid hearts and clear heads among many of them. Let's be sociable.

Brother John L. Bear has filled the monthly appointment at Edgerton Junction for the months of June and July. He has been well received. John is a live wire, full of energy, and the people are pleased to have his ministrations.

The Saints of the Oakdale Branch, located four miles south of Hamilton, Missouri, Brother Coleman Snider, president, have subscribed a fund to provide for advertising in the local papers to cover a period of one year. They are enthusiastic in their determination to let their neighbors know who and what they are and what they believe. They are cooperating with the Department of Publicity. We expect to see this good work taken up by other branches and not only by tract distribution but also by good local advertising get the gospel before the people and make new openings for its presentation by the ministry. We have only begun to present our work to the people. The compactness now being developed by work of the different departments is raising up people who are

qualified to do good work for the church in all lines of endeavor. We have good grounds for encouragement when we see effectual means made use of to do actual, practical work in behalf of the church.

Two more were baptized in the First Saint Joseph Branch on the 18th by Brother J. W. Roberts. This branch has contributed about twenty-five, and the city of Saint Joseph about thirty baptisms in all during the past thirty days. We are trying to do our part to make up the number asked for by the First Presidency this conference year. However, we want to make sure that all baptized are really converted—a necessary thing in church policy.

Because of the illness of his son, which required change in his appointment, Brother C. H. Rich, appointed by general authorities to this stake, has been obliged to be located and to work for the present year in the State of Colorado. We regret the illness of this son, also that we are obliged to give up Brother Rich. We hope, however, that the son will recover and that the father will in due time do a work in Far West. Sister Rich and the boys will also be welcome.

Please say to all people coming to our reunion that we want them to be there on time, all tents up and ready to begin on schedule time—Friday, August 20, at 10 a. m.

A BROTHER.

Onset Reunion

The Onset Reunion is in full operation and a larger gathering in attendance than there has been for the last two or three years, and they are still coming and will be, until the end. The opening service was a great success as there were so many present to arrange for the future of the reunion. The services on Sunday were abundantly blessed by the Spirit of the Master and a great crowd was in attendance, some of whom had to return to look after business for a few days but will be back soon.

Brethren of the ministry present were: G. T. Griffiths, Richard Baldwin, C. Edward Miller, A. B. Phillips, Edward Gleazer, John Sheehy, H. Arthur Koehler, Bishop M. C. Fisher, with a host of local preachers. We wouldn't be surprised if President Elbert A. Smith would make his appearance on the camp ground ere we close the reunion, and we are certain he would be given a grand welcome, should he do so.

On Friday night prior to the convening of the reunion Brother Myron H. Bond who was well known to most all of the members throughout the church motored from Boston to here in company with E. H. Fisher, arriving at the camp ground at about nine o'clock.

He retired in the home of Sister Arnold about ten o'clock, seemingly feeling fine physically and told Brother Fisher that he enjoyed the motor trip immensely, and seemed delighted to think that he was going to meet with so many of his old friends and associates. He ate a lunch and talked very freely with the sister and apparently slept soundly throughout the night.

About 7.15 next morning the sister heard him snoring very loudly and supposed that he would get up soon for breakfast. The snoring ceased but Brother Bond didn't get up, and between 9.30 and 10 o'clock she became very uneasy about him, and reported to Brethren Joy and Koehler that Brother Bond had not made his appearance yet and she felt very uneasy about him. They went up to the house and entered the bedroom and to their great surprise discovered that Brother Bond was dead. He lay on his left side, with one hand under his face, the other upon his arm, with his legs crossed, just as though he was in a sweet blessed sleep. He hadn't moved a finger, hence we discovered that there were no death struggles, and the spirit had taken its flight, wafted away to the paradise of God.

It surely was a peaceful passing away to join the dear companion Nellie, whose demise took place a short time ago.

Bishop Fisher took charge of the remains, which were taken to the undertaker's parlor in town and prepared for burial. On the next day the undertaker brought his body

back about eleven o'clock to the tabernacle where a short service was held, in memory of him.

I made a short address. Brethren William Johnson and Arthur Koehler sang some very beautiful pieces. The following brethren who had learned to love him in life acted as pallbearers: M. C. Fisher, D. F. Joy, Richard Baldwin, E. H. Fisher, George Gates, John Sittell. One of his old and dear friends whom Brother Bond was instrumental in bringing into the church, namely C. H. Coombs, offered the prayer. A. B. Phillips pronounced the benediction.

Hundreds of Saints gazed for the last time upon the pleasant face which looked natural, as disease had made no inroads upon his body. It was a very sad and solemn scene, one that will not be soon forgotten by those who witnessed it. Brother Bond had been a missionary in this part of the Lord's vineyard for many years, and was greatly beloved by the old and the young in these parts.

A week ago last Sunday, he preached twice—in Providence, in the morning, and in Attleboro in the evening. On last Wednesday night he spoke to the Saints in the Boston Branch, encouraging them to hold on to the gospel rod, and bore his testimony to the divinity of the latter-day work.

Brother Bond and I officiated together two weeks ago yesterday at Buffalo, New York. He had just come from Kirtland where he had been in company with President F. M. Smith for several days, viewing the historic temple and surrounding country. I never saw him feeling better in the work than when I parted with him last. He was anxiously looking forward to the Onset reunion, and to meeting so many of his old friends whom he had been associated with so many years in gospel work.

He was surely prepared for the change when it came, and the good Lord kept his promise to all good Saints that at death he would take away the bitter sting. While the Saints' hearts were made sad and sorrowful at having to part with our brother yet they rejoiced in their hearts that the end was so peaceful and that they were privileged to behold his loving face once more though it be in the arms of death.

It behoves us all to prepare as this brother had, for the great change that must come to all sooner or later.

As I looked upon his face in the casket, during the time that I was making the address I thought of the saying chronicled in Revelation: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The remains were shipped this morning by express by way of Boston and Kansas City and will reach there about Wednesday.

Our dear and worthy brother had been engaged in the general ministry for over forty years and had been an instrument in the hands of the Lord in leading many people out of darkness into the marvelous light of God. He will surely be missed but not soon forgotten by those who knew him.

He anticipated attending the Kirtland reunion on his way back West.

He was seventy-seven years of age and as a matter of course, he realized that the time was nearing when he should be called upon to throw off the tabernacle of clay. He told me that he was the last of the Bonds, and hence they are all gone. He was the only one of the four brothers interested in the gospel, notwithstanding the father and mother were members of the church in the early days and resided in Kirtland. It has been my fortunate lot to have been very closely associated with him for the last forty years and I am pleased to note that I found him to be a man of honor and integrity. Very few men are blessed with such intellectual powers at this brother possessed. His power of discernment was keen and he was a preacher of renown.

I had a very tender spot in my heart for Brother and Sister Bond. God bless his loved ones and comfort their hearts in their deep sorrow.

Yours hastily,

July 27, 1920.

GOMER T. GRIFFITHS.

MISCELLANEOUS

Conference Notices

New York and Philadelphia, at Bloomsburg, Pennsylvania, September 4, 5, and 6. Elizabeth Teal, secretary, 318 East Tioga Street, Philadelphia.

West Virginia, at Clarksburg, West Virginia, September 10 and 11, instead of August 20 and 21, as previously announced. All reports must be from September 1, 1919, to August 31, 1920. Members outside the district are cordially invited. Ottis O. Forester, secretary.

The Presidency

By concurrence of the Presidency, Twelve, and Presiding Bishopric notice is hereby given of the following appointments:

Elder Amos Chase, New York and Philadelphia District. Missionary.

Mrs. Alma Booker, Alabama and Mississippi. As an unordained missionary.

THE FIRST PRESIDENCY.

The Bishopric

Western Colorado District: Having received the resignation of Brother M. L. Schmid as Bishop's agent of the Western Colorado District, we hereby appoint Brother Davis S. Boyd, Ouray, Colorado.

Brother Boyd is a banker. His experience in this line, together with his interest in the work, well qualifies him for this appointment, and I feel that the Saints of the Western Colorado District are to be congratulated upon having one this well qualified to serve them in this capacity.

Our prayer is that God will bless the Saints of this district, that during this year they will be able to double the tithes of last year, that the slogan of the Bishopric may become a reality, A Million Dollars Tithing.

Brother Boyd's appointment is effective as of August 1.

We appreciate the splendid services which Brother Schmid has rendered in the interest of the Bishopric during his tenure of office.

Sincerely yours,

BENJAMIN R. MCGUIRE.

Notice to Missionaries

This is to inform all who are under General Conference appointment that stationery and envelopes will be furnished gratis for your official correspondence, by sending your request direct to the Office of the Twelve, Box 255, Independence, Missouri.

Very sincerely yours,

THE QUORUM OF TWELVE,

By U. W. Greene.

New District Superintendent

To the Saints of the Eastern Michigan District: The office of district superintendent of Sunday schools having been made vacant by resignation of Brother Levitt and the first assistant not being able to serve, Brother John Kearns, second assistant, of Carsonville, is hereby appointed to fill the unexpired term. We ask the cooperation of all concerned as Brother Kearns seeks to advance this important department.

GOMER R. WELLS,

Superintendent Sunday School Department.

Two-Day Meetings

At Prescott, Michigan, August 28 and 29. At Alma, Michigan, 110 Grover Avenue, September 4 and 5. At Beaverton, Michigan, September 11 and 12. Let us not forget to assist in these two-day meetings by bringing our pocketbooks or full baskets, that all may work together in the burden of

these meetings, and that we may leave all earthly cares aside and come to enjoy a spiritual feast. Matthew Umphrey, president.

Reunion Notices

Kewanee, Matherville, Illinois, August 20 to 29. Those desiring tents and cots notify J. W. Bean at Joy, Illinois, at once. The plan of conducting the business of the reunion will be the same as last year. No definite charge will be made for tents or cots, but each will contribute according to his ability to meet the entire expense of the reunion. Everything will cost more this year than last so we will naturally be more liberal in our contributions. Plan to be on the grounds and located so that meetings may begin on Friday the 20th. Let's make his reunion better than last year's. Presidency Kewanee District, by C. I. Carpenter.

In arranging for tents for the Northern California reunion, write C. W. Hawkins, 615 Spencer Avenue, San Jose, California. For rooms, write J. H. Driver, Irvington, California. Ask for certificate when purchasing ticket, that you may get the benefit of the half fare on return trip if a minimum of 100 tickets are purchased. Cecil Hawley.

To Choristers and Singers of Pottawattamie, Fremont, Southern, and Northeastern Nebraska Districts: We will use for anthems at our coming reunion the following numbers: "The radiant morn," by H. H. Woodward; "Hear my cry," G. F. Morse; "Savior when night," H. R. Shelley; "All hail the power of Jesus' name," J. L. Galbraith; "How beautiful upon the mountains," Charles G. Buck; "Send out thy light," Charles Gounod. Also the following from 1914 Conference Series: "The Son of God goes forth to war," page 104; "The glory of God in nature," page 106; "Christ my life," page 50. The above anthems may be obtained from Theodore Presser, Philadelphia. Special invitation is extended to regular choir members and singers to come and take part with us in our music. Do not wait for a special invitation, but come prepared to take part in the singing and help us make the musical part of our reunion an unqualified success. Reunion commences August 13. W. T. Spanswick, Chorister Pottawattamie District.

Indian Reunion, at Red Rock, Oklahoma, August 26 to September 5 inclusive. Tents 9 by 9, and 16 by 16, \$5 each. Cots, \$1.50 each. Chairs, 20 cents each. Tents will be ready to occupy. Bring bedding with you. Order tents and equipment from Ed Dillon, 331 East Tenth Street, Oklahoma City, Oklahoma. Cash must accompany all orders, or they cannot be received. Charles J. Smith, chairman committee.

Reunion Calendar

(The figures in parenthesis give the page of the Herald on which details have been given.)

Seattle and British Columbia, at Bellingham, Washington, August 6-15 (588).

Spring River, at Pittsburg, Kansas, August 6-15 (710).

Lamoni Stake, at Lamoni, Iowa, August 11-22 (686).

Kirtland, at Kirtland, Ohio, August 12-22 (661, 687, 710, 734).

Zion, and Kansas City and Holden Stakes, at Pertle Springs, (Warrensburg, Missouri,) August 13, continuing over the 23d (661, 686).

Eastern Iowa, at Maquoketa, August 13-22 (661).

Northeastern and Southern Districts in Nebraska, and Pottawattamie and Fremont Districts in Iowa, at Council Bluffs, Iowa, August 13-22 (614).

Des Moines, at Runnels, Iowa, August 13-22 (709).

Eastern Colorado, at Cope, Colorado, August 15, and continuing 10 days. (686).

Northern California, at Irvington, California, August 19-29.

Clinton, at Rich Hill, Missouri, August 20-29 (709).

Little Sioux and Gallands Grove, at Dow City, Iowa, August 20-29 (709).

Idaho, at Boise, August 20-29 (585).

Southern Missouri, at Springfield, August 20-29 (588, 661).

Nauvoo, at Montrose, Iowa, August 20-29 (614, 661).

Far West Stake, on stake grounds near Stewartville, Missouri, August 20-29 (686).

Southeastern Illinois, at Brush Creek, August 20-29 (661, 709).

Southwestern Texas, in the vicinity of the First San Antonio Branch, August 20-29 (686).

Indian Reunion, at Red Rock, Oklahoma, August 26 to September 5 (588, 661).

Northeastern Illinois, at Elmhurst, August 27 to September 4 (709).

Southern Wisconsin, at Monona Park, Madison, August 27 to September 5 (709).

Utah, Idaho, and Eastern Oregon, at Boise, Idaho, August 20-29 (733).

Arkansas, at Bald Knob, Arkansas, September 3 to 12 (734).

Our Departed Ones

BUTTERFIELD.—Chauncey Commodore Butterfield, son of Josiah Butterfield, was born near Watsonville, California, February 4, 1854. Married Jane S. Rodger, daughter of Brother and Sister Gland Rodger, September 6, 1874, and to this union 8 children were born, 7 of whom survive. Sister Butterfield died in 1895. In August, 1897, Brother Butterfield married Sister Mary Betts, who also survives him. Died at his home, Newport Beach, California, January 23, 1920, after a long period of suffering. Services at Santa Ana, California, David E. Dowker officiating.

DONALDSON.—Lewis C. Donaldson was born July 5, 1838. Died June 29, 1920. Funeral services were held at Mount Zion, 4 miles south of Riverton, Iowa, conducted by N. L. Mortimore.

MASON.—At Lamoni, Iowa, July 8, 1920, Elvira S. Mason, aged 83 years, 4 months, and 22 days. She was a daughter of Alva and Sabrina Smith, old-time Saints. Was born in 1837, and baptized in April, 1870, at Plano, Illinois, by Brother Forscutt. Never wavered in her gospel faith. Married W. V. Mason in 1855, who died in 1889. Of their 8 children, 3 survive her, Clarence, Roscoe, and William. Sermon by H. A. Stebbins, assisted by Columbus Scott and T. J. Bell.

HUNTLEY.—Near Lamoni, Iowa, May 21, 1920, George Franklin Huntley, aged 87 years, one month, and 11 days. He suffered a long time with Bright's Disease, and was glad to be released. He was twice married, and had 6 children. His wife and one daughter survive him. Funeral services held at the residence. Sermon by H. A. Stebbins.

MILLER.—John Albert Miller died at Nevada, Missouri, July 5, 1920. Was born in Poweshiek County, Iowa, December 9, 1877. United with the church December 17, 1900. Ordained a priest August 24, 1913. Later to the eldership. Served as president of the Post Oak Branch. Married Miss Ida Farris July 9, 1900. Leaves to mourn wife and 5 children: Beulah, wife of Brother Joseph Beckett, Post Oak, Missouri, Shelby, John, Delbert, and Alice. One daughter, Zelma, preceded him in death. Also leaves father and mother, 2 sisters, and one brother. Funeral at the church in Holden. I. M. Ross in charge; sermon by D. J. Krahl. Burial in Saints' cemetery, Holden, Missouri.

BANDY.—Eula Golda was born June 12, 1890, near Cainsville, Missouri, died at the home of her parents, Lamoni, Iowa, July 9, 1920. Baptized June 9, 1901, by J. A. Gunsolley. Suffered severe physical affliction for many years but the immediate cause of death seems to have been influenza, as she never recovered from its dread ravages. She leaves to mourn father, mother, 2 brothers, and 2 sisters, besides numerous other relatives and friends. Buried from the church in Lamoni, her body being laid to rest in Rose Hill. John Smith had charge of the obsequies, F. M. Weld offering prayer at the church, and J. W. Wight preached.

HARTMAN.—Mary Jane Hartman, Reagan, Texas, was born December 25, 1840. Baptized May 30, 1886. Died July 7, 1920. A true Saint. Leaves a number of children, grandchildren, and other relatives to mourn. Funeral services at grave in Rosedale Cemetery, near Reagan, Texas, in charge of J. R. Allen. Sermon by J. C. Chrestensen.

REDFIELD.—Artie Redfield, of Independence, Missouri, died June 13, 1920, at the age of 17 years, 9 months, and 22 days. Baptized in childhood and lived a noble consistent life. She was patient and cheerful in affliction and thoughtful of others. She leaves a mother, one brother, two sisters, and a host of friends to mourn her loss. She was held in high esteem by all who knew her. Service in charge of P. A. Sherman, sermon by Arthur Allen.

BARTON.—Sister Sadie Barton died at Vinal Haven, Maine, on June 15. She had been sick for a few weeks, and though her affliction was very severe, she remained cheerful until the very last. Her character was beyond repute. She was intensely interested in the progress of the Vinal Haven Branch, and regretted that she could not live to see it placed upon a permanent basis. Her disposition was such as to cheer up everyone who came in contact with her. Many sorrow at her death, and the tribute of flowers manifested with unspeakable terms the many friends she made in life. Sermon by H. A. Koehler.

NEWS AND COMMENT

THE WORLD AT LARGE

An Australian paper of June 11 says the western and northwestern parts of Australia are suffering worse drouth than the serious dry spell of 1902. A loan of two million pounds, (\$10,000,000) is being floated for the benefit of the sufferers.

There are good reasons to believe that prohibition legislation will ere long be in effect in several Central and South American nations, especially in Cuba which has suffered from too many visitors of the most undesirable class in the United States since prohibition went into effect in this country.

In spite of the hue and cry over under production in the United States, the Pennsylvania Railroad Company has announced it will discharge twelve thousand employees, and the American Woolen Mills in Massachusetts threatens to close its doors and thereby throw a hundred thousand people out of employment. Yet according to a statement by Samuel Gompers the latter company increased its net income 316 per cent for 1918 over 1914, with a net increase in common stock earnings of 531 per cent.

In New Zealand the government is building houses for the people, and 183 families are soon to move into them, with many more such buildings under construction. Building costs are as in the United States, but there is a concerted action manifest to solve the building problem, and the results are gratifying.

Reliable authorities continue to insist that China's four hundred millions of people are threatened with a grave menace in the vast traffic prevailing in that land of habit-forming drugs, especially morphine. Chinese authorities are especially bitter against Japan for the part she is said to be playing in the awful tragedy.

A charter has been granted for the organization of a national bank in Cleveland, Ohio, by the Brotherhood of Locomotive Engineers. Only members of the brotherhood are allowed to hold stock, which is divided into hundred-dollar shares, with ten per cent surplus to be paid in.

The Agricultural Department has had persistent rumors that a certain New England concern has gone to all the large potato growers in New England, except in Aroostook County, Maine, and offered the farmers five dollars a bushel for their potato crop as it stands in the field, based on estimates. It is said the Aroostook County growers are holding off for higher prices.

When prohibition went into effect there were many people in Peoria, Illinois, who believed the city would see many lean years, because the city had been the seat of the whisky distilling business. But instead it has been more prosperous than ever before. "Bank clearings are larger, merchants are tussling with fewer unpaid bills, and happiness is general," says the *Peoria Journal*.

Through cooperative societies in England the price of milk has been lowered in the districts where they have farms. There has been considerable agitation over the price of milk, which has been selling at 16 cents a quart. In some places the cooperators were able to bring the price to 13 cents, which was followed by a drop by the milk dealers' association to 14 cents.

Ontario, Manitoba, Alberta, Saskatchewan, and Nova Scotia, also the Yukon, are to hold plebiscites in October to decide the question of the importation of liquor into their territories. The organized farmers are favorable to prohibition, and woman suffrage is expected to exert a big influence. Temperance workers will put on a big campaign to carry the movement to victory.

The move in New York City to place a copy of the Constitution of the United States in all of the 20,000,000 homes of the country is, of course, commendable, but that is only a small part of the battle. It is somewhat similar to putting a fine piano in the home. After the instrument is placed at the disposal of the members of the household, it is for them to learn to play.—*Christian Science Monitor*.

The current number of *The Review of Reviews* contains an article by Governor Harding, of Iowa, on consolidated schools and with it a picture of the playground at the Pisgah, Iowa, school, using school-made equipment under the direction of Charles B. Woodstock.

CHURCH NEWS

President Frederick M. Smith cabled from London that their party had arrived safely and well in London on Thursday, July 29.

Work is being rushed on the new college building on the Graceland campus and the contractor expects to have at least the first story ready for occupancy when college opens on September 16.

Alberta conference rejoiced over the presence of Bishops McGuire and Bullard and A. H. Mills of the Department of Music. J. W. Peterson, A. J. Cornish, and Fred Gregory were also on hand with their appreciated help and advice. Frederick Gregory was chosen district president.

The Holden Progress tells of the recent death of an E. R. Stark at that place, sixty-nine years of age, of whom almost nothing is known. In his possession were found receipts for tithing paid to our church in 1906 and signed by an elder in Michigan, but no evidence of his having been connected with the church since.

The Bowraville Guardian and Nambucca Gazette, from New South Wales, Australia, dated June 10, reports a good conference of our church at Argent's Hill June 5, 6, and 7, with about eighty visitors present from the district. A resolution was adopted disapproving existing liquor laws and urging the government to amend the existing act. Editorial comment regarding the speakers included the following: "Many an intellectual treat was given by Apostles Rushton and Hanson, the former being one of the clearest and cleverest speakers we had the pleasure of hearing; and when we mention the fact that we have sat under the voice of Doctor Clifford and Reverend F. B. Meyer, the Reverend Campbell Morgan, the Reverend Hugh Price Hughes, and Canon Hensley Henson, it will possibly be realized that in J. W. Rushton there is a speaker of no mean order. . . . Apostle Hanson spoke on 'Zion,' and explained that Zion is the perfection

of the law, and that it resolved into a condition of the people rather than a collection of houses and buildings. Zion is the pure in heart."

The Barberton, Ohio, child welfare class of the Women's Department reports very commendable results. They meet once a month and see much improvement in the health and general deportment of the children.

"The Central Radio Company of Independence, Missouri, has filed articles of incorporation in that city. The capital stock is to be \$10,000. A controlling interest is held by Arthur B. Church and Paul E. Anway, and small interests by Henry C. Smith, J. P. Warren, and I. A. Smith. Church, who recently moved to Independence from Lamoni, Iowa, had charge of an army radio school at Leavenworth, Kansas, in the days of preparation for war. Anway has served the government in radio work on the Mexican border and recently has had charge of a radio station at the Stone Church in Independence. The company proposes to establish a radio school in Independence in a building recently moved to a site on Lexington Street just west of Pleasant Street, maintain radio stations, and do a general radio business."—*Kansas City Times*.

FROM THE BRANCHES

Waterloo, Iowa. Our Religio has started off under the new regime with Mabel Hall as superintendent; Irving Green, superintendent boys' department; Myrtle Grapes, superintendent girls' department. Our hearts are saddened at this time by the unfavorable physical condition of our faithful branch president, V. A. Hall. We have started what we hope will be a splendid orchestra some day, consisting of two violins, a bugle, and a cornet.

Lamoni, Iowa. Extensive preparations are being made for a successful reunion, including the rendition of the big Book of Mormon pageant, "The missionary spirit of ancient America," with over a hundred characters, to be given outdoors on the evening of August 18. The series of motion pictures given on Friday evenings in the church park has begun, with good attendance, and the Sunday evening series of slides on "A Better America" are also appreciated very much. A film exchange in Kansas City that distributes specially censored films for schools and churches is furnishing the Friday-night films.

Fort Collins, Colorado. Some of the Saints are attending the State agricultural school at this place, preparing for work in the church. Boy Scout and Oriole organizations are progressing. Letha Tilton is in charge of choir work. A series of meetings are being held by J. R. Sutton, district president.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

PRICE \$2.25 A YEAR IN ADVANCE

Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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ZENITH!

Graceland College has reached its zenith so far as official recognition is concerned. The highest recognition obtainable was granted to it by the North Central Association last spring in Chicago. We are now

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The President, Graceland College,
LAMONI, IOWA

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, AUGUST 11, 1920

NUMBER 32

EDITORIAL

Industrial Unrest and Its Cure

The newspapers and magazines to-day are full of existing world conditions; of want and unrest in Europe. We are urged that the United States must feed and clothe the world, but again it is pointed out that many of those nations that also want feeding and clothing are still maintaining extraordinarily large armies. Most of us consider that the war is over, even though technically it is not so, as the Peace Treaty has not yet been signed even with Germany, while the terms are still to be arranged with some of the smaller nations. At the same time, there are many small wars going on all over the world.

Even in this country, we find more strikes threatening than ever before. There exists a condition of unrest after the strain of the war, and in too many instances a spirit of extravagance, collectively and individually. There is a decided slowing up of production reported from most large factory centers.

It is probable that many of those living in the country and in rural towns are but little touched by the industrial situation and realize only in small part as a tale apart. We only know that prices are high, and do not seek the underlying cause.

In fact, many inform us that people both inside and outside the church do not care for causes, or for analysis, but just for enough to get by with for the present. We hope that this is not so, even though the church membership is undoubtedly affected by conditions in the world.

The problem is a grave one, not only for us as citizens, but also as church members. What position shall we take? What are we doing? It is as unwise to ignore it as it is to ignore an epidemic, until we find that our loved ones are suffering and many who should have been saved are leaving us.

It may be urged again that people do not care to think or be disturbed. They prefer to leave everything to President Wilson and Congress, in the National Government, and in the State to the officers whom they have elected; and in the church, to the leading authorities, not giving any really intelligent support. Whatever may be the condition in the world, and it is serious enough, we hope the time is now at hand when in the church, at least, we shall not desire to avoid meeting the real issues before us.

As we have intimated before, when the commandment was given in the early thirties, for the establishment of Zion and for an economic and social program of the highest character, the need of such a procedure was then only dimly perceived. But of recent years, business men and employers have been coming to see more and more that the cheapest work is that which is performed in relatively short hours. Men do, as a rule, better work in an eight-hour day of intensive application, than in ten or twelve hours, and they produce more good work. Of course, there is a limit. We cannot hope to have hours reduced indefinitely, and still improve both quantity and quality.

We are finding that low-priced labor is the most expensive kind; that where but little remuneration is returned, the

physical ability is not maintained; that it is the poorest labor on the market, and represents the greatest loss and highest expense. Unfortunately, some poor factories are in the same class as poor people everywhere. They have to take what they can get. When a man has the means, he finds that to buy good coal in large quantities at the proper season is by far the most economical method of procedure. But to the poor, this is not possible. They must buy when and where they can, and buying by the basketful or in relatively small quantities, they pay a greatly increased price.

So does the so-called capitalist. When he does not possess the means to put his factory on an efficient basis; when he has not the means to pay high wages, and therefore just drags along from year to year, with cheap labor, which after all is the most expensive in its blunders, and in its waste, and in its relatively small production; when he is unable to provide sanitary workrooms, he does not make sufficient profit to get out of the rut.

Enlightened employers have discovered that good sanitary working conditions are cheaper and are to the benefit of the factory; that it pays in dollars and cents to maintain the health of the workingmen; that those conditions which make for better living, though showing a large initial cost, in the end pay, and pay well.

In fact, the history of the last twenty-five years shows that enlightened business men and manufacturers have not been driven by the law, but have been leaders in every advance and reform movement for better working conditions.

Labor's Share in Business Management

Now since the war, we find the great importance of labor recognized as never before, especially in England and the United States. Numerous articles have come to our attention, including one in the *Atlantic Monthly*, several in the newspapers, and in popular magazines.

Mr. Charles F. Lang, President of the Lakewood Engineering Company, is quoted in *The Saturday Evening Post* as saying:

"Of course, we're discussing the Browning plan and all the other plans of workers' representation on the basis of what they may accomplish in educating the men in the responsibilities, difficulties, and problems of the management. But I guess it's no secret that the average management stands in still greater need of being educated in the problems of the workers. I'm getting some of it every day and the more I get the better I understand my need of it. That fact is that we're right now called upon to settle the scores for the sins of our industrial fathers, who held the viewpoint that labor was an inert commodity, a machine to be bought at the lowest price possible, pushed as hard as it would stand to be pushed, and then disposed of to the best advantage obtainable. Some of the employers in this class went the limit, while others seasoned their treatment of labor with considerable personal kindness and some lofty paternalism. But they didn't recognize that their employees had any real claim on them beyond the lowest wage at which their labor could be bought.

That viewpoint seems rather odd and antiquated to some of us now, but the fact remains that there are yet thousands of employers who are in dire need of that education which comes from putting their feet under a table along with those of the workers from their shops."

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While some are completely disturbed at the situation and consider it hopeless, we note Montague Ferry, formerly of the Industrial Relations Department of the Emergency Fleet Corporation, but now with the Armstrong Bureau of Related Industries, quoted as saying:

"To many employers the labor problem is more complex and more hopeless than ever before, but those who study it and have the feel of it know this is not the case. Ten years ago cooperation between the employer and the workers in his plant was practically unheard of except in very small plants where almost daily personal contact was possible.

"To-day cooperation is getting to be common, and while mistakes are made and setbacks suffered there is not the slightest doubt that the movement is gaining momentum and producing splendid results.

"Alert manufacturers and constructive labor leaders are learning that the interests of employer and worker are actually mutual; they are learning to sit down together and discuss the problems confronting them without prejudice or bitterness; they are tasting the satisfaction of real cooperation toward a common end.

"The slogan of the successful ones is this: 'What can we do to make this plant useful to the nation, to those who buy its product and a credit to the community? What can we do to make this institution a good place to work in, a productive unit in the country's commerce and a profitable venture for all of us?'

"When men tackle constructive things they have little time left for selfishness and bickering. Sincerely undertaken by both employers and workers and carefully guided through the earlier stages such a movement is to my mind virtually a sure cure for industrial unrest in any plant."

These are but a few out of many that might be quoted.

Sheldon Cary, the president of the Browning Company, states:

"That labor bought at less than the current wage is an expensive purchase, because it means lack of enthusiasm on the worker's part. That a man or woman works best who has a financial interest above wages in the success of the business. That teamwork wins in baseball, battles, and business."

He goes on to show how that by calling the workingman into consultation and into the actual management of the business, that production and profits have been greatly increased, the men's share in the increased profits. One instance is cited of a laborer new to the concern. He was paid an average of a little over ninety-six dollars a month wages, and received an average of fourteen dollars a month share as profit.

Another instance is a machinist who has been with the company more than five years. His wage was nearly one hundred and ninety-three dollars a month. His profit share is about forty-two dollars a month.

This is merely one concrete instance out of many. On one hand there is a clear recognition of the importance of management, and that of the work done by the administrative officer. On the other hand, there is a clear recognition of the fact that industry is a cooperative effort in which the share holders (or capital) have a part, administrative officers have a part, and the workingman also has his share, and a prominent share at that. In most of the plans discussed, labor has from one third to one half voting membership in the working council, considering questions of working conditions, wages, hours, and all other matters which concern the workingman.

In the midst of all of the confusion in the world, we should not lose sight of this clear current which is growing stronger and stronger towards a broad recognition of the brotherhood of man, and of the cooperative nature of all work.

In the church, the principles have long been laid down in our economic program. We preach them sometimes. We talk of them sometimes. Yet much remains to be done as to putting them into effect. We have seen many instances where a man put in charge of a work, whether it be industrial, temporal, or in the spiritual field, at once begins to make of himself something of a boss, and to fall back on that convenient resource of ignorance, making his own *ipse dixit* as the controlling officer, acting as president, manager, superintendent, or what not, the decisive factor.

We do not question that the final responsibility for direction must rest somewhere and that with the administrative officers must rest at times the duty of making a final decision.

But we do insist that a business stewardship is not a matter of one man, but the stewardship concerns all those who labor to make it a success.

Even the most selfish of trust managers has seen the importance of making those who do the work feel a vital interest in the result. It is their company, and their success. How much more, then, is this true under cooperative principles. It is a matter of common, hard, business sense. Men who are fairly paid, men who are given good working conditions, men who are made to feel a vital interest and share in the production and in the results, pay far beyond the man who is paid only a minimum wage, who is restricted in his work, and who cannot reasonably be satisfied with the conditions under which he labors.

Business judgment would warrant reasonable remuneration. Business judgment would warrant delegation of responsibility. Business judgment having regard to dollars and cents would seek to put a man on his toes, and make him feel that it was his work with which he was concerned, and that in the results achieved he had a vital interest.

But beyond the matter of dollars and cents, there is also the principle of brotherhood, the principle of cooperation, the principle of Christian justice. We emphasize these things because to our mind Zion will only become possible when they are fully recognized.

S. A. B.

Another Indian Viewpoint

Doctor Montezuma, editor of *Wasseja*, as recently pointed out, urges strongly that the Indians be at once freed from reservations, and given full individual control of their property.

But the Society of American Indians (at least in 1916-17, the latest copies we have yet seen of *The American Indian Magazine*.) concedes that this is only a small part of the problem.

The development of the Indian is most important. Everything that will make each individual Indian prize his heritage, and make himself self-reliant and a better citizen is essential.

The white man has robbed the ancestors of the Indians. But that is past.

The Indian Bureau has been corrupt and injustice has been done. But much of this has been corrected, and the bureau is trying consistently to find and fulfill the Indian's best interests. Many will still need care and help if the bureau were abolished. They should be protected, while all who are capable of citizenship should receive it, with full personal rights. And this is the aim of the bureau.

The position taken is, the bureau has made and still makes mistakes, but the solution is not to be found simply in abolishing the bureau.

Further, there are many tribal claims for lands, reimbursements, or treaty rights not yet adjusted. Until they are settled, these tribes will maintain tribal organization. Their

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full rights should be determined as soon as possible. And by act of Congress, the Commissioner of Indian Affairs is directed to investigate and report as soon as possible, so these claims may be finally settled, and the Indian takes his individual place as an American citizen.

When the Indian was met with kindness and peace—peace resulted. The French treated them as children of the same Father, and dwelt in peace, and had the Indians as allies in every war. Roger Williams and William Penn found them very ready to respond to kindly treatment.

Kindness during the past fifty years has meant peace, despite the injustice of some white men towards them, and almost despair at times.

S. A. B.

Tithe Paying in Divided Homes

Question.—How can I pay tithing when my companion refuses to allow me to have money with which to do this?

Answer.—We believe that whatever you do in supporting the Lord's work in a financial way should be with the full knowledge and consent of your companion. To do otherwise might bring into the home an element which would cause trouble and unhappiness. If your companion refuses, there is nothing to do but to abide the time when he may be moved upon to permit you to do the things that you believe God wants you to do. In the meantime, make it a subject of prayer. The Lord is able to touch the hearts of men.

B. R. MCGUIRE.

A Social Evil

In a recent bulletin of the State Institutions of Iowa, we are struck with the emphasis given to the evils of venereal diseases.

We have noticed heretofore in five different medical magazines, during a period of five years, whether monthly or quarterly magazine, that there is not a single one which did not continuously discuss this problem. Again and again was the assertion made that the white plague (consumption) was mild in its evil effects compared with the "black" plague.

We note that this same theme is still carried on in these State bulletins. The question is directly asked, Is there any other disease that can begin to compare in the evil results to children, with these? From the answer it seems to be inferred that there is none other.

When we were in the East we were struck with the fact that such a disease as smallpox, terrible as it is considered, does not kill as many people in the whole United States in one year as did general paresis in just one State. General paresis is only one branch of one disease.

Again and again has it been emphasized, and still is, that heredity plays a tremendous part in insanity and all delinquencies. Its evils are to be traced in epileptic children, among the delinquent children, among the feeble-minded, in the insane asylums, and in the penitentiaries. While mental deficiency is not a sole cause of criminality, it is a very large contributing cause.

The direct statement is made by one physician that after a critical examination it was discovered that of the fallen women of a certain city, much over half of them were mental defectives. Again, this writer in the State bulletin who is himself the superintendent of a State institution for the insane, adds that in his judgment the same thing will be found true of the men engaged in this peculiar trade. The mentally deficient are those who go to make up the bulk of the trade.

It may seem a surprising thing to some to question the mentality of the men who go wrong. Yet it seems quite in accordance with critical observation.

Another aspect is that the effect of these diseases on a person is to lower, not only his physical tone, but also his mental tone, and that which is lost is in the higher realm so that he becomes less moral.

When we recognize this for what it is, one of the worst scourges that confronts mankind; when we recognize it for what it is as a contagious disease, certainly the strongest and clearest action should be taken for quarantining. We note that many physicians of hospitals for the insane urge this emphatically—that it should be quarantined as quickly as is smallpox. And why not, when it has proven itself far more damaging to the race than has smallpox or any other contagious disease? Why not, when it has proven more destructive any year than has war? Why not, when a large percentage of men, young men, had to be rejected from the army because of deficiency caused by this evil?

This matter of quarantine does not take into consideration anything else except the contagious nature of the illness. Whether it be man, or woman, or child, strict isolation should be resorted to and at once in the proper medical care.

It is urged that many would not report. The same is true of other contagious diseases. But the penalty should be the same. When people understand the dangerous risk they run from the lack of proper treatment, surely such attention would not be neglected.

It must also be recognized that in some cases at least the origin of the disease is innocent. That is true of smallpox. It is true of diphtheria. It is true of other contagious diseases. In this discussion we are not touching upon the morality, the goodness or badness of the condition. We are considering the health of the Nation.

The cure in a practical, rational way, without regard to right or wrong, is absolute personal cleanliness, considering our bodies as the temple of the living God. This includes both moral cleanliness and also physical cleanliness from bathing.

Second: Be careful not to use public towels and cups, and see to the avoidance of the use of all public receptacles.

Third: Strict quarantine in all cases of infection, with careful medical attention.

S. A. B.

A Note on E. Haeckel

The Christian Science Monitor, for October 29, contains rather a remarkable review of E. Haeckel and his work. The writer takes the view that Haeckel is more of a poet than a philosopher. He considers his work under three general headings. First, as a biologist, in which sense he ranks undoubtedly high. We think no one will contradict that.

Second, as one who made popular his theories of Darwinism and evolution, answering in popular terms the query whether man is a separate creation or the chief of the Primates, which he answered in accordance with modern scientific views, that man is part of the whole creation, the first of the animals.

His Riddle of a Universe (Walt Ritsel) has incidentally reached a circulation of 300 thousand in Germany alone, and very nearly as much in England, and has been sold as far as Japan. In this he is presenting not a logical, connected theory of reality, but rather attempting to satisfy the curiosity of humanity for harmonious adaption to life. It is to be judged rather as a creed and as the establishment of a faith than it is as a philosophical or logical presentation, nor is he in any sense a materialist.

The writer declares that Haeckel held that the atoms were endowed with spiritual life. We have usually seen this rather emphasized concerning the electrons composing matter. His desire for unity, for monism, caused his later writ-

ing to carry him beyond anything which can be demonstrated by evolution and beyond the confines of technical knowledge, so that he considers the inorganic and organic portions of the universe as manifestations of the same reality or substance.

However, we cannot lose sight of the fact that he did make a direct attack upon religion and that to him the Supreme Being is simply the one law of the universe, that animates rock, water, tree, gorilla, and man. It is doubtless true, whatever other comments may be made, that Haeckel made basic his law of substance, though he considered that this substance was not the dead matter of mechanics, but that every particle was rather endowed with spiritual potency. He recognized no matter without spirit.

The conclusions of his work are, at least so far as we have been able to ascertain, materialistic, even though that may not have been his intention.

We consider the above sketch as presenting his work in a most favorable light, as it disregards some of his unfortunate entries into the field of Christian history and theology.

S. A. B.

Child Labor and the Schools

At the Child Welfare Conference, held at Washington last June, the question of child labor necessarily arose. The laws forbid child labor, but they all have a limiting age after which a child may be fully employed.

The discussion brought out the fact that a child may be put on half time school, where that is advisable, and half time work, to his own benefit. All agreed that young children should not be permitted to leave school and go to work. P. P. Claxton, at the head of the United States Department of Education, urged strongly that in the larger democracy that is coming throughout the world, there will be required a kind of education which cannot be given under fourteen, or even sixteen years of age. At twenty-one, young men and women go to the polls to decide the destiny of their local community, their State, and the Nation. Their votes even affect world relations. Such training cannot be given for industrial life, and the underlying principles of science that are necessary for industrial and commercial life before fourteen or fifteen years of age. Education for life work must be continued through adolescence.

With our labor-saving machinery, it should be possible for us to create sufficient wealth so that children may have the right and opportunity to continue until the years of early manhood and womanhood, their preparation for life and humanity.

Doctor Claxton made the suggestion for those past fourteen years of age that a forty-eight-week year be arranged, with half time in school or two weeks alternately in school and in a shop with formal instruction with reference to vocation. The child should always be consulted in vocational guidance, but should first receive a sufficiently broad training to be able to make a reasonable choice.

He frankly took the position that it is not necessary with our labor-saving machinery that children shall begin making a living or devote all their time to making a living at sixteen years of age. We should have a higher aim.

It should be noted that this in no way interferes with manual training and domestic science courses, but quite the contrary. Nor does it mean that the time shall be given wholly to schoolbooks; quite the contrary. There should be industrial training, as well as book training, through the years up to manhood and womanhood; and this training shall be such as to fit for a cultured life and for service to humanity. This training should be such as to fit for life work and life problems, and broad enough to give a real

culture. But education should be made more practical instead of teaching subjects which are dropped immediately upon leaving school, and should be such as are adapted to the life work of the child, when he or she reaches maturity.

Subjects Being Discussed

War Did not Bring "Moral Cleansing"

The editor of *The London Graphic*, the famous British illustrated weekly, writes rather sadly in a recent issue, confessing that before the war he was one of those who believed that nothing but a great war could arrest the great wave of materialism, infidelity, and sensuality getting such a hold in the world.

But now that the results of the war are all the other way he realizes that the expected did not happen.

The curse of extravagance, with all its kindred evils, has fastened itself upon the world, engendering selfishness, sensuality, and even cruelty. The war has given us false standards of comparison, till even the sanest minded are often at a loss for a common standard for present values.

It is a day when religion must stand for something definite, for a plan that reaches to the very hearthstone of our homes and will check our perverted tastes and correct them by the plumb line of sacrifice for a definitely good cause. Nothing short of this will reach the goal.

Medicine and Religion

In ancient times it is quite apparent that medicine was closely related to religion. Among the American Indians, the term "medicine man" is evidently applied to one who acted in a religious way quite as much, if not more than he did as a healer. The same is true among the nations of antiquity.

In the early Christian church it is apparent that the officers claimed to possess the power of healing the sick. It is a fact that the monasteries became the seats of learning, and it is not surprising that the hospitals and sanitariums were primarily associated with religious institutions. So it is probable to-day that the larger part of the hospitals of the country are under the supervision of some church.

Our own Sanitarium is a return to the principle laid down by the early Christian church, of the healing of the sick through faith, and the laying on of hands, and the application of such medicine as the surgeons could provide for their help.

According to news dispatches from Turkey the Turks are buying the Christian Bible in unprecedented numbers. The secretary of the American Bible Society in Constantinople says: "We have what will prove, I think, to be an unprecedented demand for the Scriptures during the coming year. There are indications from all sides that this demand will be large and this in all the languages used here. The demand for Scriptures in Turkish will doubtless exceed that of any year."

A correspondent to the *Christian Science Monitor* says the court system in force in Ireland, backed by the Sein Feiners in three parts of the land is one of the most remarkable systems of justice the world has known, for it is based entirely on the good will of the people, having no legal authority behind it to enforce its sentences. Even though the British courts are supposed to be in operation, this correspondent says most of the Irish people flock the Irish courts. They act in the capacity of police as well, and are waging relentless war on the liquor traffic. There are persistent rumors that there is a mysterious island somewhere off the coast to which are consigned serious offenders.

ORIGINAL ARTICLES

Cooperation the Design of God

BY J. A. KOEHLER

Some of the ends to be attained by cooperation, and a suggestion as to the methods required.

In order to judge whether or not cooperation is the design of God we must bring two things into comparison: "cooperation" and "the design of God." But in order to bring these two things into comparison so as to form a rational conclusion we must have an adequate notion of the meanings of the terms we are employing. Words are but symbols which stand for ideas. Ideas exist in the mind.

What do we have in mind when we employ the term "cooperation"? The prefix "co" means *with* or *together*. *Operate* means to perform a work or labor. To cooperate then would mean to perform a given act of labor together. The word "*together*" implies a *company*, a number of things (persons or men) acting as a *unit*. So true cooperative undertakings are those in which a number of people are joined together as a unit in a common effort. It is self-evident that voluntary cooperation arises from the fact that a number of persons have a common interest which they wish to promote.

The history of cooperation is a history of society. Society is but so many forms of mutual aid. *True mutual aid* and *true cooperation* are synonymous terms. Society is not merely the massing of a number of people in a given area, but society is the sum of the formal relations in which associating individuals are held together. The term "*society*" does not stand for *objects* but for *actions*, and refers to the kind of activities that characterize a group and by which they are held together. The relations, of course, arise from mental states; they have a psychological groundwork.

Men intuitively discern the need of cooperation, and therefore history is replete with accounts of cooperative movements. With many of these societies every person, who is not dead to the world in which he lives, must be more or less acquainted. There would be, therefore, no special advantage in recounting these events. We may, however, with profit inquire into the causes of failures and successes of cooperative efforts. But this is to big a task to be undertaken in so short an essay. We venture the assertion, however, that the conditions of continued successful cooperation are quite fully implied in the following definition: "A division of *responsibility* on terms which relieve one individual or group from the responsibilities others assume and agree to carry, and under which terms all the parties to the common effort are assured participation in the benefits arising from the joint activity on the basis of equality."

It is obvious that people who cannot see or believe alike cannot cooperate successfully. Mental agreement is the first condition of successful cooperative effort. Secondly, we cannot hope for a continuous effort unless it promises to yield continuously some product for which there is a continuous desire and by which the effort made is satisfactorily rewarded. And third, the moral standard of the cooperating units must be such that a faithful performance of the duties imposed by the terms of association may be hoped for without the aid of too much machinery or checks and balances.

These conditions are not met by society at large and

therefore there is no true cooperation in society as a whole. It is true that all men have needs in common, and that every person, either instinctively, intuitively, or with a conscious purpose, tries to supply such needs.

The primary conflict between men, in which they killed or enslaved one another as a means of self-preservation or individual welfare, has evolved into a secondary conflict in which numerous artifices are employed to achieve the same ends. So that society as at present constituted is not in purpose or in effect a life of true mutual aid, but it is a struggle under established customs, in which all men are supposed to have an "equal opportunity," in which each individual takes for himself the things he desires and leaves others to shape their actions within certain limitations and to exert their own powers for their own ends.

But *cooperation* or *mutual aid* has a different signification; it implies an interchange of equivalent values. And an interchange of equivalent values is by nature exactly opposite to a struggle for advantage. One issues in advantages to some at the expense of others' welfare, and the other maintains an equality of advantages and an equality of distribution for the sake of the good of all.

The Christian Religion a Cooperative Life

Christianity postulates the fatherhood of God and the brotherhood of man. Note the principles comprehended in the prayer in which every truly Christian mind must be in accord: *Our* Father, not *my* Father but *our* Father, making all men common brothers to a common father.

This relationship has for its necessary concomitant another principle implied in "Forgive us our debts as we forgive our debtors," which is to say that our claims upon the bounties of a common Father are in exact ratio to our purposes to do for others what we would have God do for us. This is another way of stating that in human society each individual is in duty bound to seek to find his orbit of *duty* and to *walk* in it, to give fully as much to others as he receives from them; to make human activity an interchange of equivalents, to be mutually helpful, to establish a truly cooperative society.

This principle of cooperation which underlies all Christian activity is further amplified in the writings of Paul and in modern revelation.

"Now he that planteth and he that watereth are one: and every man shall receive his own reward, according to his own labor. For we are laborers together with God."—1 Corinthians 3: 8, 9.

That is to say that the Christian church is a formal, organized, common effort or undertaking in which the responsibilities are divided, in which every man does his part, and in which every man shares in the benefits proportionately to his labors. He has no right to claim more than he is willing to give.

Again, in Ephesians 4:16 Paul says the church is an organization so constructed that each activity is complementary to all the other activities, and that the workings of every part contribute to the common good. And in 1 Corinthians 12: 25, 26, this is made even stronger by the statement that "the members should have the same care one for another"; that the benefits (or losses) should be shared alike by all the members of the body.

The Latter-Day Work; Its Divisions of Labor

All doubt that cooperation is the design of God is removed by latter-day revelations. At the same time in these revelations the conditions of continued successful cooperation are clearly outlined.

Let us examine first of all section 119, paragraph 8, Book of Doctrine and Covenants (italics mine):

"All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."

Here we find (1) a number of men joined together into one body for the purpose of putting forth a common effort in which all have a common interest. We find (2) a division of responsibility, the work being divided into three classes to be carried on by three groups of workmen: 1, the men of the ministry; 2, the men of business; 3, the men of work.

Associate with the foregoing the provision that every man should "labor in his own calling" (Doctrine and Covenants 83:21) and we have the third condition of successful cooperation, viz, that each set of workers is relieved of the responsibility attaching to other groups of workmen. In order that each may be assured that the work of others will be carried on as intended and that there may be proper guarantees of participation in benefits, a formal organization of those who manage the properties of the group for business purposes is provided for:

"He shall have power to bring evil upon you. It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account."—Doctrine and Covenants 191:2.

The next provision is that all parties to the cooperative effort shall be assured participation in the benefits arising from the joint activity on the basis of equality:

"Inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion."—Doctrine and Covenants 70:2.

"Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."—Doctrine and Covenants 70:3.

"And you are to be equal, or in other words, you are to have equal claims upon the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred-fold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."—Doctrine and Covenants 81:4.

Elsewhere are rules laid down which limit the number who are united together for the purposes of building up the common interests of those (1) who believe in these doctrines, i. e., who see alike, and (2) whose moral standards give reasonable guarantees of a faithful fulfillment of the covenant by which they are bound together.

The matters referred to in the foregoing excerpts from the law of God are specifically terms of successful cooperation and are prima facie evidence that cooperation is the plan of God.

The Purpose of the Plan

We ought to go one step further in our inquiry. We should ask, What is the purpose in planning such a cooperative effort? The answer is: *The purpose of human experience—"the measure of the fullness of the stature of Christ" in man.*

Cooperative efforts are commonly regarded as having for their end the production or distribution (or both) of goods. This is not the primary purpose of Christian cooperation. Christianity aims to make men, and in order to achieve its end Christianity sets forth the conditions of successful continued cooperation because they are at once the conditions of Christian development. Only by honoring God's law with respect to property, rights, to its uses, to the employment of our powers of body and mind, and with respect to the equitable distribution of the goods that arise from the common effort can we hope to become men of God, to have a fullness of life—eternal life.

"If you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you."—Doctrine and Covenants 77:1.

Cooperation, then, is the plan of God because God's plan is to save the human race, and the cooperation he prescribes is the process by which this salvation is brought about.

The Spiritualism of the Bible and Christianity—No. 1

BY MAHLON SMITH

The first of two articles on this subject, this one setting forth some of the practices of spiritualism as contrasted with customs of the early Christian church.

There seems to be a great revival of the subject of modern spiritualism in the largest newspapers as well as the leading magazines, like the *Woman's Home Companion* and other influential periodicals. That subject is eliciting world-wide interest. The movement is growing. In the daily *Kansas City Star* it is reported that the congregations of spiritualists in that city number almost as many as any one of the leading Christian denominations. At the same time revivals of religion seem to be very scarce or else they are not reported in the papers. Hence, it seems to the writer that an effort to have the Jesus of Nazareth represented in this discussion would be timely, and if given universal consideration would be a benefit to the reader.

All we ask is that if by an examination of this subject anew, it awakens an interest in the reader, that he will do the writer the favor to call his neighbors' attention to it. It is customary with spiritualist writers to submit experiences of an extraordinary and supernatural character to support their claims to having communications with the dead. Now, the writer believes that Christians should be able to command just as wonderful testimonies of the miraculous as can the spiritualists, even in our own day, and so I shall expect to offer two or three of such testimonies at the close of these articles. And if I do, to what people shall I resort for these experiences to match those of spiritualism but to the Latter Day Saints, whose official church paper the *HERALD* is? They claim unflinchingly and without any reservation to observe all things the Savior commanded before he disappeared before the earnest and steadfast gaze of his three leading apostles and his mortal body was enveloped by the waiting cloud, which would protect it from the various and changing conditions

which it would pass through on its journey to the paradise of God.

Now, the writer's boyhood days were spent in New York State, about half way between the two sections that gave rise to both modern spiritualism and to the Church of Jesus Christ restored, as it claimed, a reproduction of the primitive Christian church as it existed and as it was during its first four centuries. I was born in 1852 and hence, as my school days began, these two classes of people, both considered almost equally peculiar, but very different from each other, had then got under full headway.

Both soon had adherents among our nearest and most intimate neighbors and even relatives. And it might be said of both classes that their children and grandchildren yet adhere to the faith of their fathers quite universally. And as I have stated, both these organizations still exist and enjoy a degree of growth and prosperity. Very good and respectable people listened to the claims of both these classes of people then, and such people are examining their respective claims to-day by the thousand.

Let me make a statement here, of the condition of Christianity during the years 1830-48 which witnessed the origin and rise of these two systems of spiritualism. Christianity is founded on and built upon and comprises the teachings of a certain book called the Holy Bible. And that book divides the spiritualism of Christianity into two different forms, viz, the fruits of the Spirit and the gifts of the Spirit, the latter sometimes referred to as *the signs to follow believers*. Teachings and explanations of these two forms of spiritual blessings and privileges are contained all through the New Testament almost side by side, and no one need err in an understanding of them both.

Now, the extraordinary spiritualism of the Bible is comprised entirely in the last-named form, "the gifts of the spirit." There is no requirement for miraculous light, power, or knowledge comprised in the first division, i. e., "the fruits of the spirit." But these the Christians of that time had and enjoyed and respected. No ordinance was needed to receive them, no authority. One could be as proficient in an understanding and practice of them as another. They do not comprise and are not governed by the "gift of the Holy Ghost." But the "signs" the "gifts" of the Spirit do comprise all these miraculous manifestations. They comprise the spiritualism of the Bible and true Christianity.

The gift of the Holy Ghost stands back of these signs to believers and, as I expect to show, the gospel ordinance of the laying on of hands stands back of and is intended to bestow, the gift of the Holy Ghost. No teaching could be made plainer or more unmistakable than that of the New Testament concerning these principles, that by and through them the true church of Christ should be filled with manifestations and miracles, healing the sick, casting out and overcoming *evil spirits*, dreams, foreknowledge, prophecy, visions of the future, etc., and these manifestations were promised to every man "to profit withal." It explained that to one would be given one gift and to another some other, dividing to every man severally as he, God, will.

At the period referred to, the Christian churches utterly discarded and disclaimed these "gifts of the gospel." They said they were no longer needed, that they were confined to the days of the apostles, and both these statements were, I believe, absolutely false and untrue. At no time were these blessings more needed than in the present age to afford such testimonies to men as will convince them that Jesus is the Christ, and to afford a means to cope with the claims and wonders of modern spiritualism. As to their being confined to the days of Christ and the apostles, nothing could be more

contrary to the history of the primitive church through its first four centuries.

Hence, when spiritualism came forth and demonstrated to the world that it had the power to work miracles and to obtain communication with the spirits of departed friends and relatives, it is no wonder its claims were at once investigated, for even the most ignorant and unlearned could easily discern that the churches were repudiating the best and most important privileges that God had promised to them and which they should yet have. As Moses and the magicians of Egypt went before the king and both demonstrated their ability to perform miracles, yet the power of God through Moses was proven to be higher and superior to that of the magicians, so these two forms of spiritualism were to go before the world, and though both demonstrated they possessed powers above that of other classes of people, yet it remained to be seen which of them was superior to the other and to all else in the world.

The healing mediums and the vision-seeing mediums of spiritualism have their counterpart in the healing of the sick by the apostles and the promise to Christians that "your old men shall dream dreams and your young men see visions." What spiritualism seeks to do the Christian church does do, or should do, and it will do if that church is owned by the Great Master as his own.

Christianity should comprise the genuine; it did comprise it for centuries, while spiritualism should be put to the test, "to the law and the testimony, and if they speak not according to these it is because they have no light in them."

I well remember how a boy of my own age, some twelve or fifteen years old, whose father's and his uncle's families were spiritualists, telling at school how his uncle, a heavy, portly man, was lifted nearly to the ceiling of the room as he sat on a table around which were seated the medium and as many "believers" as could be seated, all with their hands on the table awaiting the power and the presence of some unseen force which at length came repeatedly and with such power that the experiment was tried to see if this man would not be lifted by it, as stated, and sure enough he was so that they were all amazed and some of the younger ones frightened. This is what is called by spiritualists "levitation" or the passing through the air of a human body through the agency of, and sustained by spirits summoned from realms of those who had departed the present life.

I have never doubted since hearing this schoolmate tell of such occurrences, in his frank and innocent way, that there is a miraculous power in spiritualism, but is it a good or an evil power? Is it from light or darkness?

At about that time, or a little later, it happened that my oldest brother, then a young man, was killed by an accident in a mill where he was working. It caused great sorrow in the community and my mother, a devoted Latter Day Saint, was almost stricken and overcome by the great and sudden bereavement. A short time after this it was arranged that one of these spiritualists and his family should come and make us an afternoon visit and then spend the evening at my uncle's, not a spiritualist, who lived close by, and my parents were to accompany them.

This was very acceptable as they were highly respected and honest farmers aside from their peculiar belief. A man and a woman came along with them, both having different names, showing they were not a married couple, and yet, though they both had families living a few miles away, were very free with each other, the woman sitting on the man's lap frequently and performing similar acts of really undue familiarity. These turned out to be spiritualist mediums, and it had been arranged unknowingly to my mother

that a sitting, a seance, should take place at my uncle's house that evening, although he was a local Methodist preacher, but very tolerant to other beliefs.

So, after some visiting in the evening, this lady medium suddenly looked up with a startled expression toward the ceiling of the room and exclaimed that she saw the spirit of a young man that had appeared in the room but, she said, it had disappeared because of such a strong influence of some opposing person in the room and that further interview with this spirit would have to be discontinued. Well, she was right in that statement as my mother was very pronounced in her belief that such things were not from a good but from an evil source. She was all the more opposed also because of the conduct of the medium she had seen in the afternoon.

Not long after this there occurred the last spiritualist seance I ever heard of taking place in that neighborhood. An old man, a believer in the Bible, had attended out of curiosity. And in the course of the "sitting" this heavy man who had been lifted so mysteriously at a previous meeting, became inspired, as he represented, with the spirit of an Onondaga Indian chieftain by the name of Antiaugur who had lived several years before that on the reservation of that tribe situated a few miles away. He gave himself up to the speech and antics of an Indian, waving the tomahawk in pantomime and celebrating the war dance in a very noisy manner.

After this had subsided, this old man arose and expressed some objections to the exhibition that had taken place, quoting some passages of scripture from the Bible, whereupon the "chieftain" with a loud war whoop fell upon the old man and it was said would have killed him had he not been taken off by main force of several strong men who happened to be present. This incident was a hard blow to spiritualism in Marcellus Township, Onondago County, New York where it occurred.

This and other similar incidents I know of leads the writer to two wonderful conclusions, first, that these manifestations of spiritualism are subject to a better and stronger influence that may oppose them. They may be thwarted, changed and turned out of the way, or prevented entirely by the stronger will power, or perhaps better spirits, of a skeptic who may be present. Second, from the testimony of their own members, nearly all of which, I believe, I have heard or read from their start, these conclusions may be made, that they recognize only one state or condition in the future world, inhabited by all the promiscuous spirits of all that live upon earth, the good, the bad, and the indifferent, the ignorant, the educated, honorable men, and liars; they do not believe in the heaven and hell of the Bible, they generally do not believe the Bible itself. The writer has known of all kinds of messages from the dead rapped out by their mediums, some simple and almost unintelligible, some absolute lies, others somewhat sensible.

I believe the only really pleasing and beneficial circumstances I ever knew of in that neighborhood, I will mention. Two of these people emigrated to Ohio, taking their little girl, then two years old, with them. Four years after, my aunt and the grandmother of this little girl went to Ohio, to visit this family. She had left her husband, the Methodist preacher mentioned above, at home, not feeling well when she left. He was old and she knew needed her care. So, when she had been there a few days she got uneasy to return home before her visit was out.

So, a medium was called in, a neighboring woman, who had this little girl sit in the rocking-chair provided and she had her in a deep trance immediately. And then the little girl

commenced to talk just as she would if she were walking down the path to my aunt's house by the back way. Although she had never been over this path, even in her infancy, she described the very large balm of Gilead tree that stood beside the path, the water of the milldam that came close to the kitchen door, (this house was owned by the proprietor of the mill that stood near by) and finally as she seemingly passed into the house she exclaimed, "Why here is an old man lying on the bed inside these curtains. He is reading a great big book. He has been sick but is much better now and is quite well."

This message was told so innocently by the little girl that it reassured my aunt and she stayed to the end of her contemplated visit. When she got home she ascertained that her husband, at that very time, was lying on the bed in an annex, the front of which was hung with a curtain, reading the Bible in preparation of the next Sunday's sermon. But, mark you, this mesmerizing of the little girl soon made her frail and delicate and had to be discontinued in order to save the child's life.

The principle of spiritualists has been to demonstrate that they can communicate with the dead. The practical and salutary results are very meager. It may be some comfort to those left behind, to know their friends still live in spirit in another world. If this be so in any one case, let them have the credit of it. Their mediums seldom live to a good old age in honor, like the fully ripened shock of grain, serenely awaiting their eternal garnering.

The Fox sisters, whose Rochesters knockings startled the world, afterward became dissatisfied with little or no recompense for the excitement they had occasioned and made a statement they had deceived the public by a peculiar sound they had produced by the bones of their ankles—a physical impossibility. And it is very peculiar that the sittings and seances of this people *must* take place in a darkened room, as though the spirits called up were from a place of darkness and could not bear the light.

In turning to the Bible and Christianity, we find the good book bearing testimony to the existence of a Godhead consisting of the Father, the Son, and the Holy Ghost. In the last of the three is comprised the spiritualism of that Godhead. It is by the latter agency that he rules the destiny of mankind, and by it is brought to pass "special providences" among the children of men as well as bringing harmony to the works of nature and the movements of the starry worlds. Now, the testimony of the Bible that God exists brings *faith* to man and in answer to this faith, God gives to man an absolute *knowledge* of his existence as well as the existence of a brighter and a better world than this present world in which we live, and in which the spirits of the good and the obedient dwell together in happiness and *hope*, awaiting the time, when it shall fully come, when to each of them shall be resurrected a glorious body and the means provided to make that body and spirit together, immortal, never again to be separated and die. Thus it is that the promise of the gift of the Holy Ghost, made unto every Christian without exception, makes that person, if he receives it, a Christian spiritualist. He needs no mediumship except the Savior alone who hath said, "If I go away I will send the Holy Ghost, which is the Comforter unto you." So, let us fully understand this important subject, for the gospel of the Son of God provides an established and fixed operation, a channel as it were, by which he sends, miraculously, a knowledge of him and of heaven, unto every man. To be brief, let me give a chronological history of Christian spiritualism:

In the days of the youth of our Savior, came one John,

presaging a new dispensation of light and knowledge to mankind. He was the immediate forerunner of the Savior. He prepared the way. In locations where much water was to be found he baptized many people for the remission of their sins, thus preparing them for the reception of the Holy Ghost, which he said one who would come after him would impart unto them.

Then, as John stood upon the banks of Jordan, approached that form and face and figure expressing so much gravity, humility, and benevolence; he, too, was "buried" as Paul expressed it, in baptism. Then followed his personal ministry to that people, and time and country. Everywhere he worked miracles, some of them of the usual nature of healing the sick, etc., others very uncommon, such as never were done before and seldom, if ever, done since that time. John had said, "There cometh one after me who will baptize you with the Holy Ghost and with fire."

In fulfillment of this, Jesus came with the God-ordained authority of Melchisedec, and with this authority standing back of his ministrations, he laid his hands on different ones and ordained them, some apostles, some seventies, some elders. Then they in turn went forth and by virtue of the authority they had received from Christ, they ordained others to the same power. Jesus also told them it was expedient that he go away that the Holy Ghost might take his personal work up and make it more far-reaching and universal.

After his departure, preliminary to the further extension of the bestowment of the Holy Ghost, that exhibition of its wonder and power took place at Pentecost, in public congregation for the express purpose of demonstrating that the spirit and power of the prophets had returned to earth, and also at Cæsarea to demonstrate that this spirit might now be received by the Gentiles. After these two exhibitions of a public nature for a special purpose, was established and observed the ordinance of the "laying on of hands" following baptism, by those having authority, for individual reception of that Spirit.

The work had commenced; the promise was being fulfilled, and like a prairie fire driven by variable winds, it would spread here, there, and everywhere, no power on earth being able to stamp it out, its presence being terminated only by its withdrawal by God himself. Foreknowledge, healing, and miracles then went into the families of the Saints, in fact Christian spiritualism. The authority had been conferred, the ordinance of the laying on of hands provided, and by this gospel means God made provision for the Spirit of the Lord, the Holy Ghost, to be conferred upon every baptized believer, a Comforter to abide with them forever, in fact not only with them but with their children and their children's children after them.

It is stated that God changeth not. Going back from Christ's day for two thousand years we find this same procedure established and committed to the natural house of Israel, Abraham receiving the authority from Melchisedec himself; then in turn committing the same to his children and they to their children on down for generations, by the laying on of hands, the ordinance God now fixed in the gospel plan for the same purpose.

Notice the wonderful and practical results that followed. The Old Testament scripture is an emanation of the spiritualism of that dispensation, the New Testament of the gospel dispensation. How the whole civilized world holds those books in the greatest veneration! How they continually bless mankind! What a wonderful privilege is provided in the two sole covenant-making ordinances of the gospel, baptism first and the laying on of hands following,

to bring to us remission of sins, and then the manifestations of the Spirit of God to come to us and at needed intervals to continue with us all through our lives.

This is an anchor to the soul, both sure and steadfast; it is a knowledge that reacheth to that within the veil. That Holy Book relates the occurrence of thousands of spiritual manifestations, distributed all along the centuries for four thousand years. The destiny of individuals and nations has been molded by it. It has brought peace and assurance and hope to millions. If the world wants spiritualism, let them turn to the spiritualism of God, of the Bible and Christianity.

"But," says the reader, "to what form, what denomination, shall I turn? What you speak of does not now exist in any of the churches I know of." Well, let me apply to the pages of church history that you have become acquainted with, the facts bearing on this subject, as well as the Bible itself.

Some time after the Reformation had got well established, learned men of Europe, generally in sympathy with the Reformation, found that the teachings of the Bible, as well as the history of the church and Christians after the days of Christ, had been thrown into confusion and ambiguity, by the divers opinions and teachings of men. So, it was arranged that a nobleman and a historian by the name of Mosheim, Baron Mosheim, should investigate the history of the primitive church and write a true history of the same, unbiased by the contradictory and sectarian creeds of men. They gave him all the assistance they could, and some of the crowned heads of those leading countries, England, Germany, and Denmark, as well as others contributed to make the work when finished, dependable and authentic.

Mosheim's Ecclesiastical History was the result of the enterprise. This work took up the subject century after century, each by itself, the different divisions growing in volume as the church spread out and grew in numbers. Now, on the authority of that history which anyone may procure and examine, I want to make the following propositions:

1. Baptism was administered by the immersion of the whole body in water, during the first, the second, the third, and the fourth centuries of the Christian era.

2. The laying on of hands was practiced for the reception of the gift of the Holy Ghost, during the first, second, third, and fourth centuries of the Christian era.

3. These two ordinances being thus observed, the gifts of the gospel, the signs to follow believers, the gift of the Holy Ghost, miracles, prophecy, healing the sick, tongues and interpretation of tongues, visions, dreams, etc., followed obedience to them, through the first, second, third, and fourth centuries. The authority of Melchisedec committed to the church by Christ vitalizing and making operative those ordinances and the spiritualism of the church existed through the centuries alluded to.

4. John Wesley, greatest scholar of the Reformation, bears witness to the truth of the above propositions. He says in the ninety-fourth of his published sermons that these miraculous manifestations were received by the early Christians down to the time of Constantine, A. D. 325, but at that time and soon after entirely ceased, because, he said, the Christians had almost turned heathen again and had only a dead form left. He said it was not because these blessings were no longer needed, nor that the whole world was turned Christian, very few being nominally Christian at that time, in proportion to the number of inhabitants.

Thus we learn that the popular churches of the present day bear no resemblance to the primitive church during its first four centuries, except in respect to the "fruits of the

Spirit" which do not include the vital principles of the gospel. They do not include any extraordinary manifestations of the Holy Ghost, in fact no Christian spiritualism as it existed and continued during the centuries named. The situation should be alarming to them indeed.

(To be concluded.)

Book of Mormon Rays on Scientific Paths—No. 13

BY A. B. PHILLIPS

Markham, whose work we have quoted, makes it plain that the Inca government was one of the most wonderful that ever existed in the history of the world. Yet this government of so-called savages was cruelly and treacherously destroyed by those who pretended to be their civilizers. He remarks:

"So perfect was the Inca organization that it continued to work efficiently, and almost mechanically, for some time after the guiding heads had been struck down. The Spanish conquerors found that when they marched through the districts, sacking houses and destroying growing crops, the local officers kept a careful record of the injury done. The accounts were then examined and checked, and, if one district had lost more than another those that had suffered less made up part of the difference, so that the burden might be shared equally by all. Under such a system there could be no want, for thought was taken for the nourishment and comfort of every creature. There was hard work, while provision was made not only for rest, but also for recreation."—Page 38.

When the ruthless conquerors of Inca civilization had completed their devastating work they made one of the most foul blots that ever disgraced the pages of history. To brutally crush an innocent people and wipe out of existence the most perfect social system ever known is a fiendish enormity that human decency must forever abhor. Mr. Markham says: "A few of the destroyers, and a very few, could appreciate the fabric they had pulled down, its beauty and symmetry, and its perfect adaptation to its environment. But no one could rebuild it."—Page 169. Thus perished from the earth a system that was brought into most successful operation by a people whose origin and history are revealed in the Book of Mormon.

The Testimony of Tradition

The events of moment in the formative or progressive periods of a race are often of such impressiveness that they are cherished or valued for ages. With some deviations as to circumstances, aspects, and details, many of the occurrences of importance have been transmitted for generations orally, even through the mutations of civic and social life, with sufficient accuracy to assist in the tracing or verifying of historical connections. What is true in this regard of the nations of the East is also noticeable with respect to the aboriginal Americans. We therefore present a few of the parallels found in the Book of Mormon and American folklore that are significant of an identical origin.

The tower of Babel, the confusion of tongues, and the dispersion, are mentioned in the Book of Mormon. It informs us that those who came at that time to America were allowed to retain the same language, and that these consisted of several families who traveled together to this land. Traditions of this nature were widespread among the American nations. Saint Giles says: "There were many legends, too, reminding us of the scriptural Babel tower. . . . As in the Bible, the differences of dialect are accounted for by the interposition of Deity causing confusion of tongues."—Faiths of the World, p. 298.

Josiah Priest tells us that "among them were fifteen heads or chiefs of families, which were permitted to speak the

same language, and these were the Tultecs, Alculhucans, and Azteca nations, who embodied themselves together, which was very natural, and traveled, they knew not where, but at length arrived in the country of Aztalan or the lake country in America."—American Antiquities, p. 206.

Another widely-diffused tradition that harmonizes remarkably with the Book of Mormon account is concerned with the early history of the Nephites, whose civilization grew out of a colony of four brothers and associates who came from Palestine. The youngest brother, Nephi, was chosen leader and led his people, but not without much opposition from his older brothers. At one time this opposition became so great that he was made prisoner, but was finally released. This ancient record does not of course contain modern geographical names, as it was written many centuries ago by those who lived on this continent before modern names were applied to any part of it. From the various statements contained in the book, however, it appears that the Nephite colony landed in South America and by a series of migrations eventually developed their greatest civilization considerably northward. Of the various traditions held by the Incas, it is claimed that the following one has been handed down for ages: "It is related that four brothers, with their four sisters, came forth from the apertures of the dawn, and that they were children of the Sun. They advanced northward. One was sealed up in a cave by reason of the jealousy of his brethren."—Page 21. This quotation is from Markham, and is given somewhat similarly by various writers. As they came from the East it was but natural that tradition should make them "children of the Sun," who had come from "the apertures of the dawn."

The Book of Mormon gives a considerable account of fierce and frequent wars that arose between the descendants of Nephi and those of certain of his brethren who wished to obtain the fertile lands which they occupied. This also appears to be indicated in the tradition mentioned by Markham in his translated work, Rites and Laws of the Yncas. This tradition says: "After the country was peopled, there was a great want of space, and, as the land was insufficient, there were wars and quarrels, and all the nations occupied themselves in making fortresses, and every day there were encounters and battles."—Page 70. The Book of Mormon specially mentions the building of the fortresses for strengthening their cities. One of these works mentioned by Markham is of exceptional interest. He states that it was on the hill above Cuzco, "consisting of three lines of wall built of gigantic stones and arranged in salient and retiring angles. Some of these stones are twenty-seven feet, and they average fifteen feet in height."—History of Peru, p. 19.

This younger brother not only held temporal power over his people, but the Book of Mormon states that he also possessed prophetic and miraculous powers that were given of the Lord. The Mythology of All Races, volume 10, by Doctor Alexander, remarks of American tradition: "It is interesting to note that the younger brother is the one to whom medicine-powers are ascribed."—Page 295. As an inspired prophet, Nephi foretold the coming of Christ and promised that he should appear to people on the American Continent after his resurrection, which should be preceded by a great darkness over the land. Traditions of this happening were actually handed down from generation to generation and were recited to the early discoverers of the New World. In J. W. Bouton's work, he says: "For ages before the landing of Columbus on its shores, the inhabitants of ancient Mexico worshiped a 'Savior'—as they called him (Quetzalcoatl) who was born of a pure virgin."—Bible Myths, page 129. He says that the Mexicans and Peruvians worshiped a crucified Savior anciently.

Kingsborough also mentions this fact, as does Markham. Concerning the tradition of a period of darkness, the latter tells us: "They relate that, a long time ago, the sun disappeared and the world was dark for a space of five days." Other writers have mentioned similar traditions that were repeated among them. Markham suggests that "this may have been the eclipse which occurred when our Redeemer died."—*Ibid.*, page 132. The fact that the emblem of the cross was an ancient object of devotion in America and was associated with a crucified Deity is stated in several works besides those already named. Of his appearance on this continent, in fulfillment of the prophecy of Nephi and others, there seems to be evidence in the coming of the great Healer, of whom Markham says: "As he went through all the land, he performed many miracles. The sick were healed by his touch." In some of their traditions he was called the "white One," and was revered as a God.

(To be continued.)

Doing Good

BY A. JENSEN

"I would have you wise unto that which is good, and simple concerning evils."—Romans 16: 19.

Doing good is the watchword of creation. Life is a serious proposition, and not a round of useless pleasure. This life is a training school. In doing good we must be thoughtful.

Being careless is one of the things that exerts a most tremendous influence in life, spiritually as well as temporally. There are many ways in which we might do good. We cannot all do good in the same way, but we can all do good some way.

Like King Albert, speaking of Belgium and America: "If there is no equality of power and riches between them, there is equality in the love of liberty and in aspiration toward social progress."

There is a grand thought presented here by the king. Love should be the moving spring in all our actions in life. We cannot love God without loving our brothers and sisters and all our fellow men. The power of God is greater than the power of men. We are all equal in that sense of love, to do good if we are so minded.

A Methodist preacher said once: "If you can't preach, you can live." I have been in meetings where persons have risen to their feet, and could not speak a word, but they brought an influence over the whole congregation that caused many to shed tears. Their life was of such a character that the Lord blessed them with his Spirit. And they won the confidence of those with whom they associated. Such lives are doing good.

A word of encouragement many times does more good than the gift of money. We sing, "Speak gently, let no harsh word mar the good we may do here."

Silence at times is doing good. It sometimes causes men to use their own heads instead of giving heed to unwise talk. Paul's advice was, to be wise unto that which is good.

The time in which we live requires more carefulness than any previous time. We are living in perilous times. The love for gain is causing many to be shortsighted in the things pertaining to the life to come.

There is a wave of extravagance sweeping the country. We need patience, self-control, the exercise of frugality, the application of wisdom, common sense, and straight thinking.

The State of Kansas prints all the textbooks used in the schools of the State, and will soon have completed a million copies at a saving in cost of about 25 cents for each book sold. About thirty-six different books are published.

OF GENERAL INTEREST

COOPERATIVE PLANS FOR AGRICULTURE

After leaders of some of the foremost farmer cooperative marketing organizations of the United States had told how they have developed cooperation for the last thirty years, accomplished wonderful results under the Rochedale system, but are now at a point in their growth where they are at a standstill, Aaron Sapiro, San Francisco attorney for fourteen of the largest cooperative associations on the Pacific coast, told them that they were all wrong, fundamentally and economically, and then told them how it is done right in California.

He said that they had made the mistake of using consumer cooperation methods when they were producers and should use producer cooperation methods. He said producers should go to Denmark to study producer cooperation, and not to England to study their cooperation, because theirs is consumer cooperation.

The two kinds of cooperation, he said, are fundamentally different, but not antagonistic to each other. On the contrary, their interests are identical, he said, and the cooperative producers' organizations in California are getting ready for the time when they will deal only with cooperative consumer organizations.

Difference in Plans

The fundamental difference between the two, he said, is that the consumer cooperators, under the Rochedale plan, sell to everybody and return to their stockholders the profits they make at the end of the year. Under the California producers' cooperative plan, the organization dealt only in the products of its members, made no profits, and returned to each member the resale price of his products, minus the cost of selling.

Another difference, he said, was that consumer cooperation is organized by local units, at the point of sale, while producer cooperation is organized by commodity and not by the localities of production.

A fundamental of producer cooperation, he said, was that the trading company should not have a capital stock, nor should it own warehouses or any of the physical necessities for carrying on business. Warehouses should be owned by a separate legal entity, another cooperation, which should do no trading, but just own the plants and pay a certain fixed return on the investments. This left the trading companies with a clean slate. The trading company financed itself on warehouse receipts.

Boards of Trade Attacked

He scored the cooperative grain marketers of the Middle West for trying to get memberships on the boards of trade. "Why should you want to get in a gambling exchange? Why don't you go out quietly and take away the customers of the speculators that deal on the exchange? Reaching out for the top price is not business—it is gambling! Boards of trade for marketing grain are absolutely nonessential."

Cooperative grain marketing, on the producers' plan, he said, would require control by the farmers' organization of fifty-one per cent of the grain production in nine of the most important States. This must be obtained by absolute contracts for the products of the members for five years. The five-year clause is necessary, he said, because the buyers of grain would be afraid to deal with them if it were for one year only, as, if they had to go back to the speculators the following year, the speculators would punish them. So they

had to have assurance that their supply was assured for years.

He said that his statements were based on years of experience and success in California. He told how the prune growers got control of the crop, had driven speculators out of the business, had secured contracts with wholesalers for their whole crop, all signed and with the price left blank to be filled in by the growers' association when they got ready to set their price. On top of that they had vastly increased the prune consumption in the United States by advertising. The better prices for prunes had stimulated the production to such an extent that they had to create new markets.

Salesmen Are Needed

The farmers should get out of their thoughts that they should have none but "dirt farmers" in control of their marketing companies, as has been the case in the past. He said that they should get to the other extreme and rule that no farmer should be employed by their marketing companies in marketing. They should go out and buy the best salesman they could find to market their products.

Farming is a specialty, he said, and a man that is a good farmer does not have time to learn salesmanship. They should hire experts in every line, and pay enough to get the best experts to be had in that line.

E. T. Meredith, Secretary of the United States Department of Agriculture, addressed the group, telling that they had failed to take advantage of the studies of the department that have been made of cooperative marketing. He told how the decreased appropriation for his department had cut down much essential and valuable service that it has rendered in the past, because the farmers did not insist that their congressmen make proper appropriation.

Keynote of Conference

Cooperation among cooperators was declared to be the purpose of the conference that has brought to Chicago for two days the leaders of all the foremost farm organizations, agricultural colleges, and the agricultural press of the United States and Canada, by Leonard Howard, president of the American Farm Bureau Federation, which called the conference, in addressing the opening meeting.

Desirability and necessity for forming a national organization to coordinate the activities of all the cooperative organizations now in existence was emphasized by three speakers at the morning session.

These different organizations, operating independently, have accomplished a great deal and have grown to tremendous proportions, but they have now come to a point, the three speakers agreed, where larger usefulness requires that they all get together. Petty jealousies and suspicions have prevented such an amalgamation in the past; the speakers said

that the time has come when these obstacles should be swept aside.

Representatives of the Chicago packers were recognized among the audience of about three hundred men. They were attracted, apparently, by a natural business interest in what the farmers might have to say at this conference about live stock marketing.—*Christian Science Monitor*.

NEED OF PRENATAL CARE

In the United States, every year some 16,000 mothers die in childbirth, and nearly a quarter of a million babies die under one year of age. Most of these deaths are preventable, we are informed by the Children's Bureau at Washington. Other countries show a markedly lower death rate, both of mothers and of babies. In sixteen leading countries, thirteen show a more favorable maternal death rate than the United States, and six a more favorable infant mortality rate.

So far as gain has been made it appears only in the deaths occurring during the later months of infancy, deaths due to improper care and feeding of the baby, with which infant welfare work is mainly concerned. But the mortality from maternal causes are not decreasing. About half of all infant deaths occur within six weeks of birth, and these are due chiefly to the condition of the mother and the lack of proper care and instruction for the mother. This lack of prenatal care not only results in many preventable deaths, but it also results in lower vitality and permanent impairment of health and efficiency of thousands of women and infants who survive.

In rural communities it is very rare that mothers have adequate care.

The Children's Bureau has secured detailed information about the mothers of 2,978 babies born in eight rural areas representing six different States. In only five cases did they have prenatal care approaching the minimum standard of adequate care. In 80 per cent of the cases, they have no prenatal care whatever.

One basic difficulty is the family income was found in most instances below the amount needed for decent living. This is the result of the analysis of 31,000 family budgets. Of 23,000 city babies, more than half were born in families where the father's earnings were below the minimum to provide the bare necessities of existence. Only one in seven was in a family where the earnings reached a fair minimum.

The problem is nation-wide, for high as the general figures are, they are still too low to show the facts.

Many other governments provide a special payment to mothers to tide them over the period of greatest need. But the primary need is for increased facilities for care and instruction. The payment of \$25 upon the birth of each child has not produced as good results as has the New Zealand plan of giving proper instruction concerning proper care.

A SMILE OR TWO

Reverend Francis L. Beal, rector of the Episcopal Church, Peabody, Massachusetts, has issued the following message to his people, which he calls "seasonable":

"The Lord is in His holy temple—*except in summer*."

"I will come into Thy house in the multitude of Thy mercy—*except in summer*."

"How amiable are Thy tabernacles—*except in summer*."

"My soul longeth, yea, even fainteth for the courts of the Lord—*except in summer*."

"God is known in the palaces as a sure refuge—*except in summer*."

"Preach the Word. Be instant in season and out of season—*except in summer*."

"Not forsaking the assembling of yourselves together—*except in summer*."

"They continued steadfastly in the Apostles' doctrine and fellowship, and breaking of bread and prayers—*except in summer*."

An old Scotch woman was famous for speaking kindly. No sheep was so dark that she could not discover some white spot to point out to those who could see only the blackness. One day a gossiping neighbor lost patience with her and said angrily: "Wumman, ye'll hae a guid word to say for the deevil himself!"

Instantly came the reply: "Weel, he's a verra industreeous body!"

THE SEMINAR

We have long contemplated opening a column under this heading in the HERALD, and have had for two years a brother in mind to conduct the column, and still hope that he will be able to take up in time this important work.

The purpose of The Seminar is to discuss questions of interest to our young students. It should develop into a course of religious education, not attempting to discuss the questions simply on the basis of ordinary conditions, but considering the results of research and human knowledge, and the light that can be thrown thereby on the subjects. The three books will be referred to, and should be, but we assume that our readers are entirely familiar with these writings. The purpose will be to discuss other questions and other matters also of interest tending to a clear comprehension of the work before us, and publish from time to time what we believe.

In the ordinary use of the term, a seminar is a group of students, taking an advanced course of study, or conducting original research under the direction of a competent instructor. It implies an assemblage of students for real research in some specific study. But in these columns, the specific study will be religion. An article or research will be welcome, associated with topics lying within the field of our investigation.

EDITORS.

Evolution

Continually is the question raised from east to west and elsewhere, among our young people, Do you believe in evolution? The bare form of such a question is nearly a contradiction. One does not believe in any scientific theory in the sense in which we believe in the apostles' creed.

Scientific theories and hypotheses are but the bases for further investigation. They are partial explanations of empiricism, or of observed data, and a basis for further investigation.

It is unquestionable that truth is to be found in the evolutionary theory, given in its broadest possible scope, for we note that John says, "It doth not yet appear what we shall be like; but this we know, that when he comes, we shall be like him, for we shall see him as he is."—1 John 3. Elsewhere we are told that the child that reaches one hundred years of age will be changed in the twinkling of an eye, will be changed into his glorious likeness. This mortality is to put on immortality. (1 Corinthians 15.) Paul says, "We put away the carnal man, and put on the spiritual man." All of this implies a spiritual evolution in the case of the individual.

But we may suggest here that the attitude of modern biologists is towards saltations and unit qualities according to the Mendelian law, rather than to minute accretions. The bare idea of the inheritability of the acquired characteristics is subject to frequent direct frontal attack.

There are dominant and subordinate characteristics; those that are apparent, and those that are submerged, so that we find leading biologists insisting that in the initial crab apple there appears, though submerged it may be, all the possibilities and characteristics of the Jonathan apple, and of every other apple known to modern pomology.

All of this will be discussed with more particularity later. Its importance is the implication that there is involved in the individual all of that which is evolved; in other words, if there is to be evolved or rolled out from us the divine likeness, it must be because in some measure at least the divine likeness has been impressed in our hearts, and has first been involved or involuted.

Again, for the past fifty and seventy-five years, evolution has been the open door to science. It is a language that we must learn to talk if we are to reach the scientific thinkers of the age. A missionary in Russia should expect to speak Russian; in China, to speak Chinese; a missionary to the Society Islands, Tahitian; a missionary to Holland, or South Africa, Dutch; for if they do not speak these languages an interpreter will be necessary. So if we are to attempt to talk to the thinkers and scientists of to-day, it is necessary that we learn their language, with what is meant by the evolutionary theory, recognizing, however, that this term covers a multitude of ideas.

Evolution has tremendous importance for pedagogy, as it is convenient to proceed by discussing first the simple, and then going on to that which is more and yet more complex. Because of its value as a method, it deserves approval, and should receive our candid consideration.

But, when in the name of evolution or science we are offered materialism as an explanation for the known universe, naturally such an idea is of necessity in opposition to the Christian religion.

To reject positivism altogether would be unwise. The tremendous advancement of the world in modern times, and especially in the past century in material things, has been due to scientific synthesis, the observing of facts, the collating of these facts, and the reaching of certain results by induction. But on the other hand when positivism is offered as the sole explanation for the universe and all created things, then it necessarily parts company, not only with metaphysics, or ontology, which are seeking for the first cause, but also with religion, which offers as the first cause, God.

There can be no conflict between truth and truth; between religious truth and scientific truth. There have been and are different ideas held in the name of religion. There have been and are different ideas held in the name of science. There have been and are repeated conflicts in the realm of philosophy, in its explanation of the known universe.

There has been opposition by the Pharisees of the church to frank scientific investigation. There has been a tendency on the part of the Pharisees of the church to stone or crucify the leader and thinker who brings new ideas.

But there has also been the tendency of later years on the part of the scientific Pharisees to stone the church, and those who would accept the church's position on religion. In neither case do we find this true of the master mind but only of the camp followers, those not even of secondary, and hardly of the third rank, whether it be in the church and religion, or in the field of science and her theories. (See Oliver Lodge—Continuity).

S. A. B.

Austrian universities and technical schools, once occupying a high place in the world of science and art, are reported as utterly incapacitated for service on anything approaching the old basis. The war took all their rubber, glass, metals, including platinum. Foreign periodicals are almost out of reach on account of the very high exchange rate on money. The return of thousands of students from the war has deluged the schools with applicants, but because of the conditions mentioned, including the utter inadequacy of the government grants for support, the Austrian schools of higher learning seem doomed.

"I want to thank you for your prompt reply in sending me copies of your church papers, etc. As I read them over, especially some of the articles, I am becoming more and more enlightened and convinced that the church they represent is divine. The simplicity of the articles makes them very easy to understand. I am much interested in the Latter Day Saint work and hope to have the pleasure of having a talk with one of the elders of your church."—From a letter to us by a young man at Costigan, Maine.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Thrift

(Address of Bishop Benjamin R. McGuire before the Women's Department meeting April 7, 1920, at Independence, Missouri. Reported by Mrs. A. Morgan.)

Sister President, Brothers and Sisters: I am certainly pleased to have this opportunity of addressing you this morning. Among the multitude of things that demand thrift on our part, I had overlooked the fact that I had to say something upon the subject. I believe, if we keep busy at our special task, we will not have much time to say anything about thrift.

I recall the statement in the Book of Covenants, that we should "be clean—frugal." Doubtless you have heard cleanliness discussed. Cleanliness of person, of thought; but we haven't heard very many discourses upon the subject of frugality. It seems to your speaker that if the work that has been assigned to the membership of the church of Jesus Christ is to be accomplished, we should sense the meaning of that work *frugality*, which is akin to the word *thrift*. I also find this word *frugality* in paragraph 7 of section 130, wherein the Lord asked us to repress in public and in private, expenditures that are unnecessary.

Recently a shopkeeper in the city of New York, when I propounded the question to him, whether or not with the high prices the number of sales had fallen off, told me that the number had not fallen off, although prices were considerably higher. Some have attributed this to the fact that prohibition had been made effective. Consequently funds that heretofore have been spent for intoxicating liquors and beverages were now being spent in the purchase of wearing apparel, etc.

You may ask me what relation this has to thrift. It is not only what we produce, but it is also the amount that we save that will measure our appreciation of the meaning of thrift. If, in our youth, we practice the virtue of repressing unnecessary wants, if we take care of the small amount of surplus that will result as a consequence of repressing unnecessary wants in our youth, when the time comes that we have the opportunity to engage in some pursuit in life we will have the means with which to engage in that pursuit; and I have no doubt that there are those within the sound of my voice who will say we have had the bitter experience; we have been made painfully aware of the fact that if in the days of our prosperity we had saved, until the time came when the opportunity was presented that we might augment or increase our holdings, we would not to-day be quite or so nearly poverty-stricken as we are.

It is discovered by those who from time to time administer what we are pleased to term aid to the poor and the needy, that in a great many instances, I wouldn't say in all instances, not in all cases, but in a great many cases, if the individual who applies for help, financial help or otherwise, had in the days of his prosperity taken care of that that the Lord had given him or permitted him to acquire, instead of being among those seeking aid he could contribute his part to help others that had not been so highly blessed as he had been.

Thrift means more than keeping busy. There are some people who are always busy and never accomplish anything. Thrift carries with it the idea of organizing our activities in a way that will accomplish results. Thrift carries with it the meaning expressed in the word *efficiency*, doing what we do in a manner that will, with the least expenditure of time and of energy, accomplish the result desired.

The Woman's Auxiliary has mapped out a program. Considering their work as including that which is mapped out in their program, they should not, and doubtless will not, spend so much effort on minor details as to rob them of ample time and energy to give full consideration to the working of every part. In the working out of any program, if we would do it in the manner that would be considered

thrifty, we should first consider those things that are basic and fundamental. Never mind something that is going to happen as a consequence of our present effort six months or a year or two years from now. Execute our work in such a way that when we get to the accomplishment of the thing needed to be done a year or two years from now, we will be prepared to take care of it.

You heard the statement made by the President of the church in his address the other day, about the necessity of a building program. We should consider our work as a whole, and do the thing to be done now, at this time, and do the thing that is to be done at a later date at a later time. For instance, if we would build a house for ourselves we would first get the plans and specifications.

I have heard the preceding speaker refer to a survey. Before a builder had fully decided upon the plans and specifications he would consider what his needs would be. Then, having the plans and specifications, with the workmen competent to perform work, the material that goes into the foundation, he would construct the foundation; and you would think that he did not know his business if he undertook to build the roof before the foundation; and yet, I think as we consider our work at times, that that is the very thing we try to do: put on the roof before we put in the foundation and build the superstructure. We should put in our foundation first, then the superstructure, and after that the roof; then the mortar and trim, and after that bring in our furniture, and then if we are going to have a home the next thing to bring in is the Spirit of God that finds expression in a relation maintained between husband and wife and family that would reflect Almighty God, that he would be pleased with. To maintain that relation in the home it is necessary that each member of the family, in proper time and season, perform the duty incumbent upon him. We know happy homes result from the members of the family being careful, frugal, and thrifty; not only in repressing unnecessary material wants, but in the repressing of those desires and ambitions that oftentimes spring up in the minds and breasts of individuals that tend to estrange the members of the family.

While we think of the word *thrift* as one that has to do only with dollars and cents, it can be given a more general and comprehensive meaning, and be applied to our every thought and act that has to do with our social relation, that has to do with our relation to our fellow man and with our relation toward God.

I have seen the statement printed and posted upon the wall in a home or office, "Do it now." Well, I think, using the statement of one of our brethren, that I can identify myself with that observation if the thing is to be done now, but if the thing that is up for consideration now isn't to be done now, if the time isn't ripe to do it now, it is not a manifestation of frugality or thrift, but a waste of effort best devoted to something else at the present time.

The thing for us to do is to find out what is best for us to do now, and devote ourselves to doing it at the present time, and if we do, then we are exhibiting that attitude, we are exhibiting that disposition, if you please, we are exercising ourselves in that way that people may refer to us as thrifty people.

May I now say something in regard to what isn't thrift? Maybe we can obtain a better comprehension of the term by considering what it isn't.

Shiftlessness! Shiftlessness isn't thrift. A shiftless person oftentimes is a very busy person; however, he is a more or less vacillating, changing person, hopping first here and there and yonder, but always keeping busy doing a multitude of things, and never accomplishing any one thing. That isn't thrift.

We are told in the Book of Covenants that those that come to Zion must labor for Zion. Here's our ideal—our program. What will contribute to the accomplishment of our ideal? And as a department of the church work the Woman's Auxiliary should ask itself, what can we contribute now that will be a real contribution to the ultimate accomplishment of our ideals—Zion? That's your problem. I

might make some observations upon that subject. However, I feel that is your field of activity. We that labor in Zion must labor for Zion.

We that labor in the territory, if you please, the community—all who have this ideal must labor for the ideal held by those of that community. Otherwise we are not thrifty people. We should cooperate, be one, and if we are not one in this then the Lord says, "Ye are not mine."

Thrift, then, means cooperation, working together; and that is something that we probably fail to do sometimes. We surely do not always cooperate. We have heard a statement like this made, referring to what we should say about individuals. If you cannot say anything good about a person, you had better not say anything. Now if we have purposed the accomplishment of our Zion ideal, if we feel that we cannot work with some individual, let us try not to work against him. We had better do nothing, if we cannot work together, because if we are not working together, we are pulling apart, and what's the result? We don't go forward, do we? Did you ever try it out? Most likely we stand still or go backward.

Thrift, then, calls for frugality, devotion to purpose, cooperation; and as I have said, it calls for a repression of things that we feel sometimes that we would like to have, but shouldn't have at the present time. Maybe it is a good thing, but not at the present time—maybe not at all. Thrift is the repression of unnecessary wants. Not only because the thing we desire isn't good for us at this time, or isn't good for us at any time, but it also indicates or implies that the time, energy, or money, means that would be expended for the unnecessary want is wasted, whereas, if it were saved it might be utilized in a way that would further advance the work.

You can take this thought and apply it in your own homes. You can apply it in the work of the general society, or district or local society. You can apply it in any one of the circles of any of the societies. There are things that some may think are very necessary that we should have, but considering the other needs of the society and the needs of other departments of the church it may be a luxury.

Maybe if we waste our time and energy and means upon these things instead of advancing the cause we will be retarding it, keeping it back.

Thrift is a little word, but when it is understood, when the principle is understood and applied by a great many it brings large results; we see this is a means that was used by the treasury department of the United States during the World War. They put the emphasis upon the thrift stamp. It engaged the attention of everyone, be he ever so poor. It secured all the surplus means in the hands of the community, of the Nation. No matter how small, it gathered it all in. That was thrift, and that brings me to this thought.

You often hear people say that they can't do anything in this department of the church work, or anything in that department, and they probably cannot do anything in this particular department under the auspices of which this meeting has been held here this morning, but we do not believe that there is any one of us who has, if you please, a spurious talent, that we can afford to tie up in a napkin and bury. Every one of us has a talent. We can find place in some department of the church work where that talent can be increased to the blessing of humanity and the glory of God.

Why, I have sat in prayer service (to give you an illustration) and heard some one who didn't have the courage to stand up and bear his testimony, yet with trembling voice, that was hardly audible, ask that a certain hymn be sung, and when it was sung, the sentiment, if nothing else, seemed to touch those who sang, so that the Spirit of God was brought down upon the audience. If in this way, in weakness and humility, we can do that which will inspire men to do more, can anyone say he cannot find something to do that will evidence his interest in the cause?

It wasn't a great amount that the widow put into the treasury, but it was that which called for commendation; that which was pointed to by our Master, and it is the little things of life that make up the whole. You may go

down on the seashore and see there the small particles of sand, and say there isn't any one of them that is of much consequence, but the numbers of them, the volume of them, make the mighty land.

We sometimes think the little word here and there doesn't amount to anything. We sometimes think it doesn't make any difference whether we give a kindly look, or say a kindly word, or do our part, or concern ourselves at proper times to attend the services of the church. Sometimes we think it does not amount to much, but when a hundred or a thousand members of the church do the same thing, it does amount to something.

We thought a few years ago that a few cents, given by the members of the Sunday school, didn't amount to anything, but in the last year, when each member of the Sunday school gave, on an average of a couple of dollars each, we had the princely sum of a hundred thousand dollars.

Now the same thrift that is exercised, interest that is taken, effort made, in this work, can be duplicated, triplicated, quadrupled, in every department of the church work. I don't mean by that, Saints, in the way of raising of money, but in every other aspect of the church work, the same interest, devotion, energy that has been put into it can accomplish in every other line of work the same large results; and when we speak of living in the hastening time, we shouldn't think so much of it being the time of hurrying, running, and getting excited to accomplish something, as we should think of it as a serious, earnest, devotion on our part, to see that our time and our energy, our means, are utilized in that way that will not be wasteful, but will be utilized in that way as to spend and still have it.

Is there any one of you who would buy an acre of land for \$250 or \$500 if he didn't think that, if the occasion arose, he could sell it for at least the same amount he put into it? No. You want to get your money's worth, don't you? That's the thought! Every effort that we put forth ought to bring us back the return that we put into it, plus. Otherwise we are making no progress, we are wasting. So we should not spend our time and means and energies for the accomplishment of that which does not build up and will not ultimately accomplish the ideal that we hope to realize. Inasmuch as we do not practice thrift, to that extent will we put off the accomplishment of that ideal, and to that extent will we slow up the hastening process.

I am satisfied that the spirit of the times, rather the spirit of the Saints of this time, is that they should make every moment, every dollar, every effort, count, and so I would feel to leave with you the statement of the Savior in which he says, My Father works, and I work. If we have the mind of Christ, if the Spirit that moved Christ moves us, we will work, and when we think of work we think of a workman, and when we think of a workman, we think of something accomplished, something really done. We do not think of time idled away, time or means or money or effort wasted. We think of skill in execution; and so, as God has, in his wisdom, ordained the accomplishment of something *that will be accomplished*, so far as we are to play any part in it, when the mind that was in Christ Jesus is in us, we will work the way our Savior worked. It can then be said of us that we are thrifty and we will be blessed in our deeds.

Gasoline is so scarce in California that when a trainload recently reached Los Angeles from Oklahoma the mayor of the city and officials of the Automobile Club of Southern California officially welcomed it.

It is said that the good people of Ontario, Canada, are greatly exercised over the great amount of liquor smuggling going on at Windsor, where the contraband article is in every possible way taken across into the United States. Naturally the lowest class is making this a business, and the Canadians do not like to have their country represented by these smugglers.

The wheat crop in Oklahoma is unexpectedly good this year, the president of the State Board of Agriculture estimating the yield of the State at 40,000,000, while 35,000,000 was the earlier liberal estimate.

BOOK REVIEWS

Religion Among American Men

BY ELMER E. LONG

A book which confirms and sustains the charge laid against the churches one hundred years ago by the angel who said the churches were all wrong and the religious professors corrupt.

Religion Among American Men may be said to be a companion book to The Army and Religion, being one of a series of reports brought out by the Committee on the War and the Religious Outlook. "The Committee was constituted," says the editorial preface, "while the war was still in progress, by the joint action of the Federal Council of the Churches of Christ in America and the General War-Time Commission of the Churches and was an expression of the conviction that the war had laid upon the churches the duty of the most thorough self-examination." The committee consisted of thirty men and women of national and international repute among the churches so that the "report" bears the weight of official Protestant authority. Published by The Association Press, New York, price \$1.50, and well worth the money to every church worker who would keep abreast of the times.

Like The Army and Religion, this report confirms and sustains the charge laid against the churches one hundred years ago by the angel who said the churches were all wrong and the religious professors corrupt, as the following paragraph from the foreword shows:

"There is one generalization, in particular, which the evidence in hand makes it necessary to record—the widespread ignorance on elementary religious matters even of those who professed to be church members. Perhaps the one exception was among the Roman Catholics. Such a condition as revealed constitutes a grave indictment against the churches. It certainly calls for a careful revision of the pulpit message."

We are assured that the value of this report consists in its "fidelity and honesty," and that "it has not been tampered with nor colored." The foregoing "generalization" is strengthened by the following observation found in the introduction:

"The chief reason for the conviction that there are lessons which the church may learn from the army lies in the fact that the soldier was the average man. . . . In the first place, he is the product of the last twenty-five years of secular and religious training. His roots go deeper than that, but his training has taken place in that period. His beliefs and character, his moral and religious habits, pass judgment on the religious education and training of the years just past. . . . In the second place, the soldier is typical of the men the churches are trying to reach. 'What he thinks about the state, about social questions, about education, about religion and the church, is what young men generally think. His interests and enthusiasms are just those of the coming generation. Where he is wrong, the Nation is wrong. To whatever extent he is morally sound, to that extent it is well with us as a people.' His mind is the mind we have to interest, his will is the will we have to win. His virtues are what we have to build upon, his sins what we have to overcome."

Soldiers Profess Religion, but Know Nothing About It

Passing judgment on the Nation religiously and morally, using the soldier basis, places us in a bad light, according to information found in chapter one. It reads in part:

"The great majority of men in the army were nominal Christians. A large proportion had some slight church connection. The number of active, conscious Christians or church members was relatively small. The number of avowed unbelievers, atheists, and agnostics was almost nil. This is the general opinion that comes with great unanimity from chaplains and other religious workers."

Then follows some census figures showing that out of 25,607 men 586 "failed to express some church preference," and out of 1,487 men in a base hospital only 16 expressed no preference, but nominal Christians are by no means Christians in the true sense of the term. "Nominal Christians and nominal church members are numerous, but real Christians and active church members are few," says this report on page eleven. Note the following in direct testimony:

"Few are genuine churchmen." "A small number were faithful; a large number irregular and the majority indifferent."

"The churches ought to recognize that they have never gained the interest and enthusiasm of eight out of ten of the generation just coming to maturity. As far as vital motivations go, these fellows are not Christians at all, but merely more or less decent young pagans."

And yet, these boys for the most part had religious training in their youth. Say two chaplains:

"I find that nearly all the men in this base hospital had some kind of training in the Christian religion."

"The men have been almost invariably under religious influence of some sort in childhood."

Yet, among these young men, most of whom had some sort of religious training, and nearly all of whom claimed to be nominal Christians, there is a "widespread ignorance as to the meaning of Christianity and church membership."

We read:

"The first thing that I noticed among the men in the camps was a very prevalent lack of any definite religious teaching. This was true of men of all denominations; comparatively few of them had any reason for the faith that was in them.

"I honestly believe that three fourths of the men who went into the camps had only a hazy and very unvital idea of Christianity, despite our Sunday schools, etc.; and that these defects of teaching must be remedied at once.

"The paucity of his knowledge about the Bible and the church has appalled me and made me realize how superficial has been the impact of the church upon him.

"To my mind the important thing is the revelation of general ignorance about church and religion and so of the almost total failure of the teaching work of the church."

These testimonies lead the committee to say that "our laity are not instructed in Christian faith and practice." In this connection, it is interesting to note that this report deals with conditions which are the results of the last twenty-five years' religious work. During that time there has been a woeful lack of proper religious training with the results that eighty per cent of the young people are lost to the church after they are fourteen years old, and now when put to the test they do not know the first rudiments of the Christian religion.

Sandwiching of Religion and Social Pleasures Failure

Yet, the last quarter of a century has been one of the most active periods in Christian endeavor of any period in modern times. For some time we have had it dinned into our ears that the young people were being neglected and that we must provide for them in a way to hold them to the church. To do so various schemes of entertainment, and elaborate "social programs" have been devised. But what

of the harvest? "Widespread ignorance" of religious fundamentals, no adequate idea of God or Christ, and "only a hazy and very unvital idea of Christianity." While on every hand it is freely admitted that the church has failed to "teach" the gospel to the laity. The social side has been stressed but the spiritual side neglected. An "enlisted man" put it this way: "For quite a while I have looked for the Spirit of Jesus Christ in the work of the Christian church and according to my way of thinking it is damned hard to find it." Nor is he beside himself in that.

"They look upon the church as a negative, prohibitory institution only.

"Each of them knows a clergyman whom he likes, but they regard the profession as an association of trained kill-joys.

"In practically every church there is a social standard set and only those persons are welcome who grade up to that standard. They do not actually throw you out bodily, but they throw you out by the attitude they take. If you are under grade they do not notice you at all.

"One of the most damnable forms of insincerity is the camouflage used to beguile men to attend services unknowingly. A man goes to the Y. M. C. A. to see a moving picture. The psychology of his consciousness is all set for amusement at that moment. But, no! he must pay for his amusement by sitting through a sermon, and is there anything more unchristian than that? Or perhaps only the service is held but the camouflage comes in the advertising. 'Hear Doctor So and So of Toledo speak to-night.' And instead of a lecture, as expected, it is a regular religious service.

"When we want vaudeville, we know where to get it; when we want religion, we know where to get it. We don't want it mixed."

These shams and deceptions were practiced on the boys before they ever went to the front or the training camps, and doubtless had considerable to do with the religious apathy found so prevalent in the army among young men who had had previous religious training at home. But the soldiers had religion, we are told. It was a religion of humanity. For instance:

"A soldier student, when asked what should be the task of the preacher when the war was over, said that he must become untheological, turn right-about face and preach humanity.

"I call religion a bum religion that only asks you to worship God without getting down to more practical matters.

"His convictions are few and largely ethical."

Their knowledge of and attitude toward the Savior is probably correctly represented in the following paragraph:

"Most men still carry over from Sunday-school days a general idea that 'Christ was the best man that ever lived,' but they could tell you exceedingly little about his life or character. They would vaguely say that he was good and kind and unselfish. To great numbers he was hardly more than the sorrowful figure that they had seen in stained glass windows, or a dim figure of the past far removed from their own present interests and needs."

Soldier's Religion Superficial

In the summary of part one the following is of interest:

"Probably the most outstanding fact that emerges from our investigation is the widespread ignorance and misunderstanding of the fundamentals of Christian faith and life—and that not only among men outside the church but also among those nominally in its membership. It is evident that the church has seriously failed as a teacher of religion."

"The following vices were widely found and largely condoned: sexual immorality, profanity, obscenity, and gambling."

The report shows that there was a wide prevalence of what is termed "emergency religion." This peculiar product of the war was manifest most when danger was the greatest. Said a young Jew to his chaplain:

"When I was at the front I promised God to cut out everything if he would save me from the shells. But all them things is vanished now."

An officer put it this way:

"When I was in the trenches I prayed like a good one; but a week later, when I was back in the billets, I didn't care a damn for religion."

Fatalism seems to have been the dominant factor in the soldier's life. As to its religious significance there was considerable difference of opinion. Says one:

"In my opinion the common fatalism of the soldiers is the logical outgrowth of the teachings of the church. War has emphasized man's weakness, the frailty of life, the certainty of death, and the dependence of the individual on God.

"The fatalism of the soldier is, of course, not Christian at all. It is a pagan survival."

Soldiers Used Bibles Little

There was a lavish distribution of Bibles among the soldier boys, there being 4,558,871 copies of the Holy Scriptures supplied "from the first day when America went to war to the last day of 1918." Chaplains disagree as to the extent of Bible reading in the army. Says the report:

"There was a very great increase in Bible carrying. Was there the same increase in Bible reading? Certainly not to anywhere near the same extent. 'Thousands carried Testaments and seldom read them.' 'Although hundreds of thousands of Bibles have been handed out, they have not been noticeably used except during passage through the U-boat zone or on the fringes of No Man's Land.' Many men figuratively transferred the Bible from the top shelf to the blouse pocket. It was comforting to have it there as a symbol of religion and a suggestion of home piety."

Did Soldiers Presage Church Unity?

Much ado was made over the prospects of church unity as a result of the war, but it was a very superficial unity in the end. Said one optimistic chaplain:

"With reference to church unity, the men in the army united. Catholics and Baptists and Presbyterians and Southern Methodists, Jews, and even the one Mormon and the two Mohammedans in our regiment came to hear me preach. The question of denominations was never raised."

But the mere fact that the boys went to hear their chaplain preach was no sign of church unity. On this point the report speaks with some emphasis:

"Was this church unity? We question whether it was. The 'binder' in this union was principally comradeship in arms, not fellowship in a common faith. We are inclined to believe that such a sense of fellowship, of organic life in the church, what has been referred to as the "all-one-body" feeling, is relatively scarce in Protestantism. The comradeship entered in as a substitute for this and united men of many affiliations and many faiths in a half religious, half military fellowship."

The necessity for church unity is stressed by chaplains, there being "no need so great as Christian unity." But it is admitted that the "returned soldiers are not greatly interested in the church, whether united or divided." There seems to be a consensus of opinion among chaplains that a mistake was made by combining entertainment and religious service. We read:

"In many cases the men objected to such informality as combining vaudeville singing and jazz band music with re-

LETTERS

Establishment of Stewardships

A continuance of the series of letters being sent to the members of Lamoni Stake.

We continue our discussion of the all-important subject: "What is meant by the establishing of stewardships and how shall we proceed to enter into our several stewardships?"

We have submitted in our last letter that we must first be fully consecrated to our work. Then and only then are we ready to take the

Second Step

which is to comply with the law of consecration of temporal things.

This step is easy providing we have unreservedly entered into the true spirit of the Master's work. He who has consecrated his life finds no difficulty in consecrating his means.

But we ask, "What are the laws governing the consecration of temporal things?"

Let the Lord answer this query: "For according to the law every man that cometh up to Zion must lay all things before the bishop in Zion."—Doctrine and Covenants 72: 3.

The first step to take to comply with the law of temporalities is "to lay all things before the bishop in Zion."

What is meant by laying all things before the bishop in Zion?

It means to do just as we have to do with our Government. Every year we have to make out a financial statement showing our assets and liabilities so the Government may know just how much taxes we owe to the State or how much income tax we owe the United States.

When we make out this statement we take it and "lay it

religious services. Some welfare secretaries seemed to think the men wouldn't take religion straight. A mistaken notion."

On this point the committee remarks:

"A more dubious result has been the development of the 'bright and snappy' service and the overstrained effort to express religion in the vernacular. Still worse has been the combination of vaudeville and preaching, and the confusion of entertainment with worship."

Lessons for the Church

Part three of this report is in the nature of a summary under the title. "Lessons for the church." A brief excerpt or two must suffice, as this review is already lengthy.

"The revelation of the large degree of failure in our religious education, challenges us to a far more serious attention to the Sunday school and a candid examination of its curriculum, methods of teaching, and organization."

"The religious instruction and training given in the home outlives all other religious education. In directing or controlling that influence lies our greatest opportunity."

"The fundamental doctrines of the church need to be 'revitalized'—taught in such a way that they shall appear as real explanations of the meaning of life and the answer to men's practical needs."

On the whole, this report is a valuable asset to the Latter Day Saint who must defend his position against the attacks of sectarian ministers, for one little pebble picked at random from the stony ground of facts contained in this book, cast from the gospel sling in the hands of a modern David, will slay the most boastful Goliath and put to rout the army of sectarian opposition. Besides, there are valuable lessons to us on methods of teaching and practice. Some of our borrowed junk, so discredited by this report, should be scrapped.

before the state authorities" or if it is the income tax report we "lay it before the United States authorities." In neither case do we, by this act, give all we have to our Government, but the act is a formal recognition of the fact that the Government is the lord owner of all we have.

Just so does the Lord demand us to lay what we have before the church through its authorized representative, the bishopric. The object being to enable both ourselves and the bishopric (the church) to determine just how much we have to give, if any. By this formal act we recognize the fact that the Lord is the moral owner of all we have.

Having made out our financial statement (called an inventory) and filed it with the stake bishopric, we wish now to know how much should we give.

The amount that we should give, if we have anything to give, and when and how is fully revealed by God in his law.

The Apostles in Australia

Apostle Rushton writes extensively and interestingly of their travels in far-off Australia.

A few lines from the "topsy turvy" land beneath the Southern Cross may be appreciated by some of your readers.

Brother Hanson and the writer after the mission conference had opportunity to become better acquainted with Sydney, the metropolis of the southern hemisphere. Certainly, there could scarcely be conceived a place "more beautiful for situation" than the harbor surrounding which Sydney and its enviroining suburbs are built. "Our Harbor" is one of the finest in the world, if not the finest, though some esteem that of Rio Janeiro as being the premier harbor of the world. It is certainly the largest, but to the citizen of Sydney, better? Ah, well.

Having a population of over 900,000 and being perhaps the oldest city of the Commonwealth, Sydney possesses many fine buildings and interesting features. The old town was largely built by convicts and the streets are tortuous and narrow, but modern improvements have remedied some of these defects and one meanders along fascinated by the attractive stores, indifferent to the jostlings of the crowd. One store appealed to us very strongly; it bore the title of "The Golden Gate Sundae Shop," the proprietor being an American from San Francisco, and the "wares" proved to be the "real thing."

The Botanical Gardens and the Zoological Gardens at Taronga are as fine as anything we have seen. Of the buildings we saw and admired we mention, the university, the city hall with its magnificent pipe organ, the art gallery, the museum, conservatory of music, the public library, and the cathedrals (Anglican and Catholic). A handsome railway station is in process of completion.

The Australian people are devotees of sport, recreation, and culture. In all the capital cities of the states are to be found similar public buildings, together with cricket and football grounds and race courses. In some parts baseball is becoming popular, as also is tennis, and at the seaside towns yachting and aquatic sports are cultivated very enthusiastically. They are also a very musical people and each large town seems to possess vocal and instrumental organizations of merit. It was our privilege to hear Mr. Truman, the Sydney organist, render a fine program on the pipe organ, and one evening in company with Brother and Sister Gresty we heard the renowned orchestra and choir under the leadership of Verbruggen, the well-known Belgian musician. The rendition of Beethoven's setting of Schiller's "Ode to Peace" was a delight we shall not soon forget. One evening we also were much pleased to hear Madame Antonia Dolores in a very impressive program, as guests of Sister Mina Hendricks.

On New Year's Day, in company with Bishop Craig of Melbourne, we enjoyed a ramble through the Botanical Gardens. It was a glorious midsummer day and the sunlight filled the landscape with living gold and danced upon the blue

waters of the harbor, converting even the grim battleship, H. M. A. S. *Australia*, into a gigantic toy with its parti-colored buntings and huge flags floating lazily in the morning breeze, while the strains of the ship's band were wafted to us from the distance. The many coves and inlets of the harbor and the ragged indentations of the shore line all fringed with vegetation made the sight one never to be forgotten. The gardens with the varied flower beds, shrubberies, ferneries, and massive trees with the clean gravel walks twining in and out of the laughing greenery with occasional statuary and ornamental fountains made of the whole a sylvan dreamland. Out in the main channel the ferryboats were gliding swiftly to and fro, carrying loads of holiday seekers, for all Sydney was joyously welcoming the New Year.

A long tram ride, winding round the broken shore and climbing higher and higher until we reached the summit of the southern Head, commanding the entrance to the harbor, was very enjoyable. From this elevation we looked eastward over the broad expanse of the Pacific, and at our feet the billows broke into masses of foam and clouds of spray in what is called the Gap, which has a tragic history. In the early days an emigrant ship reached the Heads at night and in the fog and driving storm of a "southerly" the captain mistook the gap for the entrance to the harbor and before discovering his mistake the ship was upon the cruel rocks and all lives were lost except one sailor; some relics of the fated *Dunbar* were gathered up and are on exhibition in a small hut close by. Behind us, stretching away westward, the harbor runs into various coves and inlets, all more or less featuring some fine residential buildings on the hillsides.

Later, a trip was taken to the northern side of the Heads and we enjoyed the spirit of the occasion, mingling in the restless currents of humanity as they surged along promenade and shore. Thousands of bathers were enjoying the surf, while others wandered through the lanes and walks around the base of the promontory, and still others lounged on the sward and sands. Everybody seemed to be happy and carefree. Manley is but one of many seaside playgrounds of the Sydney populace, and it is one of the most picturesque.

Having some consultations and official work in association with Brother Butterworth, we had the pleasure of preaching at the Balmain and Leichardt Branches, also enjoying the Sunday school, Religio, and Women's Department meetings, and one evening attended the boys' club and watched their work in the gymnasium under the leadership of Brother Swain. Afterwards the boys were gathered together for a little service in which addresses were given by the visitors. We also had the opportunity of attending some open-air services which are held every Friday evening when weather is fine, and renewed our acquaintance with this class of work with much enjoyment.

Brother Hanson and the writer left for Melbourne on January 15, traveling by train, and arrived in the Federal capital about 1 p. m. the next day. The Australian railways are similar to the British, and travel very swiftly along the well-ballasted tracks. Unfortunately each state has a different gauge, which necessitates changing cars and is uneconomical as well as inconvenient. There is at present much discussion going on with a view to unifying the gauge throughout the Commonwealth. While in Melbourne we were made welcome at the home of Brother and Sister J. H. N. Jones and were well cared for as indeed we have been at all places we have visited.

Melbourne, though not so large as Sydney, is a very fine city and in some respects is superior. The country is flat and the streets are wide and laid out more nearly approaching the American cities. It seems to be very busy and a number of industries are thriving; we noted particularly the leather trade. It is also a seaport, but its docks are approached by traveling about one mile up the River Yarra which of course has constantly to be dredged.

The Federal Parliament buildings are located here, and one day in company with Brother Jones we had the pleasure of attending a session of parliament and seeing some of the country's most celebrated public men and hearing them in debate. We were particularly impressed by Mr. William

Hughes, the premier, who is a fragile little man and very deaf, but alert and of strong personality. He is a forceful speaker and very resourceful. In debate he is a dangerous antagonist whose sarcasm and sallies can pillory an unfortunate opponent very uncomfortably. He is always well informed and speaks with fluency and some eloquence. He is perhaps the most abused man in public life but just the same everybody holds "Billie" in esteem. He is a self-made man of the labor party originally, but since the war owing to his imperialism and support of conscription, he became a Nationalist, but under any name Mr. Hughes is an Australian of whom the Australian people are justly proud.

There is keen and at times bitter rivalry between Sydney and Melbourne, characterized in a familiar dialogue: The Melbourneite is proud of his city because he made it himself. That, says the Sydneyite, is the reason it is such a poor place. Well, retorts the man from Melbourne, all you have to boast of is the harbor, and God made that.

We have two branches in Melbourne, one at Richmond, which is the largest, presided over by Elder J. H. N. Jones who is also president of the district, the other at Footscray, presided over by Elder W. Craig. The former congregation possesses a good brick building nicely equipped and nearly free from debt. It is expected to have the debt paid off by September and the dedicatory services will then be held. The other branch meets in the Masonic Hall. In both branches there is a band of good and faithful workers.

On the Saturday evening following our arrival, we were given a formal welcome at the Richmond church which was also attended by members from the Footscray Branch. This social function included a program of musical numbers and speeches, then a very dainty supper was provided in the vestry room at which speeches of welcome were made expressing pleasure to see Brother Hanson back in Australia once again and greetings to the writer in cordial terms. During our stay of nearly one month in this city we attended a number of services in both branches, held several priesthood meetings, spoke at open-air meetings which are held usually every Friday evening when the weather is favorable, and also the Sunday school and the Religio sessions and the Women's Department meetings all of which are under the care of earnest, capable workers. Brother Jack Harrison is superintendent of the school, Brother Sid. Harvey superintendent of the Religio, and Sister Sid. Harvey president of the Women's Department.

We found that the musical features of the Richmond Branch are a great asset to the work, and the choir under the leadership of Brother Winn Chenoweth contributes materially to the success and pleasure of the services. Melbourne is very fortunate in the possession of some fine talent; Sister Myra Craig, the wife of Bishop Craig and daughter of Patriarch J. T. Gresty, is a very gifted pianist and also possesses a splendid voice, and for some years was on the platform; a world tour in which our sister was taking a leading part was interrupted at India by the war. Brethren Dummit and Thorpe have very fine baritone voices and often have engagements for public work. Brother Oppenheim is also a professional musician of many years' experience and is leader of one of the city bands. It was a great pleasure to see all of these good people so gladly consecrating their time and talent to the good of the work.

While in Melbourne it was our good fortune to be invited to an informal social gathering at the studio of Miss Layton who is a singer of extraordinary talent and of reputation in America and Great Britain. This lady is teaching and training several of our people, including Sister Craig and Brother David Grayden of Philip Island who is developing into a lyric tenor of much promise. Besides listening to several of the students, Miss Layton very generously rendered a number of operatic airs and then some exquisitely sweet French and Irish ballads. Her rich and powerful voice was heard to splendid advantage in one of the numbers from "Samson and Delilah," and then its sweet and delicate restraint in the ballads exhibited the wonderful control the artist had. We enjoyed the evening very much, in company with several of the Saints, including Brother and Sister Gresty, and found that

Miss Layton was not only a talented artist but a woman of fine personality who found in her work the spiritual qualities which enable her to appreciate something of our message.

On January 26 we were invited to take part in the Sunday school picnic at Wattle Park, and though the day broke dull and threatening rain, a large number of the Saints assembled at the appointed place, and though showers did come, the sports and pleasures were not seriously interfered with. Besides a good program there were also supplies of food, ice cream and soda pop, and candies. Brother Hanson and the writer took part in some of these exercises, especially the "eats," and upheld the honor of our country. Such gatherings have a high social value and it seems to be a trait peculiar to the British people to appreciate the importance of meeting serious difficulties around a dining table, and then after relaxation the business of the moment is approached with good humor and in a genial disposition. It is not improbable that international problems lose some of their asperities because of this wise use of social functions. Maybe some of our church troubles would not assume such tragic proportions if the officials concerned could have met with their knees under a dining table, and thus have been approached gastronomically and socially.

Besides enjoying our work we found time to visit several places of interest, including the botanical gardens and the "zoo" where Brother Hanson tried out some new salad combinations which included dates and other "delicacies" on a mandrill, a monkey possessing a highly ornamental face done up in scarlet and turquoise blue. The monkey ate voraciously and had a splendid appetite, and seemed to thrive upon the strange comestible. Saint Kilda is the seaside resort of the Melbourne populace and is a very charming place. One of the most appreciated pleasures was the public library where we often went. The reading room is a large circular building with lofty roof and lighted from the ceiling; the books are all classified and shelved around the walls, plenty of desk room with a vast number of books on all topics and subjects. It was noticed that the Book of Mormon is classified among the "non-Christian" religions. Both Sydney and Melbourne are metropolitan cities having archbishops of the Anglican church and fine cathedrals. We attended one or two services in these edifices and many happy memories of early days were revived as we took part in the once familiar liturgical service. It is a very restful experience to slip into one of these religious buildings, leaving the noise and bustle of the world without, and lose oneself in meditation while the subdued light and the quiet reverential atmosphere create a spirit of devotion which seems to lift the soul to higher and holier things. Sometimes our social exuberance is embarrassing and perhaps destructive of the true spirit of worship which should characterize those who "go up to the house of the Lord." We perhaps do not see the face of the Lord because there is too much humanity roisteringly self-assertive, and the "still small voice" is unheeded because of the tumultuous shoutings of our own voices. It helps us to adjust ourselves properly to try "in all our ways to consider him."

February 6 we were on the wing again, this time our destination being Adelaide, where we arrived about 10 a. m. the next day after a cold night ride on the train. We were pleased to see Brother E. H. Davies at the station, who took us to his home where we were made very welcome by Sister Davies and the two boys as well as our brother.

Adelaide is the capital city of the state of South Australia and a seaport, though not built quite on the coast, and is situated on the eastern side of the Great Australian Bight. In addition to the usual sights of a city, we were particularly interested in the large market which every Friday night is crowded with people who make purchases of fruits, vegetables, and other foodstuffs, carrying their purchases away in baskets or kit bags. One interesting feature illustrates the sporting spirit of the people of this land, that is the chance wheels. Numbered wooden paddles are sold for sixpence each, and when all the paddles have been disposed of, a large wheel is turned, upon which numbers are painted, and

when the wheel stops, the number at the indicator is called out and the owner of that paddle secures the prize, of more value of course than the sixpence paid.

We found the climate of Adelaide very beautiful, though rather hot. It reminded us very much of the Southern California climate, especially that of San Bernardino. The skies were of cerulean hue by day and indigo by night when the constellations stood out very brightly and seemed to cheer one by their apparent winkings. There is an abundance of fruit and many varieties; grapes, citrus fruits, figs, peaches, and apricots were much in evidence.

The church work is in an encouraging condition despite many adverse conditions and hardships. At present the Saints meet in the Odd Fellows' Hall, not having a church building, but they have this dream in their minds of owning their church home and have accumulated some money towards this end. Brother Edwin H. Davies is an energetic and devoted worker, and besides being the pastor of the branch is also the superintendent of the Sunday school. In all his work he had the sympathy and support of his wife and two young sons. We had good congregations at our services and that in spite of the suspension of the cars because of the marine engineers' strike making coal scarce.

Though we could not have the hall during the week, we held priesthood meetings, prayer services, and a Women's Department meeting in the homes of the Saints and enjoyed the spirit of the occasion, and once we held a service at Kilkenny, one of the suburbs, in the home of one of our members, which was well attended.

This is the home of Brother Walter Dyke and family. Many readers of the church papers will remember our brother who wrote of some of his experiences while a prisoner of war in Germany. He was glad to be home and now is engaged in doing what he can for the building up of the work in this city.

During our stay in Adelaide we attended the Henley on Torrens Regatta. There was a tremendous crowd all dressed in holiday attire and the river was crowded with all kinds of small craft gaily decorated for the occasion. Rowing and swimming races and other sports made up an interesting program and provided much amusement to the good-natured people.

After about three weeks' stay in this city we moved on to fill the program which called for visits at all the branches of the Victoria District, so we bade good-by to the Saints of Adelaide, and as we shook hands with our sister whose hospitality we had enjoyed, little did we think that in a few short days she would be no more. A sudden and very short illness laid her low in death, and accompanying the soul of an unborn baby girl she left her husband and two boys bereft of wife and mother. The death of Sister Davies deprives the church of a good and loyal worker and one whose delight seemed to be in the upholding of her husband in his work for the Master. May she rest in peace awaiting the reward promised to those who have even given a cup of water to the weary servants of the Lord.

Returning to Melbourne, we found the city in holiday mood, the occasion being the expected arrival of the Smith brothers who had traveled from England to Australia in a large airplane and were on their way to Adelaide, which was their home.

From this point we visited Hastings, where we have a small band of faithful people under the care of Elder Max Kippe, brother of Alexander Kippe in Germany. From this place we traveled by train and then small steamer to Philip Island where we have a small but thriving branch composed very largely of the Grayden family. This island is the southernmost point of the Commonwealth and is washed by the heavy seas which sweep through the Bass Straits, and one hundred eighty miles away to the south lies the island of Tasmania. Our trips to the Nobbies, Seal Rocks, and Cowes were much enjoyed. We were very kindly provided for by Brother and Sister Joseph Grayden during our stay on the island. The island seems to be infested with rabbits which proved such a pest that many were poisoning them and as skins were bringing extraordinary prices, this seemed to be profitable.

Our trip to Seal Rocks was made in a very squally sea but we saw hundreds if not thousands of these animals sporting in the tumbling waters or airing themselves on the rocks.

Glen Forbes was our next call. Here we had the pleasure of visiting also Wonthaggi, which is a prosperous mining town and one family of Saints provided an opening for a missionary effort. Brother George Eden is the president of the branch, and considering the limitations of a country district, the prospects are encouraging. During our stay here we mounted horses and spent the major part of one day in the bush hunting for native bears to shoot (not with guns but cameras). They are very pretty little things and are like living Teddy bears, very harmless, and find their habitat in the gum trees, the leaves of which are their principal food. It was here also we heard the kookoburra or laughing jackass. This bird is remarkable for its good humor expressed in its hearty laughter.

From Glen Forbes we went to Geelong. Here is the home of Brother C. A. Butterworth and family with whom we made our home during our stay in the city. Brother William Jones is the president of the branch and the services are held in a neat little church which is surrounded by a good fence inclosing also a well-kept flower garden. By the kindness of Brother McGurk and family we had an automobile ride around the outlying country, which proved to be very scenic and attractive. We also held a service in one of the suburbs in the home of a Mr. and Mrs. Kidd who came from Scotland. We found that the work of Elder A. Ferrett was well spoken of and his removal to Sydney generally regretted.

From this point we returned again to Melbourne and took part in the district reunion during the Easter holidays. The services included priesthood meetings, auxiliary programs, and preaching meetings, besides the devotional exercises. It was the general opinion that this was the best reunion held in the district and made a fitting close to our work in the South. We were pleased to meet among others, Elder Peisker, who is in charge of the work in West Australia and has been the president of the branch at Perth. He gave a satisfactory report of the work out there and we were glad to note our brother's eager interest in the work to which he was assigned. Monday being a general holiday, the church people had a very enjoyable picnic at Richmond Park and this function brought to a close a very happy and profitable reunion.

From this point we returned to Sydney, Brother Hanson traveling by train and the writer by the S. S. *Katoomba*. A pleasant sea voyage of two nights and a day took me to my destination without mishap. Here we met Brother Butterworth and had many things to talk over and plans to develop for the work.

Our minds often turned to America and wonders were expressed as to the coming General Conference and anxiously we prayed for the success of the work. News of the conference would not reach us for some time, perhaps by the end of May or even beginning of June. Since, however, we have received much news and rejoice that peace and unity prevailed and that all seemed to have experienced a spiritual uplift. We appreciated the many kind friends who thought of us and sent greetings to each through Sister Ruby Hitch.

We pray that God will bless the activities which have been programmed, and as the various ones go forth to take up their tasks as servants of God, to bless humanity and seek to build up his kingdom in righteousness, may his grace and Holy Spirit sustain and qualify each one.

Before us lies a tour through the northern part of this country of which we hope to write later.

Sincerely yours,

JOHN W. RUSHTON.

TUNCURRY, NEW SOUTH WALES, July 1, 1920.

"The germ of greatness is in every vein, but we fall victims of arrested development."

A man who dares waste an hour of time has not discovered the value of time.—Darwin.

MISCELLANEOUS

Cost of College Education

The United States Commissioner of Education recently made public statistics gathered for the college year 1915-1916 showing the cost of college education per student in attendance.

The 507 colleges and universities of the country were divided into nine classes according to incomes and the cost per student in each class.

Class	Number of Colleges in Class	Cost Per Student
1	8	\$500.00
2	14	450.00
3	30	375.00
4	56	335.00
5	92	250.00
6	102	185.00
7	122	145.00
8	54	120.00
9	29	75.00

Average cost per student in all institutions of all classes \$309. These were the figures for the years 1915-1916 and for the present they will probably be at least 50 per cent higher.

None of the higher institutions of learning charge tuition high enough to cover the cost of instruction. The deficit must be made up from some other source, taxation in the case of publicly supported institutions, endowments, gifts, and offerings in the case of church and other institutions.

An investigation of the tuition charged in the colleges of the country belonging to the same class as Graceland College, our own higher institution of learning, was made some time ago and it was found that only one such college charged an annual tuition as low as one hundred dollars, some charging as high as two hundred dollars while the average was a hundred and fifty.

The University of Pennsylvania has just announced a change in her tuition schedule for the session of 1920-21 as follows:

The College	From \$200 to \$250
The Towne Scientific School.....	From \$200 to \$300
The Wharton School.....	From \$200 to \$250
The School of Education.....	From \$200 to \$250
The School of Medicine.....	From \$200 to \$300

Yale announces that her undergraduate tuition for the coming year is increased from \$240 to \$300.

In view of the above figures Graceland's tuition, making the comparison not only with standard colleges of the country, but with junior colleges as well, is indeed quite modest and is possible only because of the general interest taken in education by the church as represented by their annual appropriation for higher educational purposes.

In connection with this last item it may be of interest to know that the Utah church appropriates approximately three quarters of a million dollars annually for the maintenance of its twenty-two higher institutions of learning which are located as follows: one in Canada, one in Wyoming, four in Idaho, one in Colorado, three in Arizona, one in Mexico, one in Hawaii, and ten in Utah. They had an enrollment last year of 8,200 students and employed 371 teachers.

Conference Notices

Southern Ohio, at Wellston, September 4 and 5, 10 a. m. We request all ministry to make complete report of all labors performed, in harmony with the method of reporting adopted by district. My address for the conference will be 1004 South Vermont Street, Wellston, Ohio. J. A. Grant.

September will be a busy month for the Northern Michigan District, three two-day meetings, and a conference. Two-day meetings as follows: September 4 and 5, at Ammon Guy's farm, one mile south and one half mile west of Hillman. September 11 and 12 at Boyne City. September 25 and 26 at Onaway. Good speakers, good people, and a

good time will be there. Will you bring your baskets of good things to eat, as there will be no charge for meals. September 17 conference at East Jordan, in Saints' church. First meeting 2 p. m. by Sunday school. Religio Department during conference, instead of Friday forenoon as heretofore. Entertainment at 8 o'clock Friday evening. Saturday morning at 8.30, prayer meeting, followed by business meeting at 10 o'clock. Meals served by East Jordan Branch for 10 and 20 cents. Arthur E. Starks, president.

Pastoral Notices

To the Saints of the Central Texas District; Greeting: Having been chosen to preside over your district, I earnestly and kindly ask for your cooperation. Your help is needed, there being only two conference appointees in this large field—myself and Elder F. A. Rowe, hence the need of keeping in close touch with the local force, that we may work together hand in hand. I need your help; you may need mine. Let our watchwords be masterly achievement and prompt action, when golden opportunities present themselves, in delivering the angel's message, and may God fire our hearts and brain with the real missionary spirit, to remind us of our responsibility as ministers and members of his kingdom. All branch presidents will please keep an accurate account of all work performed in their respective branches, and report same to me, together with the condition of branches at close of each quarter—September 25, December 25, May 25, and June 25. Local workers, whether in branches or not, laboring in the district, will kindly report their labors to me at close of each quarter. Let me hear from you often or from time to time, that we may be of service to each other.

Trusting that I may have your full support, I am
Your servant in gospel bonds,

J. C. CHRESTENSEN.

DALLAS, TEXAS, 3014 Birmingham Avenue.

The Presidency

Please note that Certificates of Ordination, to take the place of licenses heretofore in use, will henceforth be issued from the general church offices. In order that the one ordained may secure this certificate, the officiating minister is expected to promptly report the ordination to the Department of Statistics as at present. Be sure and give address for the sending of the certificate.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, August 7, 1920.

The Bishopric

Southern Michigan and Northern Indiana District: Owing to the ill health of Brother Samuel Stroh it has been necessary for him to discontinue his work as Bishop's agent of the above district, and upon the recommendation of the district conference we are appointing Brother William F. Shaub, R. F. D. 1, Ray, Indiana, to whom the Saints will kindly send their tithes and offerings in the future.

Brother Shaub comes to us well recommended as a man competent to look after the financial interests, one who enjoys the confidence and esteem of the Saints, and who we feel sure will perform his work with credit to himself and honor to God.

I trust that the Saints will loyally support him in his newly appointed duties, keeping in mind the slogan of the year, "A Million Dollars Tithing." If the above district will do likewise, we shall accomplish our end. I know that you will work for this accomplishment.

We appreciate very much the splendid work done by Brother Stroh and regret that his ill health makes it necessary for him to discontinue the work.

May God bless the Saints of this district, not only temporarily but spiritually as well.

Sincerely yours,
BENJAMIN R. MCGUIRE.

To the Saints of Arkansas: Having been appointed Bishop's agent for the Arkansas District, I take this means of reaching all. I would be glad to visit each one, but that would require much time and money, and I am a man of very moderate means, and have to work to support myself and family, so I hope each Saint in Arkansas will take notice and do your best. The Presiding Bishop has set the standard for the church at one million dollars tithing this year, and of course we can come up to that standard if we do our best, but we must make some sacrifice. Let each one ask himself, Have I done all the Lord requires of me? Dear Saints, the promises of God are great, but all conditional. If we fail to do our part we have no promise. Can we afford to withhold our service and our means? I think not. We cannot all preach but we can all put something in the Bishop's hands to send some one that can.

The principle of tithing is very plainly held out in the three standard books of the church, and is just as much a part of the gospel as any other principle. I expect to have the name of every Latter Day Saint in Arkansas on my book as a tithe prayer before the year is out; I hope I won't be disappointed. Don't hesitate because you cannot send as much as you would like. Just pay all you can and the Lord will bless you. I have a solicitor in each branch in the district; also Elder J. T. Riley, missionary; any of them will take your tithing and receipt for same; or you can mail it to W. F. Martin, lock box 181, Bald Knob, Arkansas. We would not like to be classed as slackers, would we? So let's all do something. Yours for a million dollars tithing,

W. F. MARTIN.

Correction

A transposition of lines occurs in A. B. Phillips's article, third paragraph, on page 696 of HERALD for July 21. The last sentence should read, "In the Gilbert Museum, at Amherst College, are about three thousand specimens from New England alone, including mortars, bowls, tomahawks, hoes, pottery, and other articles not named in this paragraph."

Addresses

T. J. Elliott, 1502 South Twenty-ninth Street, Omaha, Nebraska.

Reunion Notices

Arkansas, at Bald Knob, September 3 to 12 inclusive. As speakers we expect W. M. Aylor of the Twelve, and the district missionaries; also expect a patriarch to be present. Meals will be furnished on grounds at 30 cents for breakfast, 35 cents each for dinner and supper. Tents and cots will be furnished for sleeping quarters. Bring your bedding. Every Saint in the district is urged to be present if possible. Also request that a special fast day be observed Sunday, August 22, in the interest of the reunion. Ida Emde, secretary.

Central Nebraska, reunion and conference with the Meadow Grove Branch, August 28 to September 5. Order all tents from Jay Buttler, Inman, Nebraska. All come and attend these meetings. All will be made welcome. By order of committee.

Reunion Calendar

(The figures in parenthesis give the page of the Herald on which details have been given.)

Lamoni Stake, at Lamoni, Iowa, August 11-22 (686).
Kirtland, at Kirtland, Ohio, August 12-22 (661, 687, 710, 734).
Zion, and Kansas City and Holden Stakes, at Pertle Springs. (Warrensburg, Missouri,) August 13, continuing over the 23d (661, 686).
Eastern Iowa, at Maquoketa, August 13-22 (661).
Northeastern and Southern Districts in Nebraska, and Pottawattamie and Fremont Districts in Iowa, at Council Bluffs, Iowa, August 13-22 (614, 757).
Des Moines, at Runnels, Iowa, August 13-22 (709).

Eastern Colorado, at Cope, Colorado, August 15, and continuing 10 days. (686).
 Northern California, at Irvington, California, August 19-29 (757).
 Clinton, at Rich Hill, Missouri, August 20-29 (709).
 Little Sioux and Gallands Grove, at Dow City, Iowa, August 20-29 (709).
 Idaho, at Boise, August 20-29 (535).
 Southern Missouri, at Springfield, August 20-29 (588, 661).
 Nauvoo, at Montrose, Iowa, August 20-29 (614, 661).
 Far West Stake, on stake grounds near Stewartville, Missouri, August 20-29 (686).
 Southeastern Illinois, at Brush Creek, August 20-29 (661, 709).
 Southwestern Texas, in the vicinity of the First San Antonio Branch, August 20-29 (686).
 Utah, Idaho, and Eastern Oregon, at Boise, Idaho, August 20-29 (733).
 Kewanee, at Matherville, Illinois, August 20 to 29 (757).
 Indian Reunion, at Red Rock, Oklahoma, August 26 to September 5 (588, 661, 757).
 Northeastern Illinois, at Elmhurst, August 27 to September 4 (709).
 Southern Wisconsin, at Monona Park, Madison, August 27 to September 5 (709).
 Arkansas, at Bald Knob, Arkansas, September 3 to 12 (734).

CHURCH NEWS

On a recent priesthood meeting day in Lamoni the following subjects were under discussion in the various quorums: The high priests were in the midst of a series of discussions on relation of civil law enforcement to community betterment, the value of higher community ideals on religious life, etc. The elders were studying the program of the church, especially at that session discussing the required preparation for participation in business, industry, and education, in the development of Zionie ideals. The priests were taking up in a very personal way how more effective visits to the membership might be made. The teachers and priests were in combined session, addressed by the bishop of the stake, this session being on "The evils of speculation." At the beginning of the service a half hour had been occupied by the stake president discussing his ideals as to church participation in recreational movements, including the motion picture.

The superintendent of the Saints' Homes in Lamoni desires to get in touch with one or two young men who understand milking, care of dairy cattle, and handling of farm machinery. Married men with small families preferred. Position open September 1. Write to Floyd T. Lesh, 802 West Main Street, Lamoni, Iowa.

Lula Linkhart, of Mounds, Oklahoma, about twenty miles south of Tulsa, would appreciate a visit from any of the missionaries. If they will write before coming, she will try to arrange a place for holding meetings.

The Nauvoo Independent reports that at the Annual Home-Coming of the Latter Day Saints in Nauvoo on August 1 there were members and friends in attendance from Fort Madison, Rock Creek, Ferris, Adrian, Montrose, Burnside, and Argyle. The event was in the nature of a surprise for Sister Emma Burton, whose sister, Mrs. Ida Layton, is residing there. Luncheon was served on the lawn of Charles Mulch, who occupies as a residence the old Masonic Temple. William Hartley and P. R. Burton, missionaries in that district, were the speakers, about one hundred and fifty being present in the evening.

Elder Amos Chase and wife, who have been in charge of the Children's Home in Lamoni for several years will again take up missionary work under Elder Chase's appointment to the New York and Philadelphia District, and the duties of superintendent will be assumed by Miss Zilpha Monroe, of Lamoni. The change takes place about September 1. This will most likely prevent Sister Monroe from continuing her newly-acquired responsibilities as head of the young women's bureau of the Women's Department and the superintendent of the girls' department of the Religio.

Reports from the reunion at Coeur d' Alene, Idaho, state that eight were baptized. The meetings were good and the attendance all that could be expected.

FROM THE BRANCHES

Spokane, Washington. The visit of Evangelist Ammon White has been appreciated and his efforts have done much in building up and strengthening the Saints. He left for the Bellingham reunion, near the coast. There has been a good interest in the street preaching. The local ministry have taken considerable interest in this work and helped much. We are always glad to have Saints and missionaries passing through call on us. The writer's address is Sidney N. Gray, South Smith Street, Spokane, Washington.

Whittemore, Michigan. On July 4 an all-day meeting was held here, and attended by members from Prescott, McIvor, Twining, and other branches. We have Sunday school and prayer meeting regularly but no preaching only when a missionary or local elder visits us as we have no presiding elder.

Fort Collins, Colorado. Five were baptized recently. The normal class of 16 members is taking up the new normal course and are much interested. A number of our members attended the reunion at Cope, Colorado.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, AUGUST 18, 1920

NUMBER 33

EDITORIAL

Verbal Inspiration

Words are but symbols for the truth in thought.

One of the curious features of human thought, which has already been noted several times in the HERALD, is the fondness of a certain type of mind to follow closely the verbal text and ask, Why did the Lord use *and* instead of *or* in such and such a passage in the Bible? Or why did he use *a* instead of *the* in the Doctrine and Covenants?

Yet the answer is clearly stated by Peter (2 Peter 1: 21) that "Holy men of God wrote as they were moved upon by the Spirit of God." The Spirit gives the divine truth. The man puts it into words, so that the language of one prophet differs from the language and style of another prophet. The truth is divine and eternal. The form in which it is communicated is human.

This would apply as much to the Book of Doctrine and Covenants, or the Book of Mormon, as it would to the Bible. We do not claim plenary inspiration of the Bible, nor of either of the other books. We do not claim verbal inspiration. The truth is divine. The language is the language of a human mind.

With the Bible there is added the factor, that the original texts are lost, so what we have is a translation. In the case of the King James Version, or either of the Revised Versions, it is after all only an approximation, and admittedly so. So far as the Inspired Version is concerned, we can only claim a restoration to the original. There also would remain the difficulty of expressing certain thoughts in English equivalent to the original language in which Moses wrote, or the disciples of Jesus for that matter as well as the human language of the original. We are informed that the New Testament was written in a colloquial Greek, not in the clear classic tongue. This would mean an added difficulty in expressing clearly every shade of meaning in the English. The words selected are those of men; in the case of a translation doubly so.

Words are after all only convenient symbols or instrumentalities for expressing thought. The idea or the thought is essential. The letter and word are not.

There is a certain type of mind which leans greatly towards definition and turns regularly to the dictionary to secure a definition. They fail to see that every word which has been long in existence has gone through a process of growth and change of meaning. Some earlier meanings have become obsolete; later meanings have developed until the meaning of the word is quite altered, and sometimes is even reversed in sense. Still, definitions are a very convenient help to thinking when rightfully used. But if they are treated as a vicariate for thought, as a final symbol, as answering all questions, then they become deceptive. Used merely as an incidental starting point for the expression of an idea, they are valuable.

Artists who can best see and determine each shade of color know how it is composed; how it appears both wet and dry, and can use them the more intelligently. So is there a wonderful beauty in words to the man who understands the

real fundamental significance of words, and then how they have unfolded and developed to their present shade of meaning, can use the best of them in the composition of his thought to express a variation of meaning of which the words are capable. But after all they are only symbols for the expression of ideas or thoughts.

So far as our observation has gone it is not the best trained mind, the most widely educated persons who place the most decisive stress on definition. It is those of whom Bacon speaks when he says, "A little learning is a dangerous thing." Sometimes such are woefully misled by a definition to making a most incongruous use of a word. Such often follow strangely set forms entirely from a basis of definition—mechanical building from words—a sort of prelogical procedure. It is not true logic, as the result secured is often quite erroneous.

Such men as Doctor G. Stanley Hall have come to have almost a distaste for definitions, as they are so greatly abused and so often used as being decisive, instead of being an introduction to a thought.

It is the spirit that maketh alive. It is the letter that killeth. It is the living thought that is essential; the cold, literal form is but a body with which to clothe the living spirit of thought. And it is a body often, most crudely formed. It is often formed to conceal rather than to reveal the truth.

The limitations of words are clearly shown when we attempt to express some new idea, some new revelation, from the divine. To every word has been given a meaning. It is connected with old thought. How difficult it is then to use these old words to perfectly express a new revelation. It can only be an approximation at the best.

Hence, he who speaks should speak by the Spirit and not in some other way. There are many other modes of expression besides through the spoken word. The movement of the hand, the voiceless speech of the eye, the whole personal expression may be used to express our thoughts at times, as plainly as words do. Our bodily attitude is another means of expression. It is sometimes better, sometimes less accurate than words. And above all, the moving spirit in the man will at times rise above all physical expression and make itself felt. Even as it is said in Job: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

The Spirit of God can cause us to know truth beyond our ability to express in language.

S. A. B.

Cod liver oil at one time was held in high repute as a remedy in tuberculosis, and because of the vitamin contest there was a reasonable foundation for its use in this disease. Doctor McCollum states that while fresh air, sunlight, and rest are essential in the treatment of this disease, he believes that the importance of these measures has been exaggerated and sufficient emphasis has not been placed on the necessity for proper food in sufficient quantities and that food—cow's milk.—O. P. Thompson, State Dairy and Milk Inspector.

The winds and the waves are always on the side of the ablest navigators.—Gibbon.

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The Lamoni Stake Reunion

The reunions held throughout the church this year have uniformly been successful, and the Lamoni Stake reunion promises to be in the same class. As we write this, it has been in session four days of the twelve arranged for, and is maintaining its usual high standard. The prayer meetings are of a high order, not only in the manifestation of the outward gifts of the gospel, but in the general tone of consecrated devotion.

The attendance is about as usual, the number of tents running to about one hundred and fifteen and some five hundred people camping on the grounds. Meals are served on the cafeteria plan, furnishing wholesome food at a low price.

In addition to the usual services, motion pictures are given two evenings after sermons, and two evenings are given over to lectures on better America with stereopticon slides to accompany.

One evening, the 18th, has been set aside for the rendition of the Book of Mormon pageant written for the occasion, in which over one hundred persons appear in the costumes of Nephites and Lamanites.

Visitors have been registered from nineteen other districts and stakes, some camping the entire time, others staying a part of the time.

Apostle U. W. Greene and wife are present, and President Elbert A. Smith is expected the latter part of the reunion. Frederick A. Smith, J. W. Wight, and other general church workers are in attendance with the local force, which is not small in number nor lacking in talent.

Among the organized recreational features this year is a volley ball tournament between five Religio teams in the stake. "Indoor baseball" played outdoors, croquet, jumping matches, trolleys, and swings, are all appreciated by young and old.

The order of the camp is excellent—so much so that the custom of recent years of having no police for the grounds is still in force—and the cleanliness of the grounds most marked.

The Boy Scouts sound reveille at six in the morning and taps at 10 p. m., while their flag-raising and lowering exercises are observed morning and evening. They also take care of the camp telephone service.

The Saints of the stake are fortunate in owning such a fine place for a reunion and to be commended for keeping it in such good shape for the annual gatherings. They have a goodly fund for building a permanent pavilion, but have delayed it on account of the high cost of materials.

They have drinking water piped to various parts of the camp, continuous electric light service all over the grounds and into every tent where desired, with excellent garbage disposal and toilet facilities.

A copious rain fell the first night of the reunion, and the weather has been favorable each day.

Messages From the Dead

"Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living from the dead?"—Isaiah 8: 18, 19.

There are few questions which are receiving as much discussion in the newspapers, magazines, and books of to-day as the conditions of the life hereafter.

Many newspapers have run symposiums of the opinions of different thinkers, in widely separated fields of activity. Others have much to say of Sir A. Conan Doyle and Sir

Oliver Lodge, and their observations and opinions; still others contain series of articles on spiritualism and personal observations.

This trend is also noticeable in the weekly magazines of review, and in the monthly and quarterly publications.

The line of discussion is usually either observation and experiences with mediums, or one's own mediumistic experiences; it may be a single experience, or it is an attempt to sum up the evidence, consider the issue from the viewpoint of reason, and reach conclusions therefrom.

Basil King has published one book and started another concerning his experiences with a young woman friend and automatic writing. He asked the questions and is convinced that the answer arose neither in his consciousness nor sub-consciousness, nor in that of the young woman who wrote.

Sir A. Conan Doyle and Sir Oliver Lodge have both written. And now since the first of the year, in *The Weekly Dispatch* (London, England) there has appeared a long series of communications secured by the Reverend Owen Dale, a vicar of the Church of England. He evidently writes as he is impressed, but is conscious of the external suggestion and of what he writes. It is on the whole by far the most remarkable series of any that have so far appeared.

It is not strange that the heavy loss suffered in western Europe through the late war should result in aroused general interest in the life hereafter, its reality and nature. Nor is it remarkable that this should be followed by several serious discussions of the subject from the standpoint of science and religion.

From earliest times have people sought the witches and wizards, who peep and mutter. So perhaps it is not surprising that there should occur many experiences of this sort, though some appear to go far beyond what would be thus expected, and are not readily explained in usual terms of thought transference, self-suggestion, and the like.

Whenever there is a death of a dear one, there is this longing to see and hear, to know more of what lies beyond the veil. The universal loss of the past five years has meant an equally widespread desire to know.

Now it may seem strange to some, but hardly to our readers, that the best of these experiences condemn the usual efforts through a medium and advise the receiver to avoid the usual seances, recognizing plainly that there are deceptive unseen forces at work. But does the evident fraud at times mean that no one can ever receive a true message?

We have been asked several times concerning these writings. The words of our text makes answer, as did also the warning to Saul, that we should not seek unto them that have familiar spirits and wizards who peep and mutter. We can read the story of the witch of Endor and see her counterpart to-day. Not that Samuel was really called up. But there was deceptive power.

To-day there are mechanical frauds and deceptions. There is a residuum that cannot be explained. But there are to-day as in ancient Israel spiritual powers of darkness to deceive.

May there be a genuine element to some of these experiences? May it be some are from above, and convey truth? Some say no, that the grave is silent, (Psalm 31: 17; Isaiah 38: 18, Psalm 6: 5, etc.) and that our text means that certain ones shall say "Seek etc., . . . should not a people seek unto their God? for the living from the dead?" That the answer then is, "To the law and the testimony."

Now there is no dispute among us that verse 19 applies universally. "To the law and the testimony, if they speak not according to these words, it is because there is no light in them." All that is presented or may be, must be judged by the word of God, the law and the testimony. That which God intended for us has been, is, and will be given according to his law.

But many believe that if the above explanation is correct, then all such experiences would be necessarily false, and there remains no need to go to the law and the testimony to test whether they speak according to this word.

That the grave is silent so far as we who remain are concerned, we all know, even if all the experiences, seances, etc., were true, yet it would be a pitifully small return. Death becomes the great silence, and still remains, even though a few genuine answers were received.

By others this passage is read as though it said, When they say to you, seek to these who have familiar spirits and wizards, come to a seance or medium to hear from your loved ones, go not, for shall not a people seek unto their God the living to hear from the dead? What God gives is then right, but seek only to him. All spiritual communications are to be judged by the law and the testimony. In fact this was done by the Jewish church and by the early Christians; that is, even revelations through the representative of God were weighed.

New light, whether on a matter of personal need and anxiety, or on a question before the whole church, need not be identical with that already given. If so, it would be no new revelation. But it must be in harmony with that already received from God, for he is unchangeable, and therefore always consistent. It must therefore be tested by the word of God. Again, does it uphold Jesus as the Christ, and help to better living before God and man? Is it according to the word of God?

It behooves us then to consider what the word of God teaches.

S. A. B.

The Care of Mothers

If we are to preserve the lives of mothers and babies preparatory work must begin at an earlier period, and be established on a broader basis than is possible at present. The United States is far behind Australia and New Zealand, as well as many countries of Europe in its provision for mothers and children. The result of this neglect is to be found in the extremely high percentage of infant deaths during the first year, and also in the loss of the lives of mothers, who could otherwise be saved.

To meet the problem properly, federal action is necessary in order that there may be uniformity throughout the United States. But there should be first of all increased facilities for the care and instruction of mothers, and these facilities should be standardized. Three reasons are given by the Children's Bureau why Federal aid should be extended:

"A. It would stimulate the rapid extension of work which is necessary to prevent further loss of life and health and it would make possible the coordinating and supervising of local work which are essential if the lessons of experience are to be generally applied.

"B. In many communities and areas where the needs for facilities is greatest the local funds are least able to provide them. State and Federal appropriations should be available to supplement local resources.

"C. And, in general, it would further the nation-wide interest in the protection of maternity and infancy which has developed in recent years, and help it to find effective and permanent expression."

New Zealand shows an infant mortality of 48 to 1,000, against 94 to 1,000 in the United States. England, in the midst of war expenses steadily extended a system of national grants for prenatal, natal, and postnatal care, and for the instruction of mothers. In Australia each mother receives five pounds upon the birth of a child. But more even than money is there needed provision for care and instruction.

D. R. Mendenthal, of the Children's Bureau, has estimated in this country two and a half million births occur in a year, and that 200,000 of them die during the first year. But in addition to this we have 125,000 still births, one third of which were caused by syphilis. Out of living births, 125,000 children were also victims of the same disease, and one fourth of them died very shortly as a result.

There is no use of our needlessly closing our eyes. Some people tell you that you cannot kill a baby, and that mothers come through somehow. The plain figures show the awful waste of life in America. The mother should have every possible opportunity for recovery, as well as good prenatal care.

The Children's Bureau secured a year ago detailed information about nearly 3,000 babies in different rural areas in six different States. Of these only five cases received a minimum of adequate prenatal care; in 80 per cent of the cases, the mothers received no prenatal care whatever.

Prenatal care includes adequate provision through the father's wages for a well-balanced diet, and sanitary provisions in the house are also a great help. The advice of a competent physician or nurse is also necessary.

Then at the time of the great event, the mother and child should both receive the necessary care. When we realize that by care beforehand and afterwards, a hundred to a hundred and thirty thousand babies can be saved in the United States each year, the importance of adequate care will perhaps at last begin to come home to us, and also the necessity that provision be made in such a way as to secure uniformity and adequacy.

A minimum: 1. Prenatal care of competent physician, a well-balanced diet, and good, sanitary surroundings.

2. Adequate care at the great natal event for both mother and child, with proper food and rest, and sanitary care.

3. Postnatal care of both during the first year.

The lives of too many mothers have been needlessly shortened and wasted and too many babies lost by lack of care.

S. A. B.

Heredity

Doctor Max E. Witte, of one of the State hospitals for the insane in Iowa, in his address as president of the Iowa State Medical Society, emphasized the relation of degeneracy to heredity, according to the Mendelian law.

In the union of a normal individual with a normal individual only normal children will issue.

When a normal person mates with one insane the union may yield apparently normal offspring, but they are capable of passing on either the dominant or recessive traits. Insanity is not transmitted, but the constitutional basis which offers a tendency is.

When a normal person marries one apparently normal as set forth in the paragraph above, one half of the children will be normal; one half will be apparently normal, but capable of passing the defective constitutional strain.

When a member of such a family mates with another of similar make-up, the children will, as a rule, consist of one normal, two apparently normal, and one defective. That constitutes one of the great problems at present.

For it is plain that where one apparently normal, but capable of transmitting a defective strain, weds with one openly defective, the result is that half the children will be normal, but capable of passing on the defect, and the other half will be openly deranged. According to Doctor Witte, such mating should be entirely prevented. In such a case, only one in eight of the grandchildren will be normal.

It is interesting, however, to note some start with such an

objectionable union, and in a few generations are able to secure a dominant aristocracy of safe, sane, normal individuals. But it should be noted that it is an aristocracy; it is the very few of the group. But it emphasizes the fact that sanity is dominant and will appear if possible.

In society at large, the great majority are sane. It is not a few man aristocracy of sanity, but the continuation of dominant sanity and health in the race. S. A. B.

Subjects Being Discussed

Women's Dress

A brother writes to us and wants to know if there is nothing to be said about the dresses women are wearing, but we wrote him there was so little to write about that we disliked taking it up.

But seriously, the fashions of the day are a serious matter. Their spirit has crept into the most conservative homes until hardly anyone is entirely free from its insidious influences. We are confident that where the gospel influence has had a real effect, though, we have a much larger percentage of real sanity on the subject in our ranks than most any organized body. We cannot expect that our women will voluntarily attract adverse attention by being greatly out of style, but the demands are such these days that to follow them only part of the way brings reproach from the ultraconservative.

So we are confident that the biggest problem is to truly convert every member whose name is on our records, relying on their God-enlarged wisdom to conform to standards in dress that will be acceptable to all good men and women.

Paris may dictate the fashions of the world, but the time must come when our own church women who have studied the problem and prayed much over it, will be ready to serve us in designing fashions so we shall have the highest forms of pleasing beauty in dress.

"Our Slogan This Year: 'A Million Dollars Tithing.'"

We were much interested recently in looking over copies of some letters being sent out to the missionaries, to branch presidents, and to local bishops and agents.

We noted that each letter bore in pleasing display the words used as a title to this little comment.

The missionaries were asked to think a few moments on the cost of one of their sermons, or the cost of a convert made by them. They were asked to put up a question to themselves such as this: "Am I an asset or a liability to the church?" It was suggested along with this catechism that the good men can accomplish is not to be measured in dollars and cents, but the cost to the church of our work is worthy of at least a passing thought.

They were asked to keep before the Saints the tithing law of the church. And it is well, for only recently a sister wrote one of the church papers that she did not know the teachings of the church on tithing. Many of our younger members (young in years and in church experience) depend on the missionary to learn these things.

The branch presidents were asked to see that their organizations were wide awake, active, progressive, and spiritual, and the natural result would be an observance of the financial law of the church.

Some of the present needs of the church were suggested to the local bishops and agents, such as increasing the missionary force each year, a church paper in every home, distribution of the church periodicals to nonmembers, a tubercular and mental case division for the Sanitarium, new dormitories for Graceland College, enlargement of the publishing plants, a new General Conference building.

All these can be attended to if all will observe the law of one tenth of our increase. It is a just provision and should be observed.

Brotherly Love

The love of our neighbor and the love of the brethren may be included in three things:

First, to think well of them—that is, not to be suspicious of them, but to put the best construction on their words and actions. It is said that love thinketh no evil; it does not charge it upon his neighbor without the clearest proof. This is opposite to envy and hatred, and shows a truly benevolent disposition.

Second: it is to speak well of them. The scripture forbids us to speak evil of our neighbor, though what we say may be true; much less should we invent or spread false report to hurt their character or injure them in any respect. We should also say all the good we possibly can of them, and delight to speak well of them.

Third: it consists in doing them *all the good we can*. Real Christian love opens both the hand and the heart; it makes us willing to show all possible kindness by advice or by pecuniary assistance. When this is done to Christian brethren, it must spring from the love of Christ, and be done to them that belong to him; and when it is required to be shown towards our neighbors, it must be because, from the same motive, we wish to do by them as we should desire them to do by us in like circumstances.—Reverend R. Neal.

Vaccination Laws Opposed

It is interesting to note the various news items gathered and the comments thereon on health subjects appearing in the *Christian Science Monitor*. While this excellent daily paper is not partisan nor sectarian, it is but natural that a news item of this sort has considerable significance to its staff and is consequently given considerable space.

One of its latest items is a column on the fact that North Dakota has repealed the State compulsory vaccination law, allowing admission to schools without vaccination.

As laymen we are always interested in both sides of these professional subjects, and naturally we expect a responsible sheet like this to find the side we have suggested, since the Christian Scientists stress faith healing.

The big objection seems to be that compulsory vaccination, regardless of whether there is danger from an epidemic or not, brings much needless suffering, sometimes other diseases, and an occasional death, while if individual freedom is allowed, those who believe in vaccination may accept of its benefits and those who do not may dispense with them. In the opinion of one of the members of the court, this statement is found:

"England with its dense population and unsanitary conditions, was the first country to adopt compulsory vaccination, but there it has been denounced and abandoned."

We have developed the greatest home market of any country in the world, and this makes it possible for us to organize production upon a large scale. We have installed more labor-saving machinery in our various plants than has any other country, and this, with our enormous outputs and our abundant supplies of raw materials, enables American manufacturers to produce a great many articles at a lower cost than the same things can be produced for in foreign countries with cheap labor. As an example, we may take our automobile industry, in which the workers receive higher wages than do similar employees in other countries, and yet motor cars are here produced at a lower cost. The bugaboo of cheap foreign labor is becoming less of a problem for us each year.—*Saturday Evening Post*.

ORIGINAL ARTICLES

Fighting the Forces of the World

BY W. F. YATES

The most essential things are not gold, land, proper organization, but proper reorganization of our shortcomings and being full of true charity.

All too often in the past Christian people have passed harsh and rigid judgment upon the sinner, and that is wrong. This thing has brought a barrier between the class that has posed as teachers, and the ones they sought to teach.

The Scriptures say, "All have sinned and come short of the glory of God." (Romans 3: 21.) This being the case, should we not all be just a little modest, when we have occasion to call attention to things that are wrong? When the Lord had occasion to speak to the world in general, he pointed out their error.

But from the fact that the world is sinful, it does not justify us in showing an attitude of almost hatred, and passing condemnation upon it. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." In the mercy of the Lord he permits the sinner to continue and does not cast him off at once. Surely all will agree that there is much that is wrong in society, that our whole law, our government, our institutions, are shot through with human mistakes and errors, that oftentimes work hardships upon us as creatures, but what should be the attitude of a minister or any person toward a wrong, a shortcoming, a failure, whether this is expressed in governments or other organizations of men?

It is easy to see how it is with the average human being, to those who think they have made a glaring mistake. Usually they show at the earliest opportunity by their looks, their attitude in general, that the principle of forbearance, of kindness, of charity, is not sufficiently apparent. This the culprit can detect often in the one who seeks to reprove him. Then instead of reaching the sinner through these never-failing principles (that is, to make him somewhat better), he goes his way with a hateful feeling for his would-be teacher.

Now that "all have sinned and come short of the glory of God," etc., how should we approach the wrongdoer? Looking at the extreme wrong in the world, there is an inclination to cast off with almost a feeling of disgust, the wrongdoer. And when we have occasion to speak of this class, we do so with an air that God had almost failed, and these people were beyond his control. Can we teach in this way? I do not believe that we can.

Teaching

The things that were apparent in Christ's life as he went forth to teach, were patience, kindness, longsuffering, and meekness. He had all the attributes of charity; in this lay his power. Any individual that ever has or ever will benefit this world (in the way of teaching) must possess to some degree these things. The more he possesses them, the greater his success will be.

I have been pleased to see in men who had never made a religious profession, the willingness to overlook a mistake in another, oftentimes showing a marked patience toward the evildoer. When a disposition was shown to make a wrong right, they overlooked freely the wrong done, and did not allow these things to stand in the way of giving the best they had for such an one.

Those who possess these qualities are always bettering

conditions. And those who do not possess them can never hope to better the world or lift it to a higher plane.

Few people are ever so wicked but what they can feel and sense the charitable touch or attitude of a fellow being.

Any human who has love, and a desire for the betterment of the world will never belittle in a grumbling manner the same, for should their desire for right cause them to rebuke, reprove, or point to the better way, their sympathy and righteous desires for the world's welfare would be so apparent that appreciation by the world would be the result. Then that man has bettered the world. This principle works individually, or world-wide.

Any minister who would do his work, whether his is to sit in judgment, preside, preach or teach, must possess the deep sympathetic feeling for the Lord's creatures. "Unless you are humble and full of love you cannot assist in this work." Measuring our work by this standard, surely much of it will fail.

Anyone with self-respect will resent the efforts of one who would seek to set him right when bigotry is the most apparent thing in the effort; but how different when one feels that the person who seeks to correct, has in mind a kindly feeling for him as he does so. Perhaps our attitude towards our fellows has something to do with our long-drawn-out difficulties in the past, when if we possessed more of these Christian graces our differences would soon sink into oblivion.

Both parties can be blessed because of differences when charity is there. What almost insurmountable differences can be turned into channels of blessedness, if charity is possessed along with the differences! Men at almost sword's points can be made to love and appreciate each other by this principle. Then the thing which seemed to be a hindrance proves a boon to higher experience and knowledge. So two persons, sincere in their stand upon some point, having the right attitude toward each other, explain how "the wrath of man can be made to praise the Lord."

A common difference has arisen of late as to the principle of "loyalty and patriotism." It seemed that it never was the question between these two disputants whether men were to be loyal or not, but what condition should require this loyalty. One, eager to make his point, would leave the impression that his opponent was disloyal to the Deity, to be loyal to error of some kind; while the other's stand was to the effect that he questioned and hesitated as to the principle he was to be loyal to, therefore he was an enemy to righteousness.

This question was one that was easy to tempt men to have a suspicious attitude toward each other, especially so where there was not enough Christian fortitude to desire to see each other's viewpoint. The two attitudes and arguments of various ones would have furnished fertile soil for the cartoonist. As one brother said, when one mentions patriotism, some think it is some kind of a wild animal, with fire shooting out of its ears. We might put the other extreme, as a sheep-killing dog on the retreat, with his tail between his legs.

After all, is it not true that in the sober moments of our lives we want to know the truth, and indeed, we are made to feel that "all have sinned, and come short of the glory of God"? And when our devotional spirit cries out toward God, then there comes an influence which is noticeable within us, and then our attitude toward the world and suffering humanity becomes ameliorated.

When President F. M. Smith said, when speaking of stewardships, during his recommendations to the conference, "I appreciate even the difficulty of holding in check those who are convinced that they have followed the right line of rea-

soning, and have reached the only and indisputable results of those conclusions, and therefore are not easily converted from the error of their way," our mind instantly thought of the many methods employed to hold people in check, and wondered which one of those would be employed. Then when his expression was qualified by saying further, "If they have fallen into error," my further thoughts were, his attitude surely will be fair and cautious that he might learn whether error were there or not. And then again when he further on completes his thought by saying, upon the matter of how stewardships should be held, etc., "Remembering in my own experience as an executive, how frequently, almost apparently unsurmountable difficulties have disappeared before the free exchange of opinion, the widening of the circle of our common understanding, rather than attempting to fight to the end our difficulties," etc., I appreciated to the full this last, because it seemed to me that the attitude was the true condition. I wonder if we are not reaching a time when we as ministers will reason rather than argue in thunder tones to hear our voice ring out with a masterful tone.

In our mental vision we can see a school of the prophets, where is such love and consideration for each other, and the world, that with loving tones and sincere hearts the one thought will be to help each other on the plane of truth. By so doing they could do the work as the servants of Christ, and assist in the redemption of the race.

Persecution

That persecution usually commences when men lose their grip on charity. Can we put our finger upon any history of the past where persecution was rife that charity was not absent, speaking of societies and not individuals? It is quite reasonable to believe that Christ suffered in person because of the sins and follies of his followers. No doubt many became as quarrelsome as Peter did, when he drew the sword and cut off the ear, and thus prepared the soil for contention which gave the evil a better chance to work, and thus agitated the minds of the wicked men who took Christ's life.

His charity seemed to hold out till the last. Who can tell what a powerful agency this has been in the world? His charity toward the world did not cause him to become contentious, for contention arises when charity ceases. This explains why people cannot be fighting and peaceable at the same time. Looking over any hard trial any society or organization has passed through, we find it was at the time when contention was rife. On the other hand, we like to think of the peaceable things in the past, when love was the dominant thing. No one is quoted so much as the dear mothers of the past. There is a reason for this.

Let us think of the many promises made to the church as to their peaceable deliverance and salvation upon the land of Zion. But why the scattering? We find that the Saints were pointed to the very principle of peaceable deliverance that was old as the universe, "When you are reviled, revile not again," or "When you are smitten, return not to smite," but a little glimpse into the first volume of the Church History shows that they did revile when reviled. It records that fifteen thousand dollars' worth of guns and ammunition was taken from them at one time. Surely the spirit of contention was there. The God-given advice was forgotten; the scattering was the result.

Yes, "all have sinned and come short of the glory of God." There must be a higher standard of love recognized, if we ever are the recipients of the promises made as a church. While there is and has been a shortage in glory, prophecy is plain that this glory will be realized "some sweet day." In this is our hope.

Contention is war in a mild form. May the good Lord deliver us from contention, for it seems to be "the green-eyed monster" in all hindrances of righteousness.

How Will the Lord Fight His People's Battles?

Will it not be by preparing a people that will keep his commandments, and thus live beyond the Devil's limitations? The Scriptures teach that we can do the things that will make him flee from us, but it seems easier to do the things that cause him to take up his abode with us.

Any organization of people that were perfect in love could not be overcome by the adversary, because he (the Devil) is bound. They have placed themselves outside his limitations. But as pertaining to individuals, sometimes they have become martyrs for or because of wicked persons.

Should the two classes that are becoming more enraged toward one another (capital and labor) continue until they should each try to find out who was for or against them, and they came to a people who were actually putting into practice the fullness of the gospel law, perhaps their conversation would run something like this:

Mr. Laborer (to Miss Church): "How is it with you people? Do you permit one class (and they in the minority) to control the larger part of that produced by the entire body, by exacting interests and profits from the laborer?"

Miss Church: "No, our philosophy is that if a man does not work, neither can he eat; the idler cannot control, neither can he wear the garments, nor eat the food of the laborer."

Mr. Laborer: "What kind of a system do you employ that you do not give the idler an advantage?"

Miss Church (Turning to her textbook, Doctrine and Covenants 101:12): "'And again, there shall be another treasury prepared, and a treasurer appointed to keep the treasury, and a seal shall be placed upon it; and all money that you receive in your stewardships, by improving upon the properties which I have prepared unto you, in houses or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds, or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order.'"

Mr. Laborer: "Do you mean to tell me that all money coming into the hands of your membership, whether it be fives, tens, twenties, fifties, etc., is turned over to an agent? If so, how about money for their support?"

Miss Church (reads on): "'And this shall be the voice and common consent of the order; that any man among you, say unto the treasurer, I have need of this to help me in my stewardship; if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifest before the order plainly that he is an unfaithful and unwise steward; but so long as he is in full fellowship, and is faithful and wise in his stewardship, this shall be his token unto the treasurer, that the treasurer shall not withhold.'"

Mr. Laborer: "No individual piling up wealth at the expense of others, but all unitedly have a claim on production, and issued according to just wants. I see. I see."

Mr. Capitalist (who comes on the scene): "Miss Church,

how is this; does this religious body of people countenance this common thing among laborers, that seems to claim that we have taken advantage of the laws (formed unitedly by the people), and have in our control the larger part of material produced, hence we should be the subjects of hate and recipients of sabotage?"

Miss Church (turns to her ever-ready textbook): "Thou shalt live together in love. (Section 59:2.) Therefore I give unto them a commandment saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself.' Now, Mr. Capitalist, to live our system means for us not only to say and teach, but to actually express our love to our fellows by keeping the fullness of all the laws of justice, and this because the Lord has said, we were not 'only to say, but do.'"

Mr. Capitalist: "Do you mean to say that you are dealing with this problem from a moral, as well as economic standpoint?"

Miss Church: "We do! And if you and Mr. Laborer will be seated we will tell you of some valuable information from a loving Father." (She turns to section 45:4.) "'And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the ends of the earth, and the love of men shall wax cold, and iniquity shall abound; and when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation that shall not pass until they shall see an overflowing scourge, for a desolating sickness shall come over the land; but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God, and die. And there shall be earthquakes, also, in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword one against another, and they will kill one another.'"

I will ask the reader to imagine the rest of this dialogue behind the curtain. But sufficient to say, Miss Church will come face to face with her opportunity; she must retain with her teaching, love and sympathy (and not condemnation) for the contending forces of evil always recognizing the good and seeing the end, even of that salvation from sin.

While it is stated in the quotation above that when this light shall break forth they will harden their hearts against it, we also find promised in the book that the righteous of earth shall be gathered from all nations.

The light that will shine out no doubt will be all of the gospel in operation. That certainly will be a beacon light for the weary pilgrims of earth.

What then is the most essential thing needed? Is it gold, land, or proper organization? We feel that it is neither. But the proper recognition of our coming short of the glory of God, and accepting charity, which is the most valuable of all agencies, all other things will come. The poor will know exactly what to do; the well-to-do will rejoice for a chance to bless, and all by compliance to the law will find their places to work together. With love we stand; without, we fall. Within the church are the possibilities of the redemption of the world. Was there ever a greater opportunity for man than now?

The Spiritualism of the Bible and Christianity—No. 2

BY MAHLON SMITH

The second of two articles on this subject, this one bringing various historical developments down to our time.

We must now notice the events which led to the apostasy of the church, and to the long Dark Ages of the world's history.

During the centuries marked by the presence of the supernatural gifts of the Spirit in the church, throughout the entire time, the primitive Christians suffered the most bitter, bloody, and relentless persecution by the successive emperors of Rome. And it has been said that the blood of the martyrs was the seed of the church.

Accordingly as martyrdoms increased the number of Christians multiplied. They became very numerous in the provinces of the Roman empire. A child could tell of the fate of John the Baptist, of Jesus himself. It was only 65 A. D. when Peter and Paul were beheaded at Rome by the edict of Nero. All the apostles but John suffered martyrdom. In 85-90 took place the persecution of the Christians by Domitian. Great persecutions took place during the decline of that empire under the Emperors Marcus Aurelius, Severus, Maximian, Gallus, Devius, and Diocletian. This brings us down to the time of Constantine, A. D. 325.

At the beginning of the fourth century, the empire of Rome had become divided by dissensions into four separate governments. The strongest of these was that of Constantine, whose capital was Rome. The next in importance was that of Licinius whose capitol was Constantinople, as it was later named. These two governments soon overcame and assimilated the weaker two. Then came the question as to which of these two should become the sole master of the whole empire. It was settled by a civil war. Constantine triumphed over his adversary and became the sole emperor of Rome. In order to do this he had become the patronizer of the Christians for the sole purpose of enlisting their aid in overthrowing his former colleagues and bolstering up his crumbling government.

Constantine's Cause the Bane of Christianity

The long and bloody history of Rome was soon to be terminated. The Christians, weary with centuries of persecution, embraced the opportunity to end the horrors they had experienced by an almost universal espousal of the cause of Constantine. They hailed him as a friend and deliverer. In turn he heaped favors on the Christians in general and especially on the Christian clergy. The ban against the hated Nazarenes was lifted in the days of this emperor. Instead they were elevated to positions of honor and emolument.

This circumstance, said John Wesley, Mosheim, and others, was fatal to true Christianity. Pride, vainglory, and formality crept into the church. As these came into the church, the spiritualism of the church went out in the same proportion. The Christian Jews also left the church. They could see that Rome and the Gentiles were converting the church, not the church, Rome. It has since been impossible to interest that people in Christianity to any large extent. The Christians gained popularity; they lost spirituality. Even many of the Christians of the present day regard Constantine as the great friend of the church. He is to-day called Constantine the Great. Likewise by some writers Herod, of Christ's day, was called The Great! But these two men were guilty of the most atrocious crimes that history records.

I quote from Drury's World History, using his exact

words: "The latter [Maxentius] was the next to disappear, being banished by his son and put to death by his son-in-law, Constantine. Maxentius II succumbed to the blows of his brother-in-law, Constantine, near the Milvian bridge, which spans the Tiber. Thus the empire had now only two masters, Licinius in the East and Constantine in the West. This was one too many for these ambitious and perfidious princes who sought each other's destruction. Under pretext of protecting the Christians, Constantine attacked his colleague and took him prisoner after two victories. He stripped him of the purple, promising that he would respect his life, but some time afterward put him to death. To multiply conversions he made it plain in what quarters imperial favors could be found, bestowing offices on Christians and on cities that overturned the pagan temples. The council of Nicea convoked by Constantine, A. D. 323, [and presided over by him] finally drew up the Creed of Christianity. From his defeat of Licinius in 323, to his death in 337, we find nothing in his personal history except the bloody tragedies of the imperial palace, in which by his orders his son Crispus, his Empress Fausta, and the son of Licinius, a child of twelve, were put to death. A few days before expiring, Constantine was baptized."

The Apostasy Gradual

The principles of the gospel did not all expire at once after this period but they were so changed, this addition made and that, abridged here and there, that God gradually withdrew his Spirit from the church. The last of the apostles, John, while lingering yet in life in banishment, had seen in vision a woman beset by a dragon from whom she fled for 1,260 days or years. No one doubts but that woman typified the Christian church.

Now, my reader, I refer to the child as typifying the authority referred to and necessary to put in operation all of the ordinances of the church. If it were taken away, then with it went authoritative baptism, the laying on of hands, in fact Christian spiritualism that was consequent on all these ordinances being operative.

It would be difficult to conceive or to tell how much the world and the church lost by these dire events. The church fled into the wilderness. The Holy Spirit that at first had come to Jesus in the form of a dove and had continued its presence to obedient men, women, and children for four centuries, was taken from the earth. Words fail to describe the magnitude of the loss to mankind. In those 1,260 years of darkness, honest men in the succeeding Catholic Church went into secluded places and mourned for the iniquity and shame of the church.

The ancient nations were idol worshipers during all their history. Rome had her pagan temples and her graven images and gods, until her ignoble end came. The flamens or kindlers kept their sacrificial fires burning throughout her history. But now a nominal Christianity was to succeed all that. But what a Christianity indeed was that which succeeded! The very first of the ten commandments directs and commands that "thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them."

The Worship of Images

The Christian churches after Constantine became filled with images and likenesses of various saints and holy persons. The holy virgin was the principal one of these. After several centuries, a council of the church ordered these objects of worship to be removed from the churches. The

practice was discontinued for two or three centuries. Then another counsel, after much debate and interchange of learned opinions, concluded a mistake had been made and ordered a reinstatement of these objects of worship in the churches and homes of the Christians. They remain to this day.

The writer had occasion to stay overnight some months ago with a wealthy member of the Catholic Church, being there on business for an insurance company. And one of the boys, a fine, manly young man, occupied the same bed in the chamber. After I had gotten into bed, he extinguished the light and was perfectly silent for I should think a full half hour. I did not know what it meant. In the morning I noticed a small, silver-plated image of some holy man, not the Savior, on the stand. This was an emblem of worship.

In the morning the large family surrounded the breakfast table standing, all sang a suitable verse or two of a hymn, a little girl said grace, they all crossed themselves and then sat down. Reader, I have always remembered that night's visit, the example of devotion I witnessed, cheering to me. Indeed I felt honored by my visit to them. I was touched with their devotion in their worship, though in my opinion that intelligent young man was as plainly an idolater as were the Babylonians of old who were commanded to fall down and worship the standing image of gold, ninety feet high, which Daniel and his two companions absolutely refused to do though they incurred the death penalty by the refusal. But those three were Hebrews and there has been a vast difference between the Gentiles and the house of Israel in regard to such things.

Then later, being on the same business, I came to a family where I noticed two wooden, graven images on the mantle. A few weeks after I called there again and three others were added to the two, some women but more men, and these were old-country people and uneducated. They also had a small string of beads thrown over the shoulder of the largest image, about ten inches high. I have not forgotten the hearty friendship of these two families to me. I only allude to these incidents as suggestive of, and relics of, not only the Dark Ages of the Christian era, but also of the idolatry of the Gentile nations of ancient times. It may show us that the world has not yet arrived at an age of universal light, and that the apostasy and darkness of the Dark Ages has not yet been dispelled.

I wish to cite the reader to the fact that the fate of the saving ordinances of the gospel came through the hands of a church; were changed to suit their pride, interest, or convenience, by a church, the ministry and officials of which, though university educated, yet had not enough sincerity and honesty of purpose, or intellectual or spiritual discernment, to establish the meaning and to command the observance, of the first, plainest, and perhaps the most important of the ten commandments of the decalogue.

The Bible teaches "they shall change the ordinance, break the everlasting covenant," and those ordinances remain changed to this day. The church when at Jerusalem and among the house of Israel in the Holy Land, was owned by God; when it came down to Rome and the Gentiles it soon lost its vitality and the extraordinary blessings it should always have, and disappeared. And how could image worshipers be expected to reinstate them?

An Angel With the Gospel

But John saw in a vision another angel coming to earth with the everlasting gospel. Taking courage by this, the reformers, one by one, protested against the darkness of their times. They were at first promptly put to death, generally by burning at the stake. The word *heretic* in

those times carried with it more danger and contumely than that of a murderer. But when they were at last permitted to live, they realized they yet lacked the most important results of the gospel, and Luther and the Wesleys predicted yet to come a fullness of "latter-day glory" as some of them called it.

To receive the blessings that the church once had, is not everything in importance, but it is very necessary indeed. They show that the church having them is owned by the Master as his own, and that is surely of much importance. And in presenting the claims of a people to this preeminence, I shall not select any of the churches of the Succession, or the Reformation, but one claiming a full and complete restoration of all the primitive church enjoyed during its first four centuries.

Experiences of a New York Woman

In that same school district where those spiritualists lived in Onondaga County, New York, dwelt a woman at that time who accepted the claims of such a restoration and rejected the claims of spiritualism. She had been brought up in the Presbyterian Church, and in her younger days had acted as an altar girl, as they had them then, in the ceremony of christening and baptism of infants by sprinkling. She afterward became a school-teacher, but at the period of which I write she had married and was raising a family of children. But this infant baptism did not appeal to her as being in harmony with the teachings of the Bible. The command to "repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins," and the expression, "buried with him [Christ] in baptism" did not look to her like this sacred function of infant baptism was the proper mode of fulfilling those commands.

She was therefore in a receptive mood, should something better appear, to give it an investigation. At one time she visited the Oneida Community, coming back with quite a good opinion of them, but it did not fill the bill of what she conceived the true church ought to be. Again she investigated the claims of the "Apostolic Church," a new sect that started in Montreal, Canada, the claims of which were presented to her by a lady from Oswego, who visited in that neighborhood. She easily detected the invalidity of their claims.

So, there finally came into her life an incident that she ever afterward remembered. A few words will relate it. It was but a dream she had one night, but the impression and the spirit that accompanied it, witnessed to her that it was by that same Spirit that visions were shown in ancient times to the old prophets of Israel. She had the assurance that from the same source from which that came, others also of a similar character might at future times come into her life. In this dream she found herself walking along the edge of a deep gulf, the sides of which were too steep and rugged for her to cross over to the other side. It was dark with only light enough for her to see her way along a path, on which she was walking. She looked across this gulf to the other side which was bathed in the light of the sun, and she saw throngs of people enjoying the green fields and the light and sunshine. But she could not cross over at any place as she walked along seeking some means of getting across to those people in the light. And finally she looked ahead and saw, as it appeared, a log or plank across where the edges of the chasm came close together, so that this object would reach across. And she went up to this and readily stepped onto it and crossed over. Then she turned and looked back and saw the object she had passed over was that of a man, and looking closer she discovered it was the body of Christ the Savior. She passed on to join these people near by and wondered.

I mention this singular incident as the first experience that came into that woman's family, and which has molded and directed their religious connections down to the third and fourth generations. Soon after this occurrence her husband came in one day and said to her that "these people they call Mormons that we have heard so much about, have secured the schoolhouse and will preach there to-night." He proposed to attend, but she objected. She had heard such reports about them that her Presbyterian pride was too strong yet to think of an association with a people that had such a name as the Mormons had at that time. But they went.

Let me describe that meeting: Two elders by the name of Theophilus Taylor and Ezra T. Whitehead sat on the platform, perfect strangers in the neighborhood. One of them gave out a hymn and the congregation stood while the two men alone sang.

"The Spirit of God like a fire is burning,
The latter-day glory begins to come forth,
The visions and blessings of old are returning,
The angels are coming to visit the earth."

One of these men, Taylor, turned out to be a very capable preacher and competent to defend his cause against any opposer, but their sermons were very plain and to the point. They knew it meant a fight for them and opposition wherever they went and they nailed the facts down with all the more plainness on that account. They preached one church, one body, and no more, one baptism and that immersion, and no other mode, not the slightest deviation from that mode. They preached then that by the laying on of hands, and by no other way, should the Holy Ghost be conferred on baptized believers. Then they taught that the signs and gifts of that Holy Ghost would follow the application of the gospel in this way. Then they related that an angel, who said that his name was John, the same that was called John the Baptist, had come to earth, in the western part of that same State, and had conferred the authority to baptize men again; that the angel actually laid his hands on two men, Joseph Smith and a school teacher by the name of Oliver Cowdery, and conferred that authority upon them, which was followed later by the Melchisedec authority being also conferred on the same two men and that by the same ordinance this authority had come down to them and that they were there, ready to act in the office of their calling.

These men preached the gospel then in great plainness; they did not bring confusion on it by multiplying sermons and opinions of their own by the hundred. In that way they covered a great deal of ground and went into many different neighborhoods in a year. The result in that neighborhood was that four of the best women and one good man were baptized by them, the woman I have referred to being one of them. I will not take space to tell how the people, especially sectarians, in that neighborhood almost raged. This occurred in the year 1843.

The same elders happened to be back in that neighborhood the next summer, and one day they came walking down the path to this woman's house, looking very thoughtful. And they said they had heard another rumor that Joseph Smith had been killed by a mob in Illinois, but they said they did not believe it; they had heard the same thing several times before. The woman replied, Brethren, the rumor is true. The prophet of the Lord is dead. I saw him shot, as you say, in a vision I had of the occurrence and I know he is dead. She had even seen the manner of his death, soon to be confirmed.

She was faithful to the cause she espoused, down through the forties, the fifties, sixties, and seventies. She died a member of the Reorganized Church in a good old age. The

Millerite excitement in 1844, spiritualism which followed in 1845-8, of which I have written, the ghastly reports of polygamy coming into that church afterwards, all these things moved her not, but in 1860 she was one of the first to enter the church, reorganized and died a faithful member of the same. Even the presence of polygamy in the Utah church, her greatest trials, did not overthrow her faith in the church and she endured the stigma until 1860, as I have said, joining the Reorganized Church instantly and gladly as soon as she had opportunity, as she was counseled, on her original baptism.

A Vision

We pass on to the next generation and will present the testimony of one of this lady's sons, who joined the Reorganized Church and is yet living to verify these statements if necessary. I select his testimony as being one that bears so much resemblance to the aims of spiritualism, in fact a Christian testimony of the gifts of the Spirit, somewhat out of the ordinary, but seemingly relevant to the subject of this article. It is only a feeling that it might be a benefit to some one, that he has consented to make the experiences public. I have the circumstance related by him in his own words before me in writing, and will give his own words:

"Some thirty or more years ago, it was my sad experience to lose my only child by diphtheria. She was about two and a half years old, a bright, healthy, handsome little girl. Both my wife and myself have both been members of the Latter Day Saint Church all our married life and that is the only church we ever did belong to. So, as the neighbors came in and saw the serious condition of the child, one of them, also a brother in the church, suggested a few of the neighbors come in that evening and together offer prayers for the sick child. When this was concluded, they went home with two exceptions, neighbors who volunteered to sit up with the child during the night. I therefore lay down in an adjoining room to get some sleep. My wife came in and lay down beside me, and putting her arms around my neck, she wept like a child and said to me, 'You need not worry about getting any different treatment for the baby.' I surmised her meaning, and if the reader has been through a similar trial, he can realize the pangs of sorrow we felt. The next morning at ten o'clock our only child died. May not many be called to put away the little shoes and clothes and playthings of an only child.

"At a convenient time after we had buried our child, my wife explained to me the reason of her words to me that night. She said that as one of those present that night was on his knees praying, suddenly the scene before her disappeared entirely and that she found herself opening a door that led into another room. And on a cot opposite her in the room there lay a young child like our own. And she saw just over the child a half window that was open. And a personage appeared in the window, having the appearance of our Savior as she had seen him represented in a picture. And he had a circle of light around his head a few inches above it as she had also seen in the pictures of Christ. And the child held up its arms for this person to take it, and he tenderly reached down to the child, took it in his arms, and bore it away out of her sight. My wife, after telling this to me, never made mention of the occurrence, unless it be to corroborate the truth of it, when mentioned in her presence.

A Sequel to the Vision

"Now, I feel there is a sequel to this which only a duty to my fellow man would induce me to recite. Thirty-five years had elapsed after the above took place, when one night my home was crowded and I was sleeping on a lounge in my office up in town. I was taken seriously sick soon after going to bed. The sickness was caused by eating some potatoes at supper time, which were very unwholesome, and which, as I was in a hurry to get back to town, I did not notice at the time. But I was alone and if I had undertaken

to walk home when so sick, I know I would have failed. I am getting old also, sixty-seven years, and I felt alarmed at my condition. But finally I had a spell of vomiting and the sickness left me at once, and after turning the light down so as to leave the room partly lighted, I went to sleep. In about a couple of hours I slowly awoke. I had bolstered my head up higher than usual when I went to sleep, and as I opened my eyes, I saw the figure of a little girl's head and shoulders in the room directly over and above the foot of the lounge. Her face was exactly in front of mine and she was looking intently at me, her hair reaching down to her collar in ringlets, the face full, beautiful, and her eyes and countenance filled with expressions of watchcare and intense interest in my condition, which just before had been so helpless and distressing. I had but just fixed my gaze upon her before I saw she was disappearing and slowly fading from my view. And very soon she was gone and I lay there steadfastly gazing out into that half-lighted room, realizing I had just before lay there face to face with a being, or the vision of one young and beautiful, who had come to me as a guardian spirit to bring me comfort and give me renewed hope and faith in that Savior that had before borne our child from our sight. I was at first filled with awe and was afraid, alone as I was, with the lamp turned low, but this feeling soon passed away and my whole being was filled with unutterable gratitude, and I wept tears of joy that one so unworthy and from the common walks of life, should be the object of our heavenly Father's care. The next day I told this to my wife, who at once recalled these incidents, the dear child that was lost, still alive and returned to us. Then as I remembered the features of the child and recalled those of our little girl, I recognized the similarity, and ever since the occurrence last fall I never think of it but my heart is gladdened and comforted beyond expression. Though in the stress of business cares which in the last five years had become almost unbearable, my child's face after so many years had become a stranger to me, yet I am assured that it was indeed her sweet face that appeared to me in the dead hours of that night."

I hope my readers may be interested in this article, intended as it is to draw their attention to the Christian religion as a divine system by which we may receive the greatest hope, joy, and assurance of the immortality of the human soul, and to increase their interest in, and their honor for, the word of God, the plan of salvation, the hope of eternal life.

(Concluded.)

A Unique, Useful, and Growing Institution

BY G. N. BRIGGS

No institution has quite the same place as Graceland College in the hearts of its students.

Visiting speakers invited to address the students of Graceland College almost without exception speak of it as being "a unique institution." This expression has been used so frequently by those addressing the assembly that a speaker is marked as a rare exception who does not impart this information. Yet, perhaps, there is no other adjective in the English language which places the emphasis quite so well.

Graceland College is different; in many ways it is in a class by itself. While the grade of its work, the qualifications of the members of the faculty, the extent and quality of its library and laboratories all meet the most exacting requirements of standardizing and accrediting associations, and because of these facts Graceland is fully accredited, yet no other college is just like it. Others teach similar courses of study and approach some of its methods, but in the processes by which its students obtain their education and the methods through which the college has been able to conduct its work and secure the results, there is no parallel in the school world.

Some years ago there stepped off the train at Lamoni one of the oddest-looking specimens of the genus "homo" that had yet applied for admission to the college. His academic preparation had been very limited. He had very little money in his pockets, had no source from which he might hope to draw more. He thought he might be able to remain in college one term. He remained seven years, then continued his education in one of the State universities of the country, and now occupies one of the most important positions in the commercial world.

This story might be duplicated hundreds of times in the life story of Graceland graduates. It is true, some have not been so greatly handicapped in their youth, and yet one born with a silver spoon in his mouth is sometimes the one who would not take full advantage of his opportunities. It is a *greater* handicap to a college student to have too much money than it is to have too little. Our failures have been more frequent on the part of the student with too much money and too much time than on the part of the one who has to help provide himself with the wherewithal to enable him to remain in school.

Of the graduating class this year composed of nearly seventy students, the two honors awarded annually for high scholarship in different departments were earned by two students who made their way through college largely by their own efforts.

The relationship sustained by students with each other in all the various student activities gives them a sympathetic understanding of the problems that go to make up the lives of others, and they go out into life not only trained to think, but prepared to perform the common tasks of life. Students who go out as teachers and in religious work are especially fitted to render unusually helpful service.

Graceland is different in the ideals which it imparts to students. A great majority of her students come from Christian homes, have been taught in their youth the history and doctrines of the church. Some, however, come to us without this Christian teaching, but almost without exception it is only a few months before they make a profession of faith in Jesus Christ as their Lord and Savior and become active members of the church.

It is because of the high ideals with which the students come into contact during their college course that they are so willing to consecrate their lives to the work of the Master in local and foreign fields, in teaching, preaching, and ministering to the sick, as educational and religious workers in the homeland, as teachers, Christian home makers, in the professions, and in exercising Christian leadership in their communities. Graceland lives for others; her watchword is "Service" and her students catch this broad spirit and give themselves to the service of God and humanity.

The Department of Education of the United States Government informs us that practically all of the colleges of America enroll eighty per cent of their student body from within a radius of one hundred miles. Graceland shows a marked difference in this respect. During the past year, which is typical of her twenty-five years' existence, she had students from thirty States of the Union, from several foreign countries, and from the islands of the sea, representing as they did several different nations.

Graceland is an institution of church-wide interest, is one of the officially recognized departments of the church, has a distinct mission to perform as have all the other departments of the church, and all working together, each in its own particular field, the ultimate goal can easily be reached.

Experience is a dead loss if you can't sell it for more than it cost.

Book of Mormon Rays on Scientific Paths—No. 14

BY A. E. PHILLIPS

The New Testament teaching that Christ is the Savior of the world holds a much more inclusive meaning when we learn that he appeared to the ancients on this continent and taught them also the way of salvation. The Book of Mormon, therefore, comes to us as a witness of Christ and his world-wide mission to all humanity. Through the destruction of the Nephite nation we have lost the means of tracing the evidences of scriptural teaching to the extent that would otherwise have been possible, for the Nephites rather than the Lamanites, who were the more direct ancestors of the Indian tribes, were the teachers of their religion in its purer form. Nevertheless, many of the most important phases of their cult seem to have been retained, though beclouded by innovations or deviations more or less.

Parallels in Theology

Aside from the traditional evidences that corroborate the Book of Mormon, the actual worship, and practice that entered into the religious observances of these people since the discovery, retain something of their ancient significance as presented in the book. Their belief in God was almost universal. Doctor Alexander says: "As a matter of fact, there is hardly a tribe that does not possess its belief in what may very properly be called a Great Spirit, or Great Mystery, or Master of Life."—*Ibid.*, p. 82. Nine prayers to the Universal Ruler are mentioned by Molina. We are informed by Markham that this worship occupied the thoughts of the Incas in life and in death, and that they earnestly prayed for a knowledge of the Deity. Of their hymns he says: "These hymns are the expression of a longing to know the invisible God, to walk in his ways, and to have the prayers heard which entreat the Deity to reveal himself."—*Incas of Peru*, p. 99. One of their remarkable prayers he records as follows:

"O Lord of divination, Where art thou? Thou mayest be above, Thou mayest be below, Or perhaps around, Thy splendid throne and scepter. Oh hear me! From the sky above, In which thou mayest be, From the sea beneath, In which thou mayest be, Creator of the world, Maker of all men; Lord of all Lords, My eyes fail me For longing to see thee; For the sole desire to know thee. Might I behold thee, Might I know thee, Might I consider thee, Might I understand thee. Oh look down upon me, For thou knowest me."

This prayer is too long to give in entirety here. Its rich imagery and sublimity are revealed in the following lofty appeal:

"Oh come then, Great as the heavens, Lord of all the earth, Great first cause, Creator of men. Ten times I adore thee, Ever with my eyes Turned to the ground, Hidden by the eyelashes, Thee am I seeking. Oh look on me! Like as for the rivers, Like as for the fountains, When gasping with thirst, I seek for thee."

Another prayer is recorded by Enoch that was had among the Aztecs: "Truly the gods which I adore, idols of stone and wood, speak not nor feel; neither could they fashion the beauty of the heavens, the sun, the moon, and the stars, nor yet the earth and the streams, the trees and the plants which beautify it. Some powerful, hidden, and unseen God must be the Creator of the universe, and he alone can console me in my affliction or still the bitter anguish of this heart." The magnificent temples so abundantly provided for worship are a sufficient testimony of the importance which they attributed to religion. We are told by Enoch that "At Palenque twelve truncated pyramids, built of earth, stone and masonry, have been discovered, eight of which are crowned by temples."

In both North and South America the soul was believed to

be immortal, and the resurrection of the body was commonly taught. Bancroft remarks that "The opinions of the Mexicans with regard to the resurrection of the body accorded with those of the Jews."—Native Races, p. 86, vol. 5. Prescott also mentions this significant fact, and it has been variously commented on by several other writers. The Book of Mormon fully records these teachings.

The Christian rite of baptism was of widespread practice, according to a number of commentators. Bouton states that baptism was practiced in Yucatan, as well as in Mexico and ancient Peru, and was known as a regeneration. Brinton also remarks: "It was practiced by the Nahuas of Mexico and Quichuas of Peru. With the Mayas of Yucatan it was in common usage and was known by the significant name, 'the second birth.'"—Religions of Primitive Peoples, p. 195. Saint Giles informs us that "an unbaptized person was held to be incapable of leading a good life; the banquet at baptism was called the Descent of God, and the baptized were spoken of as 'born again.'" The Book of Mormon shows that baptism was taught on this continent both by Christ and his followers, and was considered a very sacred and essential ceremony. This clearly explains why baptism was so generally observed by the people in later ages.

The promise of the second coming of Christ was frequently referred to by the sacred teachers in Book of Mormon times, and this has its echo in the Books of Chilan Balam, the Prophetic and Historic Records of the Mayas. Brinton gives a translation or paraphrasing of a prophecy in one of these books, as follows: "Four ages yet shall be inscribed, Then shall come the holy priest the holy God. With grief I speak what now I see. Watch well the road, ye dwellers in Itza. The master of the earth shall come to us. Thus prophesies Nahau Pech, the seer, In the days of the fourth age, at the time of its beginning." Here is both a promise and warning of the great day that is to come, and this was carefully recorded in their most sacred archives. A belief in the prophetic office was most natural, from the fact that these ancient people were from time to time led, instructed, or warned by prophets among them, according to the Book of Mormon.

Much more could be adduced to show the similarity existing between the record of the book and the settled religious convictions of the people many centuries afterward. Those which we have compared are in the main such as constitute essentially prominent features of their religion, and would not therefore be as susceptible of radical change, perhaps, as would matters of less fundamental value. Zoomorphism, it is true, may have resulted from a degenerate system of worship in some places; but this has been shockingly so in the history of both Christianity and Judaism, and has been found among people who were not idolaters. On the other hand, the so-called Mexican idols have almost certainly been misinterpreted by writers in the past in at least a number of instances. It is now known with reasonable assurance that historical monuments have been mistaken for idols. In some instances this has been due partly to the fact that very ancient monuments of a historical character, having lost their special significance to later generations, were employed in religious observances by those who knew not their original meaning.

Tracings in Etymology

As previously referred to, the followers of Laman were of more nomadic habits than were the Nephites, and were finally so far successful in their frequent wars that the latter people were either killed or subjugated by them. Some of the conquered Nephites were thus assimilated into the fabric of the Lamanite life. In view of this fact, considered in the light of Lamanite hatred for them, we cannot suppose that the Nephites would in many instances thereafter occupy ul-

OF GENERAL INTEREST

WHAT UNCLE SAM IS DOING FOR THE INDIANS

In reply to resolutions adopted by the Women's Civic Center, of San Diego, California, relative to the status of the American Indian, Cato Sells, Commissioner of Indian Affairs for the Government, explains the Indian situation.

Confusion as to the legal status of the Indian rests largely with those who have not studied the subject. The general allotment act of 1887, providing for the allotment of lands in severalty, with the amending provisions of the Burke Act of 1906, made the issuance of a fee simple patent the primary legal requirement for citizenship of Indians, but also provided for the citizenship of any Indian by his voluntary separation from tribal relations and the adoption of the habits of civilized life. The later act of June 25, 1910, also provides for the allotment of lands to Indians from the public domain with the issuance of a fee patent as provided for in the case of reservation allotments.

Under my administration the Indian Bureau has made special effort to extend citizenship to the Indians and prepare them for its duties and responsibilities. In the declaration of policy issued April 17, 1917, I announced that every Indian as soon as found to be competent to transact his own business affairs would be given full control of his property and have all his land and moneys turned over to him, after which he would no longer be a ward of the Government. In furtherance of this movement, on March 7, 1919, I instructed the superintendents of the various reservations as follows:

"You are requested to submit to this office, at the earliest practicable date, a list of all Indians of one half or less Indian blood, who are able-bodied and mentally competent, twenty-one years of age or over, together with a description of the land allotted to said Indians, and the number of the allotment. It is intended to issue patents in fee simple to such Indians."

Under this broadened policy Indians, both mixed and full-bloods, are being released from Government supervision as rapidly as their condition warrants. Whenever an Indian is found to be as competent as the average white man to transact the usual vocations of life, he is given a patent in fee, full control of his lands and moneys, and made a citizen of the United States. About 225,000 allotments of land have been made to Indians and during the last three years 10,956 fee simple patents have been issued, or 1,062 more than in the ten years preceding.

I have, however, gone further and taken the position that the citizenship of Indians should not be based upon their ownership of lands, tribal or in severalty, in trust or in fee, but upon the fact that they are real Americans, and favorable report has been made on a bill introduced in Congress having

ing places among the people, nor would they be permitted to segregate. There would also doubtless result an intermingling of names from the offspring of marriage. The names given in the Book of Mormon that would be most easily handed down to succeeding generations are the names of persons and places, but many of these names would in the course of time be liable to some change. This will be more fully explained in our next number, in which will be found some material of considerable interest to every Book of Mormon believer, and of equal significance to other readers also, we trust.

(To be continued.)

for its purpose the conferring of citizenship on all Indians but retaining control of the estates of incompetents.

I am fully convinced of the wisdom of this restriction and that competency must precede the control of property, otherwise great injustice would follow to thousands of Indians.

In this connection I said in my last annual report:

"Of the large number of Indians still under the supervision of this bureau, it should be understood that more than 75,000 are situated practically the same as the reservation Navaho, Hualapai, Hopi, and Apache, whose property cannot now, nor for many years to come, be wisely allotted. There are thousands of full-bloods and near full-bloods whose landed interests and whose personal possessions and prospects are suggestive of a capacity for independent self-support, but who are not qualified to withstand the competitive tests that would follow a withdrawal of Federal guidance. To abandon these at the point in their progress where elementary requirements are shaping into self-reliance and a comprehension of practical methods, would be to leave them a prey to every kind of unscrupulous trickery that masks itself in the conventions of civilization.

"I shall not be outdone by anyone who would hasten Indian progress by the extension of release and obligation to those who are ready for this status, nor shall I be swerved from what I believe to be a course of just aid and protection to the less fortunate and less progressive Indian."

It is not necessary in establishing the patriotic and heroic part of the Indians in the World War to make such unwarrantable statements as that they purchased over sixty million dollars' worth of Liberty Bonds. I feel that their actual investment of \$25,000,000 in this way is a magnificent showing. No one questions the war-time evidence of the Indian's Americanism or that it carries great weight in the plea for his citizenship, and you are advised that a bill approved by this bureau, which became a law in October, 1919, provides that Indians who served in the military or naval establishments of the United States during the war against Germany and who have been honorably discharged may be granted full citizenship by courts of competent jurisdiction.

Few things have been more obstructive to Indian welfare than the professional agitator who claims the abolishment of governmental supervision as the salvation of the Indian. There would be no wisdom in the withdrawal of Federal supervision over all Indians at this time. The result would be that a large number of old or incompetent Indians would soon be fleeced of their property and thrown upon the States as paupers and mendicants and public protest against neglected conditions would surely and shortly follow. Such procedure would be unwise, unjust, and undefensible.

The Indian Service has been aided by sincere and sane criticism, for which it is grateful, but its work is too often seriously impeded through misrepresentations to the public by speakers and writers of superficial knowledge or excessive zeal, and what is more unfortunate, by selfish adventurers of both the white and Indian races who are chiefly concerned for personal gain and who seek a condition that would enable them to profit at the expense of those who, if unprotected, would be duped by their clever rapacity. These go to the people, perhaps with imposing testimonials, and with ready-made resolutions to be presented in fluent and picturesque rhetoric, probably followed by a collection to cover "necessary expenses." They should meet with a conservative reception. The public should be led by no one to draw conclusions from less than careful and impartial inquiry.

The Indian is moving forward. He is progressing numerically. His population is greater than at any time in the last half century. He is improving in health and knowledge of how to keep well. He is accepting hospital facilities that have been more than doubled in the last seven years, as

shown by an increase of 10,000 patients treated annually. His medicine men are retiring from practice. Fifty thousand Indian families live in permanent homes and take an interest in sanitation. The women are becoming better housekeepers; their babies are better cared for, and infant mortality is decreasing.

The Indians are growing in knowledge and general intelligence. Three fourths of their children eligible for attendance are enrolled in some school, Federal, State, or mission. Nearly two thirds of their entire population speak English and about one half read and write English. Their gain in the use of civilized speech has been remarkable in the last seven years.

Too much has been said about Indian-school graduates going back to the blanket. Any assumption that more than a negligible percentage of such students are nonprogressive is unwarranted. In some instances where pupils not long in school have returned to backward home conditions the results have been disappointing but by no means an entire loss. If these boys and girls carry no more than a speaking use of English into homes still under the thrall of barbaric ignorance, they have started a lifting force and planted imperishable seeds of civilization. Considering the effect of previous environment, habits, and prejudice, the school-trained Indian compares favorably with the average white student whose home surroundings as a rule are generally to his advantage.

The Indian's progress is too frequently measured by his garb. We want the Indian to cut his hair and wear citizen's clothes. We urge him to live in a white man's house, but if he does not entirely and promptly respond in all of these respects it is not proven that he is not a progressive man. Sometimes young men returning from our schools to the reservations resume certain outward forms of tribal fashion as a matter of expediency or social deference to their elders but their activities show what they are; their farming, their stock raising, the homes they build and the way they furnish them, and their desire to have their children go to school, are the best evidences of their progress.

Recent careful investigation shows that the product of the Indian schools is so generally successful and of good standing, that the conclusion is overwhelmingly against any adverse criticism of the Government's system of Indian education.

The war service of 10,000 young Indians brought them distinct educational value in a better use of English, greater self-confidence, respect for authority, and disciplined industry that will add strength and character to their citizenship.

The social and domestic life of the Indians is steadily improving. Marriage by tribal custom is notably giving way to legal rites. At present there is hardly more than one fourth the drunkenness among Indians that prevailed ten years ago. The missionary workers have been a powerful aid. Their number among the Indians has doubled since 1900, with a corresponding increase of churches and church attendants.

The Indian's industrial progress is especially noteworthy. Their individual funds on deposit have increased in the last eight years in excess of \$20,000,000. During that period they have expended for homes, barns, and modern farm implements \$18,000,000 and have added \$13,000,000 to their capital in live stock. The Indian's transformation from a game hunter and wanderer to a settled landholder and home builder is everywhere evident. Nearly 37,000 Indian farmers are cultivating almost a million acres, 47,000 are engaged in stock raising and their live stock is worth close to \$38,000,000. Their last year's income from the sale of crops and live stock was approximately \$14,000,000. The Indians are dependable wageworkers. Their annual earnings in public and private service exceed \$3,000,000. Their number receiving rations

PASTORAL

How Socrates Taught

"Before he had talked five minutes he had his crowd," says this author. We may learn much from this ancient philosopher.

Jesus Christ is not only the Sunday school teacher's main theme; he is his chief model for the difficult art of teaching. And next to the divine Teacher, we find our most helpful exemplars in other Bible characters, notably Paul and the Old Testament prophets. The Sunday school teacher will never exhaust the pedagogic hints that are to be found in his Textbook.

Though all this is true—and I, certainly, would yield to no man in emphasizing it—yet it would be foolish for us to neglect the great lessons in wise ways of teaching to be learned from teachers outside the Bible. One of the noblest of these instructors is the old Greek philosopher, Socrates—a man so wise and so noble that some have not hesitated to compare him blasphemously with our Lord himself. Every one who attempts to teach others, youths or adults, should be familiar with the ideas and methods of Socrates. What are some of these and how will they help us to teach our modern boys and girls?

Well, in the first place, Socrates was absolutely sincere, simple, and unpretending. These are splendid qualities in a teacher. Strangers always found in him more than they expected. His talk was a constant surprise, even to Plato and Xenophon and his other intimates. Barefooted, hatless, coatless, pale of face, flat of nose, protuberant of stomach, Socrates was the reverse of showy. He began his conversations hesitatingly, apologetically. But before he had talked five minutes he had his crowd.

If any of us are fussing over exteriors in this matter of teaching—if we think that fine garments or fine words or elegant manners are necessary to make an impression on our scholars, a little study of Socrates will set us right. The heart! The head! Love your scholars and teach them! You need no other charm.

The second feature in Socrates' way of teaching was his application of the same principle to others. Unpretending himself, he abhorred pretence in others. In his famous discussion with the scholars and philosophers of his day, his first step was almost invariably to convict them of ignorance.

The Oracle at Delphi had once declared that Sophocles was wise, Euripides wiser, but the wisest of all men was Socrates. Our humble philosopher was conscious of deep ignorance, as all wise men are; but he laughed off the Oracle's statement by asserting that he was wiser than others only in this: that he knew his own ignorance, but others did not know theirs!

Socrates made many enemies by his merciless process of exposing the ignorance of men, and these enemies became numerous and powerful enough to procure his death. Perhaps he foresaw the result, but it would have made no difference

if he did. Socrates had taken up the work of teaching, and he knew that he could not teach anything to any man if the man was sure that he knew it already.

After the same fashion the modern teacher must clear the ground before him, removing from the scholars' minds all conceit of knowledge that is not possessed. "Where is Jerusalem?" Do not be satisfied with the easy answer, "In Palestine," unless you are sure that your scholars know where Palestine is, and what it is. "Point toward Jerusalem." "How would you go to Palestine from here?" "How far would Palestine reach across our State?" "Can you walk twenty miles a day?" "How long would it take you to walk the length of Palestine?" "How much of the eastern Mediterranean shore does it occupy?" "To what empire does it belong?" "In what part of Palestine is Jerusalem?" Continue these questions, and repeat them until, with the help of the globe and maps, you are sure that Palestine and Jerusalem have real location in your scholars' apprehension. You will not go far in the process with many scholars without discovering much confusion, not to say blank ignorance, even on this fundamental point of Bible geography. Your scholars will not be pleased to perceive how little they know, nor you to perceive how little you have taught; but there is no other way.

Socrates was the real discoverer of the definition. He was the first to insist upon its value, if men are to think and speak accurately. How many misunderstandings would be avoided if in all our talking together on disputed points we were always to begin with definitions! Agreement on those would usually show us that, after all, we think alike. But some of us urge that faith is the essential, and not works, and others that works are essential, and not faith, while all the time each of us had different definitions of works and faith, and we are not talking about the same things at all.

For instance, if some one were to meet Socrates on one of our American streets, and casually ask him, "Do you think it right for the Government to tax the selling of liquor?" he would hardly get an immediate answer from the philosopher. At once Socrates would begin to probe for a definition. "What do you mean by a government?" the sage would ask. "What are its purposes? Who make it up? Whence comes its power? What do you mean by taxing? What are the purposes of taxation? Whence comes authority to tax? What is temperance? What is intemperance? What promotes the first? What causes the second?" Socrates would not go near your main question until every one of these fundamentals had been thoroughly discussed, and some sort of answer agreed upon. Even then he would probably remain provokingly silent, and leave you to draw a just conclusion from the principles you had reached, which would not be at all difficult to do.

Now of course I do not intend to suggest the adoption of this method *in toto* in your Sunday-school teaching, but the main idea is continually to be kept in view. Be sure that you and your scholars know what you are talking about. Sin, salvation, repentance, forgiveness, inspiration, miracle, parable, immortality, righteousness—such great terms are constantly used in Sunday-school teaching, and often, I fear, with little definite understanding. Socrates knew, and we should know, that to get one great thought clearly into a man's head is a good morning's work. Let us follow his example in our zeal for definitions.

One other particular in which we may wisely follow the teaching ways of Socrates is his use of illustrations from common things. Like our Lord, he saw parables everywhere. In this he was quite unlike the pompous rhetoricians of his day, who scorned to introduce butchers and meat and ship's

and supplies not paid for in labor has decreased one half in the last seven years.

There are not many defenders of the earlier processes of treaty making and treaty breaking, but the constructive plan, followed now for nearly a third of a century, of allotting the Indians land in severalty, of conducting hospitals and schools for physical and mental betterment, and providing them guidance in the productive use of the soil and its related industries, if not a perfect one, is the best plan yet devised for a dependent people and is amply justified by results.

helms into their elegant harangues, and who ridiculed the homely similes wherewith Socrates clinched arguments.

Here, for instance, is the way Socrates used the argument from design, to prove that there is an intelligent Creator: "The eyes are weak, but they have two doors to protect them, open when we will, closed when we sleep. Isn't that an evidence of design? Then, the eyelashes grow over them, to strain out the dust from the wind; and the eyebrows jut out over them to hold back the perspiration from the forehead. Yes, and the ear receives all sounds, and is never filled; what do you think of that? And the front teeth cut up the food, while the back teeth receive it from them and grind it finer! And the mouth, through which we take in food, is placed near the eyes and the nose that judge the food!" In that way Socrates went on, developing from these common things his proof that there is a good God who made us.

I hardly think that Sunday school teachers even yet are well aware of the immense value of illustrations—yes, the necessity of them—if our teaching is to be vital. But illustrations out of a book are of far less value (though they are useful) than illustrations that we have picked up for ourselves from the scenes around us, from our own experiences and the lives of our scholars. An illustration from your backyard is worth ten illustrations from India. A comparison to some happening in your town is worth all the similes in Shakespeare. Observe and reflect. Venture upon the commonplace. You have no less an authority and example than Socrates.

But the feature of Socrates' teaching methods that the world has most admired and sought to imitate was his questioning. Indeed, when we speak of "the Socrates method," that is what we generally mean; bringing out the truth by a long series of persistent, connected questions. Socrates never lectured; he simply conversed. He taught by dialogues.

When an artist would mold the clay into a form of beauty, he shapes the image by a thousand delicate pressings here and pullings there, adding and subtracting as the growing realization of the idea demands. Suppose he had united all those little pats and pulls into one mighty blow; where would have been the image? Yet just this grotesque mistake is made by those who imagine that the delivery of a harangue is teaching.

The ideal recitation is a conversation; but it must be a real conversation, in which both teacher and scholar are thinking. In our class, for instance, we may wish to instruct the pupils in the folly of being angry with disagreeable people, and we may ask: "Johnny, suppose you should say, 'Good morning,' to somebody, and he should look off and not answer, you ought not to be angry, ought you?"

Johnny: "No, sir."

One lesson taught, and easily taught: Johnny's conduct will not probably be materially changed! But here is the way Socrates taught that lesson once:

Socrates: "You're gloomy to-day, my friend. What's the matter?"

Friend: "I just passed Lysias, and I said 'Good morning' pleasantly; but the sullen boor only scowled and walked on."

Socrates: "Well, my friend, suppose you had passed a lame man, would you have been angry at his lameness?"

Friend: "No, of course not. Why should I?"

Socrates: "Or suppose Lysias had been sick with some terrible disease; would you have been mad at him for that?"

Friend: "Certainly not. What of it, Socrates?"

Socrates: "Well, then, my dear friend, why, pray, should you get angry when you meet a man with a diseased soul?"

That lesson will not be forgotten.

Read the dialogues of Socrates, as reported by Plato and in

HYMNS AND POEMS

Our Agency

BY PHILEMON PEMENT

The agency which we are given
By Him who gave us life,
Makes us responsible to heaven,
For our actions wrong or right;
And if we daily introspect,
We very clearly then can see,
Just what we are in all respects,
And what we really ought to be.

The ego, in us, then will shine,
And the Spirit by its holy power,
Will lead us into paths divine,
And work with us each day and hour;
Till we are free, and naught can gain
O'er us the power of control,
Except Christ, whose image, not in vain,
Is transfused in our very soul.

And not by human power and will
Are we enabled thus to do,
Amazing love, and mercy's still
At work with that great end in view;
To lift the human race to God,
From sin and death to be made free,
By atonement of the Son of God,
The death of Christ on Calvary.

the "Memorabilia" and "Symposium" by Xenophon, and you will gain a superb teaching stimulus along many lines, but chiefly along this of the wise use of conversation. The interrogation point may well be adopted as the symbol of the teacher's art. If you are in the habit of spending three hours in reading for your Sunday's teaching, storing up a mass of facts, comments, and anecdotes to unload upon your admiring pupils, take my advice: spend only half the time in gaining your material, and spend the other half in considering how you can best present it, in framing your questions so that they will arouse interest, hold attention, and elicit and develop the scholar's thought. That is teaching. Anything else is lecturing.

One should not close even a brief account of Socrates' teaching without a word about the lofty motives that impelled it. He was an ardent lover of the truth, one of the most sincere and earnest that ever lived. He inspired the same love of truth in his pupils, notably Plato. He lived solely to discover the truth and show it to others. When persecution came because of the truth, he did not swerve a hair's breadth. When his enemies brought him to trial on charges absurdly false, he adopted no compromising tone toward his judges. Rather than yield a jot of the truth he drank the fatal hemlock, engaging to the very last in the high converse to which he had given his life.

What a splendid Christian he would have made! How gladly he would have followed Him who was the Truth incarnate! With what joy, guided by the Light of the World, he would have walked and leaped where he was obliged dimly to grope! Truly in heaven Socrates must be filled with gladness when he learns that the methods of teaching which he employed with a power so original and bold are now set to the service of the one true God, whom having not known he served.—From a booklet issued by David C. Cook Co.

That we might live—that he should come
 And recreate this sin-curs'd earth,
 That in the end it might be the home
 Of all who have celestial birth;
 With such a prospect—such a hope,
 Inspiring heart and mind and soul,
 How long will man in darkness grope,
 And let the world his life control?

O God of mercy and of love!
 Thy promise true we still believe,
 Endow thy servants from above,
 That we thy power may receive
 In measure such as they of old,
 When first the church on Pentecost
 Proclaimed with holy power and bold,
 Redemption unto sinners lost.

They heard the burning words of life,
 Their hearts were pricked with holy power,
 Their agency—their power of choice
 They exercised that very hour;
 Into the fold that glorious day,
 Three thousand souls—their sins forgiven,
 Began to walk the narrow way
 That leads from earth to God in heaven.

Peace

BY ELEANOR WALDORF KEARNEY

"My peace I give unto you: not as the world giveth, give I unto you."—Jesus.

Not as the world gives peace—ah, no!
 The world so full of vexing strife!
 The world's peace so mixed with woe—
 So full of yearning turmoil rife.

God's peace the world can never give,
 And, blessed thought, not take away;
 Through what wild warfare we may live
 Still let his peace in us hold sway.

Men bicker not about his peace,
 Nor twist its thought with vicious art,
 His peace before which passions cease,
 And kindness fills the mind and heart.

God's peace seeks not its own—extends
 With willing hand its blessedness;
 Mercy with justice, love, defends
 The periled cause of righteousness.

Lord Jesus, let thy word subdue,
 As oil upon the troubled sea,
 The hate which worldly strifes imbue,
 And let our peace abide in thee.

An interesting development in radio service was chronicled recently in the *United States Air Service* magazine. A mail airplane encountered darkness and a big storm on coming into Chicago from the east, so it called all radio stations within reach and asked them to telephone to the Government mail field at Maywood, Illinois, the following message: "Light all flood lights, place flares on center of field. We are coming. Mail Plane 206." The manager at Maywood received five calls from various amateur stations, each delivering the message. The lights were put on the field as directed and the big mail plane landed safely. "Another big step in the advance of aviation," says the writer reporting the event.

THE SOCIAL CIRCLE



ELDER WILFRED D. TORDOFF

This brother and his wife have been sent to the Isle of Pines, West Indies, to open up mission work for the church, going there in June of this year. He has been in the church about five and a half years, serving as president of Rabbit Foot Lake, Glen Ellyn, and Viceroy Branches, in Saskatchewan, successively. He was ordained a deacon in 1917 and an elder in 1918. Their little boy, Clarence Wilfred, died August 2, at the age of six months, at Neuva Gerona, Isle of Pines.

If you have forgotten where the Isle of Pines is located, take your map of Cuba and it will likely show the place pleasantly located to the south of the famous sugar island.

A SMILE OR TWO

The story is related that a certain noted agnostic who insisted very strongly upon his theory of evolution, that nothing had been created, but that the world and all that is on it had simply developed or happened to be so, acting through undirected and unintelligent forces known as nature, entered the office of a Christian minister and there noted a remarkably fine globe.

"Why," he remarked, "what a splendid globe! Who made it, if I may ask?"

The minister glanced up and remarked quietly, "Who made it? Why, no one made it. It just happened that way."

A man stepped up to Henry Ward Beecher one day and said, "Sir, I am an evolutionist, and I want to discuss the question with you. I am also an annihilator; I believe that when I die that will be the end of me."

"Thank goodness for that!" said Mr. Beecher, as he walked off and left the man dazed.—*London Blighly*.

Grown-ups may learn something from little Johnnie. On the morning of his birthday this notice was found pasted on the door of his room: "Remember my birthday; give till it hurts."—*Oregon Journal*.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Some Things for Which Our Department Stands

Primarily our department stands for better and more efficient homes, presided over by better and more efficient women; better and more desirable communities composed of better and more progressive citizens, and better and higher. Zionie conditions in the church because of a membership throughout becoming better and more spiritual-minded along with an increased practicality.

To accomplish this so far as the women are concerned more concentrated study and application will be required. No woman can hope to be the highest type of woman, of home maker, of mother, or of church member, unless she is willing to concentrate upon a consideration of the essentials which go to make up those types. Mistakes of the past have reaped a heavy toll of sorrow, of loss of children, of broken health—shall we let it go on and on, and not try to stem the disasters of evil by overcoming them with pronounced good, meet the peril of darkness and ignorance by bringing to bear the healing and wholesome forces of light, truth, and knowledge?

So we have our courses of study, and the women all over the church are uniting in these. The "Child care" course, arranged for the use and guidance of young or busy mothers, embraces the essentials of proper care, feeding, and training of children, from prenatal days to the turbulent ones of adolescence.

Our "Food and the body" course is designed to give women in a concise and convenient form the information they should have in regard to the natures, the values, the preparation, and the uses of the various food elements by which our bodies are sustained. The doctor and even our own Sanitarium may have to discontinue business so far as Latter Day Saints are concerned, if all our women obtain a perfect knowledge of the principles of human nutrition, and the courage and convictions to live them conscientiously. The problems which confront mothers in regard to their children are many and constantly arising. A course based on a scientific book dealing with these matters, has been prepared for the use and study of our women in groups. This is Mothers' and Teachers' Problems, and is based on Forbush's text. A fair understanding of her children, the workings of their minds, the effects upon them of certain training and attitudes, the principles of government and development which are fundamental—all these are needed by the mother who would be such in very fact as well as name—the mother who desires to hear a "well done" when she shall present her life work to her Master.

We do not feel that a Latter Day Saint is filling her whole duty when she does not use what influence she may possess for the betterment of conditions in her community life. Our women desire to be, and should be, deeply interested in those things which will improve the environment in which they are bringing up their families. It is often because they do not know *how* to go about it to change undesirable conditions that they do nothing about them. We stand for a study of civic conditions—national, state, and communal—for our women, when once thoroughly awakened to their opportunities along this line, will always exert their influence on the side of progressive and constructive legislation, and a proper and efficient conduct of civil affairs.

Our department feels that as women of the church we are responsible in large measure for the proper preparation of our young women and girls for the highest duties of life. If every mother were awake to all the dangers, well-prepared to properly educate and instruct her daughter, and fully consecrated to that task, the department might have no further duty in that direction, except to provide for those girls whose mothers have been taken from them. As it is, many mothers are not thus awake, not thus prepared, nor thus consecrated, and many girls are approaching marriage and maternity

with twisted and perverted ideas and convictions which modern tendencies and attitudes only serve to strengthen. Who is to sound the notes of warning, who going to set up in the minds of our young girls those fundamental ideals of morality, of grace, of virtue and beauty?

The teaching in the church on social purity was, so far as initiative is concerned, turned over to our department. Where shall this responsibility not commence and where can it conscientiously end? The tiniest child needs guidance and training, the growing lad and blossoming girl should be forewarned and anchored for the times of stress and turmoil, the young man and woman planning for the establishment of a new home should be instructed in the principles of their being, their mating, and the purposes of life, and even the older ones need much knowledge concerning their duties and responsibilities in this direction. It is not a time to shut our eyes or fold our hands! Only to the alert and the promptly active will victory be assured!

Our duty to our fellow men is another of our studies. To what extent are we our brother's keeper? Is it enough to carry a few flowers when illness has stricken him low? Shall we not help him to *keep well* if we can? Is it enough to take up a subscription for a family in distress? Shall we not also find out the causes of the disaster and try to remedy them? If their poverty is a spiritual one are they any the less in need of our help and sympathetic succor? If it be ignorance, shall they not be thankful for the life-giving light of adequate knowledge? Many a discouraged woman with child cares and home cares proving too heavy for her because of her lack of preparation and training therefor, has dated the hour of her emancipation to that one in which a kindly neighbor in loving and helpful sympathy has shown her better and more efficient ways to conduct her home, to train her children, or to prepare the food for her family. In our course, "Training in relief and service," there is discussed the "friendly visiting" and many other phases of our duty to our neighbor. The course is one which the deacons and other officers of every branch might well take up and study along with the women. Sewing and quilting to raise money for branch expenditures is fast becoming merely an incident here and there. The women in our branches are organizing for better and more far-reaching service. They are studying home nursing and first aid, that in times of the prophetic "scourges" they may be better prepared to succor and assist. Branch officers, taxed with numerous calls for administration here and there, and seeing the many in dire need of womanly assistance, will find a great source of comfort in having at hand an organized and intellectually equipped corps of women, trained in the principles of nursing and relief, and who can carry on their work systematically, avoiding over-attention to the sick on some days, and neglect on others.

Then, too, our women in many places are already gathering up cast-off clothing, cleaning and repairing, making comfortable and suitable dresses, aprons, skirts, shirts, blouses, stockings, coats, and other useful things out of that which would otherwise be thrown aside. When the days of cold and distress shall come again, these sisters will be prepared to help, and what branch officer but would welcome such assistance in caring for his flock? The dollars and cents needed for the branch coal or the new carpet or shades should come directly from the pockets of the members just as they would provide shoes or clothing for their own children, and it should be given gladly as offering to the Lord. The women, with their nimble and willing fingers have, in the light of their social service, other work to do than to toil for a few dollars wrong for branch purposes from people who expect a material equivalent for what they give! Some measure their religion by the numbers of church suppers or bazaars they patronize, and seem to think their duty done handsomely when they donate a pound of sugar, or buy, for family consumption, a plate of ice cream apiece or a chocolate cake! Great profit for the coal fund, that!

It is not meet for any to say that this or that is not of value. "The head must not say to the feet, I have no need of thee." All are to work in the Lord's vineyard, as oppor-

tunity and talents shall indicate. All have their places in the economy of God, and success is to be measured by the universal effort and industry rather than by similarity of service. The feet will be doing their duty if they walk well, while of the head is expected something far different. So we feel that the sisters are following the direction of the Lord when they are doing with earnestness and intelligent assiduity that which their hands find to do in this latter-day effort to show our great light to the world. Expressing it is service this way or that way; it is all acceptable, providing a constant effort is being made to progress, to enlarge the understanding, to train the intellect, and to perfect the processes of self-elimination.

"None can assist in this work except he be humble and full of love." If there be harshness one with another, or pride, or a lack of charity and forbearance, if there be unwillingness to be directed by those in positions of responsibility, or to work together with great and high purposes, God will not be pleased with the offering. He could not smile upon Cain because his tribute did not come by way of obedience nor in humility. He has set his approval at various times and in various terms upon the efforts and the aims of the Women's Department, and we feel sure, in urging the women of the church to line themselves up with us, that he will bless every attempt that is made in his name, which is in harmony with his divine purposes for his people.

We hope to see the day when the women of the church will, to a unit, express to the world in terms that are unmistakable because of their grace, beauty, and love, that they are walking in the light of this restored gospel of hope, faith, charity, and work!

AUDENTIA ANDERSON.

Government Help for Mothers

Below we publish a list of publications issued by the Children's Bureau of the United States Department of Labor, which would be of great help to mothers and prospective mothers, as well as some which will appeal to those women who are making a study of child welfare, and wish to keep informed concerning what the Government is doing in that direction. Most of these may be obtained (single copies) free of charge. Others will require a small sum in payment. Address the Children's Bureau, United States Department of Labor, Washington, District of Columbia.

Care of Children Series.

No. 4. Prenatal Care, by Mrs. Max West.

No. 8. Infant Care, by Mrs. Max West.

No. 30. Child Care, by Mrs. Max West.

No. 35. Milk, the indispensable food for children.

Infant Mortality. Several papers which are the results of field studies in various localities showing how home and community conditions affect the welfare of children. Nos. 6, 9, 20, 29, and 37.

Industrial Series. These show the state of child labor legislation in the United States, stating some of the laws, their administration, list of references concerning them, and some of the laws in foreign countries. Questions asked about this series will receive helpful and instructive reply.

Rural Child Welfare Series. This series gives a view of conditions in which rural children live, as disclosed by surveys in various parts of the country. They show the effect of too hard labor on the part of mothers, and the results of neglect in regard to her care before, during, and after confinement. Nos. 26, 33, 34, and 46.

Legal Series. Two numbers, 31 and 42, give a glimpse of laws concerning illegitimate children in this and other countries.

Miscellaneous Series. In this section are several which are interesting, No. 14, telling of child welfare exhibits; No. 15, of Baby Week campaigns; No. 23, how to conduct a children's health conference; No. 19, on maternal mortality, discussing causes and prevention of deaths in childbirth and reviewing available statistics.

Children's Year Series. In this series many fine things are available, such as No. 45, telling of Children's Health

Centers; No. 47, of the Public Health Nurse, and how she helps to keep the baby well; No. 53, advising children in their choice of occupation, and supervising the working child; No. 55, on the visiting teacher; and No. 58, listing the States with certain restrictions as to child labor.

Local Activities

From Sister Eva Short's news column in the *Ensign*, we glean that the sisters at Independence are taking renewed interest in women's work. Study classes are marked with lively enthusiasm, and some attempts are being made to put into practice lessons learned.

A story hour for children was established at the library building, and for the first three weeks an average attendance of thirty-five bespeaks its popularity. The library is open evenings, now, too, through the devoted service of a group of women who take turns in supervising its activities. Children's books, magazines, and periodicals of interest to young people will be gladly received as donations from those who see the worth of keeping youth wholesomely and pleasantly occupied—evenings as well as in the hours of light. Any such donations may be sent to Sister Viola Short, librarian.

One group of the city encourages the mothers to bring their children along with them when they attend the study classes. Middle-sized girls are taught to crochet, and smaller ones string beads. Croquet and games interest boys and entertainment and recreation are combined with profit in pleasant ways.

A group of young ladies are receiving instruction in intelligent home making, some of the subjects being discussed being good manners, costume and design, interior decorating, story telling, etc.

One group has made forty garments ready to wear, using for the purpose, cast-off or outgrown clothing. Another donated a basket of clean white cloths to the Sanitarium, a much appreciated service.

Another group reports friendly visits made to everyone "within its gates." This is a line of work directly in harmony with the spirit and essence of our gospel, which is one of doing good in kindly ways.

From Lexington, Missouri, comes a report that "Our store, which is financed by three members of the branch, is operated under the auspices of the Women's Department." What shall we not do when opportunity knocks at our door?

Stay-in-School Campaign

To abolish child labor not merely by prohibiting employment, but by providing suitable education is the aim of the Stay-in-School campaigns now being carried on or just completed in 20 States in cooperation with the Children's Bureau of the United States Department of Labor. The campaign is to be followed in the fall by a Back-to-School drive in order to round up the children who fail to report at the opening of school, since the influence of vacation work in leading to permanent withdrawal from school has been strikingly shown.

An encouraging feature of the campaign is that 6 of the States taking part in it are among the 10 in which more than 20 per cent of all the children between 10 and 15 years of age are regularly engaged in agricultural work. Rural child labor, which involves three fourths of all the child workers in the country, is the most difficult form of child exploitation to reach. It is subject to no legal regulation except through school attendance laws, and these are, as a rule, inadequate and poorly enforced. In 3 of the 6 States taking part in the Stay-in-School campaign, the percentage of illiterates over 10 years of age represents more than one fifth of the total population. The other 3 States have illiteracy rates considerably higher than the country as a whole.

The campaign is being carried on in accordance with local needs and resources. Moving pictures and slides are being utilized in some places to show the harmful effects of too early work and the advantages of schooling. Posters and

LETTERS

Like Getting Married

A letter written by T. W. Williams regarding his trip in company with President F. M. Smith to England.

An ocean trip is like getting married—a great adventure. One thinks wonderingly and wistfully beforehand. He is in a kind of a haze while it occurs, and remembers it for a long time afterwards.

Like marriage it is a venture—a leap in the dark. One never knows how it is going to turn out. Anything is liable to occur, even to the sinking of the ship. You are subject to adverse winds and sunless days. You may encounter squalls and fogs and gales; you may have a head-on collision; you may even meet up with an iceberg. Your safety and happiness depend very largely on how the bark is managed under these varying conditions.

Whether you take a sea voyage or get married, you are never sure of yourself. There are times when you seem walking in air. At other times the very bottom seems to have fallen out. You are kept guessing all the time. When you feel the most secure is the time you are in the most danger. Numerous and undreamed of conditions threaten your course from the beginning to the very end.

A sea voyage, like marriage, is an up-and-down experience. Anything and everything may come up. The ship with all on board may go down. Success is largely dependent upon a level-headed captain and an all-around, astute, and clever first mate.

But where is the man who, having sailed the sea, regrets that experience! It is wonderful! The glorious rising of the sun, the days crowded full of joyous experiences, and the indescribable sunsets, the exhilarating moonlight evenings on deck! One would forego nearly everything to enjoy this! There is nothing like unto it—except marriage and congenial married life.

They say June is the month for happy marriages. I vote "July" for a pleasant ocean voyage. The *Rotterdam* is my ship. It has a capacity of 37,190 tons displacement, and a registered capacity of 24,170 tons. They have carried as high as five thousand four hundred passengers, but the regular capacity is three thousand, as follows: First cabin, 500; second cabin, 700; steerage, 1,800. This ship was built in England. The inside finishing was done in Holland. The entire interior is hand-finished inlaid work—a marvel of workmanship. The crew numbers 500. The ship is owned by a firm in Holland.

"Water, water everywhere, and not a drop to drink!" Oh, there is plenty of champagne and wine and beer and other kinds of spirituous liquors on board ship. Wine and women are in evidence here as elsewhere. On the whole the passengers are well behaved.

By the way, New York is a wonderful city. Sailing out of the harbor on a pleasant afternoon affords an excellent opportunity for a bird's-eye view of its greatness. The unexcelled

leaflets urging children to make wider use of the vocational courses offered in local schools are being distributed. Leaders in vocational guidance and placement work are giving talks to seventh and eighth grade pupils on the advantages which school training gives when the boy or girl enters the working world. A ruler, called A Rule for School, showing children why for the sake of their future they should stay in school until they have at least enough education to enter a skilled occupation, is being furnished local committees by the Children's Bureau.

The 20 States carrying on campaigns are Alabama, Arkansas, California, Connecticut, Delaware, Illinois, Iowa, Louisiana, Maine, Massachusetts, Minnesota, Mississippi, Montana, Nevada, New Jersey, North Dakota, Rhode Island, Tennessee, Texas, and Wisconsin.

panorama of the New York sky line, the bold relief of skyscrapers, the myriads of all kinds of crafts weaving in and out in seeming abandon—all these give to the trip a magnificent splendor, quickening the heartbeat, and sending a flood of thought to the brain.

There are opportunities which come but once in a lifetime. To be on a great ocean liner putting out to sea and without warning, to be projected into the very pathway of an international yacht race only a few hundred feet beyond the finish, beggars description. To witness the *Resolute* and *Shamrock* with every foot of canvas furled to the breeze, coming head on, neck and neck, to meet you makes the heart stand still. To see these champions and rivals cross the line only a second apart with the *Resolute* in the lead—well, I'm no sport, but I felt like yelling when my traveling companion remarked, "Isn't that great!"

The trip has been uneventful. With the exception of a rain or two, a couple of days and night of fog, the weather has been ideal. It's a new experience to hear the fog horn blow forth its note of warning for six seconds every minute of the day and night.

Who will believe a man when he disclaims seasickness! My chum and I have never missed a meal. We have walked miles and more miles each day on the promenade deck. Our clothes are getting more snug each day. It's our own business what we do with our food. Men do not get fat on salt air and salt-water baths.

I believe we could fulfill the command to warn all the nations of the earth if we were given opportunity to prosecute mission work on this ship. I am sure that there are representatives of nearly every nation under the sun here assembled.

This is a Dutch ship; at least the Dutch predominate both among the passengers and crew. There is one Englishman on board. How do I know? He forgot to bring his h's with him as usual. I like the Dutch. They tend to their own business. They are good feeders. They are spotlessly clean. When they gossip they talk in a language you do not understand. If they make fun of you, you are not conscious of it. They patronize California markets, and supply one with an abundance of California vegetables and fruit. They know a good thing and use it.

The second day out we were hailed by a sailing craft in distress. It was about ten miles to starboard. It was a French freighter sixty-five days out, and becalmed for four weeks. They were out of food. We shared our lunch and left them to their fate—a reflex of civilization.

There are a great many icebergs afloat. Our captain takes no chances. Our route lies three hundred miles south of the beaten track. Strictly speaking, I doubt if anyone but an experienced mariner could find any footprints along the way. It looked to me as though we were stalking through an unexplored country not knowing where we were going, and not quite sure where we came from.

It's a fine thing to have a congenial roommate—a real chum; one who is human and can adapt himself to your whims; one who does not patronize you; one who treats you as an equal. I like an all-around companion—a good mixer. It makes an ocean trip pleasant when you have such a companion. I am enjoying the trip.

I admire the capacity and foresight of the camel. In anticipation of the desert he tanks up at the feeding places. We are trying to imitate the camel. We are feeding well these days in anticipation of what we may find on the Continent. We order the full course. For a missionary to fare this way reminds one of a tramp in dreamland.

It's a homesick distance from London to Los Angeles. It is eight hours difference in time, and some six thousand miles to walk if one has an inclination to desert his post. We are in London.

The only cloud across our sky now is that it is as far back to America as it was from America to England. As we look back over the expanse of water and recall our experience as we saw the United States sinking in the sea, we wonder! We wonder!

Two-Day Meeting in Oklahoma

The Saints of Sperry, Oklahoma, held a two-day meeting on July 31 and August 1. Patriarch F. A. Smith was with us, and gave us some fine instruction. His sermon on Zion was especially good, and all enjoyed it very much. Brother Hubert Case was with us, and gave a good lecture on the Book of Mormon, also a fine sermon.

On Sunday morning we held Sunday school, with the usual good attendance. Our newly appointed missionary, R. E. Miller, was present. He is the assistant superintendent of the district, but owing to an accident to our auto he was unable to be present at Sunday school. At eleven o'clock sacrament service was held. The house was full of good Latter Day Saints, gathering from all parts of the district. A very peaceful and enjoyable time was had, and God's blessing rested upon all.

After sacrament service was over, everybody was invited to go to the old schoolhouse, where a dinner would be served to all. And such a dinner as we had: chicken and pie, cake, cookies, pickles, and salads of all kinds. Even here we were forced to see God's goodness to his people.

After dinner we again gathered at the church for a half-hour sing, which was very difficult after eating such a dinner; but we finally got started, and before we knew it the time for afternoon service was upon us. At three o'clock Brother F. A. Smith gave us a sermon on Zion, which all enjoyed. I for one could not see how he could preach so long after he had eaten so much, but he did, and it was good too. Brother Fred gave some blessings, then started home on the six o'clock train.

Seven thirty found the house full again, and ready to sing. Another half hour of song, then Brother Case talked to us on the Book of Mormon and the Indians. A few Indians were present. One lady asked Brother Case to talk to her people some day.

Very happy but tired, all returned home to take up the usual worry of the days that makes up this life, thanking God for the gospel and all its blessings.

JOSEPH G. SMITH.

Successful Tent Meetings in Western Iowa

Our tent meetings at McClelland, which continued five and a half weeks are now a matter of history. Though we are in a locality that is pretty well surrounded with our people, yet our message was practically new to the people of McClelland and environs. They, however, have a much better idea of our work now than they have heretofore had. Our attendance and interest was good throughout the entire meeting. One thing that was particularly noticeable was that we did not miss a night. When it rained in the day, it was always good weather by church time, and if it rained at night it was after church was out.

Our purpose was to get the gospel message before the people, and this we did in a constructive way. Personally, I see no place for anything but constructive work. By reason of building our work and not tearing down the work of others, we have made friends of the people of this community. I find too that when we are able to make friends of the people, we are able to draw them to us and lead them to the feet of the Master, but when we antagonize and offend them, it is quite hard to lead them to the truth, because people generally don't respond very readily to antagonism; if they do the response is not very favorable.

On July 29 six were baptized. Brother C. W. Morgan did the baptizing. The writer was made the chief speaker, therefore it was only fair that our brother should do the baptizing.

We leave the community in most excellent spirits, and if the brethren who are left in charge of the work here will keep in touch with those who are interested, it will be only a matter of a short time until others will be with us. At our closing session on Sunday night we had a very large attendance. The tent was full, and people sat in their cars all around the tent as well.

The writer goes to Crescent this week where he is to hold a meeting. Brother Morgan will in all probability go to Oakland and make some plans and arrangements for a tent meeting there, following our reunion at Council Bluffs, which will be held from the 13th to the 22d inclusive.

The older I become in the work, the more I see the need of thoroughness and efficiency in our work. It is possible for us to instruct the people without getting their ill will, and I think it is a duty on our part to make the message so beautiful and inviting that people will be drawn to it by reason of their love of the beautiful and true. There is a great work to be done if the Saints everywhere will rally to the support of the church so that we may have men and means to care for the fields that are fast ripening. We are all needed in the work.

McCLELLAND, IOWA.

Respectfully,

J. E. VANDERWOOD.

Good Tent Meetings in Kansas

I am cooperating with Elder J. W. A. Bailey, operating a gospel tent here since the latter part of May. Have finished a good long campaign in Netawaka and are just concluding a series of meetings at this place.

We have a church building in Netawaka but the work has been permitted to run down, because of the death of those who had been leaders in the past, and others moving away. But we were able to meet the situation and aroused the people, believers and nonmembers, and after a month's work we had many reasons to believe that the work would be re-established at that place. Three were baptized and quite a number are near the kingdom. Last evening one man from that town drove in a car thirty-five miles to attend our meeting and stated that he and his wife were ready for baptism. Others are near the kingdom.

At this place we met with a feeling of prejudice. There were a few of the Saints around here, about twenty in all. In times past they had services and a Sunday school but this part of the field has been neglected because of scarcity of men to meet the demands of the service. However, the Saints were still in the faith but needed to be revived. That has been accomplished.

The first week we were here our attendance was not very large. We were hopeful that we would have better success the next week but the neighbor, a minister of the Methodist Church, had planned that such would not be the results.

We had our tent close to the Congregational church, on a lot that belonged to them. They were kind enough to let us have it. Our headquarters were at the home of Brother and Sister O. D. Smith who lived but a few steps from the tent. Next door to the Smith home was the Methodist parsonage and next the Methodist church—a very good location for our work but rather unusual to be so fortunate.

Sister Smith heard the minister say, "I have them bested." We did not know the meaning until a few days later we learned from different sources that he had made efforts to darken the minds of the people in different sections. Then it was up to us to meet the issue.

The attendance had fallen off considerably. The ladies were afraid that we were going to kidnap them and go to Utah and the men did not want to hear those things that might corrupt their morals, so they stayed away. We had tracts but none that would meet the issue so we secured the services of a duplicating machine and printed some bulletins and made a house-to-house canvass.

The bulletins contained the themes that we intended to discuss at the meetings. The one that headed the list was "The difference between this church and the church in Utah." That was a drawing card and we had a full house. Then other questions followed as the meetings went on. We turned the light on and those subjects drew the largest numbers.

We feel that the bulletins did a great work in reaching the people. I am persuaded that a similar machine should be with every gospel tent and that the follow-up method should be used to keep the people posted on what is going on at the tent. It might be a good idea and do much good to

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MISCELLANEOUS

publish sermon notes so that they could see that there were some good things being said at the tent.

We closed our meetings at this place last evening with a full tent. Many were sitting in their autos and would have finished filling the tent had they come in. But they could hear with the curtains up. We leave this place with a very fine feeling. Many have been caused to say, "You helped us very much. We learned things that we never knew before."

We would have continued here another week but the Chautauqua will be here in a few days and it would not be a wise thing to try to compete with that. We feel that we have opened the way for the work to be developed later. Many are interested so much that it would not take much to persuade them to obey the gospel.

The Methodist preacher is going to the mountains of Colorado. He notified the people when he was going, and asked them to pray for him that he might obtain a new vision while he was gone. Brother Bailey and I felt that he had shunned the day of his opportunity. The servants of God were next door. He would not hear them by coming to the tent. But we believe he heard most every sermon. He could not help hearing the preaching unless he would get into his car and leave the town. When Brother Bailey preached he could be heard two or three blocks and since the preacher lived but one half of a block away we are sure he could hear. He was bold enough to come in one night. And at other times he came up and sat around in the dark where he could hear better and not be seen.

We have reached the best people and the most influential people of the town, and the best of his flock and we are very sure that he would not dare to launch a campaign against us.

A Holiness preacher had been attending most of our meetings, and last night he gave us a dollar and said he wanted to help the Lord's work.

We are going with the tent to Hiawatha, Kansas, to try to open the work up at that place. It is about thirty-five miles from here and we will take the outfit there on a truck. I trust that we will meet with as many friends there as we have at this place.

Yours in the gospel bonds,
CENTRALIA, KANSAS. LYMAN W. FIKE.

ENFIELD, MIDDLESEX, ENGLAND, July 29, 1920.

Editors Herald: Once again I renew my subscription for the HERALD, and am grateful to those who have "let their light shine" by contributing to its pages.

The Saints in the London District are looking forward to having President F. M. Smith and Apostle T. W. Williams with them at the coming reunion in August.

During his stay in this land, Bishop R. May has from time to time endeavored to instruct us in the principles of the financial law, and to make clear our duty along these lines.

With the nations in confusion, not knowing the way of escape, we as Saints should give heed to the oft-repeated admonition of the Spirit, "Come up higher."

With a desire to be numbered among those who are pure in heart,

Your sister in the gospel,
C. LILY TATMAN.

SIDNEY, IOWA, August 8, 1920.

Editors Herald: I get my HERALD the following Thursday after its publication, and enjoy reading what the Saints in other places are doing towards spreading the gospel. I lend my HERALDS and *Ensigns* to my friends to read when I get through with them.

The Tabor Saints are holding together fine and have a good Sunday school and Religio.

The Saints are few in the Thurman Branch, but they are making some effort to hold together.

May God bless the isolated ones,
Your brother in gospel bonds,
M. B. OLIVER.

The Bishopric

Eastern Iowa District: We hereby appoint Brother Milo Burnett, 2404 Farnam Street, Davenport, Iowa, as Bishop's agent of the above district to succeed Brother John Heide.

Brother Heide has served as Bishop's agent of this district for a great number of years, and his work has been very satisfactory.

We are very much pleased that as Brother Heide lays down this work we have as capable a man as we have in Brother Burnett to continue it.

With our slogan this year "A Million Dollars Tithing," it will require vigorous work upon the part of the Bishop's agents, supported by the branch presidents and the Saints everywhere, to meet the increasing financial needs of the Lord's work.

We feel sure that the Eastern Iowa District will try to double during 1920 the tithing paid during 1919. Splendid reports concerning crop conditions are reaching us from various sections, and as God's people are blessed we trust that they will remember the portion that the Lord has required of them.

Yours for a Million Dollars Tithing,
BENJAMIN R. MCGUIRE,
Presiding Bishop.

Southern Wisconsin District: Due to the fact that Brother Ed Smith has arranged to take up work in the Presiding Bishop's office in charge of the accounting department, we have arranged with Brother Charles C. Hoague to act as Bishop's agent of the above district.

His familiarity with this work during the period when his father served in this capacity will make him a splendid man to occupy in this position. We have no hesitancy in recommending him to the Saints, and trust that by their splendid cooperation the slogan of the Bishopric, "A Million Dollars Tithing," may be made possible. We need God's help in no matter what activities of life we may be engaged, and we can with faith ask his blessings upon our efforts when we respond to the demands of his law. A tenth of our increase belongs to God, and when it is given cheerfully our hearts are made glad and an increased joy comes to us in the service of the Master.

Brother Hoague will begin his work September 1. After that date branch solicitors and scattered Saints will kindly forward their tithes and offerings to him at Janesville, Wisconsin.

Yours for a Million Dollars Tithing,
BENJAMIN R. MCGUIRE,
Presiding Bishopric.

Conference Notices

Southern Ohio, at Wellston, Ohio, September 4 and 5, Sarah E. Batchelder, secretary.

Central Oklahoma, at the Red Rock reunion, August 30, 1920. All are cordially invited to attend and make it one of the most enjoyable times of your life. Pearl Greenwood, secretary.

Two-Day Meetings

At the Slash, Ontario, Manitoulin Island, September 4 and 5. Good speakers expected. Anyone coming on boats will be met at Manitowaning. Come, bring your baskets and the Spirit of the Master. J. L. Mortimer, president, Manitowaning, Ontario, Box 42.

Pastoral Notices

To the Saints of the Southwestern Kansas Unorganized District: I have been appointed Bishop's agent of the southwestern Kansas unorganized territory, and would like to get

acquainted with every Latter Day Saint in the district, either by mail or personally. Brother Chrestensen (missionary) will also take your tithing and receipt you, or send it directly to me. Do not hesitate because you haven't as much as you would like, but send what you can and the Lord will bless you.

J. N. WOOTEN.

WICHITA, KANSAS, 857 North Saint Francis.

Reunion Notices

Northeastern Illinois District, at Elmhurst, Illinois, August 27 to September 5. Beautiful grounds, ideal for the purpose for which we have purchased them. Let every Saint make special effort to be present. Apostle Myron A. McConley and Bishop James Keir, together with the district force, will assure us a real speaking force. We have secured a reduction or better rate on tents: 10 by 12, \$7; 12 by 14, \$9; single cots \$1 each; chairs 15 cents each; this includes freight. Elmhurst is located on the Chicago and Northwestern Railroad. Trains leaving Chicago for Elmhurst, a. m., 6.25, 6.50, 7.25, 7.50, 8.16, 9.10, 11.25; p. m., 12.26, 12.54, 1.59, 3.05, 3.31, 3.44, in fact every few minutes. Those coming over the Illinois Central take train to Suburb Hill. Trains leave Randolph Street Station 10.45 a. m. and 5.45 p. m. There is no agent at this place, simply a shed and platform, cannot check baggage to Suburb Hill. There is also a train every few moments over the Aurora and Elgin Electric line. When taking this route, get off at Villa Park; it is one mile north to the grounds and across Salt Creek. Hacks will meet all who send notifications; these are hired hacks and there will be a nominal charge for rides and transfer. The dining hall will be run on the cafeteria plan, and it is our purpose to furnish meals at as low a cost as possible. Everybody come. We are compelled to pay rent in advance on tents; let all who can, send the price of your tent to Ward L. Christy, 6532 South Hermitage Avenue, Chicago. The committee.

Reunion Calendar

(The figures in parenthesis give the page of the Herald on which details have been given.)

- Northern California, at Irvington, California, August 19-29 (757).
 Clinton, at Rich Hill, Missouri, August 20-29 (709).
 Little Sioux and Gallands Grove, at Dow City, Iowa, August 20-29 (709).
 Idaho, at Boise, August 20-29 (535).
 Southern Missouri, at Springfield, August 20-29 (588, 661).
 Nauvoo, at Montrose, Iowa, August 20-29 (614, 661).
 Far West Stake, on stake grounds near Stewartville, Missouri, August 20-29 (686).
 Southeastern Illinois, at Brush Creek, August 20-29 (661, 709).
 Southwestern Texas, in the vicinity of the First San Antonio Branch, August 20-29 (686).
 Utah, Idaho, and Eastern Oregon, at Boise, Idaho, August 20-29 (733).
 Kewanee, at Matherville, Illinois, August 20 to 29 (757).
 Indian Reunion, at Red Rock, Oklahoma, August 26 to September 5 (588, 661, 757).
 Northeastern Illinois, at Elmhurst, August 27 to September 4 (709).
 Southern Wisconsin, at Monona Park, Madison, August 27 to September 5 (709).
 Central Nebraska, with the Meadow Grove Branch, August 28 to September 5 (782).
 Arkansas, at Bald Knob, Arkansas, September 3 to 12 (734, 782).

Conference Minutes

SOUTHERN SASKATCHEWAN.—At the town of Radville, in Province Theater, July 22 to 25, 1920, with District President Thomas J. Jordan in charge. Missionary J. W. Peterson, Bishops McGuire, Richard Bullard, and A. H. Mills and Otis D'Arcy were the speakers. Doctor M. M. Seymour and his assistant, Nurse Peers, gave four lectures. These people are from the Department of Public Health of the Province of Saskatchewan. Provision was made for the purchase of a moving picture machine in the district. The former officers were reelected. Six children and one adult baptized. J. R. Miller and C. B. Bergersen were recommended for the office of priest. Another year is before us and with added effort on the part of all, there is plenty of room for advancement. Efforts had been made to show some reels and slides, but the slowness of the Dominion censors prevented their use. C. B. Bergersen, secretary, Radville, Saskatchewan.

CENTRAL TEXAS.—Met with the Central Branch, near Hearne, July 24 and 25. District President A. J. Banta, with D. S. Palmer and F. A. Rowe chosen to preside. Reports from 7 elders, 2 priests, 2 teachers, and 4 deacons. Also Sister F. A. Rowe, unordained missionary, gave in a report. There are five branches in the district, all of which reported, showing a membership of 472. A resolution was adopted to purchase a tent, Ford truck, and other equipment for the work of the district. A committee consisting of J. C. Chrestensen, D. A. Fuller, B. F. Spicer, Frank James, Carl Sherrill, Douglas Dotson, and Sheldon Armstrong were appointed to solicit the means.

The present district president stated that he intended to move out of the district. Counsel was sought from Apostle W. M. Aylor before the election of officers, after which the following officers were elected:

J. C. Chrestensen, president; A. J. Banta, vice president; Sheldon Armstrong, secretary-treasurer; Sister F. A. Rowe, chorister; Nettie Tischer, organist; Ida Nicoll, librarian; Sheldon Armstrong was sustained historian, and A. J. Banta was sustained as Bishop's agent. Douglas Dotson was ordained to the office of teacher. The reunion followed the conference. Four were baptized. Brother Sam Dotson had a field of very choice watermelons which he donated to the conference and reunion. It was a continual watermelon feast from the first day of conference to the last day of the reunion. Sheldon Armstrong, clerk.

FLORIDA.—With the Coldwater Saints, Saturday, June 26, W. A. West presiding, E. N. McCall, secretary. Statistical reports: Alaflora 202, Santa Rosa 99, Coldwater 68. Reports from 6 elders and one teacher. Bishop's agent's report: Received \$259.59; on hand \$62.75. Officers elected: W. A. West, president; A. D. McCall and D. M. Rudd, assistants; E. N. McCall, secretary; W. M. Hawkins, treasurer; A. D. McCall member library board; Bessie Clark sustained chorister. Next conference to be held at the Alaflora church, time left with the district presidency. E. N. McCall, secretary.

NORTHEASTERN MISSOURI.—At Bevier, Missouri, June 12, 10 a. m., William Aylor, F. T. Mussell, and W. B. Richards presiding; W. C. Chapman, clerk. Three elders, one priest, and one deacon reported. Benjamin S. Tanner and V. D. Ruch were ordained elders; F. L. McKane, priest; John Pearson, teacher; and Samuel Perey, deacon. The district presidency and secretary were chosen a committee to purchase a picture machine for the district. F. T. Mussell was sustained as district president, and he chose V. D. Ruch and Benjamin S. Tanner as his associates. William C. Chapman was chosen secretary-treasurer. Adjourned to meet in November, at the call of the district officers. William C. Chapman, secretary.

EASTERN MONTANA.—At Glasgow, July 2, 3, and 4. District President Eli Bronson chosen to preside, with G. W. Thorburn assisting. Reports from 6 elders, 3 priests, and one teacher. Statistical reports from Vida, Fairview, and Glasgow Branches. Bishop's agent's report read and approved. Sunday school and Religio Departments rendered an entertainment with stereopticon slides, by James C. Page. Officers for coming term are: president, Eli Bronson; vice president, James C. Page; treasurer and Bishop's agent, J. W. Vail. Fall conference at Glasgow, date to be set by district officers. Earl Wilcox, district secretary.

Convention Minutes

NORTHERN SASKATCHEWAN.—Sunday school, at Artland Branch, July 9, with district superintendent, A. J. Cornish, associated with J. W. Peterson, in charge. The following schools reported: Blue Bell, Minnesota Prairie, Iowa, Star of Bethlehem, Battleford, Shellbrook, Saskatoon. Officers elected: superintendent, A. J. Cornish; assistant superintendent, E. D. Peidt; secretary, Grace Huggett; treasurer, Avis Hemstock. A musical and literary program was rendered and greatly enjoyed by all those present. A. J. Cornish, superintendent; Grace Huggett, secretary.

Our Departed Ones

CRAWFORD.—Robert T. Crawford was born March 29, 1845, at Kittanning, Pennsylvania. Died June 5, 1920, at his home in Vancouver, Washington. Was a veteran of the Civil War. Married Rebecca A. Groves, December 28, 1865, to which union 4 children were born. His wife, Rebecca A., and one daughter, Mrs. Sadie Ellenberge, preceded him in death. Married Florence C. Shaffer, January 2, 1878. To them 7 children were born, 2 of whom, Della Maud and Harold Berve, preceded him in death. Baptized by Francis A. Smith at Lake Ann, Michigan, March, 1894. There are left to mourn, his wife, Sister Florence, of Vancouver, Washington; his daughter, Mrs. I. M. Oliver, Harrietta, Michigan; Albert E. Crawford, Bendon, Michigan; Mrs. Ada B. Badgeley, Muskegon, Michigan; Sister Eva Bright, Robert D. Crawford, and Sister Goldie Hall of Vancouver, Washington; Sister Gertrude Starks of Springfield, Oregon, and Tyson Crawford of Moulton, Washington. Also 30 grandchildren, 7 great-grandchildren, 2 brothers, and

2 sisters, living in Pennsylvania. Sermon by E. E. Jones, of Portland, Oregon. Interment in Forth Plain Cemetery.

CAIRNS.—Eveline Sears was born October 9, 1865. Baptized July 5, 1874. Married John Cairns March 19, 1882. Died July 5, 1920. Funeral at Ash Grove, Kansas, July 7. Sermon by J. B. Ansley. Burial in Ash Grove Cemetery. A true and devoted wife and mother, and a firm believer in the first resurrection.

SMITH.—Emma E. Chase was born May 29, 1849, in Washtenaw County, Michigan, and spent her entire life in her native State. Married Chauncey J. Smith, February 26, 1908. Baptized September 6, 1908, by Samuel Stroh, and lived the consistent life of a Saint. Died July 10, 1920, of cancer of the stomach, at her home in Quincy, Michigan. One daughter by a former marriage preceded her in death. Survived by her husband. Sermon by H. E. Moler. Interment in Lakeview Cemetery, Quincy, Michigan.

MOORE.—King Henry Moore was born September 18, 1851, in Brown County, Illinois. Married Marier Jane Surratt, November 9, 1872. To this union 10 children were born, 2 of whom preceded him in death. Baptized in 1873 and continued faithful. Was a loving husband and father, an honest and upright man, and was loved by all who knew him. Died July 13, 1920, near Hersman, Illinois. Services in charge of C. H. Martin. Interment at Marden Cemetery, near Hersman, Illinois.

MENZIES.—William Menzies was born at Airdrie, Lanarkshire, Scotland, January 12, 1837. Baptized November 2, 1885; ordained an elder December 5, 1890. Died March 18, 1920. Leaves wife, 5 sons, 3 daughters, and 10 grandchildren. Was a great upholder of the gospel and true, faithful member to the end. Funeral at the Methodist church in charge of James Thomas. Sermon by Samuel Twombly.

LaSEUR.—Harvey Stearns LaSeur was born at Moorhead, Iowa, June 10, 1896. Baptized when eight years of age. Served his country in the late war 28 months, being overseas 18 months. Married Leone Malcolm at Bradgate, Iowa, December 22, 1919, at which place he departed this life May 11, 1920. Leaves to mourn his wife, father, mother, 4 sisters, and 2 brothers, besides a host of friends. Funeral sermon by Mark Jensen, at the Saints' church at Moorhead, May 14. Interment in the Spring Valley Cemetery.

PEND.—William Earl Pend was born February 22, 1882, in Kansas City, Missouri. Died July 8, 1920, after a long illness of 18 years, during which time he was a patient sufferer. United with the church at Saint Louis, Missouri, being baptized by C. H. Jones, June 11, 1893. Funeral from the Forster undertaking parlors, Kansas City, Missouri, in charge of Joseph Arber. Interment in Mount Washington Cemetery.

HATFIELD.—Fermela Rea Hatfield was born February 21, 1920. Died July 13, 1920, in Kansas City, Kansas. Leaves father, mother, 5 sisters, 2 brothers. Two sisters have preceded her in death. Blessed March 14, 1920, by Joseph A. Harrington and Edwin Tucker. Services from the home, in charge of Joseph Arber, assisted by Keith Rogers. Interment in Mount Hope Cemetery.

SHIPPY.—Joseph W. Shippy was born April 7, 1827, in Harwich, Kent County, Ontario. Baptized February 14, 1862, and soon after was ordained an elder, which office he held until his death, June 29, 1920, his wife and 2 daughters having preceded him about sixteen years

NEWS AND COMMENT

CHURCH NEWS

Anyone having any gospel charts to dispose of should please write to Vincent D. Schaar, Box 10, Orion, Michigan.

FROM THE BRANCHES

Pontiac, Michigan. August 5 the Women's Department had a pie social in the basement of the church and raised \$85, which will be applied on the church fund.

Bisbee, Arizona. The priests have become more active in their duty as visiting officers than ever before in the history of this branch. This is a very healthy symptom, and if carried on in the true spirit of the gospel will accomplish much good, and bring reward to those who have been faithful to their office and calling. The Sunday school has enrolled several new members of late, and the attendance at the Religio is increasing. A musical program was offered by the Religio at their meeting of August 8. The Normal class has revived again, so has the Women's Department. A Doctrine and Covenants class on Tuesday nights is among the new activities of the branch, where we are to become acquainted with God's word as contained in the three books.

Manitowaning, Ontario. At the annual two-day meeting held recently our hearts were made glad over the successful preaching of Harvey Sagle, baptized in May, 1919, and called to the office of priest in June of the same year. J. L. Mortimer filled the pulpit afternoon and evening in his usual energetic and forceful manner, making very clear the need of preparation for occupation in Zion. We feel we are on the forward march here. Sister Mortimer spoke once on the study courses put out by the Women's Department.

ago. He was a faithful Saint and minister for Christ, having charge of branches in Canada and Michigan nearly all his time in the church. Leaves 8 children, many grandchildren, and some great-grandchildren. Sermon by J. J. Cornish. Interment in Saints' Cemetery, Artland Branch, Senlac, Saskatchewan.

JENKINS.—Margaret Jenkins died at the home of her daughter, Mrs. Lewis Morgan, Scranton, Pennsylvania, July 22, 1920. Born at Ogmere, Wales, April 23, 1842, baptized August 9, 1876. Survived by 3 daughters in America and one brother and 2 sisters in Wales. Thirty-nine grandchildren and 32 great-grandchildren survive her. Funeral service in the Saints' church, Scranton, Pennsylvania, in charge of Richard Hawkins and Evan Lewis. Sermon by E. B. Hull.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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OUR SLOGAN THIS YEAR
"A MILLION DOLLARS TITHING"



**JUMP ON and Help Raise the Million Dollars
 In Unity There Is Strength. Are You With Us?**

The scope of our church work is enlarging. New fields are being opened. Missionaries are being sent this year to Switzerland, Germany, Palestine, and Africa.

Increasing demands are being made upon all our church institutions—the Old Folks' and Children's Homes, Sanitarium, Graceland College, and publishing plants.

The growth of the church and its institutions is dependent upon the increase of the spirit of consecration and service among the membership.

The restored gospel must go to every nation, kindred, tongue, and people. May its progress not be hindered by want of material resources.

Yours for "A MILLION DOLLARS TITHING."

BENJAMIN R. McGUIRE.
 Presiding Bishop.

Independence, Missouri, Box 256.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, AUGUST 25, 1920

NUMBER 34

EDITORIAL

Woman Suffrage Now in Effect

With the recent ratification of the nineteenth constitutional amendment twenty million women of the United States are now given the sacred right of the ballot. The last State of the thirty-six necessary for ratification was Tennessee.

The legislature of Tennessee was called in special session, as was the case in many other States. Its senate ratified it about August 12, but the house did not join in the necessary resolution until August 18, and then by a very close vote.

This represents the result of over seventy years' effort to secure what is only ordinary justice. Women are part of the citizens of the United States, and as such should have the right of personal representation. Wyoming was the first to grant woman suffrage, over fifty years ago. And all other States, even in the West, are of much more recent date in extending this right. Full suffrage has been confined to the western States. The right to vote for presidential electors has been granted by thirteen States beginning in Illinois in 1913.

While full woman suffrage was a moral right, it has not been a legal right until now. When universal male suffrage was proposed, there was the same opposition, even in this country, that there has been to woman suffrage. Prior to that time, property holders were allowed to vote. In England, in earlier times, the vote was not only restricted to property holders, but a property holder could vote in each borough in which he held property. The Reform Bill of 1830 changed this in England, and did away with many of the so-called "pocket" boroughs and "rotten" boroughs. In this country the rule has long been for each man, one vote, and only one vote. Now at last we have true universal suffrage, the only restriction being one of age and citizenship.

The nineteenth amendment is that drafted by Susan B. Anthony in 1878 and has been presented to twenty-two different Congresses, and was finally approved June 4, 1919. It was first proposed as the sixteenth amendment, then seventeenth, then eighteenth, and finally adopted as the nineteenth amendment. It reads as follows:

"Section 1—The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

"Section 2—The Congress shall have power by appropriate legislation to enforce the provisions of this act."

From this it will be seen that the right of suffrage is given not only in Federal elections of the President and Vice President of the United States, United States Senators and Congressmen, but is also extended in every State to every officer elected. The right to vote of any citizen of the United States shall not be abridged in any State because of sex. It is a clear-cut provision.

Fortunately, the decision of the Supreme Court on the fifteenth amendment determines the interpretation of this act and the recent decision of the Supreme Court of the United States on the eighteenth amendment has already settled a question which might otherwise be raised. Congress having provided in ratification by the

legislatures of the States, this means the body so elected by the people, and such action is not subject to a referendum in those States whose constitution provides for a referendum on the acts by legislature, as amendment to the Federal Constitution is not governed by a state constitution in any case, but by the provisions of the Constitution of the United States. By decision of the Supreme Court on the fifteenth amendment this nineteenth amendment is self enforcing and does not require legislation by Congress or by any State.

Opposition to woman suffrage has long been strong in the East and in the South. The eastern States have, however, been converted. In the South, that is, the Old South—the southeastern part of the United States—there are several States which have refused to ratify. Still, to that section goes the honor of providing the thirty-sixth State necessary for ratification.

A strong source of opposition has doubtless been opposition to the liquor interest. In fact, the movement for woman suffrage grew out of opposition to the liquor traffic. But all opposition has not been sufficient to prevent the simple justice of this national action.

The responsibility is therefore laid upon the women of the church, as well as the men, to seek earnestly to choose and elect God-fearing men, good men, to carry out justly the work of government.

S. A. B.

Lamoni Stake Reunion Closes

The reunion of the Lamoni Stake closed on the evening of the 22d under most favorable circumstances, the entire series of meetings being exceptionally well attended and the matter presented of a high order indeed.

There were one hundred and eighteen tents on the grounds, nine of these being service tents. One tent was maintained for a resting place for mothers, two were equipped for guests visiting the camp, one for administration, one for the presidency's office, and one for the bishopric, with two for meetings and one for a dining tent. One of the large tents was occupied by about sixteen Oriole girls from Hiteman, who gave some excellent first-aid demonstrations, showing much skill and speed in bandaging and resuscitation work of all kinds.

Among the 132 visitors in attendance from 29 districts and stakes outside Lamoni Stake, were Elbert A. Smith and E. F. Robertson, who preached. We mentioned last week that U. W. Greene and wife were in attendance, also F. A. Smith and J. W. Wight, the latter leaving for western Iowa reunions and later to attend at Montrose and Red Rock.

Though the actual number camping on the grounds was not so large as a few years ago, the use of automobiles has become so general that many people drove from considerable distances and attended the meetings, at the same time keeping up with their necessary farm chores. Nearly every service was well attended, and the weather pleasant. There were several good rains but most of them in the night.

The rendition of the Book of Mormon pageant was a great success, it being a gorgeous affair, all in costume, either Nephite or Lamanite, and the lighting and natural background effect indeed effective. Nothing anywhere near as colossal has ever been attempted in the church, and the results were truly inspiring. There must have been three

thousand people in attendance, and though rain began falling during the evening and some left, most of them stayed right through and were well repaid for it.

It represented the actual scenes in the Book of Mormon concerning the sons of Alma who were working against the interests of the church but later were converted and went on a mission to the Lamanites, converting a large number. Much of the conversation was taken from the narrative itself.

The words were written and arranged by Estella Wight and Marcella Schenck; Vida E. Smith had charge of the musical part of it, securing compositions for the occasion from a number of people, among whom we recall Mabel Carlile, Elbert A. Smith, Audentia Anderson, and possibly some others. The directing was in charge of Lena Graham, and most of the costuming done by the authors of the play. For convenience in costuming, the Lamanites were arrayed and made up as North American Indians, though it was conceded that the Lamanites of that period and that section likely did not dress the same.

At the urgent request of the *Des Moines Register*, an attempt was made to secure photographs of the characters, and one flashlight was taken with fair results, but a heavy rain came on just after the close and prevented further efforts along this line.

It has been urged that this be written as a scenario for film production, and we have no doubt that this will be attempted in the future. One of the effective features of this pageant in its present form is the music, it approaching the grand opera in scope but of course it could be made over to express the sentiments in some other way.

The singing of the "Hallelujah chorus" by the entire cast with orchestra accompaniment was a very pleasing finale.

Among the chief characters we might mention C. E. Wight and D. T. Williams of the stake presidency, H. C. Burgess and wife, and Forest Roberts, while it is not possible to mention all who had important though minor parts.

Several afternoons were given over to recreation, and the organized games of volley ball proved very interesting. The tournament developed into a tie between Lamoni and Hiteman, and was played out with Hiteman winning. Then a team of all-stars was picked from all the other teams and played against Hiteman, with Hiteman winning again. They are nearly all coal miners, young and well-muscled, and have practiced a little till they do excellent teamwork as well as individual playing.

A band concert and weinie and marshmallow roast was a feature of one evening and is a popular affair each year with the young people especially.

The excellence of the prayer meetings is taken for granted by those in attendance, a high spiritual plane being attained and some of the gifts being manifested, though not in such large number as in some of the years past. The Saints were exhorted to come up higher, and the priesthood warned that there was no escape from their responsibilities as leaders of the people.

The young people met each morning at 7.45 and had some wonderful meetings, excellently attended.

There were story-hour meetings and sermonets for the children, the following subjects being presented: "Preparation for service to the group," by C. E. Wight; "Love for the group," by J. F. Garver; "Loyalty for the group," by A. M. Carmichael; "Sacrifice for the group," by D. T. Williams.

Sunday school was held for the younger pupils, and two general sessions given the Sunday school and Religio for institute work, one to the Women's Department. Estella M. Roberts, trained nurse from the Sanitarium, had two sessions

at the general tent, one for women and the other for the general public.

An excellent series of meetings was held for the girls on five forenoons.

The Camp Cricket was issued three times as a camp newspaper, being mostly in the lighter vein.

Though there is about \$3,500 in the building fund for the erection of a permanent pavilion for holding services on the grounds the committee reported that they considered it inadvisable at present to proceed with its erection, largely on account of high prices of building material.

A reunion was provided for next year and the stake presidency, bishopric, and secretary made the committee, they to determine the time and number of days.

J. F. Garver has left for Boise, Idaho, to attend a reunion, Cyril E. Wight for Madison, to attend the Southern Wisconsin reunion, and D. T. Williams for Matherville, Illinois, to attend the Kewanee reunion.

World Conferences

Three conferences were held in Switzerland this month, looking toward a closer affiliation of the various Protestant sects.

The first was a preliminary meeting of a proposed ecumenical conference. An effort was first made in this direction in 1914 and was repeated in 1916, 1917, and twice in 1918 without avail, because of war conditions. This is the first attempt at an ecumenical conference in the history of Protestantism. It does not attempt to deal with matters of faith and order, but rather with the practical aims in the realm of moral or social questions, where all Christians can begin at once to act together. This meeting was held at Geneva, August 9 to 11.

Following immediately after was held the preliminary meeting of the World Conference on Faith and Order. This had its origin in a general convention of the Protestant Episcopal Church of America in 1910. This preliminary conference will not discuss questions of faith and order, but such will be deferred to the world conference, to be held later, and which will doubtless extend over some months. This preliminary meeting is being held from the 12th to the 20th of August, also in Geneva.

The third conference deals with international friendship. The first of these conferences for this purpose were held last year at the Hague. An attempt was made in 1914 for an international committee on world alliance for international friendship through the churches, but the first attempt was made last year at the Hague to tie the broken threads. It is expected that the meet this year will note additional progress. This meeting was held August 20, at Saint Beatenberg, Switzerland.

The Professional Attitude

H. W. Holmes, dean of the Harvard Graduate School of Education, is reported in the *Christian Science Monitor* as having spoken before the Harvard Teachers' Association on "What is a good teacher worth?" He presents the ratio between the cost of living and the teacher's salary as common knowledge, yet stated the basic difficulty to be the commodity theory of labor as applied to the school-teachers. We pay only what we have to pay on the grounds that teachers can be secured for so many dollars a year, as if teaching ability were a thing which could be bought and sold in the market without regard to whether they are capable or not.

We must consider quality rather than quantity in education. True education is more than pumping facts and figures

into a student. Each has its social value, and the character of the teacher is more important than mere numerical enrollment in the school, or the condition and equipment of school buildings.

We may offer the comment that it is probable that most of the public will consider and judge an educational institution most unfortunately first of all, by its buildings; secondary, by its equipment—its laboratories and libraries; in the third place, by its enrollment; and last of all, if at all, by the quality of its teachers. In a real school, the primary value—the thing most essential—is the teacher, the person who is really capable of true teaching because of character and natural and acquired ability. Of second importance is the body of students. Of only third importance is the equipment. And of least importance is the school building.

Mr. Holmes continues that the mechanical view of teaching is not less satisfactory than the commodity view. The mechanical view implies executives who develop the policy, and hand definite tasks to the teachers. The teachers are not asked to cooperate in working out a course of study; nor are they allowed any great initiative. In fact initiative is not desired. There is no democracy. Education is a scheme imposed from the top. The teachers under it are merely doing piece work; they do certain things in a prescribed way. All that is required is mechanical faithfulness in doing the prescribed task. Such a method, as he points out, is not professional, and can hardly be called even craftsmanship.

To this may be added the comment that the same principle is applied in directing other institutions. Such a system is defective, it is true, in education. But it is also defective in the handling of other state or private institutions, such as orphans' homes, or hospitals. To have an executive body which determines the whole policy, while those having the active charge, the immediate contact are allowed no discretion or initiative, but only carry out assigned tasks, is merely another aspect of shortsighted management.

Returning to Mr. Holmes, he said part of the work of the teacher, in what he calls the professional view, requires both ability and experience, and presupposes democracy in school administration. Labor is demanding democracy in the shops, a share in control. It is far more important that teachers should have a share in the control of the schools. Of course it is even more regrettable that persons not actively engaged in teaching presume to tell teachers what they should do.

We refer to the above because it represents a basic principle. In our schools and elsewhere is there a need for professional attitudes which require ability and which permit discretion as well as initiative. We need the professional attitude in our various departments of work. S. A. B.

All Should Read the Instructions

Just above the Contents of each issue of THE SAINTS' HERALD (at the bottom of next to the last page) are a few lines of type that should be read and observed by all our readers.

Please note the instructions about obituaries, marriage notices, and items for publication in the Miscellaneous Department. Very often we get an urgent notice on Tuesday for insertion in the HERALD of the following Wednesday, but it must be held a week before publication. Since the last form goes to press on Monday each week, our readers will do well to observe the dates.

Address matter for publication to Editors Herald, Lamoni, Iowa, and items of business to Herald Publishing House. If both are inclosed in same envelope, use separate sheets for each.

Living Waters

In the mountain stream many rocks are to be seen, apparently hindering its flow. And in a rapidly flowing river sometimes can be seen an island with indentation at the lower end, like an inverted U, so that while the water on both sides is flowing rapidly forward in its course, in the middle of the river the water is not only apparently, but some of it is actually flowing backward.

Again, with a great flow of water, there will be found upon the river banks quantities of still water. Every experienced person knows that still water, the backwaters, are not fit for drinking, and one must proceed to the flowing river; then there is danger that the backwater is being drained out, and one attempting to secure drinking water below the point where the stagnant water flows in, runs a risk.

One must go above, nearer the source of the stream, where the water flows freely. Sometimes it is necessary to go a mile or more, when camping out, in order to get beyond a stagnant backwater, and secure the living, good water of the river.

That which appears thus visible before our eyes in the waters of nature, is true also of the invisible, living water, of which the Master spoke. We are told that through the celestial city there flows a river of living water. We are told that the water that the Master gives us is as a well of water springing up into everlasting life. (John 4: 14 and 7: 38.) The waters of life flow freely; let whosoever will, come and drink thereof. (Revelation 22.)

But in the church we see the obstacles that are placed sometimes even in the forefront of the stream by those whom we would expect to be in the midst of the current of life, helping the flow of the waters. Then there are those who are quick to rally around and attempt to flow backward against the current.

There is also the backwater of backbiting, and of spite. When we find such, there is only one thing to do—we must go above the place where the backwaters enter in—go nearer the source, that we may receive the living water of life flowing freely.

It is true that the backwaters may be drained back into the river, and that they will be thus in time purified and cleansed; still it is unsafe to drink too near their point of entrance for he who drinks of the backwaters will drink death to his soul, and drinks to his own pollution.

Even the waters in the midst of the river, which attempt to flow upward, against the stream, oft present a stagnant aspect, for it has stirred up the mud of the river bottom. They are not to be compared to the free-flowing waters of the river.

It is before us to choose. We may drink of the living waters of life to the cleansing of our hearts and souls, and the partaking of spiritual life. We may drink from some side pool or even from the backwaters. But there is only one way that strength can be found; only one way can the real, reviving, cleansing water be gained, and that is to drink, from the river of life itself, being open to receive the joy and sense of well-being which comes therefrom. S. A. B.

“To contend that adversity was unnecessary is to question the love, wisdom, and power of the Almighty.”

Conscience tells man that he is a responsible being. Chesterton says of Herbert Spencer: “He rejected dogma and affronted heaven and the angels with his doubts and denials, but there was one hard, arrogant dogma that he never doubted: he never doubted that he was responsible.”—William V. Kelley, in A Pilgrim of the Infinite.

Every Gain Counts

There is considerable discussion in the West concerning the Yellowstone project for irrigation. We have not seen a clear statement of this project, except the territory to be benefited thereby. It is repeatedly stated, however, that it will in no way interfere with the natural beauty of Yellowstone Park, but is intended to dam Yellowstone Lake at its outlet into Yellowstone River.

Having passed through the park we are struck with the fact that a very slight rise of water would inundate parts of the road and the paint pots at the west thumb. Also, that the bridge over the outlet is not very far from the water.

Yet a quick estimate shows that a rise of one foot in the level of the lake will mean a matter of over twenty-seven billion gallons of water, while a rise of two or three feet might be a possibility without affecting any of the natural beauties or interesting features of the park.

There came to mind the resolutions made by the recent conference, and a consideration of the apparently slow progress made by the church. Yet the changes have not seemed very great in the past few months. But we are reminded that a very slight advancement by the whole body will make a considerable total, and there occurs to mind this illustration from Yellowstone Lake.

The Shoshone Dam is three hundred feet high, and only two hundred feet long at the top. It is impressive, yet a very shallow dam at the outlet to Yellowstone Lake would represent an equal volume of water available for irrigation.

It does not appear that we have progressed as much as we should. A more earnest effort should be put forth. But it is not a time for discouragement, for when the whole body moves it represents real progress, and each step made by all represents a substantial gain.

The appeal of the Bishop continues for one million dollars tithing. The value of the dollar has depreciated; the work before the church has multiplied. There are wonderful opportunities before us if only we are ready to take advantage of them.

If the tithing were to be paid by one man, it would be a significant donation, but when it is distributed through the whole membership of the church, the burden upon each one is not great. But even then, some may find a pro rata too heavy, with family and other obligations. But there are many who are able to do much more than their average share and so maintain the general level.

The ideal set before the missionary arm of twenty thousand converts, and each one with his face turned towards Zion seems a large gain, but when distributed on a percentage basis, among the membership of the church, each one to do his duty, it does not appear to be too great.

We are anxious for the spectacular, which appears great, but that of which we stand in need is that quiet surge of many waters—the whole body of Christ moving forward.

S. A. B.

The Witness of God in Nature

"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth."—Psalm 121:1, 2.

"I cried to the Lord with my voice, and he heard me out of his holy hills."—Psalm 3:4.

"Lord, who shall dwell in thy tabernacle? who shall dwell in thy holy hill of Zion? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart."—Psalm 15:1, 2.

"Who shall stand in the hill of the Lord, or who shall

stand in his holy place? He that hath clean hands and a pure heart."—Psalm 24:3, 4.

The above are a few of the passages found in the Psalms, of similar purport, and there are many others throughout the Bible.

There are also several passages in the Bible concerning the idols which were erected upon the high hills, which of course must be cast down.

Now will it be surprising that we find passages to indicate that the Lord is not to be found alone in places. The Jews worshiped in Jerusalem. Their temple was on Mount Moriah. The Samaritans had their own holy mountain, yet Jesus declared that the time would come when they would worship God, neither in Jerusalem or on that mountain, but he who would worship him must worship him in spirit and in truth. (John 4:21-26.)

There is something elevating to the soul in the grandeur of the views among the mountains of the earth; something that makes it a type of eternity.

So also when one stands in the midst of a great plain or desert of which the horizon appears only in the far distance as a straight line the mind turns to the simple, great truths of life. The same is true upon the high sea. There is beauty and inspiration about it; something which makes man feel his own littleness. Passages come to mind like the opening of Genesis, "In the beginning God."

We are sometimes asked the meaning of that verse in the 121st Psalm, "I will lift up mine eyes to the hills from whence cometh my help." But the Psalmist himself answers, that his help will come from the Lord, and can only come from him.

Science has much to tell us concerning the mountains and the theory of how the great ravines have been cut by a river through many millenniums, if not millions of years. The sense of worship is not for this material symbol, but rather for the Eternal One who made the heavens and the earth.

A beautiful poem is inspiring. A fine piece of music lifts up the soul. The printed word in poetry and in prose also helps us to remove our thoughts from the sordid things of life to that which is finer and higher. So also does the wonderful picture of nature in the majesty of the mountains and of the sea, and in the beauty of growing trees, and grass, and the flowers that lift up their heads to the light.

Yet great as is the majesty of the everlasting hills, they are less than the mystery and wonder of human affection; and they sink into insignificance and pass away before the grandeur of the concept of God.

As there are those who dwell in the presence of the wonders of nature, and fail utterly to appreciate the beauty, so there are those who in the midst of the witness of God in nature, and even in his holy temple permit their thoughts and attention to be wholly absorbed with the trivial, if not with the frivolous, passing things of earth. Having eyes, they see not; having ears, they hear not.

When he comes a highway is cast up in the midst of the great deep for his people. When he comes the everlasting hills fall down at his presence. When he comes and reigns the earth cleanses herself and puts on her beautiful garments.

It is sad to see those who are in the presence of the beauties of nature still remain blind. But it is far more sad to see one who is spiritually blind in the presence of the works of God; whose eyes cannot perceive the glory of his coming.

S. A. B.

The human soul seems to me in some way—I cannot say just how—identified with God; and there comes in the value of prayer. *Prayer is like opening a sluice between the great ocean and our little channels.*—Tennyson.

ORIGINAL ARTICLES

Christian Education: Its Relation to Modern World Life

BY WARDELL CHRISTY

Second of a series by this author on a lecture by Robert McWatty Russell on "Church education."

Under this heading Doctor Russell makes a flat claim of infallibility for the Bible. He says: "Christian education also presses the conviction that the Bible is the product of divine revelation, and that in it we have an infallible textbook for the religious life."

With this we are and are not in agreement. We believe that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and that, as soon as we are assured God has spoken it becomes our duty not only to believe but to accept the word of God as final and make it the basis of our activities, the rule for our religious conduct and education. While we accept without reservation the word of God so far as it is contained in the Bible, we are not ready to concede that the Bible contains the first and last word that "a self-revealing God" has ever spoken, but we believe that he not only *was* but *is* "a self-revealing God."

But, lest I make this article so extended as to prohibit it because of space, I shall endeavor to give as nearly as possible the balance of his address, hoping that my readers will be able to analyze and dissect it to their good and to the awakening of a realization of the import and necessity of our own educational institutions, and a realization of the importance of the development of more spiritually minded men and women, charged with the true Christian spirit, who shall occupy as teachers to educate our young people to the highest degree of intellectual and spiritual development possible to man. Every day brings me deep conviction that the first duty of the ministry of Christ is to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Do we want an educated ministry? My answer is, How can we get along without them? We had as well try to live in Christ and not know Christ. True teachers are not masters, but helpers; they are not to make religion, but to show it. That is what we want of our ministers. We do not ask of our preachers an eloquent oration—two or more orations a day, fifty days in the year. We want our minister to have a well-defined theology; but we want him to use his scholarship, not to recite it. When my arm is broken, I want a surgeon who is familiar with anatomy; but I want him to set my arm, not to give me a lecture on anatomy. In the words of another, "We want no quacks in either the pulpit or the sick room. But we want in both some one who is more than either a savant or a lecturer. *We want a life-giver.*"

The Christian Use of Reason

Under this heading Doctor Russell says:

"It can also be justly claimed by the advocates of Christian education that a Christian use of reason in the physical realm guards the youthful mind against the assaults of unbelief and prepares for the acceptance of the fundamental doctrines of the gospel. It is a scientific principle that life cannot be produced without the touch of preexisting life, and that no form of matter can climb from a lower kingdom to a higher without the invitation from above.

"This is illustrated by the fact that the materials of the soil remain in the mineral kingdom until invited by the life of the seed to the vegetable kingdom above. That which is vegetable ascends to the animal kingdom through the touch of animal life in mastication and digestion. The forces of

animal life remain such until the flesh of the market place becomes the food of our table, and then those forces that produce the squeal of the pig and the bellow of the ox become sublimated to produce the high notes of the prima donna or the basso profundo of the concert soloist.

"Since this is so in the realm of nature, why should we be surprised to learn that in the realm of grace we must be 'born again' before entering the kingdom of heaven, and that there is a kingdom of God and goodness, in which the soul can come only as it is born from above?"

Conformity to Type

"A proper recognition of the natural law that like produces like, and a proper discernment of the place of heredity in human development, prepares for the easy acceptance of the Bible doctrine that a fallen Adam would beget children in his own image, and that a lost race, to have redemption, must become connected with a second Adam through a faith that overcomes the power of heredity, and an imparted power which secures conformity to a divine type."

Revelation by Limitation.

"A clear discernment that in the study of time and space and electric energy, that which is infinite can be apprehended only in terms of limitation, will secure a mental hospitality for the great fact of the gospel that the infinite God revealed himself through limitation, and that Jesus Christ was God expressed in terms of humanity. To illustrate: we cannot apprehend space in its infinitude, but we must first think of extension between our hands and then that which stretches between the walls of the room or in wider circles until the mind sweeps out to the orbit of Neptune and the circle of the stars. All thought of infinite space is, however, in terms of limitation. . . . The student who understands these facts of the natural world in their parallel relations with the thought of the spiritual will, in reverence, realize that God to manifest himself must resort to the method of limitation; that in the human life of Jesus, lived nineteen centuries ago, there was the manifestation of the divine perfection, the flashing before humanity of the very light and life of God; and that God must have forever remained an unknown God unless subjecting himself to limitation, and in Jesus Christ shining forth indeed as the light of the world. In truth, men are never hindered from accepting the gospel of Christ because it is contrary to reason, but by failure to recognize that the movements of God in revelation meet the highest demands of reason."

The Christian Teacher

"Because of all this, there should be an insistent demand, by those who control our educational activities, for the Christian teacher. Christian character in the teacher is a prime necessity. Teachers create atmosphere, and atmosphere is an essential of spiritual health. A teacher with an unbelieving or flippant attitude toward Christian truth can vitiate the atmosphere of a university. Leadership by such instructors constitutes the tragedy of education in many of our leading universities."

If the assertions of Doctor Russell as stated above are true, and my research has largely substantiated these statements, it is easy to comprehend why the Lord instructed an institution of learning to be established in the church, and these conditions make it imperative that every loyal Latter Day Saint should support, boost, and encourage our own institutions, that the young people of the church may receive as much as possible of their education in an atmosphere that produces spiritual health. But to return to Doctor Russell:

"Somewhat recently, a professor of philosophy in a prominent eastern university closed his course of lectures with the following words: 'It must be apparent to you that the course of lectures to which you have been listening has in some sense been destructive, in that it has dealt with some of the beliefs that you have deemed important and basal and has shown that they are not. This, however, is the resultant

conviction of my years of thinking that we are probably in a universe governed by spirit rather than by blind material force, and that we have a little more than a fighting chance for our belief in God and immortality. But to declare that these things are certain is foolish, for they are not; and to teach little children that these things are certain, is wrong, for, when they grow older and find out differently, it may affect their morality.

"Anyway, we are in this world to clean up as much of it as possible, and it does not behoove us to think much about immortality or God. Most of the supporters of our great universities agree with the Davidic sentiment, 'The fool has said in his heart, There is no God'; but they should go farther and say that neither the fool, nor the near-fool, who is without convictions concerning God and immortality, shall display his vacuity in the classroom of institutions supported largely by Christian contributions. Even a modern teacher of philosophy should be sufficiently informed in history to know that Jesus Christ has lived and taught in this world, and he should have sufficient reasoning capacity to conclude that he who spake with absolute perfection concerning all the ethical relations of humanity could not have been blindly mistaken in all his estimates of his own nature and his transcendental relations to the infinite.

"True teaching has to do with the facts of life, and the greatest and most important fact with which human thought can deal is 'the fact of Christ.'"

The Bible in the Home

"Consistent effort for the advancement of Christian education should have very definite aims; the return of the Bible to its place of importance in the home should be sought. Our colonial fathers read the Bible morning and evening in family worship. Burns, in his *Cotter's Saturday Night*, declares the importance of family religion when he said:

"From homes like these, fair Scotia's grandeur springs,
That makes her loved at home, revered abroad."

"The Christian character which we crave for youth secures its true foundation through the use of the Bible in the home."

The Bible in Public Schools

"The Bible should have its old place in our public schools. In the beginning of our national life, it seemed assumed that ours was a Christian nation, and most of the States provided for the reading of the Bible and prayer before the students of public institutions. In later years, there has developed much effort to exclude the Bible from the public schools.

"The supreme court of Wisconsin has decided that the Bible as a whole is a sectarian book and may not be used in the schoolroom, although portions of it are not sectarian and may be read with profit. The supreme court of Illinois has declared the Bible sectarian without making any such exception. Attorney generals have decided its use illegal in California, Missouri, Minnesota, and Washington. State school superintendents have rendered similar decisions in Arizona, Montana, and New York. The method of reasoning in such decisions is absolutely illogical, and applied in another direction would include Lake Michigan in the present prohibition movement on the ground that water is a basal element in all intoxicating beverages. Bible truth may be a part of all sectarian creeds, but the Bible is not sectarian. It is high time for Christian voters to make Christian character and logical consistency qualifications in candidates supported for state and national offices."

The Bible in the Colleges and Universities

"Chairs of Bible should be established in all our colleges and universities. The movement is already strong for this in our church colleges, but university life is not complete without at least the elective opportunity of studying that Book whose truth is the fountainhead of our civilization, and

whose legislation is the source of the major part of our laws."

The Bible in Theological Seminaries

"The study of the English Bible should have a larger place in the curricula of our theological seminaries. Too often the method of study is merely critical, and the student comes out with more knowledge of the oppositions of destructive critics to the Bible than of the Bible itself.

"In many cases so much place is given to the study of historic and comparative theology that the student is left without knowledge of true Biblical theology, and is, therefore, without preparation to give a real message to his future congregation. Religious thought should always be Christocentric, while the curricula of theological seminaries should always be Bibliocentric. Too much time is spent with matters almost totally unrelated to the future work of the ministry, while in many cases what is called modern critical scholarship undermines faith in the Bible as the authoritative revelation of God. . . . A radical reform is needed in the teaching methods of our theological seminaries, if we are to have a gospel ministry which shall speak with power.

"Will you not please think this over, and especially if there are those who feel to criticize the church's efforts to provide opportunity for the ministry and Christian workers of the church to gain a knowledge and preparation so needful to successful proselyting under an environment and in an atmosphere pregnant with the love of God and respect for his revealed word?"

Desirable Results

"Some very desirable results will be secured by a new emphasis on Christian education. A spirit of sobriety will be brought to the youth of our age. The pleasure-loving spirit of our time will be challenged with the voices of eternity. With the Bible restored to its place in the home, our Josephs will learn to meet temptations with the shield of God's conscious presence, while our Daniels in college and university environment, where incense of tobacco is ever burned to a deified appetite, may purpose in their hearts not to defile themselves. A holy discontent will also be awakened at the industrial and social conditions of world life.

"Already we have a murderous discontent that would seek redress of wrongs in all forms of riot and destruction. This should be supplanted by a sober recognition of world ills. It is to the discredit of our civilization that, notwithstanding the fact that God furnishes unmeasured wealth in the mountains and in the seas, and sends bounteous harvests to hillside and plains, millions are in want because human selfishness forbids the proper distribution of divine mercies. With the products of mechanical ingenuity, multiplied in laborsaving machinery, we find life each year becoming more strenuous, and the problem of how to make both a living and a life more complicated. We have great national and state scandals of graft and in most cases not sufficient moral power to bring criminals to justice. With God furnishing every means of comfort, the nation continues to have periods of writhing in want and misery, fear and mistrust. Christian education would produce a holy discontent with such conditions.

"The above is a truism scarcely to be denied by any save students of present world life. We with the greater possibilities and the greater life in Christ should be bringing to the world's struggle the higher type of Christian education. From men like Doctor Hillis comes the plea, 'The greatest need of America to-day is ministers, teachers, and parents who will teach children that God is more than gold. They should be taught that wealth is an obligation to poverty and that from those who have received much, much will be required.' If this republic is to continue to prosper, once again we must produce that splendid type of manhood that can hold back our people from trampled cornfields and bloody streets, not only with prosperity, but with peace."

Christian Remedies for Modern Wrongs

"It should go farther and inquire into their causes and seek adequate remedy. It is folly to talk of overproduction as the occasion of glutted markets when there are thousands

of people yearning for the things produced, yet without the purchase money for their securing. Meditation upon the life and Spirit of Jesus in the matter of furnishing bread to the hungry will bring some lesson for our economic life.

"Jesus was the incarnation of that power which still takes the seed of the husbandman and multiplies it into the laughing harvests. His method of meeting human need and his spirit of philanthropy should guide modern thought. He provided for an orderly arrangement of the needy groups of humanity. He asked that those nearest to him in power and efficiency should distribute the blessings that fell from his hands. There would doubtless have been a vacancy in the ranks of the disciples had Judas and some companion striven to conceal a third of his provision in cold storage so as to wait for the increased pressure of need with the festival throngs. In the presence of Jesus, the great motive of distributing effort was not the profit of the twelve baskets that came at the end of the service, but the joy of working with Jesus for human needs. Humanity needs regeneration by the Holy Spirit to change its methods of selfishness into those of philanthropy.

"It is not fitting that human ambition should find its initial expression in the amassing of great fortunes regardless of the general condition of mankind, and its subsequent expression in the endowment of universities for the rich and soup houses for the poor. Christian education should lead to a form of life in which those with vast administrative power shall from the very beginning consecrate themselves to the duties and privileges of public life, and the making of our politics the application of moral law to public affairs."

Modern Religious Apostasy

"The effort for Christian education will do something towards stemming the tide of religious apostasy which is so marked in our day, manifesting itself both in world life and the thought of the churches. Five distinct marks of a modern apostasy stand out in world thought."

Reason for Revelation

"There is first the substitution of human reason for divine revelation. Time was when the quoting of a scripture verse meant the settlement of controversy, but to-day almost any tyro feels that his opinion may be superior to the knowledge of Paul, or even to that of Jesus himself. It is quite true we should be thoughtful, and the experience of Christian faith does not involve the laying aside of our reasoning powers, but we shall find it quite sufficiently taxed to understand the words of revelation, rather than in effort to refute them."

Attainment for Obtainment

"A second tendency is the substitution of attainment for obtainment. The Bible makes it plain that lost humanity needs salvation—that salvation is the gift of God and not merely the result of human effort toward an ideal. 'Educate! Educate!' is the cry of the modern world, without any emphasis upon the need of the absolute regeneration of man's fallen nature. 'To inoculate our youth with the Spirit of Christ,' is one description of the modern ideal in apparent forgetfulness that humanity is too far along to be saved by vaccination on the outside, but needs the spirit of life within."

Political Philosophy for Bible Prophecy

"The substitution of political philosophy for Bible prophecy, in viewing the future, is a third mark of modern apostasy. Five years ago the eloquent sirens of our Chautauqua platforms were assuring the world of abiding peace because of extensive armaments and a general spread of culture in human life. The world peace conference at Constance was interrupted ere it began by the boom of cannon in the world's greatest war. To-day the same teachers blandly assure us that endless peace is now at hand, absolutely ignoring the Bible teaching that God cannot make sin happy; that for the present age 'wars, desolations are determined,' and that down the centuries there rings the divine prophecy, 'I will overturn, overturn, overturn, until he comes, whose right it

is.' A reading of Bible prophecy will remove all illusions as to an immediate world peace."

Social Reform for Individual Regeneration

"The substitution of the social by-products of Christianity for the main product of individual conversion, is a marked feature of modern church policy. It is now claimed that the main effort of the church should center on the thought of better homes, better industrial conditions, better roads, i. e., the bettering of the conditions of the natural man, rather than individual conversion and the building up of a true social order through the securing of regenerated units. . . ."

Human Advancement for Divine Advent

"The fifth mark of apostasy is the centering of human hope upon the advancement of the sons of men, rather than upon the advent of the Son of Man. It is boldly proclaimed in Christian pulpits that the advancement of the sons of men is the advent of the Son of Man, and that man is to lay aside his anxiety as to the world events because of human efficiency. One preacher lately said, 'Let not your hearts be troubled; ye believe in God believe also in men; for there has never yet arisen a crisis with which man has not been able to cope.' Everywhere we find what one has termed 'The silliest version of Christianity,' that mankind is advancing toward perfection by some process of evolution, or development of resident forces apart from what may be the movements of God in the heavenly sphere, and so that preaching is popular which magnifies the powers and possibilities of man, and makes scant references to the potency and promises of God."

And so you have it. Between all this and the plain teachings of God's word, men must take their choice. May we be directed to choose wisely.

Book of Mormon Rays on Scientific Paths—No. 15

BY A. B. PHILLIPS

The difficulties met in the attempt to identify the Book of Mormon names with those retained in American tribes at the time Columbus came to this continent are not difficult of explanation. The book was completed about one thousand five hundred years ago, since which time the people became divided into hundreds of separate nations and tribes. These tribes quite naturally developed changes in dialect, some of which were very different from the others, making it less easy to recognize even some of the principal words that were retained from the parent stock language. This is illustrated by the changes known to have taken place in our own language as well as in that of other nations. For instance, *Jerusalem*, which in the Hebrew is spelled *Yerushalayim*, is found on the Tel el-Amarna tablets to have been originally *Urusalim*, and on the Assyrian inscriptions is *Urusalimmu*. (See *New International Encyclopedia*, 2d ed., vol. 12, p. 645.) The exceptional character of the word is of some assistance in identifying it in these different forms but is not sufficient. Without our modern dictionary few of us would know that *good* is from the Anglo-Saxon *god*, that *cow* was once *cu*, that *English* was *Englisc*, that *Welsh* was *Waelisc*, and that many English words of even the 17th century can scarcely be recognized to-day.

In order to overcome the difficulty of the many dialects used by the aboriginal Americans, and because the Spanish or Portuguese could not be forced upon them, certain native languages were selected from among those in use and were taught in mission schools. In this way the Tupi-Guarani language soon displaced many that hitherto had prevailed. Stanford's *Compendium of Geography*, volume 1, by A. H. Keane, F. R. G. S., says of this: "Thus it has come about that the dialect of an obscure coast tribe, slightly modified and re-

duced to written form by European missionaries, has become widely diffused throughout Brazil, Paraguay, Corrientes, and some other parts of Argentina."—Page 38.

It should be observed that when one of these languages was taught in the mission schools thus established by the Jesuits, it was "slightly modified and reduced to written form."

Changes in Orthoepy and Orthography

The modifications and forms of the words reduced to writing by the missionaries who labored among the American tribes were no doubt mostly such as conformed to the Spanish or Portuguese method of spelling and pronunciation, so far as it suited the ideals of the missionary who performed that work. But that these ideas were by no means uniform is proven from the fact that some of these words were spelled in quite a variety of ways. Even had a particular spelling been correct, the pronunciation doubtless varied somewhat according to the difference in usage, and this very likely accounts for at least some of the differences in the way certain words were spelled. The exact orthoepy of the Book of Mormon names, with respect to those unlike the English, is not always certain. Considering the probability that certain words found in the Book of Mormon, as used fifteen hundred years ago, may have been pronounced in a slightly different manner by native Americans of three hundred or more years ago, and that the spelling has been changed accordingly, we find a considerable list of names in use at and following the Spanish conquest that strikingly compare with names given in the Book of Mormon.

The following list does not contain all that could be included, though possibly some that are given might, in the judgment of various readers, have been omitted. It seems not improbable that certain names more or less dissimilar

in orthography, however, may have been derived from a common source, and they are therefore included in such cases. Some of these names have from two to six or more spellings given, and are in some instances noted hereafter. In certain cases names are of tribes and in other cases refer to localities, and occasionally refer to both. The same or nearly the same name sometimes is located in several very different localities. A possible explanation of this is the fact that places were usually named from the ones who first possessed them, and the people of that jurisdiction were commonly known by that name. When these people were scattered, as happened in many instances, the name would become known and established in more than one locality. In other words, by the scattering of a city or tribe the name would also be scattered.

For convenience the Book of Mormon names are given above those of the authors quoted, thus being readily compared. Following the names of authors are the names listed, and in parenthesis the page is given on which the name appears. Unless otherwise noted, volume 1 of the work referred to is meant, other volumes being indicated by a figure following the page given. The letter (N) following a name indicates that reference is made in the body of this article. The authors and works cited are: Dictionary of America and West Indies, by Alcedo; Handbook of American Indians North of Mexico, by Hodge; Stanford's Compendium of Geography, by Keane; Proof-sheets of a Bibliography of the Language of North American Indians, by Pilling; The Earth and Its Inhabitants, by Reclus; Indian Place Names on Long Island, by Tooker; Indian Names in Connecticut, by Trumbull; Indian Languages of Mexico and Central America, by Thomas.

(To be continued.)

TABLE OF BOOK OF MORMON AND INDIAN NAMES

Book of Mormon: Alma	Amaron	Antiparah	Corom	Corum	Cumeni
Alcedo:			Coron (522)		Cumana (555)
Hodge:	Alamo (35)				Camana (196)
Keane:		Aymara			Camana (Map)
Tucker:		Antipao		Corum (N)	
Trumbull:				Corum (12)	
Reclus:					Cumana (87)
Book of Mormon: Cumorah	David	Hermounts	Jacom	Jarum	Lama
Alcedo:		Hermanos (N)	Jacome (N)	Jaruma (N)	Lamai (N)
Hodge:	Cumaro (N)		Xacoms (N)		
Pilling:			Jacon (1106)		
Reclus:		David (N)			
Book of Mormon: Laman	Lehi	Mahah	Manti	Mocum	Moron
Alcedo:	Lehigh (N)	Mahas (424.2)	Manta (N)	Mocomo (N)	Moron (N)
Hodge:	Laymon (N)	Maha (786)	Manta (N)		
Keane:			Manta		Morona (Map)
Pilling:	Laimon (1109)			Moqui (1116)	Morona
Reclus:	Lamans (N)	Mahaw (N)			Morona (N)
Thomas:	Laman (N)				
Book of Mormon: Mosiah	Moroni	Nehor	Nephi	Noah	
Alcedo:	Mosina (N)	Nahuas (362.3)	Nepena (380.3)	Noasi (433.3)	
Pilling:		Nahoa (1117)		Nahoa (1117)	
Reclus:	Maroni (N)				
Book of Mormon: Onidah	Paanchi	Pahoran	Ramah	Sam	
Alcedo:	Oneidas (47.3)			Sama (N)	
Hodge:	Oneida (N)	Peihoun (N)	Ramah (353.2)		
Keane:			Remo	Sama (N)	
Pilling:	Oneidah (1119)		Rama (1123)		
Thomas:			Rama (80)		

Influences That Make One Useful

BY JAMES E. BISHOP

The author portrays the lives of great men and then summarizes the influences which helped to make them great.

Interest in formative influences is a test of intelligence. Such was the chief interest of Jesus. Men's destiny is determined by their reaction to the powers of uplift that operate in the social and spiritual realm. Both realms of influence are essential, and all are affected by influences that originate in both realms. Some years ago *The Forum* published eight articles on the subject of formative influences, written by people who had made a success of life. Mr. Yoder has made a study of the boyhood of great men. It is the purpose of this writing to give a review of the eight articles and also Mr. Yoder's study.

These subjects ought to be of keen interest to a people who believe in a community of interests and equality of opportunity. It is evident that in a perfect society the group must be in absolute control of social forces that make for progress and that each individual as he comes to self-consciousness must acquire intelligence from his group that will enable him to adjust self to progressiveness, or the unfoldment of his natural powers.

Boyhood of Great Men

The first contributor to the subject of "Formative influences" is E. E. Hale. His father and mother detested indolence and idleness. His occupation he counts as a formative influence and also that his father and mother loved an outdoor life. Mention is made of the give and take of life that he learned at school and a liberal share of disagreeable duties. Working in a printer's shop and writing for publication gave him the power to use language with facility and of thinking of what to say before saying it. Intercourse with men of intelligence is valued as formative. As a child he was taught that he was God's child and that in him he lived, moved, and had his being. Consequently he was never troubled with religious battles.

Frederick Harrison says that his childhood was passed in the great epoch of progress that followed the break-up of absolutism in Europe after 1830. He was educated in King's College, London. He felt that socialism was the solution of the great class question, although in politics he was a republican. He spent six years as student and tutor at Oxford, visited France annually and also visited the cities of Northern Italy and Germany. "Our teachers succeeded in instilling into our minds a zeal for work and a passion for self-improvement." At no time in his life did he lose faith in a supreme being and the immortality of the soul and in spiritual life. His fondness of concrete experience over against book learning is emphasized, especially in the realm of political economy. Notwithstanding the many changes that developed during the life of the author, human life has remained essentially the same.

Edward Eggleston's childhood was spent in Vevay, a beautiful town on the banks of the Ohio River in the State of Indiana. The beauty of the country developed in him the poetic attitude. He was born into an intellectual atmosphere. He was taught to do disagreeable things. He was brought into contact with a well-trained cousin who guided his reading. He also had experience with typesetting. The author won a prize in a literary competition at the age of fifteen, which gave great stimulus for further work in that direction. His great desire to become intellectual, and his respect for the Methodist religion are esteemed as formative influences. His visit to Virginia and the witnessing of slave life caused him

to be an abolitionist. His experience in Minnesota and other parts of the West brought him health. Finally he says: "My whole life is but the interpretation of the oracles of my childhood."

F. W. Farrar was blessed with a good mother whose saintly influence impressed him with the importance of a Christian life. He attended the King William College on the Isle of Man, and while there the sight of the sea and mountains gave him the sense of the greatness of nature and led him to contemplate and reverence the God of nature. He was three years at King's College, London. While there he heard the most famous preachers of the time, and the sermons heard had a formative influence. The author mentions social intercourse with such men as, Lord Macaulay, Charles Darwin, Thackeray, Carlyle, the late Lord Lytton, Sir Arthur Helps, Archbishops Tait, Trent and Bishops Frazer and Lightfoot, Doctor Lightfoot, etc. . . . He mentions such poets as Milton and Coleridge whom he read when a boy and attributes to them a profound influence over his life and opinions.

Timothy Dwight's occupation was that of a teacher and preacher. When he was young his parents used to talk to him about becoming a preacher. The customs of the times caused colleges to consider three professions only, namely, law, medicine, and the ministry, and the author chose the latter. He regarded his mother as the minister and the interpreter of God's kindness. He appreciates his early graduation and postgraduate work under President Woolsey and other studies under Doctor Nathaniel Taylor. During the latter part of his student life he had opportunity to teach, which opened up his future work to teaching and preaching. He also received some training in Germany which helped him to further insight in teaching and college administration.

Martha Lamb was born into a well-ordered family where education, religion, and political affairs were common subjects of conversation. In such conversation she was encouraged to take part. The author loved to go to school and had a special liking for mathematics and composition. In this she was encouraged by her teachers. She was acquainted with the best authors in the English language and also studied Scotch and English history. The discipline caused by work and the union of many formative influences brought about results in her life.

Simon Newcomb was born in Nova Scotia. His father was a school-teacher and in his early life he breathed an intellectual atmosphere. His mother awakened his love of truth telling. Early in life he read books on natural philosophy, algebra, and Euclid. Occasionally he was encouraged by the preacher for his love of learning, but by the farming population he thought he was held in contempt. He wrote an article for *The National Intelligencer*, which brought some commendation. After this he met Professor Joseph Henry who encouraged and promoted his advancement. Opportunity came to Mr. Newcomb to move to Cambridge and this gave him the privilege to further his studies at Harvard and commune with men like Agassiz, Pierce, and Gould. "What you learn, that shall you know; what you make yourself, that shall you be; what you earn, that shall you enjoy; what you are fit for, that shall you do."

Mr. Gildersleeve had good parents. His father was a controversialist in religious matters and was his tutor up to the age of thirteen. He read the Bible through by the age of five; also learned Latin and Greek at a tender age. In England he read everything he could lay his hands on and was helped by his uncle in studying Shakespeare and the Waverly novels. He developed a love for composition. All that came into his after life lay implicit in his childhood days. Mr. Gildersleeve studied at Jefferson College and Princeton. His

chief study was literature and he considers Carlyle and Goethe as leaders in that field. He spent three years abroad studying most of the time in Germany and to the educational institutions of that country he is indebted for everything professionally in the way of apparatus and method. Subsequently he was engaged in the University of Virginia and afterwards participated in the Civil War. He then occupied at Johns Hopkins University. In this position he had opportunity for the production of literary matters.

Summary of Influences

A review of Mr. Yoder's study is as follows: The modern school is adapted for the average child, therefore the dullard and the exceptionally bright suffer.

The average age of the parents (39 fathers and 25 mothers) of the great man child is about 37 years for the father and about 29 for the mother. The list covers two hundred years of time, several countries, and at least fifteen occupations. Fifty men are included in the study. Galton's study and the other authors show that the child born in the prime of physical life of parents has the better chance of greatness. The beauty of the parents, especially the mother, is noted as a physical basis for genius. The average number of children in the family of great men is six, which does not include half-brothers or sisters. The average time between the birth between the great man child and the previous child in twenty-six cases is a little over 22 months and 33 cases a little over 25 months.

By birth eleven are only sons and sixteen are youngest sons. Here again the results agree with Galton who finds that the elder son becomes great twice as often as the younger. As reasons for the development of the elder son, early responsibility; companionship of the parents; independent means for following the occupation most desirable are given.

While poor health seems to have been the lot of many great men in their childhood, others enjoyed good health and it cannot be said that poor health or weakness of body is a factor in mental greatness.

The stature of great men varies; some were tall, some were medium—the tall predominate.

All the men in the author's list were fond of play. In a few cases, as Tolstoy, Alfieri, and Shelley, there has been morbidity, but the idea that great men as children have been weakly, sickly, and inactive physically, is erroneous.

The early surroundings of most great men have been advantageous to them. Some were born in cities, others in the country, but all had natural advantages of environment, of education, and personal contact.

The greater number of the list felt the stimulus of poverty. "When the oil of wealth is poured on the flames of youth, there will little more be left of the phoenix than the ashes; only a Goethe has the power to keep his phoenix wings unsinged in the sun of prosperity."

Great men have strong and wonderful memories in their lines of interest. The power of memory and imagination in their boyhood is above the average. They also have a love of dramatic art. The use of picture and rhythm has remarkable effect on childhood. Ruskin was tremendously affected by rhythm that he was taught in childhood.

A too early awakening of self is as bad as ignorance of one's power in maturity. Great men have loved solitude. There is some exception to the notion that all great men have felt the pedagogic influence of mother; though most of them have been influenced by mothers, sisters, and aunts.

Home, Religion, and Education

These studies bring clearly before us the profound influences of home, religion, and education.

Home is a divine institution and is the foundation of society. Without the monogamic form of marriage, home would be impossible and John Howard Payne would never have secured the inspiration to write the wonderful lines of "Home, sweet home." Those who have made the experiment of home building with the polygamous form of marriage have testified that it is anything but sweet.

Jesus told the people, when questioned on the subject of divorce, that divorce was allowed by Moses because of the hardness of their hearts and that it was not so from the beginning, but that monogamy was instituted by God and that the marriage contract was evidently for life. Divorce and any form of marriage other than monogamy are evils that undermine home life and thus destroy social life at its very roots. Sociologists teach that monogamy was the primitive form of marriage and is the only form of marriage that can secure social progress. (Sociology and Modern Social Problems, Ellwood.)

Religion is the profoundest influence that has ever touched the lives of men. It is universal in its sway, and faith in the unseen and the all-powerful are the springs of its activity in the human heart. When the cognitive processes are not smothered by the feelings and the expressive processes are thus given opportunity to function normally we are then in a position to react definitely to the message of Jesus Christ. Of the tripartite division of mind the cognitive processes are as essential and must receive equal development with the feelings and will in order that the individual may react definitely to the gospel of Christ.

Education as skill in the manipulation of mental processes in adjustment of the ego to his environment is vitally essential. Education may be thought of as formal and informal. Its formal aspects are the schools provided for childhood and the adolescent. Certain professions that are trained for in the school never cease learning.

The informal aspects of education are wide reading and association with people of culture. Each one of the individuals referred to in the above study had the advantage of the influence of men of culture. The gathering together of men who are engaged in the same lines of activity for educational purposes is a universal custom.

Home, religious, and educational influences are essential to the development of life to its higher levels and a Zion without these would be impossible. But these are fully provided for in the revelations of God.

It Is Up to You!

BY T. W. WILLIAMS

Photoplay, the world's leading moving picture magazine, in a leading editorial entitled, "It's up to you," remarks:

"There is a great deal of cheap, tawdry, and worthless material going the rounds of the country's twenty thousand theaters, stories that are false in sentiment, untrue to life, equivocating in their handling of the great world issues, misleading in their pretense of mirroring reality."

We can heartily indorse this statement. But what is the remedy? When the editor of a magazine which depends almost entirely for support upon movie enthusiasts pleads thus for higher ideals on the part of movie patrons, it points its own moral. It is a case of the king's fool depicting the perfidy of the crown.

Within the church we hear much these days about worldliness and worldly pleasure. The ages decry the moral lesions and social infractions of youth. The younger look knowingly on the foibles and senility of age. The gulf between the old and the new is almost, if not altogether impassible.

We are passing through one of those abrupt changes known as revolutions; at such a time the past ends and the future begins. Revolution is the culmination of many evolutions. Age never becomes reconciled to revolution.

It is useless to attempt to mold youth in the grooves of age. The youth of to-day are not following old paths. They are blazing new trails. What our fathers said or did is of little moment. This we may deplore. We must reckon with it just the same. It is a condition and not a theory.

It is folly to bury our heads in antiquity and not be able to read the signs of the times. Age is reminiscent. It trails back. The golden days of yesterday are enshrined. Morals are static. Religion is a fixed star. Time works at no ancestral shrine. It has a mind of its own. Morals and time and place act and react. Religion is a growth.

From the days when Adam in self-justification said, "The woman thou gavest me, she gave me and I did eat," into the present, the human tendency has been to shift responsibility. Let me put this question of amusements squarely up to you.

Are you a movie enthusiast? Do you frequent the movies? Then read the following comment by the editor of *Photoplay*, and give answer. Speaking of these stories, scenarios, that are "false in sentiment and untrue to life," the editor says:

"And of course you deplore that . . . naturally you want to know who is really to blame. We are here to tell you. You are to blame.

"The ultimate responsibility is yours. You can't lay it on the charlatan producer, the pin-brained director, the wrong-minded author, the greedy exhibitor.

"Fundamentally, you are just as responsible for what is unworthy on the screen as you are praiseworthy for the screen's best. Because the whole of screen-craft, from the mightiest manufacturing organization to the youngest player, toil merely to give you what you want.

"Motion pictures are the mightiest artistic endeavor of the twentieth century, but they are also, and always, a business; but even the men who make these low and endeavor to force their execution recognize the existence of one mightier regulation, upon which all business is based: the law of supply and demand.

"If you insist upon having only strong, honest, self-reliant American manhood and womanhood in your celluloid narratives, you can have these, but don't vocally insist and in the same night on the same street give a financial demonstration that you didn't mean anything you said. Discriminate, select, restrain that purposeless desire merely to pass the time in any form of optical entertainment.

"What you money says, goes. No censorship, no editorial thunder, no legislative pronouncement can compare to the oratory of the lady on the silver quarter.

"Don't blame anyone else for unworthy pictures. It's up to you."

"Many a man never does anything worth while because he thinks it isn't worth while."

All that is great in man comes through work, and civilization is its product.—*Smiles*.

The London Daily Mail says that a thousand people were carried by airplanes from England to Paris, Brussels, and Amsterdam in seven weeks not long ago. Strap-hanging is already an accepted method of travel on the air routes. As many as twenty passengers are carried on one trip.

Kansas is one of the few States that has a textbook for voters. It contains detailed information on duties of citizenship, etc., even to the details of casting a ballot. Altogether it is a most useful book, and it is likely that the State will take it over and use it for its high schools.

OF GENERAL INTEREST

THE PROBLEM OF PROPERTY AND EQUALITY

"Is it not lawful for me to do what I will with mine own?"
—Matthew 20:15.

These words form part of the story of the laborers in the vineyard. At first sight it would seem as if the householder were claiming that he was free from all responsibility. "Have I not a right to do what I will?" But a more careful study of the parable will show that our Savior was trying to represent in the character of this householder one of the characteristics of God. And so read, we see what it was the householder was saying to the discontented workmen. The discontented workmen, curiously enough, were using language which we are more familiar with to-day as coming from the lips of what are called the capitalists. They were objecting to the use of the property of the householder, on the ground that he had not done what was right, because he had given equally to all. But the householder's answer was, "Have I not a right, if I see fit, to use my property to bring about equality?"

A Burning Issue

This brings before us one of the burning issues of the day—the problem of property and equality. Think with me for a moment of it as a moral question.

The problem of equality did not arise, at least in an acute form, in the early history of this country, because men were practically equal economically. But no sooner had political equality been granted to all people, than they began to see that it was a vain thing if it was not followed by economic equality, and that is what multitudes of people to-day are asking for. They are also complaining that private property blocks the way to economic equality. There are two ways evidently in which economic equality may be attempted—I say "attempted" because I do not suppose any sane man believes that absolute economic equality is possible. That may be no more practicable than the squaring of the circle. But because no number of straight lines can make a curve, it does not follow that we must rest content with a "square"—we can progress to hexagons and so on ad infinitum, even though we cannot do the impossible. Approximate economic equality is indeed the passion of the hearts of men to-day.

Now, I say, there are two ways in which we may attempt to bring that about. One is the use of property by men of power who have been a benefit to the community. The other, the short and quick way, is by a great explosion that will bring down the turrets and pinnacles of life to the level of the dust. There are two equalities for which men may strive—one the equality that *brings up*, and the other the equality that *drags down*.

The Limit to Property Rights

Now let us pass to a second thought—"The relation of private property to the community." What is the relation? Well, you must have heard many men and women say the relation depends entirely upon the wish of the owner of the property. "If I am an owner of property I have a right to withhold all of it, if I see fit, or I have a right to distribute it. It is mine absolutely, without any reference to the community." Now while every good man and woman will admit that a Christian man ought to use his property for the benefit of the community, many of them will not admit that if he fails to do so the State has a right to take his property away from him. And yet, no remedy is proposed.

It has happened more than once in history.

At the time of the Reformation a large part of the landed

property of England was held by the monasteries. But, just as soon as the public conscience of England became convinced that that property was used for the ill instead of the good of the commonwealth, *it was all confiscated.*

In the French Revolution the landed property, and most of the wealth, was in the hands of a comparatively few aristocrats. As soon as the conscience of the French people was convinced that the nobles were making ill use of their property, *it was all taken away from them*, and distributed among the peasants, who hold it to this day.

In our own land, just so soon as the conscience of the people was convinced that slavery was wrong, and that the owning of slaves was inimical to the commonwealth, by the stroke of a pen *all that vast wealth was swept away.*

The Law in the Hearts of Men

Now, why should we suppose that this process is to stop? Some men will say: "*It is not right. No property ought to be taken away from a man unless it can be shown that he has violated some statute.*"

Well, in no one of these cases, so far as I know, was any existing statute violated. What was violated was this: *The law written in men's hearts which had not yet been written on the statute books!*

If it ever comes to pass that in this country people are convinced that private property is being used for the hurt of the community, it will be taken away.

Now, some of us believe in private property. We believe in it, not only because we think it is the just reward of faithful service—not only because we believe it to be a strong incentive to initiative upon which we also believe the prosperity of the people largely depends—but some of us go even further than that.

We believe it has a *spiritual value*—that property is one of the great *sacraments of life*, and that by the right use of it, a man comes to *possess his own soul*; by the right use of it he develops his personality and becomes such a man as he never could have become if he were not the owner and director of private property.

The Truth in Revolution

Let us take one step further. Let us remember that in these manifold revolutionary movements all over the world to-day there is an element of good. We are naturally so antagonistic to the outrages that have been committed, or which are threatened—we are so horrified by what has been done, for instance, in Russia, that it is hard for any man or woman quietly to consider the whole problem and admit that in spite of all their mistakes and crimes these revolutionists have laid hold upon a truth which Christian men ought to lay to heart—that no private property should be used except for the welfare of the commonwealth, and that if it is not so used it will be taken away again, as has been done in the past.

I say we ought to lay that to heart.

Good Kings and Bad Kings

In a previous discourse I tried to point out how modern kings, as well as some ancient kings, had been a blessing to mankind. But there was no time to listen to the voice of the objector. We ought to hear him, and what he would say would be something like this:

"No man who has read history can deny that certain great kings have been of value to the community in the days in which they lived, and that we are reaping to-day the benefit of what they planted. But what is overlooked is this—that while one great king may change the destiny of the people committed to his trust, it all may be ruined by the king's

successors. Charlemagne's great empire was certainly a cement, holding together the warring elements of the Middle Ages; but look upon the feeble princelings who rose up after the great emperor died! Edward III was a great king. But when he died the crown was taken off his great head and put on the vain head of Richard II and it slipped down around his neck, and then contracted until it choked him! Henry V was a great king; but think of the misery that followed when that poor little Henry VI attempted to reign! Henry VIII was a great king; but think of the feebleness of Edward VI in the hands of the powerful nobles. Cromwell was the greatest king of all, but when he died Richard's hand could not lift that mighty sceptre.

"So much for your analogy," the objector will say about kings, ancient and modern. What about the successors of our American kings? What about the men and women who are holding the property that these great men held—and they are not ten or twelve or fifteen—there are thousands of them in this land. How are they using that property?

Trustees of God Versus Robbers of God

Here I will have to interrupt the objector and answer for myself, because perhaps about this I know more than he does, and I answer that some of these men and women are using it *ideally*, with a deep sense of *responsibility*—that they are working not eight but ten hours a day, not for *themselves*, but for *others*—modest, unassuming, receiving no applause—going into hospitals, prisons, homes for the friendless, day by day, acting as God's trustees—worthy successors of the great American kings.

But now the objector says, "Yes, but think of the others. Think of the large number of men and women whose doings are spread before you in every newspaper—who really represent to the world the aristocracy of America. Good God, what a people they are! What a life they are leading! Look at the women lapped in luxury—never doing a day's work in a year, lying abed until all hours in the morning, then wrapped in priceless garments—yes, and indecently arrayed—gambling all the afternoon, dissipating and worse through the night—they eat too much—they used to drink too much. They are idle wasters of the money that they call their own, but forget that they are using the unearned increment that is the result of the general prosperity for which you and, in a measure, I have worked to produce. And think of the men—the men who walk about here and talk as if their property was something for which they were responsible neither to God nor man—wretched examples! Godless, lustful, miserable creatures!"

It is all true, but think what is to be their fate? It is too awful to think that a man has been given thirty, forty, sixty years of this pilgrimage, with every opportunity to do good—and behold, he has wasted it all in riotous living, and goes down into death never saying: "Father, I sinned against heaven and before Thee, and am no more worthy to be called thy son." What can be the fate of such a life as that I dare not think.

Be Not Partakers With Them

What I say to you, my people, is this—do not imitate them. You do not approve them. You condemn them as much as anyone can do. But what are you doing to change them?

The Psalmist long ago said this to the respectable people of Jerusalem—just such people as I am talking to this morning—he did not accuse them of being murderers, or adulterers, or thieves, but what he said was this:

"When thou sawest a thief thou consentest unto him and hast been partaker with the adulterers."

Have we ever "consented to" a thief—not a pickpocket but a "big" thief? Have you "partaken" with adulterers—not

street walkers—but "ladies" who have left husband and children and contracted an adulterous connection which the backward States call "marriage"?

Have we asked the adulteress to sit down at our table? Do we welcome these wasters—these men and women—incen-tors to revolution?

There is where the reform should begin. There is no use in gathering up a hundred of these poor, wretched, wild-eyed, long-haired creatures, who do not understand the English language and know nothing about America, and call them anarchists. That is not the way.

Expel from decent society the willful, lustful, rich anarchists—the men and women who are violating the law of God and humanity. Those are the ones that will bring the revolution in this country if they have their way, as the same people brought it about in Russia.

What Are Christians Doing About It?

And what I would remind you in conclusion is this, that you and I have no right to sit on the side lines and watch the great game of life—not those of you who call yourselves Christians. For every Christian man and woman has solemnly declared that he is a soldier of Jesus Christ, to fight among other things against the "world."

Now, these people of whom I am speaking are the "world," and it is the business of every Christian man and woman to fight against it—to see that their influence does not spread, to see that our children do not imitate them, that we ourselves do not envy them—idle, wasteful, self-indulgent lives. *We have promised before God that we will fight against this sort of thing.*

Now, that is only half of it. The real question is not to be solved by you and me. It is going to be a question for our children. How many years will pass I do not know—but the problem will confront our children.

To-day, sum it all up in one word—*"Is it not lawful for me to do what I will with my own?"*

It depends. If you mean, "Have I not a right to spend what is my own to gratify myself without regard to the community?" the answer is, "No."

But if you say, "Have I not a right, in spite of what public opinion at any moment may say, to use my property in order to bless mankind, and to do the little I can, if it is only the giving out of the penny of the parable, to bring about a nearer approach to that economic equality which we all know has got to come?"—

Then you not only have a right so to use your property, but in so using it, whether it is great or little, you show yourself the trustee of God.—The Reverend Leighton Parks, D. D., rector of Saint Bartholomew's Episcopal Church, New York.

IMPORTANT FIND OF GOLD ORNAMENTS IN SOUTH AMERICA

The finest collection of gold ornaments left untouched by the Spanish conquerors of South America in the sixteenth and seventeenth centuries has just been received by the University of Pennsylvania. In the collection are fifty-two pieces, ranging in size from solid gold breastplates, thirty inches in diameter, to tiny strings of bells. The total weight is sixteen troy pounds.

Second only in interest to its great historical and artistic value was the romantic way in which the collection came into possession of the educational authorities here.

The pieces were dug up in the early part of last year by a peon in Colombia. He was employed by Aurelio Gutierras, of the town of Ayapel, province of Antioquia in Colombia, to search for Indian graves. That occupation is a favorite one

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

To Be Well Is a Duty

[It is our pleasure to present this week, an article from the pen of Sister Laura Mann, who has been appointed by the church physician to be nursing director to the church. It is a resume of an address she gave before the Women's Department at the April conference, and should be read with care and thoughtfulness. She asks that we add that the Red Cross textbook, Home Hygiene and Care of the Sick, can be obtained from P. Blakiston's Son and Co., 1012 Walnut Street, Philadelphia. Also that Prenatal Care, Infant Care, and Child Care, all by Mrs. Max West, and Maternal Mortality by Julia C. Lathrop, may be obtained from the Department of Labor, Government Printing Office, Washington, District of Columbia.]

To my mind the time for study of all good books or subjects was never more needed in the history of mankind than at present. And I wonder if there was ever a time when it was so easy to get good books as now. This makes me wonder still more at the apparent indifference to good literature which is found everywhere. How can people read so many books that are merely entertaining rather than those that are full of entertainment and full of instruction likewise? And I particularly wonder that so many Latter Day Saints have this bad habit, for it is a bad habit, considering the fact that God has commanded that we *study* all good books. Isn't it sad? I think so, for the failing to heed this command is no doubt the reason for much of the suffering and sickness now prevalent among our members.

I wish to mention one particular subject concerning which, to my mind, there is much evidence to prove that we suffer because we fail to study. This one I wish to mention is the

in South American countries where the peons are staked by wealthy men of affairs with the understanding that the peons are to turn over their finds in return for the food and lodging given them when the peons are not successful.

This peon was particularly lucky and stumbled across sixty-eight or seventy pieces, all of the finest workmanship. The collection was turned over to Senor Gutierras. William Wrigley, of Chicago, the millionaire chewing-gum magnate, obtained one fourth of them and gave sixteen pieces to the Field Museum in Chicago. The authorities of that institution were delighted, and F. W. Skiff, the curator, described the sixteen pieces as "the largest and most important collection of pre-Conquest gold" in existence.

But the collection in the University Museum numbers fifty-two pieces, all made in the finest fashion by the Chibeha Indians. These peoples are regarded by ethnologists as the connecting link between the Aztecs and the Toltecs on the north and the Incas on the south. Experts have declared that the artistry of the Chibeha Indians is the equal of the Incas, although the Incas surpassed in science of government, architecture, and road building.

Some of these relics were dug up 200 and 300 years ago by the conquering Spaniards, but those conquistadors were more interested in the monetary than the artistic and scientific aspects of their discoveries and these wonderful ornaments, it is said, have become very scarce.

The university authorities are delighted over their acquisition, and more complete details and descriptions of the collection will be given out later, when the officers of the museum have had a chance to catalogue and inventory their priceless relics.

The collection for the University Museum was brought to the United States by Ernesto Cortisso, head of the principal bank in Barranquilla.—*The Collector's Journal.*

study of health or hygienic subjects. The Red Cross and Government have the following information for all that, approximately, fifty per cent of sickness and death could be prevented if people generally were not so ignorant of the laws that govern health.

Because the Red Cross is confident that it will be a saving of lives, suffering, and money, they are now spending vast sums to send out nurse instructors all over the Nation. If you have an opportunity to avail yourself of the information so offered, do so. They are giving a course of fifteen lessons two hours each, and all members of classes are to secure and study a textbook and recite their lessons at the class, where, also, the nurse in charge is supposed to demonstrate all treatments that the book is covering.

This course does not, as some suppose, "try to make nurses of us" but is a means of giving a small, but very beneficial help in learning what causes disease, and how to prevent it, which is the most important thing for all mothers or home keepers to know as regards health. How to cure is not nearly so important as how to prevent.

Because of this fact the church health department, in planning its future work in the church, feels that its greatest duty is the teaching of the prevention of disease. "Why do you care to lay stress on the health subject at all? Cannot God heal us?" are no doubt questions that come into the minds of many Latter Day Saints. Our answer is, "Yes, God can heal and he does heal. But sometimes he lets us suffer because of our ignorance, particularly when that ignorance is due to a failure on our part to keep his commandments, to one of which—'study'—I have already referred."

God has established laws which govern health and when we break them we suffer the consequences. The idea that we are sick to teach us lessons is perhaps more true than many realize; but the lesson that God is probably most anxious to teach us through sickness, we fail to recognize or search after. As a usual procedure, most will say, "What have I done that God allows this to come upon me?" When sick, this is really the proper question—a most important one! But we so often misapply it and we search for some falsehood, moral misstep, reproach or gossip of another in our past lives, or, in other words, for sins of the mind rather than for sins of the body.

I call them sins, because I understand that the breaking of law is sin. Then in this case it shouldn't be so much, "What have I thought or said?" but "What have I done?" "Where did I break the laws of health?" Now, no doubt, you think, "How can we question ourselves, and answer our own questions, as this seems to imply we should, when we don't know the laws of health? You can't—God knows you can't—so he said "study."

Now the church health department hopes to assist you in that study and we are anxious to do this because we have observed in actual association with the sick, many things, among them:

That the condition of	{	Intelligence—that which gives God glory
		Spirituality—A Latter Day Saint's greatest help.
		Happiness and comfort
		Future generations and to a large extent
		Future morality

how and knock at the door of health. No one can reach the maximum along any of these lines with poor health, and they are the things, the ideals that, as a church, God expects us to reach. We must necessarily study all subjects that will help us to that end. This, briefly told, is why we are so anxious that you study the laws of health.

It would be impossible for me, in one brief article to tell you all about these laws if I were able, but I shall make a small outline that may help you to more fully understand the importance of this line of study. I would like you to question yourselves as to whether you, yourself, don't need to study as well as others whom you probably think of as needing it.

As we take up the laws briefly, we find the following among the most important:

Proper	{	Cleanliness
		Work
		Rest
		Sleep
		Food
		Drinks
		Study
		Recreation
		Vacations

All play a very important role in helping us keep well and reaching our maximum ambitions.

I have not space to explain these subjects in detail. Each is a study that requires a great deal of necessary explanation before it can be understood as we desire that you and all Latter Day Saints should understand them.

I will mention briefly some bad habits that are common:

- Kissing—babies and other persons.
- Common drinking cups.
- Common towels.
- Spitting most anywhere, on the street, etc.
- Coughing or sneezing with mouth or nose uncovered.
- Hot drinks.
- Dry sweeping.
- Exposure to weather unnecessarily.
- Eating any kind of food at most any time.
- Physical overwork.
- Mental overwork.
- Idleness.
- Wasting or killing time.
- Neglect of small wounds.
- Indifference to cleanliness.
- Indifference to slight symptoms of disease.
- Use of patent medicines without knowing why, or a physician's orders.
- Alcoholism.
- Drug habits, sometimes headache tablets.
- Tobacco habits.
- Coffee, tea, and cocoa habits.
- Patronizing entertainments in overcrowded and unventilated rooms.
- Sleeping with windows shut.
- Drinking water for indefinite periods, even though polluted and knowing it, without boiling.
- Infrequent baths, sometimes only in summer.
- Neglect of infants in many regards.
- Neglect of teeth, and bad mental habits, etc.

We may go and name many more unnecessary and bad habits which hinder us in our work of bringing Zion to the condition that Christ will have pleasure in coming to see, or in which to live with us. Of this one thing I am confident, God will be pleased to have us a clean people in mind, body, and moral character as well as in our homes, towns, and cities, which must be kept in a like condition of cleanliness. Happiness, comfort, morality, prosperity, and maximum intelligence are depending on our doing so.

This is a small hint of my idea of equality and Zion. May God help us and lead us in paths of the best methods for the perfecting of his Saints, that his coming may be hastened, is my prayer with yours. Truly trying to fully consecrate my life in service to this cause, I am, sincerely, with love,

Your sister in Christ,

Laura E. Mann, R. N.

It is curious, is it not, with what skill we will adapt our sandy land to potatoes and grow our beans in clay, and with how little wisdom we farm the soils of our own natures? We try to grow poetry where plumbing would thrive grandly!—not knowing that plumbing is as important and honorable and necessary to this earth as poetry.—David Grayson in *Adventures in Friendship*.

Community Club for Rural Women

The isolated condition of rural people is being overcome to a great extent by better country roads, automobiles, rural telephones, rural free delivery and by electric railroads. Rural women are taking advantage of these improved means of communication, and are organizing in order that they may further the development of every phase of activity which will help to produce better home life on the farm, greater agricultural opportunities, and an ideal rural community life.

There are thousands of women's rural clubs in the United States, and although most of these are small in numbers and simple in construction, they are doing much to better rural conditions. Clubs which are organized for purely social purposes often become instrumental in interesting the members in home economics and community work. All clubs should devote part of the time to something that is serious and genuine.

Some of the activities of rural club women which help to develop home life on the farm and to promulgate new ideas of household efficiency, are the studying of foods; the promoting of the study of child welfare; encouraging the use of labor-saving devices, and the promoting of penny savings to encourage thrift in farm homes.

Many of the extension departments of the state agricultural colleges give assistance in organizing home makers' clubs and furnish program material and trained demonstrators in domestic science.

The women's clubs are generally the only means through which the married women may study these subjects, and through them the farm women are brought together for discussion of the problems of daily life in such a way that they return to their work with renewed enthusiasm and interest.

Country women's clubs are not only developing home life but are also making practical efforts to solve agricultural problems and bring about broader agricultural opportunities. Practical experiments in marketing have been carried on by women's rural clubs, which have assisted members in marketing farm products. Some clubs have made a study of the grading, sorting, and packing of fruit for market. Some have encouraged cooperative buying and selling. Some have experimented with seed selection and germination. Young trees, plants, bulbs, and seeds have been collected and distributed by women's rural clubs in order to encourage tree planting and flower growing. Some women's rural clubs are endeavoring to prepare girls and boys to take advantage of the opportunities offered by the agricultural colleges, by creating an interest in natural history, agriculture, and domestic science. Among other things which the young folks study, under the direction of some of the club women, are many of the varieties of grasses, trees, flowers, and birds. These things stimulate an interest in practical agriculture.

Many rural clubs are instrumental in obtaining better opportunities for reading by starting club libraries.

Rural women are not only interested in developing a better home life and greater agricultural opportunities. They are also interested in developing an ideal rural community life. For this purpose many women's rural organizations help to secure trained workers for the county, such as home demonstrators, county nurses, and county social service workers; do much philanthropic work; celebrate Arbor Day by having shade trees planted in the school yards and on country roads. Clean-up and paint-up campaigns are successfully carried on; rural cemeteries are improved and kept in a good condition; and better country roads have been secured through their efforts.

Community singing and entertainments are encouraged.

Women's rural clubs are often instrumental in having home economics, manual training, nature study, and agriculture introduced into rural schools.

The work of women's rural clubs is varied but constructive. All who will may be included as workers in helping to improve community life in the country. Community interest in country life and country problems has been stimulated through the efforts of country women.

MINNIE HARRING.

Physical Culture

Those who refuse to USE little time and money in keeping well will inevitably be compelled to LOSE much time and money while being ill.

The real purpose of physical culture is the restoration to and maintenance of bodily health by obedience to the laws of health.

Shakespeare has written, "Self-preservation is the first law of nature." This has been unwisely contradicted by distinguished people. In their ignorance they have attacked self-protection instead.

The fact of our sleeping, eating, bathing, etc., conscious at the time that fatal accidents, starvation, and other tragedies are occurring, is significant proof of our recognition of the correctness of Shakespeare's principle. Physical culture is the "alpha and omega" of self-preservation.

For skill, ingenuity, and wisdom the human anatomy surpasses all other machines in the world. Millions of people live and die in ignorance of the knowledge of physical preservation and, in most cases, unconscious of their ownership of this masterpiece of mechanism and their duty towards the care of the human body.

The master scholars and greatest thinkers and geniuses of all time have unanimously agreed that doing right and character development is the supreme motive of physical life upon this planet.

The laws of health are intricately interwoven with those governing character; therefore obedience to their laws is the primary object for the ultimate perfection of both. Some wise people professing religion, but being utterly unconscious of its true meaning, assert that the Omnipotent One after creating the anatomy of man, discovered this mistake, and decided that we should scourge, abuse, and generally neglect it instead of cultivating it as He originally intended, if we desired a future heavenly home and spiritual body.

Never was a greater delusion, detrimental to the human race, conceived! To intelligent and untrammelled thinkers it is comparatively significant that our mentalities were constructed for study and investigation of the world's wonders represented by physiology, astronomy, botany, chemistry, music, and many others. Consequently those who through fanaticism, narrowness of vision, and laziness, waste valuable time in hovering over the surface of truth and knowledge owing to their expectancy of being miraculously endowed with perfect knowledge and perfect health instantaneously, wait in vain.

However some people have fortunately chosen to use their brains and in doing so have learned of an existing reign of law demanding strict obedience thereto if such rich rewards are earnestly desired and determinedly sought for.

Physical culture is a science which necessitates study and application in order for superabundant health to become resident in the individual.

Owing to lack of volitional evolution not one person in ten thousand loves all the manifold activities of life such as working, playing, thinking constructively, relaxing, public speaking, debating, reading, writing, studying, bathing, walking, laughing, eating, and others. Instead discontent, unrest, jealousy, immorality, and carelessness are the rule of the majority.

Many people possessing vast knowledge upon many dynamic subjects, including physical culture, exhibit brazen inconsistency by refusing to expend the energy in either regaining, retaining, or maintaining a sound physical organism, personified by clear eyes, cool yet cheerful disposition, normal appetite, strong nerves, erect posture, and wonderful endurance.

Many are the excuses advanced and objections raised in failing to study and participate in physical culture, the chief one being, "I haven't time," yet whatever we are determined to do we invariably find time in which to do it. Another excuse is, "I do hard physical work all day, I don't need it." Perhaps not; but exercise is only one of the many phases of physical culture. It also includes such vital necessities as deep nasal exhalations of oxygenized air as often as possible, di-

HYMNS AND POEMS

At Erie Beach

BY ELBERT A. SMITH

Where break the waves at Erie Beach,
Upon the sandy shore's long reach,
We gathered in with one accord,
And cleansed our hearts to meet the Lord.

We built our tented city here,
And pitched our canvas temple near,
We walked the long, white, tented street
And joyed each friendly Saint to meet.

Some dwell in Canada's fair land,
And think the Maple Leaf most grand;
Some live beneath the flag of stars;
But here our peace no evil mars;

For we are one and love ðne God.
We walk one path and grasp one rod—
One Lord, one Faith, one Prince of Peace,
Whose government shall never cease.

And meeting here, our God to each,
Has given peace at Erie Beach;
Our weary souls are lifted up,
We've had one draught from Zion's cup.

Fresh courage take, be strong of heart—
Some day we'll meet, no more to part,
In that fair city pure and white
Whose homes shall shine with holy light—

And every life like living flame
The gospel message shall proclaim,

And looking back, we'll say to each,
God promised this at Erie Beach.

(Written at the Erie Beach reunion, Ontario, 1920.)

Why I Must Suffer

BY MARY LELAND CARTER

As I thought upon the past,
Doubts and murmurs filled my soul,
Sorrow and trials hard to bear
Seemed like a flood o'er me to roll.

"Oh, why is it?" I doubting cried.
"Father, all is in thy power.
Dost thou indeed feel love for me,
And yet not save me from this hour?"

"Peace, my child, my love for thee
These very things do truly prove.
Much of wrong is in thine heart
Which I must now remove.

"For thou hast asked to grow in grace,
A strong, true Saint to be.
To so live that others seeing thy life
May be led to honor me.

"That this may be, with trials many,
Thou must be cleansed and purified,
For never in unworthy temples
Comes my Holy Spirit to abide."

"This answer given, Lord, I may
Do as seemeth good to thee.
I ask that thou, who hast begun
Wilt perfect that which changes me."

eting, fasting, massage, sun, air, electric light, and steam baths; also hot, tepid, and cold water baths; sufficient sleep and the cultivation of the cheerful mental attitude by the refusal to worry.

A farmer seldom dreams of health, because his vocation perpetuates it. Our prehistoric ancestors lived in the great outdoors; the wind and rain caressed their uncovered bodies; the sun, tanning their skins, rejuvenated their beings; and their occupation of hunting and fishing developed their muscles and attuned their whole physical structures. As civilization advanced, walled-in rooms, adulterated foods, six layers of clothing, and other disadvantages came into vogue. Consequently, with a continual progression of science depicted in gas, electrically-run machinery in huge factories compelling sedentary occupations, there arose a demand for knowledge on healing the new diseases created by the false habits of living. Thus hospitals were established, while thousands of medical doctors came into existence through the failure to observe a steady change in social conditions from one of reality personified by cooperation with nature, to one of artificiality, as exemplified in the present day hot-house plant system of living.

Only lately, after many years practically wasted in the study and practice of medicine for the cure of disease, it has been discovered that the most obstinate diseases which hitherto have been regarded by the medical profession as incurable, almost always succumb to the powerful onslaught of fresh air, sunlight, baths, dieting, systematic exercise, fasting, sleep, and proper rest; simply a retrogression to nature.

Christianity boiled down is essential to good character de-

velopment. This is only possible whilst in possession of earthly life in a physical body. The innate desires of humanity are happiness and conservation of life. The priceless gift of health can be maintained only by obedience to the laws governing it.

With increased health the possibility of rendering unto humanity a greater service becomes a reality; for the combination of love and health are the personification of illimitable wealth.

Prayers, drugs, faith, and medicine are absolutely worthless without actions which are evidences of seriousness.

Ever since the dawn of human reason upon this planet, humanity has been consciously, semiconsciously, and unconsciously groping and yearning for perpetual perfect happiness, and when every virtue and talent in the universe is in possession of all, health will still be absolutely necessary before perfect happiness, the goal of mankind's ambition, shall become their everlasting inheritance.

(F. H. Jahries, Toronto, Ontario, Canada. Sent in by T. W. Williams.)

I need not envy my friend's lodges. I myself belong to the greatest of all fraternal orders. I am a member of the Universal Brotherhood of Men.—David Grayson, in *Adventures in Friendship*.

I cannot stop abruptly where the microscope ceases to be of use. The vision of the mind authoritatively supplements the vision of the eye. By a necessity engendered and justified by science, I cross the boundary of experimental evidence and discern.—John Tyndall.

LETTERS

A Statement Concerning G. M. Hinkle's Part in Church History

To Whom It May Concern: I am writing you this morning in regard to a matter of history which I am thinking about; not only I, but many others with whom I have conversed, concerning what the Church History has to say about the action of G. M. Hinkle in delivering Joseph Smith, jr., and others, to the Missouri militia, at Far West, Missouri, during the Mormon trouble at that place in 1838.

I see on page 268 in the letter of Joseph Smith, jr., written from Independence, Missouri, where Joseph calls G. M. Hinkle a "traitor"; also in several other places and times he and others make similar statements. I think Joseph's criticism was very hasty and without foundation, as shown in Hyrum Smith's statement in Church History, volume 2, page 677, where he said, "Along some time the same night Colonel Hinkle came to me and told me that he had been pleading my case before the court martial," etc., as well as the fact of said G. M. Hinkle being an officer acting, no doubt, under direct command of General Doniphan as shown (Church History, volume 2, page 668) where "General Doniphan ordered Colonel Hinkle to call out the militia of Caldwell and defend the town." In justice to G. M. Hinkle, I maintain that Joseph's criticism was hasty and incorrect.

Colonel G. M. Hinkle, being an officer of the state militia, acting under orders of his superior officers could do nothing but obey the orders or mutiny. The case of General Doniphan refusing to execute the orders of the so-called court martial, which was to "execute the prisoners at sunrise on the public square of Far West," was a different proposition altogether. General Doniphan, being a superior officer and a great lawyer, knew that the order was illegal because the prisoners being civilians did not come under the jurisdiction of the military court, therefore he was right, while on the other hand Colonel Hinkle had been ordered to "deliver up" certain persons who were under his protection, he at that time being under the orders of General Doniphan as above cited (Church History, volume 2, page 668).

However, Colonel G. M. Hinkle did not surrender or "deliver up" the "prisoners" till the commanding officer or officers had "pledged their honor that they should not be abused or insulted, but should be guarded back in safety in the morning, or so soon as the consultation was over," which shows that Colonel G. M. Hinkle did not betray them but did do all a human could do to protect them not alone from bodily injury, but from "insult."

G. M. Hinkle did not sign over the property; he did disband his militia and surrender his arms as ordered and is honorably spoken of by the historian of Caldwell and Livingston Counties as shown in Church History, volume 2, pages 262, 263. You will note that G. M. Hinkle did not sign over the property of the Mormons, as shown on page 275, volume 2, Church History, but those so signing were never called "traitors" but were forced to sign the same as was Colonel Hinkle forced to either deliver up the leaders or fight, and a fight could have resulted in but one way as was shown by Haun's Mill Massacre.

Now we see that it is necessary to go to the history of Caldwell and Livingston Counties written by men of the world, or, as we call them, "Gentiles," in order to get a concise description of the events in controversy (Church History, volume 2, page 262, 263). Also to the report of the committee of nine appointed by the citizens of Caldwell County, where it was shown that the said Colonel G. M. Hinkle did only what he was compelled to do in relation to the military part of the orders and that he suffered the loss of all of his property exactly like the rest of this unfortunate people.

The only thing that can be questioned: It is claimed that Colonel G. M. Hinkle concealed the nature of their delivery from them. I will say in reply to that, all military orders

are secret and are never known until they are carried out. Now suppose, Joseph, that Colonel Hinkle had told you all about it, what would you have done? *Would you have fought?* No! I don't believe you would. You would have put your trust in God. You would have walked right over into the camp of the enemy and have put your trust in God for your deliverance, as no doubt G. M. Hinkle was doing.

Now, as a son of G. M. Hinkle, I have always believed and still believe that Joseph Smith at one time was inspired to do a great work for the Lord in bringing forth his work upon the earth, but I do not believe that he was always and at all times inspired, no more than was King David of old. The Church History is full of accusations against Colonel G. M. Hinkle from the time of the writing of Lucy Smith to the Young People's History in these last days, all of which is founded upon the one act of his life which I contend is a wrong criticism, unwarranted in fact of history. I believe G. M. Hinkle did just what you or any other sane man would have done under like circumstances. I have examined every phase of the subject from first to last and will say without fear of successful contradiction that there was no more treachery about the action of G. M. Hinkle than there was about the surrender of Robert E. Lee to General Grant, or the Germans who surrendered to the allies at Paris. This one accusation certainly caused G. M. Hinkle a great deal of trouble and I am unable at this time to tell what it may have cost his children and is still costing his grandchildren. I have just recently made quite an extended trip around among the Saints and old settlers of Decatur County where Hinkle spent his last days and not one word have I ever heard against him as a Saint or citizen, but some of the old Saints have told me he was the best preacher they have ever heard. He lived and died in Decatur County, Iowa, preaching the restored gospel until his death, which occurred at New Buda, Decatur County, Iowa, in the fall of 1861, and interment was in the Hamilton Cemetery near Pleasanton, Iowa.

The first I ever saw of any of the accusations in print was in the History of Joseph Smith, by Lucy Smith. Later in the new edition of the same history I noticed a correction which was made, as I supposed, by the late Joseph Smith, in which he argued that there must be some mistake in the accusations against G. M. Hinkle as he had been informed that G. M. Hinkle had remained faithful to the church until his death and had raised his family so that most of them had become members of the Reorganized Church. I thought that would settle that matter, so dropped the subject from my mind, but in these latter days, I see the old issue is dug up and is being taught anew to the young of the church, but I am glad to see in the young generation a more liberal disposition; they are not so apt to jump at conclusions and they are weighing these matters in the light of history and subsequent events.

I am an elder in the Reorganized Church and have been for many years, and have spent time and money for its advancement and am still willing to assist in advancing its interest but think it is high time that the church take steps to right this matter before it is too late.

Now brethren, I have made this article as short as possible as I am writing this with hopes of it being published and I ask its insertion in the church papers, but have not written one tenth part of what might be written in defense of Colonel G. M. Hinkle's (my father's) honor.

I have written this that the world might know that it is never too late to right a wrong.

Yours in gospel bonds,

OWASSO, OKLAHOMA, July 15, 1920.

S. J. HINKLE.

The more royal man's nature and state, the larger and more binding his responsibilities. *Noblesse oblige*. The equities require that property owners shall be taxpayers, each assessed in proportion to his possession. Every consumer is obligated to be in some way a producer, to contribute his proper share to the general weal. "Freely we have received, freely give," is the law.—William V. Kelley, in A Pilgrim of the Infinite.

President Smith Writes From England

(Letter to Elbert A. Smith of the First Presidency from London, England, August 3, 1920.)

The conference is progressing according to program. Attendance is good and interest seems good. Brother Williams and I find much to interest us and find the Saints earnest and fervent. The church means much to them. We hope to see the work here given impetus.

The voyage over was exceptionally smooth. We landed at Plymouth on Thursday the 29th, about 7.30 p. m. A special train on the Great Western called the "Ocean Mail" brought us to London. We reached Paddington Station about 2 a. m. Friday, and found Brethren R. May and Joseph Dewsnup waiting for us. It was after 4 a. m. when we reached Brother May's home.

A reception Saturday night for Brother Williams and me was well attended. We were warmly welcomed by the representatives of the church, and made to feel at home.

Conference-reunion began Sunday, the 1st. Brother Williams was the speaker in the morning and I at night. The prayer and sacrament meeting in the afternoon was enjoyed by all.

Yesterday, Monday, was devoted to business sessions—three, and one more at least will be needed to finish.

Brother May, Sister Crick, and her two boys are well and have made us feel at home by their genial hospitality.

Brother Williams and I expect to visit the House of Commons to-day.

Yours,
F. M. SMITH.

The Reunion at Pertle Springs

The Latter Day Saint reunion at Pertle Springs, Warrensburg, Missouri, opened Friday, August 13, at 7 p. m., resulting in the selection of R. V. Hopkins, J. A. Tanner, and D. J. Krahl to have supervision of all services. The bishopric of the three stakes were given charge of the grounds, etc. Friday night at 8 p. m. sermon by Elder J. W. A. Bailey. Saturday morning prayer service 8.30 a. m., and at 10 o'clock classes of study along educational lines were organized with their various instructors. At 11 o'clock was a lecture by Elder R. V. Hopkins, 7.15 p. m. song service, and preaching at 8 p. m., by Elder Joseph Arber.

The order of services is as follows on week days:

Young people's prayer meeting at 7 a. m.

General prayer meeting at 8.30 a. m.

Class meet at 10.

Lecture at 11.

The afternoons are given over to recreation.

Song service, 7.15 p. m.

Preaching service, 8 p. m.

Sunday prayer service at 8 a. m.

Sunday school 9.40 a. m.

Preaching at 11, 2.30, and 8 p. m.

Sunday was a very profitable day. The stakes are fairly represented. At Sunday school there were about five hundred. The speakers for the three preaching services were Elders I. M. Smith, W. S. Macrae, and Russell Archibald. The "Independence Council, Boy Scouts of America" attended in a body, the Reverend I. D. Borders being invited to offer the opening prayer, which he did very effectively.

There was a service at the Boy Scout camp at 7 p. m. The camp is located about one mile west of the general camp, with Mr. J. B. McDonald, scout commissioner in general charge of the camp; Reverend I. D. Borders, scoutmaster in drilling and camp chaplain; Eugene E. Closson, scoutmaster in charge of the camp grounds; Joseph A. Arber, scoutmaster in charge of swimming activities; Hilton Hartley, assistant scoutmaster of troop 6. There are between 50 and 60 scouts camping.

The young people are holding a prayer service each morning at 7 a. m. The first one which was held on Monday was the most spiritual meeting yet held. There were during the hour's service 12 songs, 11 prayers, 26 testimonies, 1 prophecy, 1 tongue and interpretation. It was indeed a wonderful

meeting. Monday continued: Prayer service 8.30, class work at 10, a lecture by Sister D. H. Blair, on "Reasons for Bible training for children." There were about 800 in attendance Sunday. The general health of the camp is good, only one or two cases of sickness. The grounds are in good condition. Almost everyone is enjoying the reunion.

W. S. MACRAE,
JOSEPH ARBER,
J. W. A. BAILEY,
Press Committee.

Good News From Switzerland

Saturday evening I had the pleasure of baptizing two very good women of Basel, one about sixty years old and the other twenty-eight years of age. On Sunday morning, after the Sunday school, we had the confirmation, followed by the partaking of the sacrament. There were just our three Swiss members and my wife and I present. It made my heart rejoice to see every one taking part in the meeting, and to hear the new members thanking God that they had been privileged to hear and accept the gospel. As the brother remarked at the close of the services, it had truly been a beautiful meeting, one in which the Spirit of God was present.

From the time it was necessary for us to leave Basel, the attendance at the services has been very poor and there were among them that did come, those who used their influence against the work. While wife and I had fasted and prayed over the matter, things seemed to continue in the same way. On Sunday, even though my heart rejoiced to see the two ladies take upon themselves the name of Christ, yet I felt as though I was burdened with a very heavy load. When it was about time for the evening service I began to expect the same few who had been attending, but not one of them appeared, and instead came new people until our twenty-three chairs were filled, then next the window sills filled up, and still came the people until there were forty-one present, all adults with the exception of one boy perhaps fourteen years of age. This was the largest number of people we have ever had present and I do not need to tell you that my heart became much lighter and I realized that God was still with us to bless.

I have been tracting in Zurich and the neighboring towns but I think that I shall have finished by the middle of next week. Then as our second application for permission to rent rooms in Zurich has been refused, I shall leave here for Bern and try to get a permit to do tracting there until the registration of the church has been completed. So far this month I have given out one thousand and forty tracts.

Hoping that the way may yet open up so that we shall be able to do a good work here, I am

Your brother in Christ,
ZURICH, SWITZERLAND. JACOB G. HALB.

On the Death of Peter Anderson

The sad news of the death of Elder Peter Anderson, just received, has filled us with deep sorrow. This event occurring with such suddenness suggests that it is still possible for men to die of a broken heart.

Our brother's all was invested in the church work. With an intensity known only to those intimately associated with him, he made his ministry the absorbing passion of his life. This was quite marked in his public service. While he was not generally regarded as eloquent or popular in preaching, there was always a quiet suggestion of the strength and power of conviction born of experience, and his familiarity with the standard books of the church was not merely textual, but analytical, aiming always at solid construction.

His reserved character gave him a dignity and poise which made it difficult for some to approach him intimately, yet under this exterior there beat a heart warm in genuine friendship and fervent in devotion to the cause of Christ.

He was always loyal in his defense of principle, and uncompromising in his allegiance to the truth.

In public gatherings and in the council meetings our brother was not conspicuous as a controversialist. His judgments were deliberate and matured independently. When he did speak in debate there was the ease of speech which revealed meditation, reason, and judgment, and his thoughts were expressed in well-chosen language.

Most of Brother Anderson's ministerial work was done away from the glare of publicity, often on the frontiers where there was demanded sacrifice, courage of the finest quality, and patience. He suffered much for the work's sake of which he seldom spoke and then only to those who were close to him, and never for the sake of boasting. His ministerial qualifications were developed in the painful school of experience and his course, like the Apostle Paul's, was marked by "unwearied endurance, afflictions, distress, toil, sleeplessness, hunger and thirst, purity of life, knowledge, patience, kindness, and sincere love; wielding the weapons of righteousness in both hands through honor, ignominy, calumny, and praise."

Such men are the monumental witnesses of the power of God in the lives of his servants. For such a ministry there can be no substitute, and the church is poorer indeed for the death of such a man as Peter Anderson.

From this far-away land we humbly pay this tribute of respect to the memory of our brother and in deepest sympathy unite our prayers for the bereaved wife and family.

JOHN W. RUSHTON,
PAUL M. HANSON.

SYDNEY, NEW SOUTH WALES.

A Letter from a Nonmember to Her Father

My Dear Father: Received your long-looked-for letter Saturday; surely was glad to hear from you and was surprised to know that you enjoyed the church papers as others we have sent church papers to didn't like them at all. I think it is a grand gospel. I am being convinced more every day of its truthfulness. I think it is the only true gospel. I just wish all my people could be here and learn of it as I have. I didn't like it at first but I heard so many good sermons and have been with the members till I fully believe it is all right. We don't belong yet but we are going to join soon. I wish every one of my people could see as I do; but don't suppose they could ever believe it unless they were here to see so much of the good work that is being carried on. I am fully convinced that there is nothing in Campbellism for me any more.

You see, father, that Christ is coming to reign on the earth a thousand years with his Saints. (Read Revelation 20.) Now if he is coming back to the earth (as you believe he is) he will have to come somewhere to wed his wife, which is the church of the Saints, and his wife, or church, must make herself ready; that is what the Saints here are trying to do in righteousness. (Read Revelation 19: 7, 8, 9.) That is why the Saints are gathering here to meet him for he will suddenly come to his temple. (Read Malachi 3 and 4.) And when he comes, we, the church or Saints, the bride, the Lamb's wife, shall be caught up to meet him in the air and then we will be with him and he will be our King here on earth for a thousand years. Because we go up to meet him is no sign that he will go back, for when you go out to meet a friend you don't make them go back home; you let him come on to your house so when we are caught up to meet him we do not turn him back but he will come and reign with us a thousand years. That is what the Latter Day Saints are doing, preparing for his coming, and his temple and throne and place of headquarters will be here at Independence, Missouri, for the people of this continent who will gather with Ephraim, the son of Joseph that was sold into Egypt, for this is the Gentile gathering place. And Jerusalem is the gathering place for the Jews.

You know the Jews are gathering back there now by the thousands and will become a nation in the Holy Land; he

also will appear to them and his headquarters on that continent will be Jerusalem. As you know, Christ cannot be everywhere at the same time; he never was at but one place at a time, for when he was at Jerusalem he was not in Bethlehem and when he was in the river of Jordan being baptized by John he was not in Galilee, so when he comes again he will not be in Jerusalem and in America at the same time, but now by the power of his Spirit, his presence is felt everywhere or the power of the Holy Ghost sometimes called the Comforter; so when he comes again he will be here in person and will go from Zion to Jerusalem and from Jerusalem to Zion and instruct his Saints for a thousand years, preparing us to meet God (at the end of the thousand years) so we may dwell with God in that new Jerusalem that comes down from the new heaven to the new earth and God himself will be our God and our Father in eternity. (Read Revelation 21.)

Now, father, I know you have been preaching since you were a boy and have enjoyed a goodly degree of the Spirit at times, but you have not had the spirit of this everlasting gospel which the angel had in heaven to be preached to every nation, kindred, tongue, and people that dwells upon the earth, according to Revelation 14: 6, 7, for that angel restored the gospel in its fullness to Joseph Smith and Oliver Cowdery and the church was organized on April 6, 1830, as it was anciently with its gifts, powers, and blessings, such as prophecy and tongues and interpretations, for I have heard them to-day.

I hope that this will not offend you but that you will read it in the spirit it was written in, for I think it was written in the Spirit of Christ. I hope you will read the quotations I have given you and tell me what you think of them for I am sure this is the true gospel and I would be so glad if you would investigate it, father.

Your daughter.

ROSA.

PORT HURON, MICHIGAN, August 16, 1920.

Editors Herald: The last two numbers of the HERALD containing a book review by Elmer E. Long I have greatly enjoyed. When you remember that the majority of chaplains were selected from the English Church during the war, the National Church of England, and it dying in formality and pride, could we expect any other confessions?

But I want to draw the attention of Brother Long to another work just published, and would enjoy seeing a review of it in the HERALD. It is entitled A Community Church, written by Henry Jackson, who had held two very important charges—one in New York, and one in Philadelphia. He has since left them and now contends for a church to be built upon lines of democracy entirely.

It is another wonderful proof of the intelligence given to Joseph Smith by the angel with reference to the creeds of men. I can recommend the work as splendid reading.

The work here is moving forward nicely. Several have been baptized of late, and the prospects are still good. Brother Fred Cadow and myself have been holding forth at a new opening south of the city for some six weeks. Five have been baptized as a result.

Our mission at the north end is thriving splendidly. Brother Roy Clark, late of the missionary force, is holding forth every Sunday night, with good interest. Throughout the summer thus far our attendance has been first-rate. The Lord is blessing us with an increase of numbers and spiritual blessings at the main church.

We have started street work on Saturday nights, and gather up quite a large crowd in a few minutes. Find it a good way to advertise our work and distribute our literature. I am enjoying my work, and feel and know the Lord is blessing.

Faithfully yours,

WILLIAM FLIGG.

DECATUR, NEBRASKA, August 16, 1920.

Editors Herald: We are only few in numbers at this place, but the majority of us are striving to let our lights shine and do all in our power, both by precept and example

MISCELLANEOUS

The Presidency

By concurrent action of the Presidency and Twelve, W. L. Shotwell, at his request, has been released from his appointment as missionary to the Spring River District.

Elder Fred Gregory having been elected as president of the Alberta District, Canada, his appointment has been changed from missionary to local.

THE FIRST PRESIDENCY.

The Bishopric

Winnipeg District: For the next six or eight months Brother Arnold will be absent from Winnipeg, and has arranged for Elder W. B. Richards, 177 Langside Street, Winnipeg, Manitoba, to take care of the work of Bishop's agent for him.

The Saints of this district will kindly send their tithes and offerings to Brother Richards until such time as Brother Arnold returns.

I trust that the Saints of this district may be blessed in their temporal affairs and be moved upon by the Spirit of the Lord to contribute of their earthly portion. He that soweth sparingly reapeth sparingly, but as we sow freely of our earthly substance we reap in return not only an abundant harvest of material things but spiritual blessings as well.

Yours for a Million Dollars Tithing,

B. R. MCGUIRE,
Presiding Bishop.

Conference Notices

Northeastern Kansas, at Fanning, September 3, 4, 5. R. L. Tilden, clerk.

Wheeling, at Wheeling, West Virginia, September 4 and 5. Business session Saturday afternoon. Other meetings will be arranged for by those in charge. All branch secretaries are

to get the people interested in the restored gospel.

We feel encouraged in the great latter-day work. Our attendance is fair, and we are having good spiritual meetings.

One of the ministers of another church here told me, "The Latter Day Saints have the best attendance of any church in town, and it is the only church that has any spirituality in it." In fact, it is hard for the other churches to have services at all. A few women and children go, but scarcely ever a man goes.

Our work is looking upward here. We are beginning to see the good effect of our efforts. We are looking forward with great anticipation to our coming district conference, which convenes with us October 2 and 3. We are trying to get it well advertised and we hope to have a good attendance and some baptisms.

Yours hopefully,

MRS. EDGAR BUTTS.

NEWPORT BEACH, CALIFORNIA, August 11, 1920.

The First Presidency: Wife and I were present at the Southern California Reunion from the 31st of July till the close last Monday. The general opinion seems to be that the reunion was a success, and one of the best. I know that we enjoyed ourselves, though we were kept very busy. Had charge of the music, preached four sermons, addressed the priesthood twice, gave nineteen blessings and baptized fourteen, besides administering to a number and doing a lot of other work. Wife also was kept busy in various ways.

Visited Long Beach Monday and Tuesday. Home for a few hours to-day to catch up with my correspondence, and go to Santa Ana this afternoon. Am feeling fine.

In gospel bonds,

F. G. PITT.

requested to report their present number of members, also their gains and losses. Jasper Dobbs, secretary.

Central Nebraska, with the Meadow Grove Branch, September 3, 4. Arrangements will be made for auxiliary services. Send reports to Sister Mary Patras, Neligh, Nebraska. We should like to see a good representation. F. Gatenby, president, Clearwater, Nebraska.

Central Illinois, at Beardstown, Illinois, September 4 and 5. Agnes Minton, secretary.

Western Michigan, at Marion, September 10, 11, and 12. Reports are desired from all departments at this time. John Schreur, president, Freesoil, Michigan.

Convention Notices

The Women's Department of the New York and Philadelphia District will meet in convention at Bloomsburg, Pennsylvania, during the conference, September 4, 5, and 6. Mrs. J. R. Lentell, organizer.

All-day Meetings

There will be an all-day meeting at Allenton, Michigan, August 22. Everybody come and bring your baskets. Come early and stay all day, and help to liven up the little town. William H. Sheffer, president, Ubly, Michigan.

There will be an all-day meeting at Minden City, September 5. Shabbona holds a two-day meeting September 11, 12. Marlette will hold an all-day meeting September 19. Dinner will be served at 35 cents; supper 25 cents. Bring your baskets to the two former meetings. William H. Sheffer, president, Ubly, Michigan.

"Lucky to Have Attended a Junior College."

An extract from a letter recently received from one of Graceland's graduates who recently presented his credits at one of the great universities of the country may be of general interest:

"The registrar and other professors that I talked to said that I was lucky to come from a junior college and be ready for a business course with a quarter's work. Some have to take two or three quarters.

"It made me feel pretty good when I saw the registrar fill out the card which showed that Graceland was fully accredited. I know it saved me a great deal of red tape."

There are going to be a great number of other "lucky" young people at Graceland this next year. Will you be among the number?

For catalogue or other information write the President, Graceland College, Lamoni, Iowa.

Our Departed Ones

BURDICK.—Mary J. Burdick, aged 51 years, was a member of the Boyne City Branch for a number of years. Died at the Petoskey Hospital July 19, 1920. Leaves husband, 2 brothers, and many friends to mourn. She was of a kind and loving disposition, and will be greatly missed.

COOPER.—Sarah Stone Cooper was born in Michigan in 1849. Married W. Stone at Amboy, Illinois, in 1867. He died in Idaho in 1887 and she moved to Lone Rock, near Lamoni, where she married E. W. Cooper in 1900. Died very suddenly of apoplexy at Lamoni, Iowa, July 24, 1920. Three sons and 3 daughters are living, and all attended her funeral. She was baptized in her youth at Amboy, Illinois. Sermon by H. A. Stebbins, assisted by Peter Muceus.

JONES.—Maude Winnie Edwards was born July 5, 1877. Died July 19, 1920. Married L. T. Jones, September 29, 1908. Baptized July 6, 1902, by Joseph J. Emmett. Death resulted from operation at Wesley Hospital, July 17. Leaves to mourn, husband, 6 sisters, and 3 brothers. Services from the home in charge of J. A. Tanner. Burial in Quindaro Cemetery.

STIVERS.—Annie M. Jones was born in Cincinnati, Ohio, January 5, 1839. Died at Irvington, California, July 4, 1920. Married Simeon

Stivers, September 12, 1858, who preceded her in death 22 years. She became a bride in the house in which she died, making a home there for over 62 years. Was the mother of 5 sons and 3 daughters, Letitia, Simeon, Charlotte, Samuel, Champion, Annie, Mark, and Edward. Besides her 7 children she leaves to mourn, 9 grandchildren, 6 great-grandchildren, and many other relatives and friends. Baptized in childhood. Her home was always open to the missionaries and together with her husband she entertained many of the pioneers of the gospel in California, among these Alexander and David Smith, W. W. Blair, J. W. Gillen, and J. C. Clapp. Many of the more recent missionaries will remember her for services rendered them, especially at the Irvington reunions. Interment beside her husband in the I. O. O. F. Cemetery, Irvington. J. A. Saxe officiated at the funeral which took place from the home. A devoted wife, loving mother, liberal neighbor, and faithful child of God has gone to a glorious reward.

GLASIER.—Orson Nephi Glasier was born August 9, 1902, at Romney, Ontario, Canada. Baptized October 22, 1910, at Chatham, Ontario, by Stewart Lamont; confirmed by G. M. Shippy, D. Snobelen, and S. Lamont. Died June 28, 1920. Deceased at the time of death was living at Bala, Ontario, with his mother and sister, where they had gone for the benefit of his health, some ten months ago. He had many severe afflictions during his life, but had recovered each attack, and at the time he was taken was enjoying the best of health, and had gone to the river for a morning bath, when in some unknown way, was overcome by water. Medical aid was summoned, but could do nothing, death being from heart failure, due to shock. Leaves to mourn his mother, sister, and grandmother. His sudden death has cast a shadow over his home, and among his many friends, where he was a great favorite. The remains were brought from Bala to Chatham, where the funeral service was held at the Saints' church, in charge of J. C. Dent, of Bothwell, assisted by A. R. Hewitt. Interment in Rosedale Cemetery, Tilbury, Ontario, where his father and brother are buried.

CHAPMAN.—William Franklin, son of Brother and Sister Edmund K. Chapman, was born at Higbee, Missouri, October 7, 1918. Died July 15, 1920, of diphtheria. Besides father and mother, he leaves one brother, Bertram Kelso, to mourn. D. T. Williams held a short service at the home, assisted by Samuel Smith.

JONES.—Abram Jones was born in Abadaire, Wales, about 75 years ago. Came to America when a young man, locating in Maryland, but later in Illinois and Iowa, and for the past thirty years has been a resident of Taylorville, Illinois, where he died July 19, 1920, after three weeks of intense suffering which followed 6 years of failing health. In September, 1872, married Miss Ann Jones at Saint Louis, Missouri. To their union were born 8 sons and 2 daughters, all of whom survive but two sons. Baptized July 25, 1875, by Abram Reese and has lived a life worthy of imitation. Ordained to the priesthood many years ago, and in June, 1912, ordained an elder. Was the first Latter Day Saint in Taylorville. Although he labored daily in the mines he did missionary work among his fellow workmen and through his instrumentality and upright life many were brought into the church. A branch was organized and a church builded, all through his untiring efforts. He was often spoken of as the father of the Taylorville Branch and was loved and respected by everyone in and out of the church. He will be sadly missed by all with whom he was associated and the large concourse of fellow workmen, friends, and relatives who paid the last tribute of respect, bore evidence of the high esteem in which he was held. Funeral services from Latter Day Saint church, with Luther Simpson (whom he convinced of the gospel) in charge, and sermon by Walter L. Daykin.

PENROD.—Floyd E., son of Brother and Sister A. D. Penrod, of Hereford, Oregon, was born at Ogden, Utah, May, 1895. Baptized at the age of twelve. Married Gladys Fletcher of Boise, Idaho, June, 1919. Died at Baker City, Oregon, July 14, 1920, from a mastoid operation. Survived by wife and three-weeks-old baby. Funeral conducted at Boise, Idaho, July 17, by T. B. Jackson. Interment in Morris Hill Cemetery.

RICHARDS.—Joseph C. Richards was born April 13, 1849, at Scranton, Pennsylvania. At 16 he had mastered the brass and iron molding trade. Later he came west to Denver, Colorado, laboring there and in Leadville until 1881. Married Lillie M. Scanlon, May 1, 1880, and moved to Iowa. In 1885 removed to North Platte, Nebraska. Since then he has engaged in engineering, farming, and carpentering. Six children were born, three of whom have preceded him in death. Baptized in 1887. Died at his home in North Platte, Nebraska, August 10, 1920. Was well respected and leaves a host of friends. Sermon by C. W. Prettyman.

BULLIS.—Henry Enoch Bullis was born February 28, 1854, at Clarenceville, Quebec, Canada. Removed to Cass County, North Dakota, in 1878, where he lived until the time of his death, June 14, 1920. He always manifested a respect for God and religion, but never united with any church until he heard the restored gospel, and was

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The President, Graceland College

Lamoni, Iowa

NEWS AND COMMENT

THE WORLD AT LARGE

baptized in 1913, at Fargo, North Dakota. Married Josephene Herz at LaCrosse, Wisconsin, February 23, 1893, and to them were born 5 children, all of whom still remain at home, and with wife and mother mourn the loss of a kind father and husband. Funeral from the Presbyterian church at Chaffee, North Dakota. Sermon by J. E. Wildermuth.

WHITING.—Frank Alonzo Whiting was born in 1871, at Old Clitherall, Minnesota, where he grew to manhood. In 1893 he married Elsie Fletcher, they making their home at Henning, Minnesota, for several years, when they moved to Ryder, North Dakota, where they homesteaded Government land, and after proving up, went to Canada, and again took land. Died in the hospital at Minot, North Dakota, June 19, 1920, after a serious operation, and was taken to Clitherall, Minnesota, for burial. Of their 6 children, 4 remain to mourn, together with their mother. Funeral in Presbyterian church at Clitherall, as the Saints' church was too small. Sermon by J. E. Wildermuth.

SMITH.—Lawrence Clyde Smith was born January 31, 1874, at Blair, Nebraska. Died very suddenly with apoplexy, at Houston, Texas, July 31, 1920. Leaves wife, one daughter, mother, and 3 brothers. Baptized April 9, 1899. Ordained an elder June 14, 1910, by Hubert Case and S. S. Smith. Served his country for two years in the Philippines during the Spanish-American war in 1898. Married Marietta Dietrick, June 7, 1903, at Hobart, Oklahoma. Elected sheriff of Kingfisher, Oklahoma, November 8, 1910; reelected in November, 1912. Was working in Houston to the time of his death as a public accountant. Worked continually in church work, and his mind was ever on the advancement of God's work.

VENNARD.—Matthew Vennard was born July 15, 1846, at Arthur, Ontario. Died July 26, 1920, at Portage-la-Prairie, Manitoba. Baptized January 24, 1904, by Alvin Knisley. He suffered an attack of acute appendicitis, and passed peacefully away after an operation for same. Brother Vennard had lived an exemplary life, was held in highest esteem by neighbors and friends, and will be greatly missed by all. He leaves wife, 4 daughters, one son, and 5 grandchildren to mourn. Services at the residence of a brother-in-law, Robert Henry. Sermon by W. B. Richards.

MCLOUT.—Frederick McClout was born August 31, 1842, near Union Deposit, Crawford County, Pennsylvania. Died August 7, 1920. Married Elizabeth Houser, May 30, 1866, who died in 1900. To them were born 4 boys and 2 girls, three of them having preceded him in death. Married Eliza Maxwell, July 20, 1903. Both were baptized in 1911. Deceased served his country all through the Civil War. Came to Iowa in 1879 to Mechanicsville, and later to vicinity of Anamosa, where he spent the remainder of his life. Leaves wife, 2 sons, and one daughter, and many relatives and friends. Services at the home. Sermon by Edwin Love.

OLSEN.—Soren Olsen was born in Norway, December 9, 1835. Came with his parents to America when 6 months old, they settling in La Salle County in the same year. Married Sophia Danielson December 21, 1857. To this union 3 children were born, 5 of whom are still living. In 1865 the family located on a farm five miles from Kempton, Illinois, where they resided about 37 years. Ten years before the death of his wife they moved to Kempton, living there together until his wife passed away, December 24, 1913. Brother Olsen continued his residence in Kempton until about four years ago, when he went to live among his children. Died July 24, 1920, at the old homestead, the present home of his son Jacob and wife. His sickness was of short duration, having been taken ill only three days before his death. Baptized July 16, 1866, at Mission, Illinois, by Thomas Hoagas. Confirmed by Andrew Hayer and Thomas Hoagas. His life was a grand exemplification of his profession. He was honored and loved by all who knew him, and in his passing the world has lost one who helped to make it better. Sermon by J. L. Cooper. Hundreds of his old neighbors and friends were present to pay their last respects to this worthy man. Interment in Broughton Township Cemetery.

Conference Minutes

WESTERN COLORADO.—At Delta, August 7, 8. Institute meetings were held previous to the conference. Apostle J. F. Curtis was present and preached some very stirring gospel sermons. Street meetings were held in the evening, before the evening services. Both prayer meetings were well attended, and the Spirit was present to a marked degree. At the election of officers Chester Young was chosen as district president; Amos T. Higdon, vice president; J. T. Scannell, secretary; David S. Boyd, of Ouray, Colorado, treasurer and Bishop's agent. John T. Scannell, secretary, Durango, Colorado.

EASTERN OKLAHOMA.—August 7 and 8, with Wilburton Branch. Officers elected: J. Arthur Davis, president; G. C. Smallwood, secretary-treasurer. B. F. Brown was ordained priest, and J. E. Kelsey to office of elder. Next conference at Fort Towson, date to be decided

Doctor G. Stanley Hall has resigned as president of Clark University, and will give his time henceforth to literary work, publishing the results of some of his many years of research in the college.

It is stated in a recent *Christian Union Quarterly* that in the survey by the Federal Council of Churches made in 1920, the entire Protestant population of our country falls short of three million of the 1906 census estimate of the seating capacity of six sevenths of the Protestant churches. This deficiency, however, loses sight of the large number of people who are not affiliated with any church organization.

In all the discussion concerning church unity, it must be remembered that the plan laid down so far provides only for a federation, not for any approach to organic unity. Various denominations will be left distinctive to carry on their own particular work. There doubtless, however, will be some method to avoid duplication of effort, as has already been the case in foreign mission fields.

An amendment to the Federal Constitution providing for woman's suffrage became the law on August 19, when Tennessee became the 36th State to ratify. This is decidedly a step forward for human progress. As we write, every effort is being made to rescind the action or nullify it in some way.

The wireless telephone has progressed to that point that newspaper men coming from England, while still twelve hundred miles away, were able to communicate by telephone with Saint Johns, Newfoundland. They were also able to give a concert to another steamer hundreds of miles away, the other steamer, of course, also possessing wireless telephones.

At a recent meeting held in Canada objection was made as to the propriety of the use of "empire" in connection with Great Britain. The term most frequently used was "the British Commonwealth." It is of interest to note how very large a measure of autonomy has been granted to the various British colonies. The extension of organization and control is at a minimum. Independent government is the rule rather than the exception.

CHURCH NEWS

A few years ago the cost of printing the *Blue Stepping Stones* was several hundred dollars, though the receipts were only around ten to twelve thousand. Since then the cost of paper has gone up, and multiplied several times, and so has

by district president and president of Manchester Branch. J. E. Kelsey.

SHEFFIELD.—At Clay Cross, Derbyshire, July 10 and 11, District President C. Cousins in the chair, associated with Simon Holmes. Usual business was transacted, and social services held, with preaching services and good music. John D. Foster, secretary.

Reunion Calendar

Indian Reunion, at Red Rock, Oklahoma, August 26 to September 5 (588, 661, 757).
Northeastern Illinois, at Elmhurst, August 27 to September 4 (709).
Southern Wisconsin, at Monona Park, Madison, August 27 to September 5 (709).
Central Nebraska, with the Meadow Grove Branch, August 28 to September 5 (782).
Arkansas, at Bald Knob, Arkansas, September 3 to 12 (734, 782).

Requests for Prayers

Prayers are desired for Mrs. Rose Land, Nutana, Saskatchewan, who is very sick with tuberculosis.

the cost of ink. Despite this fact, we are informed by Bishop McGuire that the expense of the *Blue Stepping Stones* this year was only \$216.89. This is due solely to the fact that the names of schools only were published, except in case of a few individuals who sent their offering direct to the Presiding Bishop's office. If all names had been published of all who joined in the splendid success of the 1919 Christmas offering, it not only would have taken a great deal of paper, but would have cost the church several thousand dollars.

Heman Hale Smith, assistant church historian, acted as master of ceremonies at the Davis City reunion. This is an old settlers' reunion, and is a local affair of the town. Usually there are several speakers of note, and the duty of the master of ceremonies is to introduce them and look after the afternoon platform work.

Elder S. A. Burgess and wife returned recently from Montana after their vacation, much refreshed with the trip and ready to take up again their respective duties.

Apostle W. M. Aylor has received word that the British Embassy at Washington has refused him the privilege of entering South Africa as a missionary in the interests of the church. It is supposed that this includes all the appointees to that country. No doubt the matter will be appealed and likely in due time decided in favor of the church.

Letter from H. H. Passman, dated Jerusalem, July 4, announces his arrival there safely. He began preaching services at Nice, and opened a school for English.

The little six-months-old son of Elder and Sister Wilfred Tordoff, located at Neuva Gerona, Isle of Pines, died on August 2 at the age of six months. The Tordoffs are there on a mission for the church in that West Indian island.

The two-day meeting at Butman, Michigan, the last day of July and August 1 was a spiritual feast to all the Saints attending. There were eight sermons, one question meeting, one priesthood meeting, two prayer meetings, one child blessed, and one baptism. There was one gift of prophecy—admonition on preparation for living in Zion. Everybody satisfied. (From local reporter.)

Mary Leland Carter desires the prayers of the Saints in behalf of her husband, who is afflicted with lung trouble.

How much Tithing Do I Owe is the title of a new booklet issued by the Presiding Bishopric for general distribution. It is a very plainly written explanation of this important subject, and should be in the hands of every member who does not fully understand the financial law of the church.

"We desire to express our sincere gratitude to our many friends for their many acts of kindness administered during the sickness and death of our dear mother, and for the sympathy extended and expressed in the many letters of condolence." Albert V. Karlstrom, Laura Karlstrom, Pa-peete, Tahiti.

Bishop B. R. McGuire is in the East, but is expected to return to Independence in about two weeks. Bishop J. F. Keir left on the 20th for the reunion at Stewartville, and will visit Lamoni, then go on to Montrose for the reunion of the Nauvoo District and that of Northeastern Illinois. He is traveling by auto and accompanied by his family. The Bishopric expect to move into offices in the Battery Building about October 1. It is likely the Presidency, Twelve, and Recorder will occupy present office building near the church.

A millinery company conducted by members of the church in a city of five thousand population, located within 125 miles of Kansas City, desires the services of a Latter Day Saint saleslady. Anyone interested should correspond with the Presiding Bishopric, Box 256, Independence, Missouri.

Miss Estella Wight, editor of *Stepping Stones*, expects to attend the Indian reunion at Red Rock, Oklahoma, and will assist her uncle, J. W. Wight, in reporting patriarchal blessings.

The new radio school at Independence, under the auspices of Central Radio Company, Inc., is enrolling a class for September 7, to include radio-telegraph and radiophone, with day and evening classes. It is in charge of Arthur B. Church and Paul Anway, the building located at 513 West Lexington Street, and the school known as the Central Radio School.

Word from Elder L. O. Wildermuth says he and Brother Ray Whiting closed a series of meetings at Marion on the 16th with fourteen baptisms. A splendid spirit was manifested. Those baptized were excellent people and will be a great help to the work in Marion. Meetings are now being held six miles from Goreville, with large attendance and good interest.

FROM THE BRANCHES

Fort Collins, Colorado. Sunday, August 8, a busy day. Visiting Saints present from Eustis, Nebraska, Scotts Bluff, Chappell, and Greely, Colorado. A promising young man, an ex-Baptist, was added to our number by baptism, Elder George F. Bullard, pastor, officiating.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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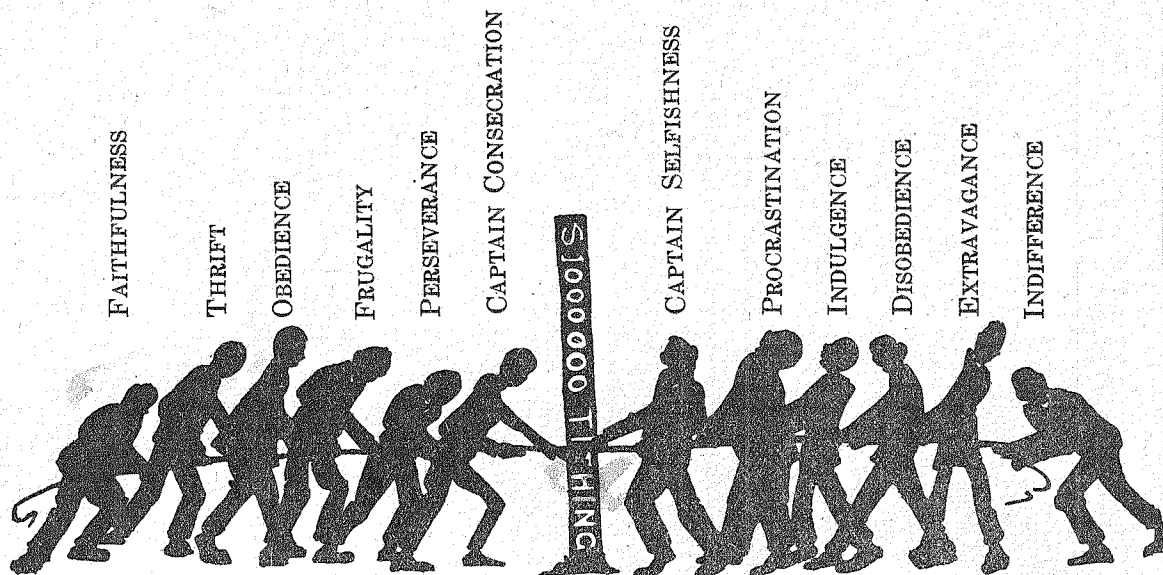
Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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Which Side Are You On?

OUR GOAL



PULL, BOYS! PULL!

Of course, all of us are rooting for Captain Consecration and his loyal teammates. But our shouts of encouragement will help but little. Their opponents are accustomed to such noise and attach but little significance to it. Something is needed which speaks louder than words.

Captain Selfishness and his kindred associates are alert to their own interests. Their mission in life is to look out for self. They are well-trained and the victors of many conflicts. They rejoice in their power and are confident of walking away with this contest.

But Captain Consecration and his devoted workers have each entered the contest with his whole heart, might, mind, and strength. They are determined to win the prize—not to consume it upon themselves but to turn it into the Lord's work that the blessings of the gospel may go to every nation, kindred, tongue, and people.

The opposing side has its host of friends rooting for it. We can count upon the gameness of our boys to the last, but it is not fair to leave them alone.

LET US SHOW OUR COLORS! The waving of tithing receipts will manifest the measure of our devotion. Their rustle will encourage and energize the tithing team, and at the same time unnerve their opponents and break down their boasted morale. With a **WHOO!** and **HURRAH!** our boys will then pull them over the line.

PULL, BOYS! PULL! and we will wave the tithing banners!

Yours for **A MILLION DOLLARS TITHING,**

Benjamin R. McGuire, Presiding Bishop.

Independence, Missouri, Box 256.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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LAMONI, IOWA, SEPTEMBER 1, 1920

NUMBER 35

EDITORIAL

The Issue of the League of Nations

It is rarely that we refer to the political situation in our columns. But the political situation affects not only the economic and social, but also the religious situation to-day and limits what can be done by the church.

There exists, not only in America, but throughout the world, diverse theories of economics, variously stated. There are countless great issues of opinion. On one side is the principle of *laissez faire*, and extreme individualism. On the other extreme there would probably be found communism, which would demand a community, not only of capital and labor, and of the products of labor, a service of one for all, but of all property, in theory at least.

Without taking either extreme, there still does exist a natural division, which is sometimes referred to as conservatism, standpatism, or reactionary, and on the other hand—liberal or progressive. As we have already stated this issue in a recent *HERALD* (page 595), and as the issue is clearly stated there, yet it is hardly the division which is actually presented to the American people this fall. It certainly does not represent the issue between the two leading parties, the Republican and Democratic, as both have shown themselves at present to be reactionary.

Some attempt has been made to draw a distinction on the grounds of prohibition, but we note by the *Christian Science Monitor* of August 13, that the Anti-Saloon League has decided to make no recommendations. Law must be enforced. Both candidates agree on that.

But while the broad economic problems are not made a distinct issue in this campaign, and while the two leading parties do not offer directly such a division, there is still one thing which is made a prominent factor in this campaign, and which does present the elements of operation or of progression, and that issue is the League of Nations.

It is interesting in this connection to note the bitter attacks on the surrender of State rights in the formation of the Federal Constitution, and also the bitter attacks made upon Lincoln in his effort to preserve the Union. No doubt, if we go back far enough, we will find the attack made that those who favored the Nation were untrue to the tribe or duchy. That issue was fought out in the Middle Ages, when smaller groups combined to form a nation, or if we go still further back those who favored the formation of the tribe were alleged to be untrue to the family.

Experience has shown that no right personal liberty is lost in the recognition of family responsibility, nor does the family suffer in the recognition of the community interest and control.

While the issue is many times raised in different places of home rule for cities, and independence from the state in handling their affairs, yet it cannot be doubted that the recognition of state sovereignty makes far better conditions than would be the case if each city continued to maintain its complete autonomy.

It is clearly evident that the formation of a federal union,

which is after all more than a confederacy, while it requires a surrender of certain rights of the state, does not destroy state sovereignty, nor does it injure the citizens of the state, but quite reverse.

Some attack the League of Nations, on the ground that prophecy declares that there will be still wars and rumors of wars. Still, what better preparation can there be made for the reign of the Prince of Peace than the attempt to practice the doctrine of cooperation, of justice, of equality, and of peace.

We remember a few years ago when an argument was made on the floor of General Conference against a resolution in favor of peace, on the ground that the prophecies declared that there would be wars, and who are we to oppose "the Supreme Ruler of the Universe"? But though modern revelation declares that there will be war, though the Bible also declares there will be war, yet our Example, and Master, and Elder Brother was called the Prince of Peace, and we are commanded to-day to lift an ensign of peace. Doctrine and Covenants 1:6 informs us that peace is to be taken from the earth, but 95:3 informs us that we should proclaim peace, and 102:11, that we should sue for peace, and should lift an ensign of peace and make a declaration of peace unto the ends of the earth. We are also informed in 36:6 that peace is the habitation of God's throne.

It does not become us as a church to take a political part and favor one party or another as such. But it is our place to consider the constitutional law of the land, to select honest men and wise men, diligently, and to seek to uphold them. (Doctrine and Covenants 95:2.) This evidently refers to the men in political positions, whose duty it is to administer the law of the land, and in legislative capacity to make the law of the land, in order that the constitutional law of the land may be upheld.

It is also our duty to seek to bring to pass and uphold economic justice and brotherly love, as set forth in the gospel of our Lord Jesus Christ, acting on the principle of what can I do, and not what can I get out of it for myself; but rather what can I do for the benefit of others including my own household.

S. A. B.

Senator Harding's Promise to the Indians

[The following correspondence and clipping is sent us by William Madison. The article referred to in Brother Madison's letter is the one by him published in the *HERALD*, July 28, last.—EDITORS.]

INDEPENDENCE, MISSOURI, August 19, 1920.

SENATOR HARDING,
Marion, Ohio.

Dear Mr. Harding: I inclose copy of a short article that I wrote which I want you to read, and tell me what kind of a stand you would take?

I want to know if the Indian has any redress if you are elected president, and I want *you* to answer this and *not* your campaign manager.

Respectfully,

(Signed) WILLIAM MADISON.

www.LatterDayTruth.org

MARION, OHIO, August 25, 1920.

MR. WILLIAM MADISON,
408 South Grand Avenue,
Independence, Missouri.

My Dear Mr. Madison: Your letter of August 19 has been brought to the attention of Senator Harding.

He desires me to express his appreciation of the editorial which you were so kind as to inclose.

By his direction, I am forwarding you a clipping from the *Marion Daily Star* of August 18, containing a report of his speech to the American Indian delegation on that day. I think that you will find it satisfactorily answers your query.

Very sincerely,

(Signed) GEORGE B. CHRISTIAN, *Secretary*.

A delegation of American Indians, some of them garbed in their native dress, called on Senator Warren G. Harding this afternoon to pay their respects and ask his aid in securing effective citizenship for the race. The nominee's assurance that the Indians will get a square deal if he is elected brought a round of applause.

The delegation consisted of some twenty members of the Society of American Indians, an organization formed by Indian students at the Ohio State university a number of years ago to advance Indian rights generally. It was headed by Thomas L. Sloan, of Washington, and consisted of representatives of a number of different tribes.

Acts as Interpreter

David Sincere, one of the delegation, acted as interpreter for those of the delegation who did not understand English. The senator was told that the Indians, as true American citizens, would like to have a voice in the management of their own affairs and have freedom of property and other rights according with citizenship.

Effective citizenship, Father Gordon, an Indian priest, told the senator they wished. He spoke of the thousands of Indians who fought in the World War and said the Indians feel that their record in the war showed them to be self-reliant. He also said that the last seven years of administration have been the saddest in the history of the race.

Doctor Carlos Montezuma, of Chicago, spoke of the Indians as being slaves to a "machine" and invited the nominee to come and see them in their homes. Mr. Sloan spoke of the part the Indians took in the World War and informed the Senator that a number of Chippewa Indians will be at the Minnesota State Fair to greet him upon the occasion of his address there.

Nominee Speaks.

Senator Harding expressed pleasure at the call of the Indians and also at their interest in party policies and party nominees. He told them something of the Indian history of Ohio.

"I have heard something about the dissatisfaction of many Indians residents," the senator said, "but it has not been my good fortune to hear of it in detail. I think we will agree about one basic principle, that the American Indian is as much entitled to a square deal as anybody in the republic, and if we are called to responsibility he will get it.

"Americans First"

"While we are talking about democracy and human rights, I think we had better bestow them on the native American rather than sacrificing American lives in trying to bestow it thousands of miles across the sea. I believe in bestowing them on Americans first. You take that message back to your people from me.

"Whether I am elected to the presidency or not, I am still

a member of the Senate for a little while and I will be glad to add my voice and efforts to see that the Indian gets a square deal."

Seances

Before examining the law and the testimony on the conditions of those who have gone before us, now, in the millennium, and later, a warning should first be sounded concerning the usual seances.

Whether a people can seek out their God the living to hear from the dead, or whether some other power is manifest—in "familiar spirits," no one can study the record of the past one hundred years and not be convinced that the overwhelming majority of so-called manifestations are fakes.

About forty or fifty years ago an excellent tract was published by the church on spiritualism, or as it is now called, spiritism. Later M. H. Bond prepared a booklet under the title, "Spiritual gifts and manifestations." Both of these treat the phenomena as genuine, but of adverse powers.

To-day we are confronted not only by that factor, but also by plain fraud in probably ninety to ninety-eight per cent of the so-called manifestations.

We have noted many exposes in psychical journals, in books, and in more or less technical periodicals. There are many books which explain seances, magic, and sleight of hand. There have also appeared several write-ups in popular periodicals as is the case with a recent article in the *Saturday Evening Post* (April 24, 1920).

It is well that these deceptions be touched upon, lest any be misled by the seemingly remarkable results.

Part is to be explained by sleight of hand, handcuff tricks, and the like carried over into this field for purposes of profit. Often the plan is built up on some new scientific discovery perverted for superstitious ends. But back of it all there is a host of people who have been duped.

Some have gone to seances out of curiosity, others have bought books on spiritism, or lost loved ones. They are listed; information is secured as to name, address, age, where born, names of children living and dead, personal incidents in life of person listed. With this information in hand, of course "remarkable" private information of the past is given. As a rule an appointment must be made beforehand. This gives an opportunity to secure and consult this listed data.

Sometimes they do not have the data, but as the *Saturday Evening Post* relates, two Chicago women went to a fashionable spiritist parlor. They had never visited such a place before, and went out of curiosity, and did not even let their friends know. They found many there before them. After waiting for hours they were told apologetically that the "professor" could not see them to-day, but if they would leave their names an early appointment would be made. They gave fictitious names, and made an appointment for a few days later.

But they did not notice that they were shadowed through the rest of the day, and followed home. This man who followed them readily learned their real names, made inquiries in the neighborhood and gained much personal information. When they kept their appointment they were dumfounded to find that the wicked "spirits" had told their correct names, guided the professor's hand to write their true addresses, and revealed several intimate details of their life.

Another illustration:

"A small glass bowl was placed in the center of a table about which were grouped eight or ten persons. The one in charge suggested that each person write two or three ques-

tions, each on an exactly similar slip of paper. The questions were then signed, the paper wadded into tight balls and dropped into the bowl. No lights were extinguished at any time. All was visible from beginning to end. No one went near the bowl. The medium did not enter the room till all questions had been written and placed in the bowl. No one left the room either before or after she entered. No word was said to her and no sign given. Neither did any of the writing material leave the room or pass into or through the medium's hands.

"She entered, went directly to the chair left for her, searched the faces of the sitters a little, asked that the curtains be drawn, and began to summon spirits. After a few moments of concentration she took a wad from the bowl, held it loosely between her finger and thumb so that all could watch it, pressed the wad against her temple for a few minutes and then read off the question and answered it. The person who had written the question was required to say when an inquiry of his or hers had been asked and whether the answer seemed correct. In half an hour the medium ran through a list of twenty-odd questions and gave satisfactory if general answers to all. She made not one mistake. The ejaculations of wonderment were endless.

"How was it done? Very simple. First of all there was one confederate in the crowd. Second, every sitter had been looked up in advance and his history was thoroughly familiar to the medium. Third, in writing out his questions the confederate palmed his wads and only pretended to drop them into the bowl. When the medium pulled out the first wad and pressed it against her temple she read off not what was in this wad but what the confederate might have written on one of his slips. As she repeated the imaginary question the confederate jumped up excitedly and said, 'Correct, correct!' Then the medium answered this unasked question to further exclamations of approval and wonderment.

"The medium now unfolded the first wad, looked at it, nodded, and tore it up. The sitters supposed it to have been the question just answered. In reality it was the second question. The medium now took a second wad from the glass and pressed it against her temple, repeating as she did so the question written on the first wad and answering it from her foreknowledge of the sitter. Thus merely by being one ahead in the matter of the wads she ran through the whole bowlful with perfect ease.

These are but few examples out of very many. They represent neither divine, nor any other power, except human power to deceive.

But all this trickery does not affect in the least the real conditions of the dead, and the life hereafter. To the law and the testimony as given in the word of God.

We Are for a Return to New Testament Christianity

There appears in this week's issue a few extracts only from many which might be printed concerning the religious situation to-day. Not a few insist that the sectarian or Protestant world has failed in its work during recent years, and there is more and more seen the necessity for a return to the New Testament Christianity. For this we have no disagreement, since our church has so insisted for the past ninety years. We must return to the plan laid down by Jesus.

There are some who object to a reconciliation between any of the factions into which this church has broken in the past seventy years. This is well answered by a recent story in the *Christian Union Quarterly*, concerning the man who tried to reconcile a husband and wife. It seemed that neither of them could say things too mean about the other. Finally their child took each by the hand and led them together. Their mutual love for the child brought about a reconciliation. Should we then insist that they separate because of the harsh things which had been said? Does it mean that there can be

no reconciliation because of unkind and even bitter things which have been said in the past?

We are in complete sympathy with the idea of a cooperation, so far as community work is concerned, and social work.

We are also in complete sympathy with the idea that non-essentials should be laid to one side, and that there should be with us the spirit of reconciliation. There should be a spirit of reconciliation and conciliation for the purpose of bringing about a unity of effort for righteousness.

Nevertheless, when the Master prayed that his disciples might be one, he was not praying simply for an individual agreement, but for a unity in accordance with his teachings, a unity based upon truth as he had given it. There must of course be the willingness of the heart to try to work together, but there must also be the willingness of the head to understand the word of God, and work in accordance with his divine direction.

"If ye continue in my way, then are ye my disciples indeed."

"If a man love me, he will keep my word, and my Father will love him, and we will come unto him and make our abode with him."—John 14: 23.

The idea that some have that such a unity can be brought about without a head contradicts the very statement of the Master, "There shall be one fold and one shepherd," though he himself be that shepherd. We must of course set aside all man-made creeds. We must of course set aside all that has been added since the teachings of the apostles that contradicts it, and all that has not been given of God. But there must of necessity be men raised up of God, inspired of him, true prophets for the leadership of the people, who are able to communicate with him, and act in accordance with his divine direction. Such is a necessity if any unity is to be achieved that will be approved of him. And we believe it is a necessity if any unity at all is to be reached.

S. A. B.

Religious Education

The New York Board of Education recently voted to give a whole afternoon a week for the religious instruction of children by their own churches.

It has been found by investigation that the Jews give nearly one hour a day of religious instruction through the year, or about 335 hours a year. The Catholic children receive about two thirds that amount, or 200 hours a year, an average of four hours a week, but the Protestant Sunday schools offer only one half hour a week or twenty-four hours a year.

Of course these figures do not take into consideration the value of special sermons for children, and the value of children attending the regular services of the church. We are informed that some few other churches arrange to give religious instruction during the week, but when the New York Board of Education made this offer, the Protestant churches were found on the whole unprepared and not equal to the task, because of a lack of prepared teachers.

We are informed that only about one half of the fifty-three million children in the United States are enrolled in religious schools of any creed. Of Protestant children scarcely two in five receive any religious education, and that as pointed out, is very meager. In 1916 the enrollment of Protestant Sunday schools was reported as nearly twenty-two million, and in 1920, according to interchurch statistics, the total was less than sixteen million, a loss of over six million, two hundred thousand, despite the increase in the population of America during that four years. Furthermore, these figures include adult classes as well as the classes for children.

It should be self-evident to anyone giving the matter consideration that religious instruction to children must be in terms which they can understand. Joseph Smith, Sidney Rigdon, Frederick G. Williams, and Bishop Partridge were all reproved for neglecting the instruction of their children. (Doctrine and Covenants 90.) They were preaching enough; in fact so much they were neglecting this particular duty.

W. W. Phelps and Oliver Cowdery were directed to prepare books for the children. (Doctrine and Covenants 55:57.) But they too felt they had "more important" work to do. So they failed in this. It would appear then to be self-evident that inspiration directs special instruction for the children. Evidently, also, preaching to the church is not enough.

Partly this need may be covered by special sermons by those prepared to teach children. The Sunday school covers a small part, but there is still a need for a considerable extension, and this is more so in the face of the growing tendency to decrease religious instruction in the young people's or Religio Department. Provision should be made for more adequate religious instruction, and this will require prepared teachers.

The New York Board of Education has made the offer for that State. If this opportunity is extended in the educational system of the country those who are forehanded will be prepared to take advantage of it. In any event, those who are ready will take care that their children do not suffer from lack of proper instruction in religious lines regardless of state action.

An Ancient American Ruin

The *Denver Post* of August 1 reports the discovery at Aztec, New Mexico, of a sealed room by Doctor Clark Wissler. This room was found in perfect condition. It surpasses in beauty and state of preservation any previously found in America, according to Doctor Wissler. The interior is plastered and painted in brilliant white, with deep red side borders, and a running series of triangular designs. A sacred serpent carved in wood decorates the ceiling. It is of the finest workmanship, and two and a half feet long. Strands of finely made rope hang down from the ceiling, and on the floor there were a large number of finely cut stone slabs. Several adjoining rooms are not as yet uncovered.

The ceilings were of wood, supported by great logs of cedar and spruce, overlaid by split cedar and bark. Some of them had been burned and lay in the lower rooms in great charred masses. As the fire did not reach to the west side, there are a large number of rooms with their ceilings still intact, and household utensils on the floor.

The Growth of the Church

The Home Missions Council gives circulation to the following: "There are 202 denominations in the United States. Thirty-one new denominations were born in ten years and seventeen died. Of all the people in the United States 41,926,854 are church members, an increase of 6,860,000 in ten years, or 20 per cent. There are 227,000 churches, an increase of 15,000. The value of church property is \$1,676,000,000, an increase of \$420,000,000 in ten years. There are 15,721,815 Roman Catholics. From this number should be deducted 15 per cent for infants and children, all of which are included in the Roman Catholic statistics. Less than one third of the church members in the United States are Roman Catholics. The Roman Catholic proportion in the total membership was 40½ per cent in 1900; in 1919 it was 37½ per cent. In ten years the Roman Catholics gained

10 3-5 per cent, while the Protestant churches gained 23 2-5 per cent. The Baptists gained 26 1-5 per cent; the Disciples, 24 4-5 per cent; the Presbyterians, 23 1-5 per cent; the Methodists and Episcopalians, 23 1-5 per cent; the Congregationalists and Lutherans, 13 per cent. The Universalists are losing, having to-day only 59,000 members. The Unitarians have only 82,000. The percentage of men in nearly all Protestant churches is increasing. It is now 43 9-10 per cent. The average ministerial salary among the Northern Methodists is \$1,223; among the Congregationalists, \$1,343; Northern Presbyterians, \$1,474; Episcopalians, \$1,632, and Unitarians, \$2,080.—*Brooklyn Daily Eagle*, July 5, 1920.

It is of interest to note that the church recorder reported to the conference of 1917 a gain for ten years, January 1, 1907, to January 1, 1917, of 41 per cent. However, an examination would appear to indicate that this was comparing December 31, 1907, with December 31, 1916, a period of only nine years and is a little over 42 per cent. The membership December 31, 1918, as reported to the General Conference of 1919 (the last statistical report to the church) with the membership December 31, 1908, as reported to the conference of 1909, we note an increase of over 51 per cent for the ten-year period.

Interchurch Movement

There is much in the papers of to-day concerning the cause of the failure of the Interchurch World Movement. The *Wall Street Journal* states that its purpose was to raise means for the better remuneration of pastors. This is a new idea of its fundamental purpose, which was supposed to be the unity of the Christian churches. Labor papers declare that it was because of the withdrawal of the support by big business, principally because of the report on the steel strike, which it seems has only been published in very small part, and then at this late date.

The *Christian Union Quarterly* declares that its fundamental difficulty was denominationalism, and instead of the funds being secured for the work of Interchurch, the drive became instead a divided one to provide means for the different denominations only.

When we were in the West we attended one of the community churches, and heard the rather surprising declaration that the Methodist Church, the Presbyterian, the Christian, Congregational, and Baptist Churches had agreed that they would enter into no arrangements for a community church which was not placed in charge of one of these denominations. The drive was made fundamentally for denominational funds.

Subjects Being Discussed

Difference of Opinion on Sugar Shortage

There are many contradictions in the statements concerning the sugar situation. The sugar interests, of course, are insisting that there is a shortage, and state that a special agent of the Department of Justice agrees that there is a shortage, and the present price must continue. But the department itself gives figures showing a total of 11,178,000,000 pounds produced in this country and imported. There were exported 1,444,000,000 pounds, leaving a total for the United States of 9,743,000,000 pounds. The average annual stock for the last three years has been only 8,428,000,000 pounds. And when prices were the highest there were in the United States 1,300,000,000 pounds more than is ordinarily received within a year. There appears, however, to be some difference in opinion on this matter of excess.

ORIGINAL ARTICLES

The Jew in Palestine

BY HARRY PASSMAN

"In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!"

God mentioned a list of blessings that would attend the children of Israel if they kept his commands. He drew another picture of a darker hue and stated that Israel would experience this if they failed to come up to the requirements. It was definitely stated that Israel would be scattered among all people, from one quarter of the earth even unto the other, "and among these nations thou shalt find no rest." Undoubtedly this part of the program has been fulfilled in part, and possibly in its entirety, and to-day we see Israel gathering back to the land of promise. One may think the spirit of distress mentioned above is a thing of the past, but we need only to focus our eyes on Israel in the land of promise to learn that the very conditions of sadness mentioned by Moses are existent to-day.

"Ye That Labor and Are Heavy Laden"

Many of the children of Israel are treading over the hot, stony paths of Jerusalem without shoes on their feet, their legs and shoulders exposed to the merciless rays of the ever-shining sun, flesh burnt to a reddish-black, and the body thickly sprinkled with sores. A scanty supply of clothing made of a burlap sack hangs over one shoulder, covering a portion of the body, and a piece of filthy cloth wound around the head, hanging down in the back, to serve as a hat. I visited the home of one of these unfortunate persons and here I found six people occupying two rooms, one of which was about twelve by twelve feet in size, and the other about half as large. The floors of the Jerusalem houses are made of stone, ill fitted and very rough; the side walls resemble the floors except that they are made of plaster. There was a scanty supply of furniture, and it harmonized in every respect with the balance of the interior decorations. Our conversation was a jargon and we did not proceed very far until we drifted into religion, and to my great astonishment, the gentleman told me he believed in the law and the prophets, and the prophets of the Old Testament mentions the Christ, and he believed that Jesus is the Savior of the world. It was during this conversation that the gentleman gave expression to the innermost thoughts of his mind, caused by the anguish of his soul, "A few more years and this misery will be over!" My mind reflected back: "In the morning thou shalt say, Would God it were even! And at even thou shalt say, Would God it were morning!" The fate of this poor man is shared by thousands in the Holy Land, and it extends to Arabs, East Indians, Turks, and many others.

A thoughtful eye and a sad expression are noticeable upon the countenance of the Israelite, and when you see him standing upon the street corner, with a small round table containing delicacies which he has for sale, prayer book in hand, chanting his daily prayer that consumes hours, one cannot help but think that he has a godly zeal, but not according to knowledge.

The Fulfillment of the Promise

Some of the Israelites are highly elated over the thought of the land reverting back, and it is acting as a stimulant to spur them on to greater activity. The incoming Jew believes

the time is fully ripe for the coming of the Messiah; the native Jew agrees. Little do they think the stage is being set for the great drama of Zechariah 14: "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a great valley; and half of the mountain shall remove toward the north, and half toward the south, and ye shall flee to the valley of the mountains." Here we believe they shall meet the Christ, and ask the question, "What are these wounds in thine hands? And he shall answer, Those with which I was wounded in the house of my friends."

The recent attack on the Jews by the Arabs, in which several were killed and many wounded, is only a manifestation of the inward hatred that is rapidly developing in Israel's neighbor. The Arab does not hesitate to state openly that the Jew will never rule this land; he is willing to give his life to prevent it. Imagine this fervent hatred developing in the mind of man, and even if it is suppressed for years, will this reduce it? Those that know the Arab best, say, "He never forgives." It will continue to grow until, like gas, when it has sufficient pressure it will burst. I believe the bursting time will take place when the above prophecy has its fulfillment. Of course, this does not mean that no local quarrels will take place in the interim, for with the people keyed up to the highest pitch, quarrels are bound to result, and in the Near East quarrels mean murder.

"On the sands of life Sorrow treads heavily, and leaves a print Time cannot wash away."—H. Neele.

JERUSALEM, PALESTINE, Box 417.

The Weak and Foolish Things

BY E. R. DAVIS

"The weak and foolish things mentioned in the word of God do not mean that God is going to use the unlearned and ignorant to accomplish his work," says this author.

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputor of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification,

and redemption: that, according as it is written, He that glorifieth, let him glory in the Lord."—1 Corinthians 1: 17-31.

What is meant by the weak, foolish, and simple things with which God is going to break down the mighty and destroy the wisdom of the wise? Does it mean that God's servants are to be weak, foolish, unlearned, illiterate, and ignorant?

Why did God choose Joseph Smith and so many other unlearned men in the early days of the church, as well as in the early part of the Reorganization? Was it because he could make better use of an uneducated person? Were these men who accomplished so much in the Lord's work weak, foolish, and simple in the sight of God, or only in the eyes of the world?

In the scripture just quoted from the Corinthian letter, Paul refers to the things of God as being foolishness in the eyes of the world, and that the things which the world looks upon as being foolish, weak, and simple will the Lord use to break down and destroy that which the world looks upon as strong and mighty; and that which the world might look upon as the foolishness of preaching, is, after all, in the wisdom of God, for the world by their wisdom knows not God and cannot find him by that means.

When Paul said, "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words," he did not mean that he could not and would not baptize, neither did he intend to contradict the statement of James, that if any lack wisdom let him ask of God, but he had reference to the wisdom of words as the world uses it. The foolish and weak things in the eyes of the world are really the wise and strong things in the sight of God. And the base things according to the views of the world and the things which the world despises are not base and despised in the sight of God. And in the 26th verse of the before-mentioned scripture Paul states that not many wise, mighty, and noble after the flesh are called. This does not mean that those whom God calls are not wise, mighty, and noble in his sight, but only after the flesh from a worldly standpoint. A person may be well educated and still be considered weak and foolish by the world, as many of our noble men and women are.

Why Did God Choose Paul and Moses?

If God could have made better use of an unlettered man in the days of Paul, why did he choose a highly educated person like Paul? Surely he could have found plenty of unlearned ones in those days, and the same in the days of Moses who was learned in all the ways of the Egyptians. These men were weak and foolish in the eyes of the world but not in the eyes of God; they were wise and mighty men in his eyes. When an individual becomes weak in his own eyes and realizes his littleness before God and his inability to accomplish the great task imposed on him, he leaves himself open to the workings of the spirit of humility, and at that time becomes mighty in the sight of God; but, on the other hand, when a person becomes boastful and boasts of the wonderful things he has done and the wonderful things he will do, that person becomes weak and foolish in the sight of God.

It is true that Joseph Smith was an unlearned man when God chose him to begin a great work, but he did not remain unlearned, and in the fourteen years he was connected with the church, made great progress in an educational way, and sought to establish schools and houses of learning in every place where the Saints were established. His son and successor in the presidency of the church was an advocate of progress and education, and we need have no doubts as to the attitude of the grandson, Frederick M. Smith, on the question of education. But the question might arise, is it not possible that these advocates of education are

in the wrong? The best way to settle this is to consult the word of God on the subject.

Some Historic Instances

In the Book of Mormon, the very first paragraph of the book, we learn that Nephi was born of goodly parents, and that he was taught in the learning of his father, which consisted of the learning of the Jews and the language of the Egyptians. Thus we see that both Lehi and Nephi were educated men. Turning now to Mosiah, 1: 2-6, we learn that the good king Benjamin caused that his three sons should be taught in all the language of his fathers, that they might become men of understanding and not suffer in ignorance, and that this good king was taught in the language of the Egyptians and was able to teach his children, they in turn to teach their children, and so fulfill the commandments of God.

Again in the Book of Mormon, chapter 4, verses 97 to 99, Moroni asks that neither he, nor his father, nor those who had written before his father be condemned for their imperfections, "but rather give thanks unto God that he has made manifest unto you our imperfections, that ye may learn to be more wise than we have been." Here we learn that we ought to be thankful to God that we have learned of the imperfections of our forefathers and learn to be more wise than they have been. The record goes on to state that if the plates had been sufficiently large so that they could have used the Hebrew language, there would have been no imperfections, showing that they were better versed in the Hebrew than in the Egyptian language.

Now turning to the first chapter of the same book we learn that Mormon, when he was about ten years of age, began to be learned somewhat after the manner of the learning of his people, and that Ammoron saw that he was a sober child and quick to observe, and that he should prepare himself to keep the record of his people when he reached the age of twenty-four years.

All of these references from the Book of Mormon approve of education rather than disapprove.

Modern Pronouncements Favoring Education

Now turning to Doctrine and Covenants, section 1, paragraph 4, we read of the fullness of the gospel to be proclaimed by the weak and the simple unto the ends of the world and before kings and rulers, and in paragraph 5 we read that these commandments were given to the Lord's servants in their weakness, that they might come to understanding; and inasmuch as they erred it might be made known, and inasmuch as they sought wisdom they might be instructed; and inasmuch as they were humble they might be made strong and receive knowledge from time to time. Here we see that weakness and humility bring strength and prepare the way for understanding, wisdom, and instruction, and prove to us that the Lord expects his people to make educational progress.

In section 85, paragraph 36, we read:

Therefore, verily I say unto you, my friends, Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High."

Here is a commandment to seek diligently by teaching and

study, to obtain words of wisdom out of the best books, and to establish every needful thing, among which is a house of learning. Are we to narrow this down to the three standard books of the church? Or are we justified in the belief that the term *best books* will include other books than the three standard books of the church? For answer let us turn to section 87, paragraph 5, and read where Joseph Smith is to preside over the church and the school, and to study and learn, and become acquainted with all good books, and with languages, tongues, and people. Can anyone obtain a knowledge of languages, tongues, and people from the Bible, Book of Mormon, and Doctrine and Covenants alone? Are we not justified in the study of other books?

In section 90, paragraph 12, we read, "And verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion." Much of the knowledge here mentioned cannot be procured from a study of the three standard books alone. And we should be thankful that there are men and women in the church broad-minded enough to see the necessity of obtaining this kind of knowledge for the salvation of Zion, and to obey the instructions of the Lord that it is his will that his people obtain this knowledge.

Now in paragraph 2 of section 55 we have a revelation directing that William W. Phelps be ordained to assist Oliver Cowdery in "printing, . . . selecting, and writing books for schools, in this church, that little children also may receive instruction before me as is pleasing unto me." Is this not making provision for education?

In section 122, paragraph 13, is a revelation directing a joint council of the Presidency, Twelve, and Bishopric, for the purpose of bringing about a more perfect understanding and accomplishment of the Lord's will, which he said should have been done before, "but the adversary hath hindered, desiring to prevent the success of my work in the earth." In accordance with this revelation the council met on April 20, 1894. (The names of those present are given in 1st paragraph of section 123.) Joseph Smith was chosen to preside, A. H. Smith offered prayer, and after a few remarks from the president and others, the first resolution passed is as follows: "Resolved that we look with favor upon the effort to build a college at Lamoni, to be controlled by the church. Resolved, further, that we believe it should be a purely educational institution and free from sectarian influences or bias. Resolved, further, that we give our hearty support to the present movement looking in the above direction."

Then a few years later the Lord spoke and said that the college debt should be paid, and that the ministry of the church should not throw obstacles in the way nor try to prevent the accomplishment of that with which the officers of the church had been intrusted. (125:16.) And in paragraph 11 of the same section the church is directed to provide tracts in several different languages, these tracts to be written by the ministry and others who have talent for writing. The accomplishment of this will require education.

Now turning to section 94, paragraph 3, we find provision made for "a place of instruction for all those who are called to the work of the ministry, in all their several callings and offices; that they may be perfected in the understanding of their ministry; in theory; in principle; and in doctrine; in all things pertaining to the kingdom of God on earth." And in section 119, paragraph 2, the ministry are told to "study to approve their ministrations to the people by candor in speech and courtesy in demeanor, that as ministers of the gospel they may win souls unto Christ." These two paragraphs imply education and instruction that the ministry might be

better equipped in manner of speech and in their conduct before the people and in all duties pertaining to their office and calling.

Why Does Anyone Oppose?

In the light of all these scriptures it is hard to understand why some will oppose education and anything tending towards an improvement in manner of speech, pulpit conduct, etc. The only unlearned men whom the Lord has ever called who have made a lasting success in their ministry are those who have made constant progress towards education and have improved themselves by constant study and become self-educated men. The individual who will not try to improve his grammar, manner of speech, and pulpit decorum is nonprogressive and will not accomplish much of lasting good in the church. And the individual who will not accept private criticism offered in a true brotherly way, with the intent of helping him to overcome some of his imperfections, is placing a barrier in the way of his progress and in the way of the progress of the work in which he is engaged. Hail the day when all our men who occupy the pulpit will be blessed with a goodly supply of proper language and be able to clothe the Pearl of Great Price in such a setting that it will not be distasteful to the refined classes, of which many shall grace the threshold of Zion in her perfection of beauty.

The weak and foolish things mentioned in the word of God do not mean that God is going to use the unlearned and ignorant to accomplish his work. The rising generation will be far better equipped for the carrying out of God's purposes than the past generation, by reason of their educational opportunities. Not that education should or can take the place of the Spirit in the preaching of the gospel. No amount of education void of the Spirit can make a Latter Day Saint preacher. On the other hand, it is folly for us to say that an educated servant of God cannot and does not enjoy the Holy Spirit in his work as much as the uneducated man. And it is also folly for us to say that an educated man in possession of the Spirit is not better equipped for his work than an uneducated man even though he may enjoy the Spirit in his work.

May God's blessings continue to rest upon Graceland in her work of preparing sons and daughters for Zion's warfare.

Book of Mormon Rays on Scientific Paths—No. 16

BY A. B. PHILLIPS

Corum is also spelled Coram by Tucker (52). Hodge gives Cumera, Cumero, and Camero, as variations of Cumaro (371). Reclus says David was the capital of the Chiriqui in Panama (323:2), North America); and Joyce states that various types of axes, celts, metates, and ornamented stools, have been found around David (Central America and West Indian Archipelago, page 130). Hermanos includes three mountains on the south coast. It could be derived from Hermounts only if migratory movements carried the name to those parts, which is very possible. Alcedo gives Jacome as a river in Cumana (370:2). Hodge gives Xacoms and Jacoma as an ancient town in northern Mexico (627). Alcedo names Jeruma as a river in Paraguay (328:2); and Lamai as a place in Peru where a fortress and palace ruins are found (362:2).

Hodge says the Laymon (also spelled Laiman, Layamon, and Lamoines) were a Lower California tribe (753). For Laymans see Universal Geography, page 283, volume 3, by Reclus. Thomas names the Laman (79); also says "the northern Cachimi are mentioned by some authors as the Laymon (2). Laman is also given by others. Lehigh is identified with Lechau by Hodges (763). Both Mahaw and Maha are

TABLE OF BOOK OF MORMON AND INDIAN NAMES
(CONCLUDED)

Book of Mormon:	Sariah	Siron	Teomner	Zarahemla
Alcedo:		Sirena (429:4)		
Hodge:	Saraise (466:2)	Sirunues (580:2)		
Keane:	Saroi (N)	Siriono	Toromona	Zaruma

given by Pilling (1110). Alcedo locates Manta in the kingdom of Quito (443:2). Hodge says Huddle named it Mantas in 1662. Mocomo is located in Peru by Alcedo (310:3); and Moron is a river in the kingdom of Quito. He also identifies Mosina as a place in Cumana (347:3), and Morini as a river in Cumana. Reclus names Maroni as one of the greatest secondary rivers of the Guianas (18:2, South America), and gives the Morona as a large river flowing into the Amazons (90:2). Oneida is also spelled Oneidas, Oneydas, and Onejdas, by Hodge (125:2). Alcedo locates Sama in Peru, and Saman as a cape of Peru (378:4). Keane shows the village of Sama in Chile, and the River Sama at the south of Peru (Map). He also shows Sarai as a main division of a race south of Quito (Table). Except where otherwise noted, Keane's names are listed in his table of South American Stock Races and Languages, in the work previously named. Peihoun is also given as Peinhoun by Hodges (222:2), and was an old Indian village in Texas.

Other references might have been given for various names, some of which have been spelled in several ways (as for instance, Cuemani, shown on map of Rand, McNally & Co.), but the names already given are sufficient to prove the probability that the Book of Mormon names are genuine names of the aboriginal American people. The difficulty of constructing a system of spelling that would restore words perfectly to a pronunciation used over a thousand years ago, when no ancient lexicon was available, can be readily understood. These variations are therefore to be expected in at least most of these instances. Other sources give us words of somewhat different orthoepy and orthography which may nevertheless come from the same ancient origin. It is presumed that the Book of Mormon spelling conforms to the English method to the extent that the words themselves would permit, but very unusual words doubtless have a somewhat unusual spelling. It may not, then, always be correct to select the word having the most similar orthoepy, though this must be an important factor.

It is entirely possible, and in some cases probable, that names now pronounced and spelled somewhat differently sprang from a common source in the remote past. The Ay-mara race, according to Keane, lived around Titicaca largely. Markham's Grammar and Dictionary of Quichua gives us Amaru (page 71), and the Book of Mormon gives us Amaron, who was one of the last writers of the book and lived, according to accepted Book of Mormon geography, not so far from the land referred to but that his posterity could have settled there. In the remote past both names may have been derived from Amaron. Markham also gives us Amini, and this name suggests descendants of Ammon of Book of Mormon nomenclature. The Inca empire of Peru had an eastern division called Anti-suyu. Markham explains that "suyu" means a province. In other words it was an Anti province. The Book of Mormon gives us Ani-anti in practically that portion of the empire, and one or more other places beginning with "Anti" that could have been the source of the later name.

To-day a once great people are scattered in far places and broken into fragments of their one-time solidarity and power. But their record has been discovered and its contents revealed and published to the world. A Divine Providence moved upon

his instruments of a New World disclosure in order to hold aloft the torch of intelligence to a benighted people.

When Columbus pleaded his cause before the reigning monarchs of his time he was actuated by no petty or specious notions. He was inspired by a great discovery so marvelous that, in their unbelief, these visionless rulers turned from him in derisive scorn, or solemn disapproval. The very newness of his startling revelations gave rise to suspicion in the minds of those whose wisdom was founded upon the conjectures of supposed sages of the past. But who is he that to-day can measure the good resulting from the tireless energy and perseverance of the great discoverer?

Since that day the face of the earth has altered its features, and many modern achievements are eloquent tributes of his praise. On every hand they speak to us and thrill our very souls by their potency. And he who was scorned by the wise, who suffered from the intrigues of the vile, and who languished in confinement through the inhumanity of fiends in human form, towers above us in his greatness to-day, while the shadow of his mantle falls on every land of the civilized world.

But of greater glory that earthly fame is this latter-day revelation, for it has made known to us the condescension of God and the supreme power of a transcendent love impartially shed upon all his creatures. He whispers to us from the earth mounds where a great nation now sleeps in the silent dust. He speaks from the cliff dwellings where once swarmed a turbulent and restless people. The elaborately carved temples and monuments are vibrant with new meaning as we read the sacred record that unfolds their mystery. And it tells us the same heaven-born story of him who came to his own as the Redeemer of all humanity.

The ignorance, superstition and prejudice of the world could not annul the wonders of natural law, and the New World lives to-day as the bulwark of civilization. So also the Book of Mormon, brought forth by Joseph the Seer, thrills us with its spiritual life, while its opponents lie in somber silence, buried in the failure of their unholy attack. It testifies of the God who "made of one blood all nations, to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him and find him." (Acts 17:26.) That the ancient Americans did feel after the Lord and find him is abundantly proven by all the evidence that could be reasonably required. Why should we not believe these truths?

To believe the Book of Mormon is to believe the voice of reason. Its historical accuracy is confirmed by the most careful modern research. The atmosphere of its pages is the atmosphere of faith, holiness, and purity. Its lofty precepts breathe an inspiration of purest harmony with the Bible. Its sublime truths impel a deeper consecration to God and a nobler purpose for the goal of life. It imparts a clearer vision of human brotherhood and the Divine Fatherhood, and inspires the soul to reach upward toward the supernal heights.

(Concluded.)

"To murmur is unwise. If you owned a corner lot, you would have the dust from two streets and pay more taxes."

OF GENERAL INTEREST

A PLEA OF THE CHURCHES FOR UNITY

[The following extracts are taken from *The Christian Union Quarterly*, for July, 1920.—EDITORS.]

"We must go back to essential New Testament principles, for their ancient program, re-emphasized in the largest way, is the conquering program of the future."—Reverend Oliver Huckel, D. D. (Congregationalist), Baltimore, Maryland.

"The only solid basis of church union is the general abandonment of doctrines, traditions, theories, and rites not found in the New Testament. So long as Christians cling to the traditions of the later fathers, and refuse to go back to the plain teachings and simple ordinances of the New Testament, there will be irreconcilable divisions in the body of Christ. The true basis of the union of Christendom, for which so many to-day are longing, is a general return to primitive Christianity. It is not difficult to determine what that is, for it is writ large on the pages of the Book. Let us all cheerfully give up every dogma, every ceremonial, not found there, and Christian and Church union will come of itself. Any attempt at union on a lower plane will prove a failure."—*Examiner* (Baptist).

"All things are calling us just now to give ourselves and our church to primary things, and to keep out of the way all secondary things, however good and true, however much we prize them. It is time to rally to the defense of our common Christianity and let our private, partisan, and denominational peculiarities shift for themselves. If they die, so much gain for the kingdom of God."—Doctor William P. Merrill (Presbyterian).

"We, the representatives of the Presbyterian, the Methodist, and the Congregational branches of the Church of Christ in Canada, do hereby set forth the substance of the Christian faith as commonly held among us. In doing so we build upon the foundation laid by the apostles and prophets, Jesus Christ Himself being the chief corner-stone."—From "The Published Basis of Union."

"There is a necessity of a return to first principles; we must get behind the prejudices, interests, errors, and associations of history to the fountainhead of Christianity; we must sit at the feet of the Master, and move again in the company of the apostles. We must become in temper and in spirit, and not merely in name and in claim, an apostolic Church."—Canon Hensley Henson (Episcopalian).

"The church that we need is a church that stands for the simplicity and the sufficiency of the religion of Jesus Christ, calling itself by no name but one. The best men in all the churches are seeking to a common basis of union, to come together on some large Christian confession, and to live with one another as becomes disciples of Christ."—Doctor John Hunter, of Trinity Church, Glasgow, Scotland.

"We do hereby affirm that Christian unity, now so earnestly desired by the memorialists, can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence, which principles we believe to be the substantial deposit of Christian faith and order committed by his apostles to the church unto the end of the world, and therefore, incapable of compromise or surrender by those who have been ordained to be its stewards for the common and equal benefit of all men."—The Bishops of the Episcopal Church to the Whole Church.

"We want a Christianity more pure, more practical, more conformed to the original Gospel."—*Catholic Conformist*.

A PLAN WE MUST ADOPT

The Marquis of Graham, a "big business" and agricultural man in England, suggests the following in the London Daily Mail.

Does it not strike you as curious that while a number of individuals are trying to farm on "factory lines," no one is attempting to establish a farming factory? What I mean is that no effort has been made to centralize the manufacture of agricultural produce in one big scheme. There are plenty of mills, bacon factories, creameries, egg depots, and vegetable bottling businesses dotted about the country, but they are mostly independent small retail affairs, not interlocking, big wholesale producing concerns.

The idea I have in mind is that there should be groups of farms all up and down some good railway and all under the management of one big business directorate.

The produce from all groups should be brought to one factory site on its own siding. The factory establishment should consist of a complete milling and granary plant, a creamery and cheese factory, a vegetable bottling business, a jam factory, a sugar factory, a seed-treating station, a chemical laboratory, a general implement repair shop, general offices, and central stores.

Intensified Production

The whole point of the thing would be intensified production on the land, the marketing and disposal of the produce being independent of the growers.

There should be some elimination of waste, as the by-product of one department would often become the raw material of another. For instance, the whey from the cheese factory and the offal from the milk would go to feed the pigs, the dry pulp from the sugar factory would go to feed the cows; and the sugar department would supply sweetening to the jam factory.

As all the manufacturing departments would be grouped together, and all on the railway, transport and labor would be economized.

Of course there would be shops in the cities in connection with the business, so that no middleman would be required from the time the seed is put into the ground until it appears again in finished form on the consumer's table.

The buying and selling of fertilizers and stores would be on wholesale lines, and the use of the seed and chemical laboratories, implements, and veterinary surgeon would be shared among the groups of farms; all of which would save an appreciable amount of individual expense. Even some casual labor and also repairing staffs might be shared, and this, in the matter of draining, fencing, threshing, and wood work, would mean a big economy.

Power From Refuse

Power and light for the factories would be derived from engines driven on wood, straw, and milling refuse; so that there would be a very small fuel bill. All this "will cost a tidy sum," they tell me; of course it will, and so would entry into the steel business, shipbuilding, or cotton trade, or anything else on a similar scale. But if men are found willing to put down money to develop business on factory lines in minerals, iron, and textiles, why do they hesitate to do so in regard to the greatest industry of all?—*The Rural Weekly*, August 12, 1920.

Every loss you suffer here through no fault of your own, God will give it back with interest. Comfort yourselves with these thoughts.—Joseph Smith.

WHAT WE BELIEVE

Baptism of Water

BY PAUL M. HANSON

This is an excellent article to hand to your friends who are inquiring about the doctrines of the church. The next one in the series will take up the baptism of the Spirit.

Did Jesus Teach Baptism?

What He Did

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matthew 3: 13-17.

What He Said

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matthew 28: 19.

"He that believeth and is baptized shall be saved."—Mark 16: 16.

"Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."—John 3: 5.

The Test

"He that hath my commandments, and keepeth them, he it is that loveth me."—John 14: 21.

"He that loveth me not keepeth not my sayings."—John 14: 24.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."—2 John 9.

In Days of Old

"And they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."—Acts 2: 41.

"And the Lord added to the church daily such as should be saved."—Acts 2: 47.

Baptism of Water

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Matthew 28: 18-20.

In order to establish a true relation among men and between man and God, the church was instituted through Jesus Christ. Various ordinances and commandments were given by him for faithful observance. He provided a perfect form of worship which would when accepted result in a marvelous transformation of character, purity of life, loving one's neighbor, rendering assistance to the needy, visiting the fatherless and widows in their affliction, and keeping oneself unspotted from the vices of the world.

Discrimination Necessary

The foregoing words of Christ spoken to the apostles indicate that baptism is positively commanded.

Is it true that in carrying out the command so-called, baptism may be administered by pouring or sprinkling, or by

immersion, under the hands of one not holding authority from God to officiate in the ordinances of the Lord's house? Are there three distinct ways of keeping the one positive command of Christ?

To be involved in spiritual iniquity or confusion means to be away from God. He does not walk in crooked paths.

John the Revelator announces that in due time an angel will cry:

"Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."—Revelation 14: 8.

He also writes:

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Revelation 18: 4.

It is necessary to discriminate between doctrines of men and the doctrine of Christ; otherwise, there will be no rejection of the doctrines of men and no acceptance of the doctrine of Christ. Truth and error should not be intertwined in the minds and hearts of men. One should believe in Christ, affirm the truth of his teachings, and have faith in the efficacy of all the words that come from his gracious lips.

Baptism is declared to be one of the "principles" of the "doctrine of Christ":

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Hebrews 6: 1, 2.

John writes:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."—2 John 9.

The Jews made a great mistake in setting aside their best judgment concerning Christ and his work, and accepting in lieu thereof what their leaders enjoined upon them.

Baptism Essential

"And he [Jesus] said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 15, 16.

So important was baptism that Jesus after his resurrection made this direct reference to the ordinance; and also commanded his apostles to go and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Words could not convey more plainly that this ordinance precedes and is a condition of salvation.

Jesus said to Nicodemus, a ruler of the Jews: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.)

Simpler words, or words fraught in their operation with greater consequences, were never spoken. They reveal the mind of Christ relating to an entrance into the kingdom of God, and should be accepted as the truth.

Peter is on record as follows:

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."—1 Peter 3: 21.

Concerning Christ we read: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4: 12.

Personality of Christ

It is not well to allow any theory of belief or philosophy to separate the Savior of the world from the church he founded, the gospel he proclaimed, or the work he performed. There is no salvation in Christ apart from his royal representations showing forth the will of God. Can one believe in Christ and reject his words?

Napoleon Bonaparte loses his unique personality if not identified with his military achievements. Abraham Lincoln can in no true sense be separated from his work of emancipation of the colored race; George Washington is inseparably connected with the service he rendered to his country; and Christ, the Savior of the world, cannot be separated from his gospel. James declares it to be the "perfect law of liberty." If Christ were separated from what he stood as a representative of, wherein would his personality be different from that of any ordinary person?

Since salvation is the result of obedience to the teachings of Christ, loss and disaster must follow in the wake of a repudiation of what came through the Son of God. In no mystical sense does Christ save, apart from obedience to his gospel. He said:

"Why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6: 46.

"But in vain they do worship me, teaching for doctrines the commandments of men."—Matthew 15: 9.

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."—John 12: 48.

Citizenship

An alien applying for citizenship in the United States must do the very thing exacted by our Government to obtain citizenship; he must live in the country a certain number of years, appear before an authorized officer of the law and swear allegiance to the Constitution of the United States. All this is required before citizenship is secured. Respect for law and authority is necessary to obtain citizenship.

Jesus, the "head of the church," the "apostle and high priest of our profession," has said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Exacting are the requirements of entrance into the kingdom of God. Have you obeyed Christ? Are you a citizen of the kingdom of God? Paul writes: "For as many of you as have been baptized into Christ have put on Christ."—Galatians 3: 27.

For the Remission of Sins

Baptism is one of the conditions provided in the gospel for the remission of sins; this the law of God unequivocally proclaims:

"Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38, 39.

These words were spoken on the day of Pentecost to the immense throng, under the guilt of sin, who asked: "What shall we do?" (i. e., to get rid of our sins and receive pardon). The answer made by Peter is in full accord with the words of Christ: "He that believeth and is baptized shall be saved." It is in perfect harmony with Christ's words to Nicodemus, making known how man can gain an entrance into the kingdom of God.

Ananias said to Saul: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.)

We read concerning John the Baptist:

"John did baptize in the wilderness, and preach the baptism

of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins."—Mark 1: 4, 5.

Man fell by disobeying the words of God; now salvation is possible by obeying the law of God revealed through Christ the Lord. The servants of Jesus Christ to-day are teaching and practicing in harmony with Peter and Paul and John and Christ; and administer baptism as did his church nineteen hundred years ago for the "remission of sins." "Jesus Christ the same yesterday, and to-day, and forever." (Hebrews 13: 8.)

Prerequisites of Baptism

Peter said to the Pentecostal throng, outside of the church: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Without *repentance* there would be no remission of sins in the administration of baptism. Jesus said, "He that believeth and is baptized shall be saved." Unless accompanied by *faith in God* baptism would be a useless form. Combined with faith in God and repentance, baptism remits sins. The value lies in obedience to an ordinance instituted of God.

Infants Not Baptized

Baptism is for the "remission of sins" (Acts 2: 38), children have committed no sins, therefore they are not proper subjects for baptism. No case of infant baptism is recorded or referred to in the Bible. It is not true that "Hell is crammed with infants damned, without a day of grace." Little children are of the "kingdom of heaven"—when they arrive at the age of accountability they may be baptized.

Infant baptism is based on the traditions and doctrines of men. It comes in conflict with the true ordinance of baptism, the administration of which requires upon the part of candidates faith in God and repentance. Children before arriving at the age of accountability cannot exercise faith or repentance—in case of death they are not lost, but are saved through the atonement of Christ.

The practice of the church of Jesus Christ was, and is, to have little children blessed through the laying on of hands; not baptized. Consider the following:

"Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on them and departed thence."—Matthew 19: 13-15.

Jesus is the "Apostle and High Priest of our profession." (Hebrews 3: 1.)

According to Greek lexicons the primary meaning of the Greek word *baptizo*, from which comes the word *baptize*, is: dip, plunge, immerse, submerge, overwhelm. This should satisfy any mind as to whether scriptural baptism includes sprinkling or pouring. No command from God exists for water to be poured or sprinkled on anyone as a means of entrance into the kingdom of God. All are commanded to be baptized. No example is given in the Scriptures of three distinct modes being offered to the world for keeping any command of God.

The terms *immersion*, and *sprinkling* are not convertible terms. To read *sprinkling* where the word *baptize* occurs does not make good reading or sense. To illustrate:

"I indeed have baptized [sprinkled] you with water: but he shall baptize [sprinkle] you with the Holy Ghost."—Mark 1: 8.

"And John also was baptizing [sprinkling] in Ænon near to Salim, because there was much water there: and they came, and were baptized."—John 3: 23.

"And Jesus, when he was baptized [sprinkled], went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—Matthew 3: 16.

"And now why tarriest thou? arise, and be baptized [sprinkled], and wash away thy sins, calling on the name of the Lord."—Acts 22: 16.

"Therefore we are buried with him by baptism [sprinkling] into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Romans 6: 4.

A perfect definition of a word will make good sense when substituted for the word; the substitution of sprinkling for baptism renders the reading ridiculous, and makes void the word of God. The erroneous doctrine of "It makes no difference what one believes, just so one is sincere," does not make commandments of men equal to the doctrine of Jesus Christ.

The manner of Christ's baptism is thus chronicled:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. And John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matthew 3: 13-17.

Christ "when he was baptized, went up straightway out of the water." The Father, Son, and Holy Ghost took part in the baptism; the Son of God obeyed; the Holy Ghost descended in the form of a dove; and the Father said, "This is my beloved Son, in whom I am well pleased." Reader, have you been baptized, and did you come up "out of the water" as did your Savior? All in the church were baptized after the manner of Christ's baptism—they followed the words and example of their Lord.

One Baptism

Paul writes there is "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." (Ephesians 4: 5, 6.) In writing to the Hebrews mention is made of "baptisms" as a part of the doctrine of Christ (Hebrews 6: 1, 2). There is no conflict. Jesus said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The baptism of water is not sufficient without the baptism of the Spirit. On the day of Pentecost Peter promised the gift of the Holy Ghost to all who would be baptized "in the name of Jesus Christ for the remission of sins." John said those whom he baptized with water Christ would baptize with the Holy Ghost.

Concerning Cornelius and those with him who received the Holy Ghost before baptism, which was done to confirm to those of the circumcision that the gospel was designed for the Gentiles as well as for the Jews, Peter said:

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."—Acts 10: 47, 48.

The two baptisms are thus associated. To be "born again" one must receive both baptisms.

There is "one God," yet there are "three that bear record in heaven, the Father, the Word, and the Holy Ghost; and those three are one." (1 John 5: 7.)

There is an "inward man" and an "outward man"; but it is proper to speak of the two as one man. (2 Corinthians 4: 16.)

So one may speak of "one baptism," or of "baptisms," as did Paul.

Character Transformed

The truth of baptism may be determined by dealing with its source, its substance, and its results. The results of baptism are disclosed in the following texts:

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Colossians 2: 12.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve him."—Romans 6: 3-6.

Baptism is represented as a burial, the purpose of which is the putting away of the old man and his deeds, the bringing to an end of a sinful life, and the rising to a "newness of life" in Christ. Can one be "buried" with Christ in baptism except by immersion?

Note the character and unquestionable standing of those who are baptized: Jesus, Paul, and all the church for it is written: "For as many of you as have been baptized into Christ have put on Christ." (Galatians 3: 27.)

"Hear Ye Him"

Membership in the kingdom of God is not gained merely by refraining from evils prohibited in the Mosaic law, swearing, stealing, lying, and covetousness. Who will say one can be saved through the law of Moses? If so, why was there a need for a faultless covenant, sealed by the blood of Christ? The voice out of the bright cloud on the Mount of Transfiguration said concerning Christ: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matthew 17: 5.)

Why all the testimony through the world about Christ being the Savior of the world, if one can be saved without hearing and obeying him? He has spoken: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Authority Necessary to Baptize

Citizenship comes in an earthly government by obedience to the law of the government, and recognizing its authority—the same is true of obeying the law and recognizing the authority of the kingdom of heaven. All governments have authorized officers. Jesus said to his ministry: "As my Father hath sent me, even so send I you." (John 20: 21.) By baptism one gains citizenship in the government of God.

Has any man, or woman, or child, the right and authority to baptize persons who profess to believe Christ is the Son of God? In the Mosaic system, which was a "shadow of good things to come" under Christ (Hebrews 10: 1), there was an administration of its ordinances only by those holding the priesthood, the right to act for God. So the ordinances of the kingdom of God, under Christ, should be *authoritatively administered*. Otherwise the mosaic policy was not a "shadow" of the order of government that was to rest on the shoulders of Christ.

Baptism as an ordinance in the church of God is not simply immersion in water; it is immersion in water of a repentant person having faith in God, by an authorized servant of God. Aliens must appear before authorized officers in order to obtain citizenship, whether in the governments of men or the kingdom of God. In the commission given to the apostles, the Lord said:

"All power is given unto me in heaven and in earth. Go

ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matthew 28: 18, 19.

Authority is thus associated with baptism.

No elder, deacon, evangelist, or bishop has the right to officiate to-day in the ordinances of the Lord's house on the basis of authority given nineteen hundred years ago to apostles, or to other men; to do so would be no less absurd than claiming civil authority on the basis of authority given by our government to other men. One must be called and authorized of God to act in his name. Men without revelation from God cannot appoint their fellow men to officiate in the ordinances of the Lord's house. "No man taketh this honor unto himself, but he that is called of God, as was Aaron." (Hebrews 5: 4.) The fundamental teaching of the church of God is respect for *law* and *order*. True orthodoxy is that which is in harmony with divine law. We read:

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19: 1-6.

Why were these persons baptized by Paul after having been immersed by some one? They evidently had been immersed by some one not sent of God, not having authority to baptize; hence they were "baptized in the name of the Lord Jesus" by Paul. Paul defended John, taught these people concerning the Holy Ghost, and who had baptized in imitation of John's baptism. If these persons had been baptized by John, Paul would have recognized the baptisms as valid, for John was "sent of God." (John 1: 6.)

Christ asked certain ones who interrogated him: "The baptism of John, was in from heaven, or of men? answer me." (Mark 11: 30.) This discloses that there can be a baptism "from heaven" and a baptism "of men."

Has one authority to baptize who denies that baptism is essential to salvation?

Has one authority to baptize who is willing to sprinkle, instead of baptize?

Has one authority to baptize who says the ordinance is not for the "remission of sins"?

Has one authority to officiate in the ordinances of the Lord's house who says God does not reveal his will to men to-day?

Without a call from God by revelation, how is a man to know he should act as an officer in the government of God? How would he know what office he should occupy?

Jesus came from Galilee to Jordan to receive baptism at the hands of John the Baptist, who possessed authority to administer baptism by reason of being "sent of God." Nowhere is there an account in the Scriptures of valid baptism being administered by one not holding authority to act of God.

True Baptism

What a beautiful ordinance has been given to close a sin-sick life and start life anew in Christ!

As national festivals have been ordained and established to commemorate great events in the history of nations, so it is eminently fitting that the children of God should look back

THE SEMINAR

The Problem of the Ages

BY C. E. WIGHT

An outline for advanced study by groups interested in acquiring useful knowledge.

Under the above caption a young men's class in the Lamoni Sunday school, composed largely of college men, made an attempt to work out in outline form the Zionie problem which confronts us as a people.

The outline below is the result of the year's effort. It is submitted for the benefit of any who may be interested in this subject. In case it should be adopted by any other classes as a basis for study certain features should be kept in mind. Any questions regarding the outline should be directed to the author, at Lamoni, Iowa.

In the first place the outline covers more territory than that covered by the class during the past year. Great care should be exercised on the part of the class to avoid studying any one part of the outline for too long a time, thus making the work tiresome.

The first part of the outline has been worked out in connection with a most excellent book entitled *The Social Problem*, written by Doctor Ellwood of the University of Missouri. This book is published by the McMillan Company of Chicago, and should be in the hands of every teacher who attempts to present this subject. Other good books that will be very helpful are *Church and the Changing Order*, by Shailer Mathews, and *The Social Crises*, by Rauschenbusch.

Under the heading "The attitude of Jesus toward the problem," the outline we have included is an exact duplicate of that worked out when Floyd M. McDowell was teacher of the class some three or four years ago. The book used at that time as a text is *Jenk's Social Teachings of Jesus*.

That part of the outline dealing with communistic societies and socialism is the result of the study of a number of leading books dealing with the history of these organizations;

in their religious life upon an ordinance which to them commemorates their translation from the kingdom of this world into the kingdom of God's dear Son. The ordinance, being a burial, symbolizes in a beautiful manner the burying of the past life, the "old man with his deeds," and the rising to walk in "newness of life" in Christ.

Christ declared, "I will build my church." One church only was established by the Lord. The latest book of the New Testament was written near the close of the first century. After the first century serious changes took place, affecting the organization, doctrine, and practice of the church. The multitudinous sects of to-day testify by their existence to a departure from the faith of the primitive apostolic church. But God has not changed. And now in the evening of time, he has restored the gospel, as it was in the beginning, in harmony with prophetic announcements. (Matthew 24: 14; Revelation 14: 6, 7; Malachi 3: 1-6.)

The Church of Jesus Christ in these latter days exists in complete accord with the primitive apostolic model of the church. The invitation is extended to all outside of Christ:

"Come. And let him that heareth say, Come." (Revelation 22: 17.)

The above article may be had in tract form if desired. Order of either publishing house, No. T1221, 5 for 10 cents, 100 for \$1.75, postpaid.—Editors.

some of these books being written by the adherents, others by the opponents of these systems.

I regret that time has not permitted the working out of a syllabus to assist in placing the outline in lesson form, but we submit the outline in the hope that it may serve as a basis for future work along this line.

I. *What is it?*

Problem of the Ages

- A. A problem of adjustment—
 - a. In the religious world.
 - 1. Of the individual with God.
 - 2. Of the individual with his fellow man.
 - b. In the economic world.
 - 1. With God, through natural physical environment.
 - 2. With man, as a factor in the shaping of environment.
- B. A problem of expression—
 - a. On the part of man.
 - 1. For the good of society.
 - 2. For the glory of God.
 - b. On the part of society.
 - 1. To make possible the best development of the individual.
 - 2. To give the individual a concrete example of true living, under conditions that make for equality.

II. *What are the factors?*

- A. God—
 - a. As the giver of divine law.
 - b. As the creator of the universe.
- B. The individual—
 - a. His rights are—
 - 1. "To cease where the rights of society begin" (common law).
 - 2. Limited by a regard for the good of his fellow man.
 - b. His responsibility is—
 - 1. To adjust himself to the divine law.
 - 2. To work for the continuance of society under the divine law.
 - c. His contribution is—
 - 1. The development of self to the highest point of efficiency.
 - 2. The spending of his energy in that department of society in which he is called through inspiration, natural qualification, and special training, to labor.
- C. Society.
 - a. Its rights are—
 - 1. To protect itself against attacks from without and within.
 - 2. To make laws which will guarantee this protection.
 - 3. To enforce these laws.
 - b. Its responsibility is—
 - 1. To give every individual member full opportunity for development and expression.
 - 2. To prevent the encroachment of its members upon the rights of others.
 - c. Its contribution is—
 - 1. To hand down to posterity an organization calculated to promote peace, encourage industry, and develop initiative.
- D. Laws of the universe.
 - a. Evolution.
 - b. Heredity.
 - c. Environment.

III. *Phases in which the problem is made manifest—*

- A. The material world—through the pressure of economic conditions.
- B. The spiritual world—through the establishment of ideas, ideals, and valuations.

IV. *Elements of the problem.*

- A. Historical:
 - a. Tradition plays a large part in development of society—
 - 1. Society of to-day is a complex of Jewish, Grecian, Roman, Teutonic, and Anglo-Saxon beliefs as to religion, ethics, art, etc.
 - 2. Separation of tradition from truth necessitates a review of the development of civilization.
 - b. Modern history presents new forces—
 - 1. Individualism.
 - 2. Development of science.
 - 3. Revolution of industry.
 - (a) Making men cogs of the great machine.
 - (b) Enormous growth of wealth.
 - 4. The critical movement.
- B. Physical:
 - a. The individual, as a part of society, cannot develop and express himself fully except through a normal physical condition.
 - 1. This presupposes the right to be well born and fixes the individual's responsibility toward posterity.
 - 2. It further argues for physical education.
 - 3. It requires an environment suitable for physical development.

(Note: It is well to notice here the warning of Doctor Ellwood as to the overemphasis of the physical element. "In recognizing the very great part played by physical and biological elements in the social problem, we wish expressly to repudiate, as unscientific, physical and purely biological theories of human society, and to warn the reader against that one-sidedness in social theory and practice which results from the exclusive attention to these physical elements."—The Social Problem, p. 94.)
- C. Economic:
 - a. This element has been brought to the fore by an age predominantly commercial.
 - b. It has developed the theory of "economic determinism," that is, "that if economic conditions are made right all other conditions will adjust themselves."
 - c. As a main feature of the economic element should be noted the rise of modern capitalism with its attendant evils:
 - 1. Exploitation of labor.
 - 2. Unjust distribution of wealth, with consequent breeding of class wars.
 - 3. Fostering of materialism, among rich and poor alike.
- D. Spiritual:
 - a. This element is a prerequisite to a right social order, since development of a true society is dependent upon right ideals and values. Such ideals are—
 - 1. Education for marriage and parenthood.
 - 2. Revaluation of government and law on the basis of patriotism rather than self-interest.
 - 3. Rebirth of faith in true democracy.

4. A revaluation of religion, in which its social as well as its individual doctrines are stressed.
5. A revaluation of morality.

V. Attempts to solve the problem.

A. Historical attempts—

a. Theoretical.

1. Plato's "Ideal Republic."
2. More's "Utopia."

b. Educational.

1. China attempted to solve the problem by developing a static society. Has she solved it? Has she given us a scheme worthy of imitation? Note carefully again the statement of the problem.

c. Scriptural.

1. In the days of the apostles: "And they had all things common." There are two theories with regard to this matter; 1st, that the statement "all things common" means a communistic system in the present-day understanding of the term and that the system failed because it was not founded on a true economic basis; 2d, that this statement should be interpreted liberally and may mean equality of opportunity, the keynote of our church policy to-day. Believers in this theory argue that the failure of the system was due to the unconverted condition of its adherents and the fact that economic conditions were not so pressing as to-day.
2. In Book of Mormon times: Here again, though the statement is plain that they "had all things common" yet no details are given. Why? Their system must have been correct, for Christ gave it. Why did they fail?

B. Modern attempts.

a. Communism.

1. Listed attempts—

- (a) The Shaker communities.
- (b) The Harmonists.
- (c) The Separatists of Zoar.
- (d) Communities of Robert Owen.
- (e) The Perfectionists.
- (f) Experiments in Fourierism.
 - (1) Brook Farm.
 - (2) North American Phalanx, etc.
- (g) The Amana Society.
- (h) The Icarians.

2. Causes of majority of failures of communism.

- (a) Materialism predominant as in experiments of Robert Owen. Religion ruled out. Experiment an almost immediate failure.

(Note: To what extent, if any, did the experiment of Owen influence Joseph Smith in his plan for Zion?)
- (b) Separation from the world.
- (c) Adoption of celibacy.
- (d) Failure, on the part of those distinctively religious, to cultivate the missionary spirit.
- (e) Adoption of extreme community ownership, leading to final individualistic revolt.
- (f) Self-abnegation and repression carried to extreme.

- (g) Tendency to destroy initiative.
- (h) Lack of continued good leadership (This is a logical outgrowth of (g)).

3. The best example of communism: Amana. Reasons for success:

- (a) Founded as a religious organization.
- (b) Belief in divine direction and revelation.
- (c) Marriage permitted (though celibacy commended as holier condition).
- (d) System a judicious mixture of community control and individual liberty.

(Note: It will be noticed that the most signally successful society was most distinctly religious, accepting divine revelation. Communistic societies have succeeded in direct ratio as they have been fired and held together by a distinct religious belief. Communism has been in every case a distinct and usually an immediate failure without this influence.)

b. Socialism.

1. Its historical teachings.
 - (a) The class struggle.
 - (b) Exploitation of labor.
 - (c) Rule of the Bourgeoisie.
 - (d) Elimination of national boundaries.
2. Its tenets.
 - (a) Elimination of capital and the capitalistic class.
 - (b) Common ownership of the tools of production. (In the words of Morris Hillquit, "Collective ownership of all social sources and instruments of wealth production, to be operated under democratic administration for the benefit of the whole people.")
 - (c) Spargo's definition: "Democratic collectivism in the production of wealth and liberal individualism in its distribution and consumption."
3. Weakness of Socialism.
 - (a) Failure to recognize the fatherhood of God as of equal importance with the brotherhood of man in the solution of the problem.

(Note: This does not necessarily indicate a repudiation of religion, but simply that Socialism recognizes only a materialistic foundation without reference to the spiritual. Note the almost immediate collapse of all communistic organizations which were based purely on materialistic foundations.)
 - (b) The purely selfish attitude of its adherents.

(Note: This and all other weaknesses are but outgrowths of the failure to recognize the Fatherhood of God.)
 - (c) Revolutionary rather than evolutionary. This feature admitted by Marx and Spargo.
 - (d) Socialism works entirely from the outside in, not from the inside out. It makes paramount the system rather

than the man. It works on the theory that the change in the system will change the man. Admitting the probability to a degree, we are forced to the conclusion that a permanent system requires that the hearts of its adherents must first be filled with love for each other. Love cannot be legislated into the human heart.

- (e) Many phases of socialism recognize free love and nationalization of women.
- (f) Failure to recognize national boundaries.
(Note: This brought about such distinctly treasonable utterances during the late war as to cause the withdrawal of many leading American Socialists from the party.)
- (g) Socialism discredits leadership, according to Spargo, holding to pure democracy in administration of affairs. This tendency to discourage development of strong leaders would of necessity discourage initiative and incentive.

- c. Liberalism.
- d. Anarchism.

VI. *The attitude of Jesus toward the problem.*

A. Society and social forces.

- a. Work of Jesus primarily social. His work was universal and abiding because he dealt with the fundamental elements in human nature and society.
- b. Some of these fundamental characteristics are:
 1. Interdependence of men.
 2. Mental and moral inertia.
 3. Self-interest.
 4. Religious aspiration.
 5. Social nature of men.

B. Jesus' preparation for his life's work.

- a. His early environment.
- b. His early training.
- c. His character.
- d. His conception of his messiahship.
- e. The three temptations.

C. Jesus' conception of his social mission.

- a. Jesus came to establish a new kingdom.
- b. This kingdom was a spiritual kingdom based upon the fatherhood of God and the brotherhood of man.
- c. Admission to citizenship must be through Christ.
- d. Growth to be gradual, through the influence of soul upon soul.
- e. Christ was supreme because he expressed God's will.

D. Individual responsibility.

- a. Twofold responsibility of individual.
 1. Duty of self-development.
 2. Duty of service.
- b. Responsibility for use of opportunity.
 1. "All talent, all social power and influence are opportunities for service and for the use of such each man is held accountable."
- c. Responsibility in making independent judgments.

E. Jesus' teachings as to faith and contentment.

- a. Each individual life is profoundly significant.
- b. Belief in Jesus is not consistent with worry.

- c. Our business is to work: "The duty of each is to do the thing he can do best."
- d. Our work does not conflict with our Father's business if we conscientiously work in line with service to society.
- e. God should be trusted for results.
- f. Faith and contentment necessary to good government.

F. Jesus' attitude toward pleasures.

- a. Jesus conformed to customs only in so far as they contained nothing harmful.
- b. He opposed asceticism.
- c. He emphasized the need of thoughtfulness in determining one's course of action.
- d. Proper pleasure is necessary for the proper development of the individual. Unless the individual develops, society cannot progress.
- e. Social life should be a place of development.
- f. THE TEST.

"Any act or habit which weakens the individual physically or mentally, morally or spiritually lessens his power of service and hence should be condemned."

G. Jesus' teachings concerning wealth:

- a. Wealth not important compared with entrance into the kingdom.
- b. It is very difficult (impossible) to seek selfishly for wealth and at the same time spiritual character.
- c. Thrift however is commended.
- d. Wealth brings with it responsibility for its use.

H. Jesus' attitude toward the poor:

- a. Had boundless sympathy for the poor.
- b. Generosity is of great value to the giver.
- c. He does not encourage begging.
- d. Only such assistance should be rendered as will really improve the one that receives.
- e. Christ denounced in strong terms hypocrites and frauds and yet says that their existence cannot be given as an excuse for selfishness.

I. Jesus' view regarding crime and the treatment of criminals.

- a. Christ's "Judge not" meant unrighteous judgment.
- b. Christ searched the soul of the criminal.
- c. Reform, not revenge, the thing needed.
- d. Christ's method that of overcoming evil with good.

J. Jesus' principles of social reform.

- a. Necessity of knowledge of men and society.
- b. Nothing can injure a man who is a member of a community that does not injure the community.
- c. Christian social progress will be slow.
- d. Opposition bound to come.
- e. Patience and faith needed.
- f. God exists, Christ is his Son, we must follow Christ.

K. Jesus the exemplar of his teachings.

- a. He found joy in life.
- b. The sources of this joy were:
 1. His love of nature.
 2. His social life.
 3. His mental activity.
 4. His consciousness of power of right.
 5. His certainty of success.

VII. *Does the gospel offer the solution?*

- A. Gospel plan fundamentally sound because it teaches:
 - a. The fatherhood of God.
 - b. The brotherhood of man.

- c. Elimination of selfishness.
 - d. Consecration for service.
 - e. Development of talent for good of the group.
 - f. Sanctity of the home, the family as a unit.
 - g. Necessity for law and government.
- B. Problem cannot be solved outside of the gospel, since—
- a. Love and fellowship are essential to its solution and—
 - b. This love and fellowship cannot be developed outside the gospel.
(Note again the almost immediate failure of all attempts made to solve the problem on a purely materialistic basis.)
 - c. Love and fellowship can only be developed through constant seeking of communion with God.
- C. The basic features of the gospel plan—
- a. Conversion of the heart.
 - b. Equality of opportunity.
 - c. The gathering.
 - d. Establishment of Zion.
 - e. Doctrine of stewardships.
- (Note: It is the belief of the writer that *a* and *b* above are the real fundamentals of our plan and that the method of holding title to property is but incidental. In this the majority of the class concur, although a few hold that this is fundamental.)
- D. The solving of the problem is a process of true education.

VIII. How can we carry our solution to the world?

- A. By putting into practical operation the Zionie program.
- B. By the formulating and carrying out of a definite missionary program.

Cooperation and service must be substituted for discontent to insure successful national reconstruction.—A. J. County, before the Philadelphia Rotary Club.

In the beginning of the contest with Britain, *when we were sensible of danger*, we had daily prayers in this room for divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe *this* happy opportunity of consulting in peace on the means of establishing our *future* national felicity; and have we now forgotten this powerful Friend, or do we imagine we no longer need his assistance? *I have lived, sir, a long time* [eighty-one years], *and the longer I live the more convincing proof I see of this truth: that God governs in the affairs of men.* And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writings, "that except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded; and we ourselves shall become a reproach and a byword down to future ages; and what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave us to chance, war, or conquest. I therefore beg leave to move that henceforth prayers, imploring the assistance of heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.—Benjamin Franklin.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Home and Education

This little word of four letters is said to be the broadest of all words in our language and any attempt to define it minutely would be of no avail here for lack of time. Roughly speaking, we will include in the use of the word *home*, one's habitual abode, together with all people, things, and influences connected with it.

Familiarity breeds contempt. We note with wonder the greatness in an unusual or unfamiliar object or event, while at the same time we may be ignoring the more wonderful things which surround us continually and which are more or less common. We seldom wonder at the stalk of corn which develops from the little seed, the oak which springs from the acorn, or even the more wonderful thing of a mature man developing from the helpless infant; and yet they are as great and marvelous as the miracles of which we read. Nearly everyone has a home and so the commonality of the institution obscures its real greatness and importance.

Home is the one social institution that has continuously existed since the creation of man. Kingdoms may rise and kingdoms may fall, but the home goes on forever. It is the basis of community, town, state—all humanity, and is the greatest of all institutions. In the evolution of the human race, it has functioned to meet every need of man, being, in the case of modern complexity, supplemented by many other activities such as school, women's organizations, men's organizations, specialized industry, etc.

Corruption in the homes will cause sin to prevail throughout all the nation. A great European historian declares that there is an exact historic parallel between the present condition of our industrial civilization and the final period of the Roman empire. He finds the same fundamental forces of degeneration at work and states that the empire broke down finally when its family life was rotted to the roots. The promulgation of education, morals, the church, and all institutions of society is carried on through the home. So, reconstruction or reformation in any phase of human activity must use the home as its base of efforts or be content with futile attempts. Reformation carried on through individuals or sets of individuals would be like fighting the house fly only with the swatter; while one was being adjusted to our ideals, a great many more would spring up who would be in need of the process. So only by Christianizing the home can we Christianize the world. Home is the foundation of society. Destroy the foundation and the superstructure falls as a natural consequence.

The parents are the presidents of the home and in them is centralized the responsibility for its conduct. This includes the responsibility for the conduct of children, which is the most serious duty that can devolve upon any person. All things are in the world for the use and benefit of man. In other words, all things, objects, and forces are merely tools for the use of man in perfecting his life and the lives of others for which he is responsible. From this viewpoint, for the parent all phases of life are incidental to their one great responsibility for the right conduct of their children.

"But," some may ask, "do we not owe ourselves a duty also?" All mothers owe themselves the duty of doing all they can for the betterment of their children. The training of self is a prerequisite to the training of others. No person whose habits are crude and coarse can train children to be refined, loving, obedient, and righteous. We cannot transmit qualities which we do not ourselves possess; so duty to ourselves becomes a means to the end of performing our duty towards others, and "I" becomes secondary to "you."

The study of human beings is a science. Of all the sciences in the educational field, the ones which have man for their subjects are the most complex and indefinite. That two plus two make four is a definite and specific fact in the arithmetical field. That inflammable gas, heated to kindling

temperature, will combust, is an equally fixed principle in the realm of chemistry; but the thought processes prerequisite to the act of robbing a bank is of such an intricate nature that the best we have in the way of human intelligence cannot give a complete answer of positive accuracy. Put coal on a fire and it burns; the speed of an automobile can be regulated by man to any desired rate and, in the hands of an expert, is at all time under perfect control; but that which will run one human machine will stop another, and what will run a certain human machine at one time may not even budge it at some other time.

Our knowledge of the laws governing the action of people is so general, and the subject so wonderfully complex, that all the wisdom and knowledge we can get on the subject is necessary for even a crude effort to manipulate them in the right direction; while ignorance is worse than shooting in the dark. This is the being for whose proper training the home is responsible.

Realizing the complexity and difficulty of the task, the logical primary factor in the proper education of the child is prayer. A truly educated person realizes that his knowledge is but a drop in the bucket. The human machine is imperfect, and there is no learning that needs not to be supplemented by the perfect intelligence of God. Prayer is the only means of calling the intelligence of God to supplement and supply the deficiency of our meager knowledge. Jesus, himself, while on earth prayed often; and surely if one whose equal no person can hope to attain felt the necessity of communion with God, no weakling of the earth would consider his wisdom alone sufficient.

However, man is given his agency, and prayer is but supplemental to our personal efforts. If God were to function as the intelligence for every individual, he might just as well have made man in the form of a physical machine whose actions would be perfect, but who would also be stereotyped and incapable of variation; but man was made in the image of God with the power to choose and act for himself, and, in climbing the ladder of life, the nearer we can get to the round of perfection the more desirable is our state of existence.

This being true, we can see that other things than prayer are necessary. Our ideal is to perform all of our acts and functions perfectly; but since our acts are directed by our thoughts and intelligence, the attainment of this condition would require a perfect intelligence. God, who has perfect action, also has perfect understanding. A result can never be higher in nature than its cause, so our actions will never be better than our wisdom. "Be ye perfect, even as your Father which is in heaven is perfect" includes perfect education as the means to perfect action, which is our end.

We are commanded to study all good books, not for the purpose of the passive storage of knowledge, but for the purpose of putting this knowledge to use in the direction of our behavior; and the test of the value of all knowledge is the extent to which it can be *applied* in our lives. Hence, we should be satisfied with nothing short of the best; and if this necessitates a college or university training, apply ourselves diligently to the task.

How often, in the home, are the educational opportunities of the girls sacrificed in order to educate the young man. Man needs an extensive training in order to cope with the modern intricate machines of the industrial world. But if this preparation is required in order to operate the man-made machinery of industry, how much broader an education should be given to the woman in order to give her the power to manipulate the machine of divine origin, whose intricacy and delicacy is numberless times greater than that of our modern machinery. With the educational policy of to-day it is no wonder that the present social condition exists; no wonder the progress of the world is negative and the advancement of the church is slow.

Ignorance is no excuse. It would be easy enough for all to lean on this crutch, if by so doing all responsibility would be eliminated, but we would drift back to a condition of universal ignorance or savagery and barbarism. The "sins of the parents are visited on the children, even to the third and fourth generation," and "Inasmuch as parents have chil-

dren in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents."

The argument might be advanced that the school looks after the education of the children. The child does not start to school until the age of six years, and by this time the home has furnished the basis for his future education. During his school life he is under the jurisdiction of the school for six hours each day, the remaining eighteen hours being parental responsibility. How much can the six hours of school do, unless it is pushed by the eighteen hours of home?

Morals and religion, two of the most important factors involved in life, are not taught at all by the schools. These must be received through the home, and if every individual is not equipped with a thorough knowledge of morals and religion, the blame and condemnation in the great majority of cases is properly placed on the home and those responsible for its functioning. The home should be a hothouse for the best and most refined elements of life, and the results of this institution, properly and wisely conducted, will be a more complete Christianizing of our social life and a nearer approach to our perfect ideal.

A. R. GILBERT.

Women Study Child Welfare

Preparedness is the watchword of potential woman voters, to judge by requests received at the Children's Bureau of the U. S. Department of Labor for information regarding the most approved measures for child welfare. In response to numerous requests for suggestions in carrying on a study of child welfare problems, the Bureau has just issued "Child Welfare Programs," a set of outlines for the use of clubs and classes.

These programs are comprised under five heads: "The community and the child"; "Child welfare in rural and village communities"; "The care of the mother, the baby, and the young child"; "Detailed outlines on infant mortality, children in industry, recreation, and children in need of special care"; and "Development and present status of infant welfare work in other countries."

The outlines are simple and popular in language and treatment, but, while designed primarily for the use of busy women interested in obtaining a general knowledge of the field, they furnish also the framework for detailed study of special problems.

Each program with the exception of the one dealing with work in foreign countries makes provision for a study of local conditions in the light of the knowledge of child welfare work gained through the general study.

The section on foreign infant welfare work is not a study outline, but a brief account in outline form of the main facts in the development of this work. It is intended to provide data for comparison with similar work being done in the United States or to furnish publicity material in demonstrating the value of child welfare measures.—Children's Bureau.

Eastern Michigan Activities

Port Huron: Superintendent of educational work, Mrs. Foster, reports class studying Church History, eleven sessions held in past year. As chairman of Red Cross work, she reports six meetings, thirty-five garments made. Mrs. Otto Fetting, chairman of prayer union reports fifty-two meetings held, \$370 taken in, besides a flower fund. Mrs. Oscar Engel, superintendent of relief and service, says: "In reviewing past year I feel very grateful to our heavenly Father for the blessings bestowed upon us as a society. I have many times greatly enjoyed the outpouring of the Holy Spirit of the Master, and its guiding and encouraging influence in the endeavors I have made to assist in the various departments of the work. I have attended 96 meet-

ings in the women's work the past year, made 38 'sick' and 'relief' calls, cared for the sick at my home for nearly two weeks, and can report flowers sent to the sick 18 times."

Croswell: Mrs. Lewis Grice, local correspondent, reports for six months: "We are taking up relief and service work, and also home and child welfare. Present enrollment 26. Sessions held, in relief and service, 21; in home and child welfare, 4. Money taken in by society, \$228.11.

Shabbona: Secretary, Mrs. J. P. Neville, says: "We are taking up child welfare and aid work. In the latter we have an enrollment of 11. Not all able to assist, but we are doing what we can. Two years ago we made \$90, from which we paid tithing, and last year promised to pay tithing again on all we took in and we certainly were blessed. We made aprons, handkerchiefs, dresser scarfs, etc., and had ready sales for all we made. A sister in Ann Arbor made many sales for us, which helped much. We always used best materials and did our work well, so received a good price for our goods. We also help a sister with her housework when needed and do not charge for services. Are getting along splendidly, working in unity and love."

Macgregor: Mrs. John Farley, local correspondent, reports activities in the following departments: relief and service, home and child welfare, and young women's. Have a new set of officers. Are hopeful of doing fine work this year. "We expect to put forth greater effort and pray God may be with us."

Uby: Local secretary, Mrs. Walter Cook, says: "We have a sewing and aid department with an enrollment of 9 members. Twenty-one meetings were held the past year, and a number of substantial payments have been made on church property, furnishings, etc."

Saint Clair: From local secretary, Mrs. George Skinner: We had short response, but much appreciated, expressing hopes to revive the work in the social service department.

Minden City: Taking up study; have class of ten studying Forbush's Child Study and Child Training, which they find very helpful. Begin sessions with a season of prayer, and after study have select readings and discussions of different subjects. Also do some relief and service work, aiding those in need with material help and assistance. Have charge of church cleaning and are raising money for a new carpet for the church building. Also trying to do what they can for the girls of Oriole age. Members volunteer to entertain them occasionally in a helpful way, and lead them to better understanding of Oriole work. Last Christmas a sister helped them prepare Christmas boxes for the sick, which they distributed. All enjoyed this work greatly, which teaches the important duty and privilege of visiting and cheering the sick. At present they are preparing songs to sing for the invalids of the town. At some of their gatherings they have read and discussed the Oriole plans, had helpful talks by older members who are interested in the girls, and at their last gathering they read Sister Bertha Hulmes's article on table service, having demonstrated table setting. Lunch was served, strict table etiquette fully observed.

Sandusky: The local here was revived through the efforts of Sister Vera Smith, who is president at present. They have an enrollment of nine members, taking social service study and work. At present they are making a quilt, and doing other work for members as needed.

Owendale: Here a new local was organized with Sister James Gimmel as secretary. They also have nine members and concern themselves with relief, educational, and child welfare work.

The above locals are in the Eastern Michigan District, over which Sister May Engel of Port Huron was recently appointed organizer, succeeding Sister Plato-Whitford, whose efforts in the past have been greatly appreciated. The district women greet Sister Engel, and wish her great success in developing the women's work in their locality, and desire to cooperate with her in every way to that end. Most of the locals are in their beginning stages, but all feel very thankful for the nucleus formed, and desire a better understanding of the work of the Women's Department. A great

LETTERS

Among the Indians in Oklahoma

The First Presidency: I have seen the Indians as never before the last ninety days. The five civilized tribes have furnished me with new visions for the work among the wonderful red men of America.

I see there is a chance now to get hold of the class we are to need for the missionaries who can reach them as we will not be able to do. The meeting among the Creeks last Saturday and Sunday was a fine meeting. We were at a disadvantage as the Methodist preacher had thrown a gloom of prejudice over their minds regarding the Saints.

They gave us no chance to preach but we ate with them some of the finest food I have yet seen anywhere in my travels.

We met the famous Red Feather (Tenena), who sang to the soldier boys in France during the war. She has wonderful composure, great control, and is a very sweet singer. We talked with her some and hope to meet her again as such Indians have much influence among the white people as well as the Indians.

We are having so much rain this week that I am very glad the reunion isn't until next week.

Joseph G. Smith and I have driven among the Osages, Cherokees, and Creeks. I was also at the Wilburton conference at the request of U. W. Greene of the Twelve. There I met the Saints of the Eastern District and found many good openings among the Choctaw Indians and especially at Holdenville where Brother Hixson has some of the leaders very much interested.

These points will be my next move in the work.

I am your coworker,

HUBERT CASE.

Missionaries Arrived in Islands

A week ago to-day the new missionary party arrived safely and in good spirits and we have all rejoiced because of their associations. It affords me pleasure to report that they all made a very favorable impression which will develop into lasting confidence on the part of the natives as their several grand qualifications respond to their righteous desires to be of service to mankind. Their diligence in striving to take hold of the language is commendable and they have already organized a class, and Sister Emma Christensen is rendering splendid service as teacher. (From letter by A. V. Karlstrom, Papeete, Tahiti, July 31, 1920.)

Extending the Work in Hawaii

The First Presidency: We have just returned from a two weeks' trip to the island of Maui. We held our preaching services there at Pauwila in the big Orpheum. We had very good attendance all the time. The lowest number we had out was 32 and the highest 60, with an average of about 43.

This was the longest series that has ever been held on this island and I believe it was just what was needed. At these meetings the first night or two we did not have very good order, but it gradually grew much better until at the

need is that of qualified leaders in the various special lines of the work, and we surely appreciate the words of encouragement given by the general department through the HERALD that to help develop leaders is to be a part of the district organizers' work in the future.

May God help all of us to find our places in life and make the necessary preparations of heart and mind that we may fill our missions successfully.

Sincerely your sister,

EMMA VOLZ, *District Correspondent.*

close it was excellent. The last night being near the sacrament Sunday, we held our confirmation service and then had a prayer and testimony meeting during the remainder of the hours. There were no emotional feelings manifest, but we were certainly blessed with the Spirit. The fruit of the Spirit is peace, and surely peace did abound. There were fifty present, including quite a number of children, but everything was quietude and peace.

Six souls were added to the kingdom and we came away leaving them a very happy people. They are earnestly longing for the time to come when some one will be sent among them to labor in a more local way. We now have 14 members in Pauwila.

These Saints are making preparations for a big future and are looking ahead to the time when they can have a little house of worship and they have started a building fund and have nearly \$250.

There are several others near the kingdom in this place, but by leaving them hungry for a season, they will be ready to receive the gospel with glad hearts when we are able to return again.

Our work is only established on three islands of the group of eight, but just as soon as we can arrange to get away we expect to carry the gospel to the remaining five. Two of the islands are quite small, but have a few people there also that should be warned. It is our aim to leave none with an excuse.

Very sincerely,

August 1.

GOMER J. REEVES.

Pertle Springs Reunion

The joint reunion of the Kansas City, Independence, and Holden Stakes will be a matter of history ere this reaches you for publication. The gathering as a whole has been very well attended. All expressed themselves of the wonderful enjoyment of the services and all other activities. J. A. Tanner, R. V. Hopkins, and D. J. Krahl were in charge and constituted the program committee. The joint bishopric had charge of grounds, rent, rooms, etc., and they did all within their power to meet the comforts of the people.

R. V. Hopkins was in charge of the recreational activities. Brother Hopkins is indeed a splendid man for this work as he commanded the love and respect of both old and young. Brother J. A. Tanner added very much to the enjoyment of all the sports that he entered into. All services have been very spiritual and educational, not the least of these, the young people's prayer service at which the Lord graciously recognized them in the gifts of the gospel through two of the ministry. These young people were loyal to their prayer service, the average attendance being over a hundred each morning at 6.45 a. m.

The speakers at the reunion were J. W. A. Bailey, Joseph Arber, I. M. Smith, W. S. Macrae, Russell Archibald, I. N. White, J. A. Tanner, F. B. Blair, Reverend J. D. Borders, pastor of the Methodist Church south of Independence, Missouri, C. J. Hunt, and R. V. Hopkins. Special lectures at the eleven o'clock hour were delivered by R. V. Hopkins, Sisters D. H. Blair, C. J. Hunt, Doctor F. H. Criley, Bishops C. J. Hunt, F. B. Blair.

The musical department was in charge of F. A. Cool, assisted by E. C. Harrington and Sister E. S. McNichols. They were also ably assisted by Sisters K. G. Waldson and Royal Brocaw, as pianists. W. S. Macrae, J. A. Arber, and Sister Emma Sneed rendered very effective instrumental music, which was helpful in blending the harmonious feelings of the different services.

Mrs. C. J. Hunt, of Independence, Mrs. Lulu Sandy, of Kansas City, and Mrs. I. M. Ross, of Holden, were placed in charge of the Women's Department. The classes in the following departments were conducted: One to Twenty-one, with Mrs. C. J. Hunt in charge, average attendance of thirty-five. Temple Builders, Mrs. R. E. Newkirk in charge, assisted by Mrs. O. K. Fry and Edith H. Lungwitz, average attendance of thirty-five. Besides the regular work,

lectures were given by the following: Mrs. Lulu Sandy of Kansas City, Mrs. N. Johnson of Warrensburg, and R. V. Hopkins of Independence. Mrs. I. M. Ross of Holden was in charge of the Orioles with an average attendance of twenty-four. Mrs. James N. Curtis was in charge of the kindergarten work with an average attendance of seventeen. Mrs. Maud Campbel Halley conducted the vacation school with an average attendance of fifty-one. As a result of the interest in these departments the leaders recommended that the work be conducted at the next reunion.

Southern California Reunion

The First Presidency: Our district conference and reunion closed last night. A peaceful spirit prevailed throughout all the sessions.

It was declared to be the best attended and one of the most successful reunions ever held in the district. There were about seventy-five tents on the grounds, with several autos which were used as tents.

The prayer meetings were well attended and were full of life and spirit and all seemed to enjoy them very much. The morning study hour which was conducted by Sisters Dora Glines and Ella Harris was one of the interesting features of the reunion. There were fifteen people baptized including five adults which will be of value to the branches where they reside. The nurse, Sister Hazel Williams, was also on the grounds to assist all who needed her assistance. We are pleased to report that she was not needed to any extent except to deliver us a very fine lecture. Her address was much appreciated by all.

The bathing in the surf was a great pleasure to those who took advantage of this great treat. The playground was also a pleasing feature. The time from early morning till late at night was all taken up in real activity, and harmony and good will seemed to prevail.

GEORGE H. WIXOM.

Good Reunion at Onset

The First Presidency: Our reunion at Onset, Massachusetts has just closed and many have remarked that it was the finest reunion ever held in this district.

All of our services were well attended. There were many strangers, both from the town and friends of the Saints present, and the Spirit of God was with us in abundance.

There were twenty baptized, and taking it all in all, the reunion served to uplift the hearts of the people, encourage them to greater consecration, and many are rejoicing because of receiving strength therefrom.

RICHARD BALDWIN.

Russellites in Convention; Set Millennium Date at 1925

The First Presidency: The Watch Tower Bible and Tract Society (Russellites) are holding a convention in this city. They claim to have 2,500 delegates. I attended one of their meetings. There were three thousand present. Their new president, Judge J. F. Rutherford, of Saint Joseph, Missouri, was the speaker; his subject was: "There are millions now living that will never die." On next Thursday he will sail for a four months' tour of Europe, visiting Egypt and Palestine. He will also visit Great Britain, France, Belgium, and Switzerland, where they have associations. He expects to have taken numerous photographic views in these foreign countries for filming on his return to the United States. He will be accompanied by his secretary, A. P. Goux, also G. C. Driscoll, of Los Angeles, California, and W. G. Soper, of Cleveland, Ohio.

Three hundred of this society went to one of our lakes and performed the ordinance of baptism. They have circulated their *Watch Tower* magazine around the city. This month it has 232 pages. They claim it has twenty cents' worth of paper in each number, and that price they

charge for the book at the meeting place, but on the street where I live they had men delivering these books at the houses free. The judge is a good speaker, advances many new things, such as the sixth dispensation which he claims has ended a few years ago, and the millennium begins in 1925. He makes a specialty of this date. That is the foundation of the subject: "Millions now living that will never die." He bases his calculations on Bible prophecies in the Old Testament.

E. B. HULL.

SCRANTON, PENNSYLVANIA.

Difficulties Endured by Other Churches

The First Presidency: I am especially pleased that our men and work are so far ahead of the other churches. From a Methodist minister we learn some of the almost unbearable conditions their men work under, also the result. During the year 1919 in the Saskatchewan District they lost five by death; eighteen students quit college; and forty-three ministers resigned; not one new application for the ministry. The Catholic priest at Vanscoy says they simply can't get young men for the ministry.

All the churches as far as I can learn are on the rocks financially. I am glad we are out of debt and our ranks are so well intact.

Because of climatic conditions the work goes slow here, yet almost everyone is desirous of helping and is confident of the 20,000 converts and a million dollars a year.

VANSCOY, SASKATCHEWAN.

BIRCH WHITING.

The Runnells Reunion

Hello, good-by, and the reunion of the Des Moines District has passed into history, but in passing has left an impression on the minds and lives of all who attended that will not soon be forgotten.

There were many new features added to the reunion work and play that made all feel that it was a large family gathering.

Every morning was taken up with services in the large new tent that was purchased recently for missionary purposes, and special children's services were held in a smaller tent in charge of a young sister, Fern Richeson, and Sister Malcer. The usual order of excellent priesthood meetings, spiritual prayer meetings and soul-enriching sermons was carried out each morning, but from 9.45 to 10.30 a. m. was taken up with interesting institute sessions.

A teacher training class was conducted by A. E. Warr, young people's history class by Vida E. Smith, Doctrine and Covenants by J. A. Dowker, and Book of Mormon class by M. A. McConley and F. T. Mussel. Everybody was interested, and plans are being made for better work next year.

The missionary force received a hearty welcome and brethren McConley, McDowell, Dowker, Macgregor, Chevile, Mussel, and Sister Vida E. Smith did their best to instruct the Saints and were assisted by an unusual degree of the Holy Spirit. Sister Smith lectured during the institute sessions and also gave special lectures to the sisters. Oh, yes, we nearly forgot the "Little Nurse," Miss Radnall, with her quiet manner and big lectures, but that was something new and she will excuse the oversight. Her presence in the interests of the health department was very much appreciated, and two young sisters, Lena McCowan and Helen Weeks, decided to give their life's work to the church in this department and will leave soon to take up their work.

A special fast was observed on the last Sunday morning at 7.30 and the sacrament was administered to about 200 members. This was a spiritual feast and the gifts were manifest in tongues and prophecy.

A brother was permitted to see the Savior come into the meeting and stand upon the rostrum overlooking the congregation.

Afternoons were largely taken for recreation and Brother Chevile took care of this part in his characteristic manner.

The boys went swimming and the girls went swimming. There were volley ball games for old and young, wiener roasts, baseball games and as usual the preachers won the games.

The pageant, "One hundred years of Latter Day Saintism," was given on the last Friday night. Sister Margaret Davis of Des Moines was the author and manager of the pageant and it was well received on a rainy night.

There was a high degree of spirituality manifest on the part of the Saints and the way all took the recreation proved that none had lost the gladness of youth.

In this manner the reunion of 1920 has passed into history but space will not permit me to tell of all the good things enjoyed.

C. E. McDONALD.

Minnesota Saints Looking Zionward

It is with a glad heart that we read in the pages of the church periodicals of the progress being made by the organization of which we are members.

"Twenty thousand converts before next General Conference, with their faces turned toward Zion."

The question came to me as it did to those in olden time: What must I do to be saved? And another came with it: What can I do to help save others?

They brought to my mind a dream I had when Brother T. C. Kelley was sent into this State the last time. As he was about to leave, I prayed earnestly that he might be sent back again. I dreamed one night of seeing him with a very large basket on his arm, a much larger one than I had ever seen before. As I stood wondering what he was going to do with it, it was made known to me that he was going to gather in the sheaves. When I read of him being placed as one of the group supervisors over so many States the meaning of the dream came to me. If other missionaries carry as large baskets at the next General Conference the goal set by our worthy president will be attained. What a gathering that will be!

Brother J. E. Wildermuth, of Fargo, North Dakota, was appointed group supervisor for Minnesota and was here in the interests of the reunion. He gave us a good sermon. We have heard him speak before, but it seemed this time there was a greater endowment of the power of God with him than usual.

Several have gone from here to the promised land and others have their faces turned in that direction. Some have thought this year would be the last time a reunion would be held in Clitherall but we hope not.

We read of the admonitions of the Spirit to the Saints in Kansas City, to the effect that the efforts of the past would not avail but greater efforts must be made and more sacrifices required, with more preparation for service if they would be acceptable as coworkers in the future. It applies to us as well.

ELEANOR GOULD WHITING.

Eastern Iowa Reunion

The reunion of the Eastern Iowa District held at Maquoketa August 13 to 22 has become history. The separation was with regrets, all loath to leave, still rejoicing in the Spirit which was present in all services. Special manifestations were given several times, largely to the body in general.

Apostle M. A. McConley and Patriarch W. A. McDowell gave several very instructive lectures, being supported by the local ministry of the district.

Each evening stereopticon pictures were shown, giving all a mental picture of scenes which support this latter-day work in Bible and Book of Mormon history.

Daily institute work of each department, with priesthood meetings have prepared the Saints for more effective labor.

Along with the spiritual feasts were hikes and recreational activities for the young people, including a trip to the famous Moorhead Caves, one of the natural wonders

of Eastern Iowa. Here we saw manifested God's marvelous handiwork. As we wended our way through the gorge, under the natural bridge and into the caves, we wondered how many of the early Jaredites and Nephites with others inhabited this region. A weinie roast was enjoyed at the close of the Saturday evening service.

The girls in attendance organized a booster club, also there was perfected what is known as "The Eastern Iowa District Reunion Association," which organizations with the Busy B's expect to make next year's reunion the best ever.

It is to be noted that the names of the district presidency, with the heads of departments, all begin with B, hence "The Busy B's" observed by some to be the strongest organization in the history of the district. It is our hope to so build Eastern Iowa that she may be foremost in this part of the vineyard in prosecuting the work of the Lord. Our motto is, "Let's Go; Watch Us Grow." May we meet you at our 1921 reunion.

In bonds, J. E. BENSON.

"Unto the Least of These"

Lowbanks Reunion

Men may build great tabernacles in the name of the Lord, and may search the earth for heathen nations to whom to preach of God's goodness, but he who brings a smile to the face of a little child, and creates a bit of sunshine in lives that might otherwise be in shadow, has come very near to the achievement of the Master's mission, and it is of such that Jesus spoke when he said: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

When the Toronto Saints planned their reunion this year, their hearts expanded to include all within their branch, and they determined that the joy of camping by the beautiful shores of Lake Erie and the happy experience of living out-of-doors and near to God should not be denied a single little child whose parents would permit it to be taken. So when the camp was pitched on the wonderful grounds at Lowbanks, the first tent up was the "Kiddie Koop" and it was a "Koop" of generous size. A regular little colony of youngsters were brought from the hot city down to this cool, refreshing camp ground, and no love or care was spared to make their comfort and their happiness complete. There were good, motherly women who watched over them as they would their own, and everyone in camp felt the responsibility and pleasure of looking out for them.

Their shining little faces were lined up at a long table three times a day, and good, wholesome food and fresh, sweet milk in abundance were given them. Throughout the day there was supervised play and singing and happy hours on the beach, and early at night they were tucked into their cribs as safely and with as much love as their own mothers could have bestowed.

With such undertone of service and blessed with so many happy children, how could the reunion help but be a success? Nature conspired with the Saints in making it a happy time for all. As was expressed over and over in the prayer meetings, a new era had dawned for Toronto, and in the joy of a new-found freedom they were passing the blessing on to the little ones and to those who could not make a share for themselves.

And again was demonstrated the fact that the church of Christ knows no border line. Even as we are all of one family, so are we all one people. Artificial barriers have been raised in times past, but those who honor the maple leaf and those who thrill at the stars and stripes have learned that their patriotism to home and country may still be pure and loyal when they enlist under the banner of Christ Emmanuel.

Truly it is good to travel to a far place and yet be at home, and to sit down among strangers only to find oneself among brethren and friends. What but the gospel could bring such experiences!

ARTHUR E. MCKIM.

MISCELLANEOUS

The Presidency

The following changes in General Conference appointments have been recently made:

Elder George H. Knowlton has requested and been granted release for the balance of the conference year from his appointment to the Western Maine District.

Elder R. T. Walters has been transferred from the Spring River District to the Clinton District.

THE FIRST PRESIDENCY.

Conference Notices

Chatham, at Glen Rae, Ontario, September 25 and 26, 1920. Representation is expected from the First Presidency or the Quorum of Twelve. Send all reports and credentials to the undersigned, by September 11, 1920. Anthony R. Hewitt, secretary, 41 Lowe Street, Chatham, Ontario.

Southern Indiana, at Indianapolis, Indiana, September 11 and 12. Jessie B. Mast, secretary.

Hawaii, conference and conventions, in Honolulu, September 11, 12, and 13. All Saints are urged to be in attendance. Mrs. V. B. Etzenhouser, secretary.

Convention Notices

New York, Religio, at Buffalo, New York, October 1, 2, and 3. A program of merit is arranged. Come and enjoy it. P. L. Weegar, field worker.

Two-Day Meetings

Columbus, Ohio, September 11 and 12. (Anniversary of dedication of church.) First service Saturday afternoon, 2.30 p. m. Preachers expected for the occasion are Judge Aaron Kirkendall, of Creola, Ohio; J. E. Bishop, of Stubenville, Ohio; J. A. Grant, district president, and J. W. Davis. C. W. Clark, 58 East Blake Avenue, Columbus, Ohio.

Meeting at Alma, Michigan, September 4 and 5, will be held at the Odd Fellows' Hall on State Street, instead of at 110 Grover Avenue, as previously announced. Doctor T. J. Carney, noted physician, will lecture on social purity. Earle G. Falconer, 110 North Grover Avenue, Alma, Michigan.

Addresses

Frederick A. Smith, Presiding Evangelist, 1704 West Lexington Street, Independence, Missouri.

Elder William Anderson, 1007 East Polk Street, Phoenix, Arizona.

Elder Amos Berve, 719 East Fifteenth Street, Davenport, Iowa.

Our Departed Ones

CARPENTER.—Nancy Ann Carpenter, daughter of Hamilton and Marie Carpenter, was born May 31, 1902, at Wallaceburg, Ontario. Baptized August 11, 1912, by R. C. Russell, at Erie Beach. Died August 1, 1920, at Toledo, Ohio. Leaves to mourn, father, mother, 2 brothers, and one sister. Services at Saints' chapel, Toledo, Ohio. Sermon by W. S. Hettrick.

BISHOP.—Beatrice Bishop was born May 1, 1894, South Wales. Baptized September 18, 1905, by William Lewis at Scranton, Pennsylvania. Died July 9, 1920, at Scranton. She was a faithful worker for the Master and loved by all who knew her. She leaves to mourn her departure father, mother, 7 sisters, and 4 brothers. Funeral services at Saints' church, Scranton, in charge of E. B. Hull, sermon by J. R. Lentell.

NEWS AND COMMENT

CHURCH NEWS

During the General Conference Brother R. H. Oberly of Denver solicited orders for conference pictures. Many of the Saints were disappointed in that their orders were not filled until very recently and considerable blame has been attached to Brother Oberly. However, we are informed that the trouble was with the local Photo Company in Denver, with whom he had contracted to fill these orders, as they did not live up to their contract. The matter has been adjusted and it is hoped that all Saints who ordered these pictures have been supplied.

Word has been received from Elder Robert Brown, Papeete, Tahiti, that the new missionary party had arrived there safely. The letter was dated August 1.

Elder Frederick A. Smith, presiding evangelist, has sold his home in Lamoni and purchased property at 1704 West Lexington Street in Independence, shipping a car of household goods to that place on the 25th. He has resided in Lamoni for about twenty-seven years, but gravitates to the center place in accordance with the policy of the church to assemble the general church offices in one place.

The Milwaukee Saints have just moved into their new hall located on the ground floor 391 Sixth Avenue, near the corner of Mineral Street. Sunday services are held as follows: Sunday school 10 a. m., preaching 11 a. m. and 7.30 p. m. Prayer meeting Wednesday evening 7.30 p. m. Any Saints knowing members or friends residing at or near here will kindly communicate with the undersigned and an effort will be made to locate them. Fred V. Dreyer, 239 Third Street, Milwaukee, Wisconsin.

Later word from Goreville, Illinois, by Elder Lester O. Wildermuth, says that in addition to the 14 baptisms reported last week 18 more have been baptized, making 32 in all in the last 8 days. All will become members of the old Tunnel Hill Branch. Brother Wildermuth says: "There seems to be a great spiritual awakening here, as well as in other places we have been. Large attendance at our meetings. Unable to seat them all."

The Iowa Journal of History and Politics for July, 1920, announces that during the summer months seven different

men are carrying on research work for the State Historical Society. Among these we note Professor Heman Hale Smith of Graceland College. The work on which he is engaged is a volume dealing with the church and its various factions in Iowa.

We note as manager of the Pisgah, Iowa, Community Fair, to be held September 10 and 11, C. B. Woodstock, who was formerly of the Graceland College faculty, and who is now at the head of the consolidated schools at Pisgah. This precedes immediately the Harrison County Fair, which is held from the 14th to the 17th.

At the Lamoni Stake reunion eight persons were baptized. A number of visitors were present during the sessions, investigating the work.

FROM THE BRANCHES

Mobile, Alabama. The branch here seems to be on the forward move, with good attendance in all departments. The Religio has been backward but is manifesting new interest and has good programs. Seven have been baptized by the local force of late. Brethren Alma Booker and Levi Gamet of the missionary force have been with us of late, making this their home in the mission. We are planning an extensive campaign in the city of Mobile. Brother Booker is promoting the enterprise and will be assisted principally by N. L. Booker, and the Saints will all give hearty support.

Lamoni, Iowa. There are manifestations of an intense preparation for the coming season and the assimilation of some two hundred young people into the church activities of the place. The classes of the Sunday school and Religio will largely be organized and reseeded to provide the best possible courses not only for the visitors but the regular members. The present plan is for the Religio to offer the various sections of the normal course that the Sunday school teachers may have opportunity for special training. Motion pictures continue to be shown on the church lawn on Friday evenings, with a series of stereopticon lectures on Sunday evenings. Various of the brethren give the lectures, such as D. T. Williams, C. E. Wight, J. F. Garver, E. D. Moore, G. N. Briggs, Max Carmichael. We note some of the classes in the Sunday school taking up a brief course in citizenship for the special benefit of the sisters who will vote for the first time for the entire ticket in the coming election.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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Get Ready for a Big Task!

At last General Conference the church unanimously and enthusiastically indorsed President Smith's building program, and ordered that a big assembly hall be built without delay. *We are now ready to begin that work.* The requirements of such a building have been figured; preliminary plans have been drawn, and the next and biggest step is to raise the money.

\$500,000 Is the Minimum Required

Five hundred thousand dollars is the very least sum on which we can start this building. It is no small task to raise such a sum, and it will require the devoted effort of every officer and member to bring this campaign to success, *but it can be done, and it must be done, for the continued progress of the work depends upon it.*

Instead of allowing this campaign to drag over a year's time, it will be intensified and two weeks will be consecrated to this task.

October 15 to 31 Will Be Consecrated Weeks

During this period every member of the church will be made acquainted with the program before us, and the duty of each will be made clear, and an opportunity given to subscribe to the utmost of the ability. Each district will be assigned its quota and every member of the ministry, local and missionary, will be called to assist during these two weeks in raising the sum required.

Ministry and Members--Prepare for Work

Benjamin R. McGuire

Presiding Bishop

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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CENTENNIAL NUMBER

Our Influence on Doctrine

BY ELBERT A. SMITH

The church of Jesus Christ of Latter Day Saints as a factor in shaping the world's religious opinions.

The Latter Day Saint is frequently asked, "What is the principal difference between your church and others in matters of belief?"

While attempting to reply with a concrete statement of differences, many will occur to him; for instance the question of authority,—a vital question on which we differ from nearly all others, whether Catholic or Protestant.

Yet he will be struck with the fact that many differences which might have been named in years gone by apparently do not now exist.

Many items of doctrine preached by few if any, and opposed by most, when we began their exposition, are now either quite generally taught by many orthodox believers, or are looked upon with much more favor, and every decade they receive a wider acceptance.

You may run over the list: The gathering of the Jews, the second personal appearing of Christ, divine healing, probation after death, yes, even continued revelation, gathering, tithing, stewardships, and consecration of properties. Others will occur to you, perhaps. At the same time many obnoxious tenets opposed by us have been dropped from the creeds, or if retained, the public promulgation of them has ceased.

Why this change? Many who have opposed us, and who yet oppose us, are much more nearly on common doctrinal ground with us than in years gone by. Yet we have never abandoned a single position taken by us in the beginning.

The statement that Latter Day Saints have been one of the great factors in forcing a revision of the world's religious opinions would probably be hooted by many prominent divines. Yet it is no less or more than the truth.

Our missionaries have for many years carried on an aggressive campaign, reaching most parts of the United States, Canada, England, Scotland, and Wales, as well as parts of Germany, France, Australia, Scandinavia, New Zealand, Palestine, and the islands of the sea. Multitudes have listened to their convincing presentation of doctrines, who have been loath to unite with us—but not slow to borrow those doctrines.

Thousands of influential clergymen have attended these meetings or otherwise investigated the message, mostly with a view to debate or combat. Very many have actually engaged in public debate. They have found our position on doctrinal points invincible, and as a sheer matter of self-protection, have themselves aided in the work of creed revision. In addition to this, most of our adherents, the world over, have been actively engaged in teaching their neighbors.

Probably no other religious movement ever received greater publicity, and it has had its effect. Furious and constant attack has been made upon us and we have met it with strenuous and unexpected resistance.

Many a lance has been broken on the helmet of truth and the aggressor has retired with battered theological mail, only to reappear as a reformer on his own account. It is easier to imitate than to surrender. John Alexander Dowie, for instance, borrowed most of his ideas on doctrine and organization from Latter Day Saints.

So to-day other voices than ours are preaching our doctrine; voices of ministers whose particular denominations bitterly opposed that doctrine fifty years ago.

In the one item of the doctrine of the second coming of Christ, and its imminence, what a change in a few years! The voice of God to us, in October, 1831, was, "Prepare ye the way of the Lord, make his paths straight." It was much like the commission to John the Baptist, and conditions were somewhat similar.

Christ was coming in the first instance with blessing. It was but just that the people be told, otherwise his paths would not have been straight, or strictly in harmony with justice. John was sent as an authoritative messenger to warn; yet his was not the only work. The Jews themselves preached Christ's coming and daily looked for it. The Messianic idea was at its height among them when he came; it afterward declined. John warned them and they warned each other.

Christ is coming again, this time to judge as well as bless. It is but just that the people should be warned with authority, as they have been; and now they themselves have taken up the work.

At a so-called "prophetic conference," held in the Moody Bible Institute in Chicago, in 1914, a new creed or statement of faith was adopted by the seventeen hundred or more delegates present, representing churches all over the United States and Canada. As reported in the *Sunday School Times* for March 21, 1914, the ninth article of that creed reads:

"We believe in the *second, visible and imminent* coming of our Lord and Savior Jesus Christ, to establish his worldwide kingdom on earth."

Even more emphatic was the statement issued in 1917 by a group of British divines, representing Baptist, Presbyterian, Methodist, Congregationalist, and Episcopalian denominations. Their "manifesto," called "The significance of the hour," published in the *London Christian World*, and later in the *Chicago Herald* for December 6, 1917, was signed by clergymen of world renown. The first two declarations were as follows:

"First—that the present crisis points toward the close of the times of the Gentiles.

"Second—that the revelation of our Lord may be expected at any moment, when he will be manifested as evidently as to his disciples on the eve of his resurrection."

The doctrine of the literal, personal, second advent of our Lord, so little considered a generation ago, when our elders set about the task of making his paths straight, is thus, now, in most spectacular manner espoused and announced.

If there shall not be a work of getting ready as well as preaching, when Christ comes he may justly say, "Why are

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you not ready? My paths were straight. You were warned, and you yourselves taught my coming."

Zionic principles, too, are winning their way. As I write I have before me a book entitled, *Stewardship Starting Points*, by Harvey Reeves Calkins, published by the Methodist Book Concern. The author says:

"Moreover, the great free churches, the Methodist, the Presbyterian, and the rest, have now discovered in the tithe an unworked gold mine. As expert money raisers who have need of vast resources, many of the evangelical churches are beginning to exploit the tithe. . . ."

But he regards this only as the apex of the pyramid. Stewardship is the base—the conception that God, not man, is owner of property, man being but a steward. Of this doctrine he says:

"Stewardship is the broad and sufficient foundation, ordained of God, for the material maintenance of his kingdom. . . . It is the message of Christian inspiration. It is the commanding note of virile evangelism. It will be the saving word for our generation."

At times it would seem that this borrowing of our doctrine has robbed our message of its force. Yet when we take a comprehensive view of God's work we are satisfied. Our work in part is to warn and teach. People will be judged not alone by what we have preached to them, but also by what they themselves have preached to one another.

The work of warning has been more thorough and comprehensive than we had thought; and we need not feel badly that others have relieved us of a part of the responsibility.

Probably it would be impossible to determine just how much Latter Day Saint preaching has had to do with the wonderful changes in theology that we have noted—but without doubt our influence has been considerable.

It will be noted, briefly to recapitulate, that the major voices among the so-called "sectarian" denominations, proclaiming the personal, second advent of the Lord have risen after we had preached that doctrine for many years. The healing cults, Christian Science, the Emmanuel Movement, etc., in like manner arose long after we had proclaimed the doctrine of divine healing. The same general remarks apply to ecclesiastic teaching on the financial law, the return of the Jews—the latter now not only proclaimed by leading divines but also by prominent rulers in the political realm.

Five Periods of Church History

Address by Elbert A. Smith, Independence Stake Conference, October 6, 1918. Mrs. A. Morgan, Reporter.

I take my text from an unusual source. Sir Oliver Lodge, one of the greatest and best of modern scientists, says: "This is the lesson science has to teach theology—to look for the action of the Deity, if at all, then always; not in the past alone, nor only in the future, but equally in the present. If his action is not visible now, it never will be, and never has been visible."—*Science and Immortality*, published in 1914.

This is almost identical with the message that we have borne to the world for nearly one hundred years—not to look backward alone toward the Isle of Patmos, or forward toward the pearly gates for revelation, but look for the manifestation of God now.

I. The Period of Preparation

It has been suggested that I review, briefly, some of the salient events of church history. The history of the church is quite naturally divided into periods. The first of these, of course, is the period of preparation. The first event in

that period that I choose to notice this afternoon is that of the first revelation, or vision, given to Joseph Smith early in the spring of 1820. We can hardly realize, perhaps, the startling nature of the announcement made to the world by that individual, that he had received a revelation; because whatever differences may have existed between or among all of the denominations, they were at one in this sentiment—that revelation was not for that age.

You will remember that Joseph Smith went into the forest and presented his petition to God for wisdom and knowledge. The first thing that occurred was that he was assailed and overcome and all but destroyed by the powers of evil—the forces of darkness; but when he called upon the Lord he tells us that light presented itself, and the powers of darkness were driven away. This struggle between darkness and light on that occasion is symbolical; and possibly was prophetic of the continual struggle that has been going on from that day to this between these two forces. And we deceive ourselves if we indulge in the thought that the powers of evil have ceased the conflict; but our salvation when destruction seems imminent is the same as it was then—to call upon God for deliverance.

When the light was revealed two individuals presented themselves before him, and one of them, indicating the other, said, "This is my beloved Son; hear ye him." I am fond of dwelling upon this as being, to my mind, the keynote of our message. Prior to that time there had been many individuals who had been presenting their views to the world, individuals highly endowed and educated in the best universities and theological schools of the day, bearing many titles and degrees that they had legitimately won by hard study, but all of them at variance, and hopelessly in the dark and in confusion. In the midst of that confusion of counsel came this, like the clear note of a golden bell—this statement concerning Jesus, "Hear ye him." Whatever advancement we may yet make in learning, and I pray God they may be many and notable, we must ever bear in mind that Jesus Christ is to be the man of our counsel on all occasions.

I remember listening to a concert by a splendid orchestra, where a violin soloist rendered one number that brought forth tumultuous applause, which continued while she was selecting her next number; but in the midst of all that applause she listened intently and caught the note that the leader struck upon the piano, and tuned her instrument accordingly. So I believe that we, amid all the tumult of applause or disapprobation that the world may hurl at us, should ever listen attentively for the voice of Jesus Christ, and govern our lives accordingly.

Finally, when the Lord came to answer the question propounded, the statement was made to Joseph Smith, concerning the churches of the day, that they were all wrong and their creeds an abomination in his sight. That statement is still on record. It is either true or false. I believe that, as representatives of the church, we should deport ourselves always with Christian courtesy, as Christian gentlemen, in our treatment of other churches and their ministers. Our charity ought to equal our candor in our statement of this fact; yet that declaration forever sets us apart, and renders us unique in the religious world.

There is a sort of popular theory that in some mysterious way all of the churches, with their conflicting theories, with their truths and errors, with their faults and virtues, all thrown together, constitute the church and kingdom of God, and the body of Christ on earth. If that indeed be true, then we have no legitimate reason for our existence, and we are something in the situation of the little boy who could not tell the teacher his age on the first day of school; so his mother, the next day, wrote a little note telling the

teacher the day of his birth and the year. He lost the note on the way and so presented himself at school in great distress of mind, saying to the teacher that he had lost his excuse for being born.

This period of preparation included the restoration of the priesthood; and that is another significant historical event that we must never lose sight of. Authority to represent God is not spontaneously generated in the heart by religious fervor. It cannot be exercised properly without that; but it is restored by divine authority, and it is handed down from individual to individual under the imposition of hands; and that fact certainly stands out in history as being true, else a great deal of our work is without foundation.

II. Period of Organization

The period of organization began upon the 6th day of April, 1830, when the church was organized with its six members, at that time—organized with the common consent of the assembly, by vote, and in accord with revelation. The body of the church moved to Kirtland within a year from its primary organization, and there the organization progressed, including the organization of the quorums of seventy, the organization of the first presidency (near Kirtland), that of the high council, the opening up of missions, and so on, so that the church, in a very short time, was equipped to perform its various functions: executive, legislative, judicial, financial, and missionary; and growth and organization went forward in spite of opposition and persecution. It was at that place that the Kirtland Temple was erected and dedicated with such grand power, such demonstrations of the Spirit of God, and such blessings poured out upon the people.

I might divert myself from the thread of the discourse just a moment in regard to that temple. It was abandoned when the Saints were driven from Ohio. I am told that they went in such haste that they even took the great canvas curtains that divided the courts of the temple and used them in manufacturing covers for their wagons. The temple stood open, and it seems that all evil powers tried to move in and desecrate it and destroy it. Sheep came in from the meadows, and used the lower court for a fold. That was not so bad, but wandering theatrical companies occupied the upper court, and dances and drunken revelries were held there. Perhaps I may be accused of being superstitious, but the fact that the temple was three times struck by lightning, and on several occasions set on fire, either accidentally or maliciously, indicates to my mind a certain design to destroy that noble edifice. But it was miraculously preserved, and in due time came back into the possession of the church, and was renovated, remodeled, and put into fit condition.

When I was there in 1910, standing in the pulpit, close to the altar rail where it is said that the feet of the Lord Jesus rested when he revealed himself, the impression came to my mind clearly that the temple had not filled its mission, and that we may yet receive an endowment of power there.

The thought that I want to impress on your minds is that in all these periods God was with the people. I pass over the period of persecution which culminated in the expulsion of the Saints from Nauvoo, and the murder of Joseph and Hyrum Smith, and the destruction of the temple that had been erected at Nauvoo. That sanctuary was less fortunate than the temple at Kirtland, possibly because unholy hands attempted to complete it. It, too, was smitten by the thunderbolts, in the very hours when the remnants of the Saints were leaving Nauvoo. Later it was burned and only the stone walls were left standing; and still later a terrible hurricane threw those walls into ruins so that there remained only three pillars, which furnished the poet his theme: "Three remaining pillars still, like the three remain-

ing pillars of the temple on the hill"—referring to Joseph, Alexander, and David.

III. "The Dark and Cloudy Day"

Then ensued the period that has always been known in church history as the "dark and cloudy day," when it seemed that foes without and traitors within had entirely destroyed the beauty and marred the excellency of the work God had so nobly begun. We can hardly realize, perhaps, the sorrow, anguish, and anxiety of the scattered Saints. And to crown it all, there sat that institution in the West, in her valleys and in the midst of her mountains, with her painted face and her harlot robes, saying to all the world, "I am all there is of Mormonism. I am all that there ever was of Mormonism. I am the culmination and chief exponent of the work begun by Joseph Smith. And I stand for polygamy, blood atonement, and a thousand dark, oath-guarded mysteries, whispered behind my temple doors." And she added to that the proud prophecy, "I am all there ever will be of Mormonism."

But prophecy projects itself into the realm of uncertainty and awaits the demonstration in time. You remember that Hindenburg prophesied that on the first day of last April he would eat his dinner in Paris; but General Foch had a string on that April fool dinner. And this was another prophecy that never was fulfilled, because, as in the first vision, in the very hour when it seemed that the powers of darkness had prevailed, the people called upon God, and the powers of light asserted themselves, and the work of reorganization began.

In 1851, there was given a most remarkable revelation to Jason W. Briggs, in which the Lord said:

"Behold, I have not cast off my people; neither have I changed in regard to Zion. Yea, verily, my people shall be redeemed, and my law shall be kept which I revealed unto my servant, Joseph Smith, jr., for I am God and not man, and who is he that shall turn me from my purpose. . . . In mine own due time I will call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited."

IV. The Return and the Reorganization

Jason W. Briggs had no way of knowing that those things would come to pass. There are things in that prophecy by which it may be tested. The sons of Joseph Smith, at that time, were but boys—the oldest of them, I believe, only about nineteen years of age. No individual could possibly know that they would grow to manhood, or ever, any one of them, identify himself with his father's work. He had no way of knowing that the quorums would be reassembled, and the Saints return to Zion; but you are the witnesses to-day that these prophecies have been fulfilled, quite in harmony with the prediction found in Doctrine and Covenants, section 98, and paragraph 4, where the Lord said, "Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return, and come to their inheritances; they and their children, with songs of everlasting joy." Men who were driven from Missouri, and remained pure in heart, came back to Independence, with their children; and their children's children to-day join with us in the songs of joy that are raised at this place.

In due time our late lamented President, Joseph Smith, then known as "young Joseph," took his place at the head of the church, April 6, 1860, and shortly issued what is known as the first general epistle, in which he said:

"In the name of the God of Abraham, of Isaac, and of

Jacob, I now call upon all the scattered Saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

"In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightful allegiance to the principles of the gospel of peace. . . .

"And in the name of the Lord of hosts, I call upon all the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land. . . ."

I wish you would read that epistle. We can hardly realize the effect it had upon the scattered Saints. It was like the note of a trumpet sounding the assembly. Old veterans who had labored under Joseph the Martyr lifted up their hearts again because it had the sound of Cumorah. Sons and daughters of old Saints lifted up their heads and said, "If that is the message our fathers believed in, we have nothing to be ashamed of; we can once more look all men in the face." I can judge the effect it had upon them, because I remember the first time I read it, as a boy, perhaps twenty-five years after it was published. I found a little discolored leaflet in the attic and read it, and I said, The man who wrote that is a prophet. I said to myself, That is the message my father preached, and that is the message I will preach.

V. *The Redemption of Zion*

The period of reorganization, strenuous as it was, building from the ground up, the quorums, districts, branches, missions, publishing houses, and church institutions, has come to a close. You and I recognize that God was with the people in that period. We are now definitely merged into another period, and that, I believe, is the period of the redemption of Zion. The gathering is an accomplished fact, to a certain extent, at least. We have enough people here to begin to redeem Zion right now, so far as numbers are concerned, if we be but pure in heart. *Is God still with us?* Brother Walter [Smith] said he wished I would emphasize the idea of God being with us. I believe if you have not seen the workings of God with us right now, I ought to bring to your attention the text I took from Sir Oliver Lodge: Do not look for the manifestation of God only in the past, nor alone in the future, but equally in the present. If his action is not visible now, it never will be, and never has been visible.

Can you not see God moving upon the hearts of the people? Do you see no indication of it in the reapproachment of our people, and the people on the Temple Lot; or in the establishment of storehouses, or the gathering of the people, or the teachings of those Zionite principles which are being emphasized and brought to your attention, or in the purchase of lands?

Certainly, it seems to me that God is with us now. But the powers of evil are at work also. Those angels who are reported to be telling individuals here or there that they should leave the church are not identified in any sense with the angel that told Joseph Smith to organize the church. They bring a different message and come from different general headquarters. As one man bluntly put it, "They come up the ladder instead of down the ladder."

God did not begin his work so gloriously to abandon it at this late day; and I ask that your loyalty and support

may sustain the brother who shall follow me, [President Frederick M. Smith] as they have properly reserved the best wine for the end of the feast. Let us sustain him, not only here, but hereafter.

Pardon a little personal testimony. If you want the revelations of God, then live for them, and deport yourselves so as to receive them. A few days ago, while sitting in my chair in the Presidency's office, the spirit of devotion came upon me, and I silently bowed my head, and prayed: "Lord, bless the man who sits opposite me at this desk. Make him strong with thy strength—make him very tender and compassionate that he may bear with the foibles and faultfindings of thy people. Give him, Lord, infinite patience. And give him thy wisdom, that he may solve their problems." Are you willing to join with me in that prayer?

Our Keynote: "Hear Ye Him"

BY T. W. WILLIAMS

Sermon delivered at Central Church, Kansas City, Missouri, April 11, 1920.

If ever there was a time in human experience when men should feel the occasion for a final word in regard to things religious, it is to-day. To have that final word it is necessary that the one who utters it speaks as "one having authority."

The Bible states that Jesus comes as the representative of God. If so, he speaks for God. From his pronouncement there is no appeal. His word is final. We stand as representatives for him—duly authorized to speak for him—empowered to represent him. The word which he has given to the world stands unimpeached. It has stood the acid test throughout the ages. It is our purpose to present the character and purpose of Jesus Christ and briefly outline some of his most vital utterances in regard to moral and spiritual conduct.

Humanity has wandered far afield in the last two thousand years. The church has followed after many things which are not vital to religion. It is gratifying, however, that, as a result of this great baptism of suffering growing out of this world war, there is a manifest tendency to get back to the basic truths enunciated by Jesus.

After all, Christianity amounts to nothing without Jesus. He is the great center. He radiates life. He was not so much a preacher as a practitioner. He demonstrated truth. We have almost made abortive the virile, simple truths of Jesus by our theological dissertations. Just to the extent that we discard these accumulated human traditions which have been attached to the teachings of Jesus and get back to basic truth shall we be entitled to real communion with God.

Jesus and Him Crucified

Our mission is to preach Jesus and him crucified. We are not sent out to preach any other man. The religion of Jesus is not a philosophy so much as a message. It is not dissertation or formula. It is not dogma or creed. It is relationship. It is fellowship. It is communion. The letter of his message is impotent without the spirit of his message.

The statement of the Apostle Paul is impressive. He said, "For I am determined not to know anything among you, save Jesus Christ and him crucified." Paul makes the preaching of Jesus Christ impossible without the presentation of his crucifixion. Jesus is synonymous with crucifixion. In order to preach Jesus Christ we must preach Jesus Christ crucified or else the preaching of Jesus Christ is vain. It becomes us to study the purpose of God expressed in the life of Jesus. We must understand his mission. We must know him.

Jesus said: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should

not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." We have here presented the purpose of the Almighty in sending his Son into the world. Please note: "God so loved the world that he gave his only begotten Son." God loved the world. He loved the whole world. He loved the sinning, erring world. His love moved him to give his only Son to help this sinning, estranged world. It was love, not justice which moved God. Jesus was a sacrifice not to God but for man. Jesus gave himself as a sacrifice to save man. He did not die to pacify God. He did not die to reconcile God to man. Christ died for all men. It is up to each man to determine whether this death will be efficacious or not.

Index of the Atonement

Herewith a clear index of the atonement. God recognizing man's helplessness, knowing his inability to extricate himself from the dilemma into which he had plunged himself, sent his Son into the world to do for man that which man could not do for himself. The human race had failed to comply with the divine law of life. Mankind had forfeited communion with God. Through sin all men were under transgression. Being in this condition it was impossible for man in himself to extricate himself. He could not rehabilitate himself with God without divine help. The love of God provided the means of grace.

God yearned over his creation. He desired that man, the crowning work of all his creative mind, should not prove a failure. He desired that this one product of his creative power which possessed reason and intelligence should not bring disorder and chaos in his otherwise harmonious universe. God determined to exhaust his divine power to make it possible that man should achieve and conquer. The divine spark which he had implanted in man was too sacred to be wholly lost. God could not admit failure. To admit failure would make him less than God. This was impossible.

The great mind of the world was able to sense conditions and to know that it was necessary that something must be done to close the big gap which had developed between man and God. God was not estranged from man; man was estranged from God. God did not change as the result of sin. It was man who had changed. God was and always is consistent with himself. He personified harmony. Man estranged himself from God. He became out of harmony with God. He was so estranged that no effort of his own could extricate him from the consequences of his sin. It was necessary that God should exercise himself to extricate mankind from the environment which man through sin had created and to make it possible for man to be rehabilitated and again come into communion with God.

Old Idea Passes

The old idea of sacrifice has passed. There is not an orthodox church in America, or the whole world for that matter, which holds to a literal interpretation of the old idea of vicarious sacrifice. The church once taught that the purpose of the atonement was to expiate crime, to appease divine wrath. This accomplished, God became sufficiently pleased to renew his love to the world. There is no place for propitiation in true religion. Man cannot help God. He cannot do God any good. He cannot change God's feeling or purpose. Nothing which man can do can in any sense work a change in God. The change is all on the side of man.

God knew that it was necessary for Christ to *live* as well as die in order to teach man what was necessary to bring him back into the presence of God. We talk about original sin. If the Bible is true there was a time when sin first

came into the world. In fact this is true in the nature of things. Sin is not eternal. It had a beginning. It will have an end. Sin inures as the right of agency which God granted to man in the beginning—the right to choose for himself. This choice carries with it the sequence. Choice implies responsibility. As a man sows so shall he reap.

God said: "If you eat this fruit, certain things will happen." This means if you do certain things, certain other things will follow. The whole universe operates under the law of cause and effect. You cannot change this law. It cannot be suspended. God himself is amenable to this his law. I am not discussing the story of creation. I am not affirming whether it is a reality or only a figurative elucidation of the general truth of human and divine relationship. It is not pertinent that I do this now. Some of you may not believe the story of creation as recorded in Genesis. You may think it a myth. This does not altar the facts. My position as to the atonement is true whether the story of creation is actual or figurative. The man who places himself in rapport with the truth; who brings himself in unison with the universe; that man will liberate himself from the results of wrongdoing and will thereby become eligible to those blessings and favors which come as the result of right relationship in the world.

Sin Is Wrong Relationship

Sin is wrong relationship. The man who is out of harmony with himself, who is out of harmony with his fellow man, who is out of harmony with God, who is out of harmony with the universe as a whole, that man is a sinner. The man who is in harmony with himself, the man who is in harmony with the universe, that man is righteous altogether. Some men may be more righteous than others but righteousness means right relationship. Sin means wrong relationship. Sin is not doing something simply because some one told you not to do it, but sin consists in doing that which you know within yourself is wrong.

Man knowingly estranged himself from God. He persisted in his rebellion until he lost communion. Having no communion he fell into grievous and inextricable evil—inextricable so far as he was concerned. It was God's purpose to give man another chance—to make it possible for him to redeem himself, to regain his lost estate. God did for man what man could not do for himself. God did this because of his great love for man. He did it to save man. The atonement has nothing in it of satisfying the arbitrary demands of God. It does have in it the "satisfying of the demands of love." Liberty and justice are inseparable, and to save man God must be just. It became necessary that Jesus who was in the express image of his Father, Jesus who was God from the beginning, should come into the world and take upon himself the nature and body of Adam and through his effort claim dominion over the world, the flesh, and the Devil. Having conquered the forces of evil himself he was enabled to become in very deed a "leader, a commander, a witness to the people." He wrested from the Devil the dominion which he had over humanity and reserved to himself the right and power to help humanity to find itself. He blazed the way. He made new trails. He made it possible for humanity lost in the bogs and sloughs of sin and evil to struggle up on to firm ground.

Carnal Mind Cannot Comprehend

The carnal mind does not comprehend the divine purpose. Jesus came to show the way. God did not demand this great sacrifice to satisfy his demands of justice. He recognized that crucifixion was the only passport to power—that crucifixion was the only pathway to purity. Through crucifixion Christ came into his own. Atonement means

at-one-ment. The atonement was the crowning act of divine love. It is entirely beyond the capacity of this crude brain of mine to rightly express the glory and power of God's purpose concerning man. Christ in his yearning for humanity said: "I will go down to earth and give myself for man. I will die to make man free, I will live so I can show man how to live. Humanity is battling against impossible odds. It is floundering in water and mud and marsh. It is sinking lower and lower every day. I will take upon me human limitations. I will environ myself with passion and appetite. I will put myself in the most difficult surroundings and through the power of my own will, I will overcome. I will thereby inspire courage and hope in the breasts of those who have given up in the struggle. I will inspire men with the thought that what I have done they can do. I will teach men to comprehend the means whereby I have overcome."

I can sense what was in the mind of this great soul. He knew what it meant to be good when environed by evil. He knew what a great struggle it was for men to fight against inherited evils and formidable wrong. No man is able to help others unless he senses and understands the conditions under which the man whom he would help is laboring. No man is really able to preach Jesus Christ unless he knows the conditions with which others have to contend. This does not mean that to be a leader a man himself must be a sinner. You cannot preach at people. We fail too often to get down where people live and look at things from their vantage point. The pulpit has tried to preach at people. Jesus did not do this. He went down where the lowest were, turned around face and looked at things through the eyes of weak humanity and, with this vision, he took hold of the hands of humanity and led it up and up and up.

Jesus said, "I will go down among men. I will sense their pain. I will understand their misery. I will comprehend their difficulties from actual experience. I will taste the bitter. I am going to know the difficulties which men encounter. I will then be able to lead them." As such Jesus is the leader of leaders. There has never in all the history of the world been a character like Jesus of Nazareth. No leader, no teacher, no human being, has ever put himself on the same basis as Jesus did.

Easy to Love Jesus

Reverting to the atonement: Jesus came into the world to save men; to help men; to assist them; to guide them; to teach them. Knowing Jesus as he really is, is it not an easy thing to love him—this person who came into the world; who came down, lived and died just to make it possible for us to be good men and women; to make it possible for us to overcome carnal weaknesses and to rise to that point where we could do right? No man could have anything but admiration for Jesus if he understood the great purpose of this big soul.

It is the life rather than the death of Jesus which stands out in such bold relief in the atonement. If Christ had not lived as he did his death would have been entirely ineffective. It was the consecrated life of Jesus which sanctified his death. It was his life which opened wide the gates of death and permitted him to go beyond the grave and say to the spirits of men in hell, "Go free." What is true of Jesus Christ, my brother, my sister, it true of each of us. It is not death or the conditions of death which bring about our emancipation. It is the life which precedes death. Christ lived to save men. Yea, he also died to save men. It was, however, his life which sanctified his death. Oh, if the world could only sense the truth of this statement, "Christ

lived to save men." Too frequently men point to the cross and make it the Alpha and Omega of the atonement. His life gave him power to overcome death.

Jesus having lived a perfect life was not subject to death. He knew that it was necessary therefore that he lay down his life in order that he might enter the portals of the grave and wrest its power over men. He also knew that he must meet the enemy of souls on his own ground and vanquish him. He knew this and he surrendered himself to the hands of the emissaries of the Devil, who took him and nailed him to the cross—the badge of treason and blasphemy. He was made a "criminal" to save the world.

Unselfish Love of Jesus

There is no parallel in the universe to the unselfish love of Jesus. This vision which I have given you of Jesus banishes the old picture of an angry God and a Jesus dying to please him. God so loved the world that he sent his Son to save the world. Jesus so loved humanity that deprivation in life and suffering in death became sweet to him. Who can refuse to admire such a character? Who can fail to love him? Nothing but the love of Jesus Christ can bring you to God.

My dear friends, please do not forget that God first loved us. If God had not first loved us we could not love him. We must be as unselfish in our love for him as he has been in his love for us. We should love God for what he is. If God has sent his love into your soul and you really sense it, then you should in turn return to him love in kind. God loves you that he may bless and help you. He loves you for the latent good he sees within you. You should love God for himself.

Why do you love God? Do you love him because he has done something for you? Do you love him because he has done something to make you happy? Then you are not reflecting back to God the love which he has shown to you. A little fellow says, "Mamma, give me a piece of pie." Mamma quickly responds. The pie is forthcoming, whereupon the little fellow cries out, "Oh, mamma, how I do love you." A few days later the little fellow says, "Mamma, please give me some bread and jam." His mamma refuses. He persists. She insists that it is not good for him at that time. Whereupon he gets cross and cries out, "I don't love you any more." What is it the little fellow loves? His mother? No. He loves the things which his mother gives him.

Asking for Blessings

When you ask God for a blessing and he gives it to you do you feel that you love him? Would you love him just the same if he did not give you the blessing? The man who really loves God does not love him for what God gives him. He loves God for what God is and not for what God does. The real Christian loves God not for the things which God gives him but because he senses in God those qualities which he admires and would emulate. Though God might say to him, "My son, it is best for you not to have these things," he bows submissively and says, "All right, Lord, I love you just the same as though you would have given me what I asked of thee." He will say, "I am glad that you are good enough and wise enough to deny me. I would prefer denial to blessing if in this denial it will make me more like thee. Give me grace to enable me to translate this denial into an asset of grace and blessing."

When Jesus was in travail and Gethsemane his flesh cried out, "Father, give me this." His Father gave answer, "No, I cannot give this to thee." And God portrayed the path of crucifixion, the long, devious journey of denial and sacrifice. As Jesus contemplated the terrible ordeal through

which he must pass if he chose the course outlined by God his flesh cried out, O Father, is there not some other way? God said, No. It was then Jesus rose to the occasion and said, Not my will but thine be done. He said, I only want what you want. I have no will but to do your will. Herein is portrayed the sublime character of Jesus Christ.

The Only Message

The only message that Jesus Christ brought to the world was translated into his life. One cannot understand his message unless he comprehends the Spirit which moved Jesus to make his supreme sacrifice. We must follow Jesus in his life or we cannot follow him in his death. We must tread the same pathway. We must start in the plains of self-surrender, here where Jesus started out. We must enunciate his renunciation: "I came not to do my own will but the will of him that sent me." This means self-surrender, self-abnegation, selflessness. We must be willing to relinquish everything; we must forget everything except to do the will of Jesus Christ. There cannot be any withholding of service, no mental reservation with a true follower of Jesus Christ.

We have been too lax in our admission of members into the church. We have been content to baptize people simply on their demand. We have failed to inquire into their conversion to Jesus Christ. I believe in genuine conversion. I believe in a change of heart. No man is worthy of baptism who is not willing to unreservedly consecrate himself and all that he is to God. He must renounce selfishness and selfish purpose. He must crucify himself. He must partake of the Spirit of Jesus Christ. He must be willing to be crucified, to suffer even unto death, not for the good that will come to him, but for the good of others. A man should join the church to be saved. He should put himself in a saved condition in order that he may assist in saving others.

Complete Consecration

We have baptized too many people into this church in the past who have not recognized that, at the very threshold, God demanded a consecration of their whole lives to the service of others. Many of these people must be converted. Let me urge any such to consecrate your life to God. Be willing to say: "Lord, here am I; use me as thou wilt." Christ did not give himself to any selfish purpose. His life was one of self-abnegation. Jesus never planned and schemed to see how he could take advantage of another. He never looked out for himself. He never labored to acquire anything. He lived to give, not to get.

The world is suffering to-day as a result of selfish striving for the things which perish. We are reaping the accumulated sowings of thousands of years. We must pay the price of our folly until we learn our lesson. You cannot sow selfishness and reap altruism. You cannot scheme and plan for self and realize the millennium. If you sow selfishness you will reap sorrow and strife and pain.

An impending catastrophe confronts the world. Men in all walks of life are apprehensive. The almost universal sentiment is that very troublous times are ahead. How could it be otherwise? So long as we sow to the wind we will reap the whirlwind.

Labor and Capital

We talk about the war between labor and capital. This is the law of the jungle. It is the rule of the hoof and the claw. It is the law of might makes right. Before we can bring about peace on earth we must each think about our fellows first and ourselves last. Jesus when he left the courts of glory did not reason: Lord, which will bring the greatest blessing to me, to remain here with you or to go down to

earth? Hardly this. He did not consider his own comfort or reward. He reasoned: "It will be more pleasant if I remain here with my Father; but man will have more blessing if I go to earth. I do not want anything for myself."

The divine impulse throughout the universe is to give out—to bestow. When the sun shines and the water drops to the earth and when the earth yields its increase it is not with selfish purpose. Each gives unstintingly of itself to contribute more abundant life asking nothing in return but simply the opportunity to continue giving. It is a delusion that happiness comes through working for self. Life is a sacred trust. All life is correlated. There can come no lasting satisfaction to me unless I give of my energy to bring this blessing to all others who will appreciate and enjoy. The God who feeds the fishes and cares for the birds will care for you and for me if we will unselfishly trust him. The true followers of Jesus Christ must be selfless.

Hereafter, we are going to say to the man who asks for admission to this church: "Are you coming into the church to get something for yourself or to give yourself for the good of others? If you are coming into the church because you love God and desire to give your all to be of service to the world, then God bless you, come in." It is not quantity we need, it is quality. The church is cursed to-day with narrow, selfish people.

Must Live Our Religion

We must live our religion. We must get ready to live, not to die. God desires us to live our religion now. The people who are trying to build up the kingdom of God should square their lives with the life of Jesus. A failure to do this will forfeit to you the blessings of God. We talk of Zion. We are praying for God to establish Zion. Zion is a condition first and then a place. We must square our lives with God's divine plan or take the consequences. He will not wreak vengeance upon us for God does not show vengeance to men. He will withdraw his Holy Spirit from us. It behooves each one of us to be true to God for no greater calamity could come to us than to lose God's Holy Spirit. The call is urgent and the demand is clear that the membership of this church must hear and obey the commandments of Jesus Christ. Listen. Hear what he is saying to your souls to-night. "Give me your life." "Give me your heart." Are you willing to do this? Are you willing to make this surrender? Are you willing to say, "I'll do what you want me to do; I will go where you want me to go; I'll be what you want me to be"?

At the very entrance to the church stand the mighty symbols of regeneration, faith, repentance, baptism, laying on of hands, resurrection of the dead, eternal judgment. I need not define why God demands that we must have faith when we come into the church. "Without faith it is impossible to please God." Repentance implies a loathing of self and a longing to be like God. It implies a passion to get away from what one is and to become what one ought to be. Then there comes baptism. Jesus in instituting baptism practically has said: "My son, you cannot come into spiritual relationship with me unless you understand and apply the great symbolic act that memorializes my life's work."

Vital Point in Baptism

What is the vital part of baptism? Surely God had some special purpose in instituting baptism. Symbols are very frequently the most effective means of emphasizing truth. One of the best means to focus a truth upon the minds of people is to memorialize the same. The Stars and Stripes memorialize the Declaration of Independence and symbolize the unity of States and the common purpose of the people of these several States. Secret societies have their symbols

and memorials. God knew the benefit of symbols and at the very threshold of the church he has established a memorial which commemorates the greatest thing in regard to religion—the death, burial, and resurrection of Jesus Christ.

Jesus died, surrendered his life—his physical life—he allowed the old man to die; this body was buried in the grave and under the power of God it came forth an immortal body. So those who desire to enter into life must at the very threshold appreciate the virtue of the great service of Jesus Christ in that he died, was buried, and rose again. They must die to the carnal man—die to sin and having died are buried so that as Jesus rose to life they will rise to a new life in Christ Jesus. What a beautiful symbol of the death, burial, and resurrection of Jesus is water baptism.

The laying on of hands is for the reception of the Holy Ghost. The resurrection and eternal judgment are the means which God has for inducting us into the kingdom triumphant. All these are symbolic means which God has established to bring us to complete life. But if we comply with all of these symbolic means of grace and do not enter into the Spirit of Jesus Christ it will avail us nothing.

Biggest Thing in Christianity

The biggest thing in Christianity is unselfishness—service for others. The one thing which differentiates Jesus from all other teachers is his unselfish consecration to the weal of the world. He has set himself like steel against the whole purpose of the world. For centuries men have tried to run counter to Jesus and we see the results. Surely we have had our object lesson in this war. No nation can live of itself. No man can live of himself. No family can live of itself. No church can have life of itself.

We are not working simply for our church. We are working for humanity. We are working to bless the world. We must away with the spirit of get. This will never make you happy. Jesus came into the world to serve all humanity. Wherever there was a needy soul into whose life he could bring peace and joy he felt it a pleasure to help and assist. We are ambassadors for him and we must emulate him.

Fellow workers for Christ, let us be true to the spirit of Christianity. Let us disrobe ourselves of all carnal purpose and selfish intent. Let us give ourselves unreservedly to bless the world. Let us trust God. Let us shed forth that loving spirit and purpose which characterized the life and ministry of Jesus. Then indeed will we be able to retain the divine blessing and to impart it to others.

May God give us abundantly of his Spirit and may we, as the church of the living God, so let our light shine before men that they seeing our good works may be led to glorify our Father which is in heaven.

A Second Centennial Number

The HERALD this week is a Centennial Number, devoted principally to the progress of this country in the last one hundred years, showing the national development, and also the development in scientific knowledge.

Here is also the completion of Elder E. E. Long's article, and several fine articles on scientific progress, including one by Apostle John W. Rushton on "Medicine." It is not heavily illustrated, but will be well worth preserving, if for nothing else than for the data on Missouri and Jackson County by Elder Rannie.

But there is much material we cannot use now, so we are already planning a third number to be issued, probably in December.

Progress of the Past Century

This Centennial Number is largely taken up with a consideration of conditions existing a hundred years ago, and the progress which has been made since then.

Missouri

Missouri was just admitted as a State nearly a hundred years ago, but its settlements were principally along the Mississippi River. The counties along the Mississippi were relatively small in size. But south of the Missouri River several extended, beginning fifty miles west of the Mississippi River to the boundary line with the Indians. They were long narrow strips and rather remind one of the earlier grant of Virginia, from the crown, between parallels of latitude extending to the west sea.

North of the river many of the counties extended either from the Missouri River or near it, north. There were more people living along the Missouri River than there were away from it, either north or south. There were a few settled trading posts, one of the principal being at Independence, Missouri.

Some years ago we had occasion to look up the description of the counties of Missouri, and were surprised to note how few counties there were. If we remember correctly, both Clay and Ray Counties extended from the Missouri River straight north to the northern boundary.

As to the northern boundary, the description was rather uncertain. The western boundary was described as running north to the intersection of the parallel of latitude, which passes through the rapids of the River Des Moines, and thence east, along the said parallel of latitude to the middle of the channel of the main fork of the said River Des Moines. It was this description that caused the difficulty between Iowa and Missouri, for a more northern boundary was claimed by Missouri and contested by the Territory of Iowa. It was finally decided by the Supreme Court of the United States on agreement of the two States and act of Congress.

Iowa

Iowa was not even a separate territory in 1820, but as late as 1834, though part of the Louisiana Purchase, was made a part of the territory of Michigan, later of Wisconsin, and still later part of a separate territory. It was not made a State until 1847.

The first settlement was made in Iowa about a hundred years ago, and as late as 1838 there were less than 23,000 people in Iowa, and those in the narrow strip along the Mississippi River. It is strange to think that this vast domain of Iowa, estimated to have a present market value of six and a half billion dollars, in 1846 was valued at less than ten million, or thirty cents an acre, and prior to that at doubtless only a fraction of that amount.

While Iowa was not immediately connected with the earliest history of the church, yet a small settlement had been made there in the early forties. The population was given in 1844 as about seventy-five thousand.

It is also of interest to note the situation of the counties in connection with the regions round about Jackson County. Especially is this of interest in view of the claim of Missouri to this strip, which was about ten miles wide, where Lamoni is now located, even though this claim afterwards was not sustained.

Although Illinois was a State, there were many Indians to be found within ten miles of the city of Chicago. Saint Louis was by far the largest city in the valley, though there had been a time when it was described as being near Alton. The conditions were very primitive and Illinois and Missouri were truly frontier States, with the great territory to the

west of Missouri undivided, though crossed by various trails.

A few years before, Lewis and Clark had started from Saint Louis for Oregon. It was then a long, tedious trip, such as caused statesmen at that time to question the advisability of an attempt to acquire Oregon, on the grounds that it was too far away to send delegates, as it would take more than a year to come from Oregon to Washington, and return again.

Because of these frontier conditions in Illinois and Missouri, military companies were commonly formed locally. It is for this reason that military companies were so readily formed at Far West and Nauvoo.

Transportation

Though the locomotive had been invented, it was still a very new and untried method of transportation. As late as the sixties it was still a rarity in the Mississippi Valley and especially in the West. In going to Gallands Grove in the sixties and early seventies part of the trip could be taken by rail, and then a long drive from the end of the railroad. There are people still living who can remember when Iowa was a vast prairie, and much of it undivided.

It is surprising to us to realize, if we do, how largely the mode of transportation was by steamboat, by ox team, or on foot, or occasionally with a team of horses. The introduction of the horse car in the city, then the cable, and the electric railway is within the memory of those still quite young in years. It is easily covered by the last thirty or forty years.

Now we have moved away from the rails, and have the development of the bicycle, the automobile, and flying machine, all of which are so recent as to belong to the beginning of the twentieth century, and represent a speed undreamed of a few years ago.

It is also surprising to many to realize how recent is the telegraph and telephone. Though the church was looking for young Joseph, yet when he assumed the leadership of the church at Amboy, Illinois, in 1860, it was not known in Saint Louis for over three years, nor in southeastern Illinois for four years, though in this latter place whole branches had been continued without change since 1840, and had held firm for the truth once delivered to the Saints.

Mechanical Development

But the mechanical developments of the past century are truly marvelous and exceed that of several thousand years previous to 1820. The same is true in the development of the sciences and our knowledge of this world in geology, paleontology, zoology, botany, and anthropology, physics, and chemistry. Our knowledge of the heavens in astronomy has also been wonderfully increased, to say nothing of the quite modern science of psychology, the father of which is still living. All of this development has also affected the principles of education, and has made for greatly improved school-work tools, improved methods, and higher ideals, even though much yet remains to be accomplished.

Light

As to artificial lighting, for two thousand years the tallow dip was used. Fifty years ago it was still in use. Abraham Lincoln studied by the light from a log blaze. Carnegie climbed a lamp-post in order to read. In the past century there have been developed the kerosene lamp and its improvements, and the gaslight, as well as special burners to increase its brilliancy, including for mechanical uses the Bunsen burners; finally in rapid succession we have the arc light, the incandescent light, and tungsten lamp.

It is true after two thousand years the hard tallow candle came into use as a substitute, though most people still used the tallow dip. In 1782 Argand conceived the idea of a lamp

with a wick and chimney. Benjamin Franklin took a hand and discovered that two wicks together were better than one. Yet even to this day, kerosene lamps as a rule have only one wick.

This great progress, not only in scientific knowledge, but also in practical application, has been made within the past century and much of it in the past fifty years.

In the sixties it took three months to cross the ocean. Now it can be crossed in an airplane in sixteen hours.

Light Has Come to the World

All of this material development, this wonderful gain in human knowledge of the world in which we live, of the heavenly bodies, the human body, and the mind of man in a mechanical way, the methods of healing disease, are after all but the result of the fact that light has come into the world, the light that lighteneth every man that cometh into the world. Light has begun to shine forth out of darkness.

It is well to remember that the method of research is to ascertain the truth. It is well to remember also that as a result of these methods knowledge has greatly increased in the earth; and further, that our creed is not a narrow one, but includes all truth.

But above all else, that this light that has come into the world is the restoration of the gospel of Jesus the Christ. It is in him we have our trust. It is incidental in one way, though an important factor, that to this young boy, Joseph Smith, was given the great responsibility and privilege as a minister of God to be the prophet of these latter days, to restore the pure, primitive religion of Jesus.

Through this great intellectual advancement of the past century the way is opening the better for carrying quickly the message to all the nations of the earth, to prepare the way for his coming.

S. A. BURGESS.

The Growth of Democracy in the Last Hundred Years

BY MAX CARMICHAEL

By an irresistible hand, God is bringing about a democratization of Europe to pave the way for the preaching of the gospel.

The beginning of the year 1820 in Europe found the forces arrayed against democratic principles in the ascendancy. The wave of democracy had receded far backwards in the onward progress of the rights of the common man. If it was to return, it would have to recover a great deal of lost ground. It must come back with redoubled force, else the cause of the common man was lost. Nowhere in Europe had a slight trace of democracy been able to withstand the assaults of autocracy except to a limited degree in Switzerland, and in England, where for seven centuries the sturdy Anglo-Saxon had been fighting for his rights. Indeed, but one spot upon the entire globe had seemingly been able to pass by the world disruption under Napoleon unscathed, and that, to be sure, was the United States of America. In fact, it stood brighter than ever in contrast with the situation in Europe.

Metternich Dominates Europe

The habits and thoughts of European governments were dominated by the will and spirit of Metternich, the then prime minister of the Austrian government. Even Insular England felt the influence of this man to a degree, although this country was several centuries ahead of any continental government in democratic progress. Metternich felt that the case of civilization depended upon the upholding of monarchial principles. His constant expression was that should the principles of democracy gain the upper hand, catastrophe

for civilization would be the inevitable result. As prime minister of Austria, his entire policy was involved in those of the whole of Europe. We shall notice his instantaneous reaction at each attempt of the liberals to further democratic ideals. His recoil was immediate and strong. For a little less than thirty years he kept a sharp lookout on European politics. No doubt he was honest. He feared the masses. Had not his convictions been justified by the Napoleonic disruption of Europe following the storming of Bastille, the French citadel of tyrannical monarchy? The French democrats had shown their incapacity to act consistently with their democratic ideals. In the ascendancy, they were not to be trusted, but blindly followed a demagogue, Napoleon by name, to force their own ideals upon foreign nations; which act in itself relinquished all the principles of democracy and individual and national self-determination.

What gave Metternich this power to thus shadow Europe? To understand this question, a brief review of the case in the light of events preceding 1820 is necessary.

France Disrupts Europe

Up until 1789 A. D., the royal Bourbon dynasty of France had been able to ravage the French people with its corruption unmolested. It had been bleeding the French people with exorbitant taxes without mercy in order to satiate its voluptuous desires. Backed to the wall, the people broke out with a cry and with a decision that startled the entire world. Uncontrolled, and without forethought of consequences, they swept the Bourbons from the throne. Bastille was stormed and "taken," as Carlile says, "like Jericho, by miraculous sound." What next! Inevitable mob rule. Various leaders of various types arose to lead France, but only for the moment, and then they were hurried to the guillotine. No one could arise to such heights as to guide France by reason. Uncontrolled and without recourse to a solution of her own troubles by enlightened and cooperative action, France would only love him who would by the sword force her to a state of calmness.

In 1795 the leaders of the Republic found they had only four thousand troops to defend themselves against twenty thousand troops for the Royalists. Too, their own four thousand troops were without a leader. A young officer of twenty-five was chanced upon. With brilliancy he took charge and won. The bride, France, had found her spouse, who now courted her and dominated her until the famous battle of Waterloo in 1815. But even before Napoleon assumed his military ascendancy, France in her eagerness to share her joy of freedom with the rest of the world had started to annex bordering states. Seizing his opportunity, Napoleon with the enthusiasm of the entire French people behind him, started the conquest of entire Europe, with the ostensible purpose of bringing democracy into every state. We say ostensibly, because Napoleon soon assumed and exercised the absolute dictatorship of France. Yet everywhere he went, existing monarchies were thrown down, and his own set up. By the combined armies of Europe, he was finally overcome, captured, and sent as an exile to Saint Helena.

Europe Reorganizes at the Congress of Vienna

Europe had to reorganize. Their representatives met at Vienna. Their one thought was to undo the work of the French Revolution. To absurd lengths did they go to do this. Peoples were transferred from one prince to another as puppets. People were not represented here. Only the divine right of kings was represented. Self-determination, which figured so much in the last great peace conference was unthought of in this Congress of Vienna. The Bourbons were restored to the throne of France. The German people were

divided, as before the war, among many royal principalities. The Spanish king was returned to his throne, and he immediately overthrew the "Constitution of 1812," which the liberals of Spain had instituted during the days when they could take advantage of Napoleon.

The Spirit of Metternich Receives Its First Rebuff

But it was around this constitution as a standard, that the first revolt came against the spirit of Metternich. During the Napoleonic control of Spain the Spanish colonies of Latin America had declared their independence. These the returning Spanish king resolved in 1820 to subdue, but he was confronted by mutiny among his own troops. Revolt followed, and the king hurriedly restored the constitution. This revolt was the signal for revolt elsewhere. The Neapolitans in southern Italy arose and exacted a constitution from their king.

Metternich was aroused. Something must be done. He persuaded the three absolute monarchs of Europe, those of Austria, Prussia, and Russia to join in an alliance to crush all such revolts, no matter where they existed. Metternich's doctrine was that revolutions were a "gangrene, to be burned out of Europe with red-hot iron." Thus came into existence the "Holy Alliance." England, up until this time a member of that group, refused to take part, and even protested, but further than merely to protest she refused. The Italian and Spanish revolts were put down. Metternich had succeeded.

His next step was to bring back the American colonies of Spain. But here he met the greed of England, backed up by the navy of England, which then dominated the seas. England's trade with the Spanish-American colonies had increased as a result of their revolt from Spain. England made it known that all attempts of the "Holy Alliance" to reach South America would be opposed by her navy. She suggested to the United States the advisability of united action in this matter. Curious as it is, we find a common interest between England and the United States, who but a half decade before had been at war with one another. President Monroe refused to act conjointly, but separately issued the famous manifesto, "The Monroe Doctrine," which stands to-day as the outstanding feature of our foreign policy. In a sentence, this "doctrine" is that no nation of foreign continents shall occupy further territory upon the Western Hemisphere. Thus did President Monroe stand in the way of Metternich, and thus did Metternich meet his first reversal. America is at least free from his influence.

The ways of our God are wonderful. We can see his hand working out the destinies of mankind in a way marvelous to behold. "Truth crushed to earth shall rise again." Who would say that the fruits of the French revolution were entirely obliterated by the work of the Congress of Vienna? None. Although Mr. Monroe refused to act conjointly with Great Britain in this matter, yet we can see a beginning of a union which has of late helped to trample down the last vestige of monarchy on the European continent. All unbeknown to man does God work among the nations of the earth to bring about his purposes. The gospel was being restored in the then most democratic nation upon earth, the United States of America, and slowly were her democratic practices becoming the practices of Europe.

The Revolution of 1830

In France Metternich's policy was unable to efface the fruits of the bloody revolution entirely. The Bourbon monarch, Louis XVIII, restored by the allied powers in 1814, gave to the nation a rather liberal charter, liberal at least for those times in which religious liberty, equality before the law, free speech, and freedom of the press were confirmed. These policies, along with suffrage constitute the inalienable rights

of man, and are a part of all democratic reform. His younger brother, however, upon his ascension to the throne in 1824, attempted extreme reaction.

He first attempted to do this by securing fraudulent elections to the two houses of the legislature, which his brother had created. But even the liberal minority in this legislature was a great menace to his aims, so finally in 1830 he attempted the bold stroke of doing away with the charter, renouncing the freedom of the press, and restricting suffrage to those of his own kind. But France was not to be thus whipped. The die had been cast. "The plague spots" of the revolution, and of the charter of 1815, as Metternich called them, were not to be easily undone. All Paris was in revolt for three days. "Down with the Bourbons," became the cry, and at the end of the third day, King Charles fled to England. The doctrine of the divine right of kings was dead in France. The deed had been accomplished without any bloodshed outside of the city of Paris. Yet all France accepted it.

Louis Philippe was called to the throne by the late legislature upon the stipulation that he would accept the constitution drawn up by the legislature, by the terms of which he should rule "by the will of the nations," as well as "by the grace of God"; the legislature should have the right to introduce bills, and the qualifications for suffrage should be liberalized by lowering the age qualification from forty to thirty years, and the property qualification to all paying a direct tax of forty dollars yearly.

As before, this revolution was a signal for revolution elsewhere in Europe. Belgium succeeded in revolting from the Netherlands. Poland attempted to secede from Russia, and northern Italy from Austria, but these revolts were crushed by the hand of Tsar Nicholas of Russia, and Prince Metternich of Austria.

This revolution had its effect in democratic England. While England was free from the tyranny of her king, her parliament was in the hands of a few wealthy landowners all through the existing system of electing members to the parliament. No change in representation had been made for centuries. Many large towns which had sprung up in the meantime, as Manchester, and Birmingham, had no representation in parliament, while many 'boroughs' had lost their entire population, and yet the landowners of these 'boroughs' were permitted to elect members to parliament. The reform was obtained not without some violence. King George and his Tory landholders were determined that the reform should not be accomplished. The House of Lords repeatedly refused to accede. The king attempted to keep the present parliament from dissolving, fearing the results of a new election. He finally had to give in, and also had to grant permission to the prime minister to create enough new lords to insure the passage of the bill. Two principles were gained. The commons could control the House of Lords. The prime minister was really the servant of the commons, and not of the king. The reforms, however, were far from what they ought to be. Much was left undone. The great body of workingmen were still without suffrage, and if so in England, still more so in the other European countries.

The Revolution of 1848

This reference to the workingman gives us the cue for the next great revolutionary movement which swept Europe. A great revolution of much significance had been quietly going on in the world for the past one hundred years, a revolution apart from freedom of the press, free speech, separation of church and state, and extension of the suffrage. It is the change from domestic manufacture of goods to the factory method. The opportunity for this was occasioned by the introduction of the use of steam and the happily simultan-

eous discovery of the use of iron to make machinery. But we are chiefly interested in this article in the effect of this revolution upon the civic and political status and interests of the workingman. Industrially, the workingman found himself dependent upon the whims of the capitalist, the man with money, the only man who could get together and organize the large factory, to which the workingman had to go in order to find a job.

Being denied the ballot, the right of free speech, and free press, the workingman naturally felt that the solution of his problem lay in the political world. He felt that should he gain the ballot, free speech, etc., he would be able to solve his problems by due process.

France again was the kindler of a conflagration which spread over entire Europe. For some years prior to 1848, the year of this general conflagration, France had been dominated by Guizot, as prime minister, a man of extreme reactionary tendencies. The legislative body was in his hands and voted according to his nod. Guizot had three hundred government jobs, lucrative too, to which he could assign two hundred legislators. This was his secret. The Liberals found reform impossible by established governmental methods. Revolt only was possible. Revolt could be effected only by organizing the great mass of the people, and the workingmen of Paris were ready to be so affected.

The revolt of 1848 was the revolt of the working class, yet it was entirely unable to take advantage of its opportunity. The lack of education and experience made government by it impossible. After making many radical promises, the provisional government set up broke every promise made to the laboring man. The moderate republicans gained the ascendancy. Radical reform for the workingman was not yet triumphant. A moderate republic was set up, with universal suffrage. The vote of the people showed that they were not really emancipated. By an overwhelming vote, they elected Napoleon Bonaparte, the nephew of the great Bonaparte, president.

The unwarrantableness of their choice soon manifested itself. While professing to be a democrat, and, at first, attempting to give a show of democracy in his government, at heart he longed to obtain the same hold upon the people as his uncle once had. This had been the dream of his lifetime. He at once set about to court the favor of the people. Coming into contact with the legislature in 1851, he put the proposition up to the people which they would have, himself or the legislature. He was favored by an overwhelming majority. In 1852 he declared himself emperor, and under this title he ruled France until 1870, when France was defeated by German forces. Thus was the second republic of France eradicated. Yes, shall we say entirely effaced.

But back to 1848, to the conflagration kindled by France. The success of the revolt in France in February of that year was a signal for a revolt over the rest of middle Europe.

Metternich at last was forced to flee. He left Vienna for England amid the cries of a howling mob, "Down with Metternich." The emperor immediately promised reform. To understand the nature of events in the dual monarchy, we must remember that its inhabitants were made up of several nationalities, in which Austrians proper, who were of the German race, Bohemians, and Hungarians, or Magyars predominated. Their chief desire was a nationality built around their race. But in no one district did a race of people largely dominate. The influential Germans were scattered throughout the entire empire.

Hungary, populated with a majority of Magyars, still had quite a population of Croats, Rumanians, and Slovaks. These had no sympathy with the Magyars. The emperor promised a separate government. But the heterogeneity of race and

language within the empire proved a veritable ally to the royal regime. These nationalities could not agree. They had no interest in one another. The royal emperor having committed himself to liberality resigned in favor of his youthful nephew, Francis Joseph, who felt no compunctions in working for extreme reaction. He was able by virtue of the petty jealousy between the radical elements to throw aside every reform that his uncle had initiated.

The revolt in Austria was the opportunity for the Italians in northern Italy to attempt to throw off the Austrian yoke. It became the signal for the small kingdoms in the Italian peninsula to revolt against their royal rulers, and institute republics. But their unwillingness to work together again proved the ally of Austria. One by one, Austria was able to conquer and restore the royal regime. In only one kingdom, that of Sardinia, was the spirit of Metternich not able to penetrate at this time. While Metternich's political life was over, his spirit still lived.

His escape to England was also the signal for the liberal element among the small German states to attempt to unite the German people, and to bring into this union the Germans under Austrian control. This was the great desire of the radicals among the Germans. They called a congress, which after two years of wrangling accomplished nothing, apparently. Dissension again was the reason.

Austria again took the initiative and frankly informed the congress that no confederacy of German states would be formed. In this instance, Austria had more at stake than the mere squelching of democratic reforms. She was afraid of the union, because it might give Prussia the ascendancy among German States. This was the motive that actuated the foreign policy of Austria and Prussia for the next two decades, when we shall see Prussia again in the lead.

The revolution of 1848 on the Continent failed to get a reaction in England. On the other hand it seemed to bring the radicals of England into disrepute. Prior to 1848, those dissatisfied with the results of the Reform Bill of 1832 started the so-called Chartist Movement. The six demands which were drawn up tend to show how far England still came from being a thorough democracy. They were universal suffrage, vote by secret ballot, payment of members of Parliament, abolition of property qualifications for members of Parliament, equal electoral districts, and annual elections.

In looking over this list one would wonder if England really was democratic, and yet she stood at this time far ahead of the nations on the Continent. The secret of her success lay in the people. They were prepared for what advances England had made. The Anglo-Saxon had been fighting for these principles for four centuries. Some of the people on the Continent proper had hardly conceived these principles in their mind. The Chartist Movement proved a failure for the moment at least, but not for long.

As early as 1867 we find further agitation in England, this time headed by the aged Gladstone, who had been reared a conservative, but had learned to exercise increasing faith in the fidelity and reliability of the masses. It is interesting to notice the details of the law granted. Suffrage was granted to every adult male in the larger towns "who occupied for twelve months, either as owner or tenant, a dwelling within the borough and paid the local poor tax, and to lodgers who paid ten pounds or more a year for unfurnished rooms."

The two decades succeeding the revolution of 1848 were taken up on the Continent with the union of two large modern nations, Italy and Germany. Both of these nations in 1848 did not exist, except as geographical expressions. They were not political entities.

Italy Becomes a United Constitutional Monarchy

The Italians were left from the revolution of 1848 at least

a nucleus from which they could foster a national union. The King of Sardinia seemed to be the leader from whom they might expect results. There were, of course, as before, discordant elements, the extreme radical republicans, and the papists, but the King of Sardinia was sufficiently progressive and liberal to effect a working union. It was his liberality that gained the day, and finally effected a complete national union by 1870. It is not necessary for our purposes here to say much as to the methods used to effect the union. This one good effect it did have, that we must not pass by—it reduced the temporal power of the pope to the Vatican and its immediate ground. We cannot forget, however, that from now on, Italy acted as an entire nation, and hence, the stand that she took upon questions of world moment was of more significance. This will be of special interest to us when we think of the part she played in the last great World War, upon the side of democracy.

The German Principalities United Into One Federation

The union of Germany was actuated from two sources, the desire of Prussia to gain the ascendancy over Austria among the divided German people, and the desire of the merchants of Germany to effect an industrial union, whereby tariffs between petty principalities could be eradicated. The ambitions of Austria, of course, were in the way. She, herself, was unable to effect a German union, yet she did not want Prussia to effect it. Religion was also in the way. Prussia was Protestant, while southern Germany was Catholic. Yet commercial interests won over religious differences and prejudices. It is wonderful what reforms and movements the "bread and butter" question can effect.

But the one factor which put the German union across was a statesman, Bismarck by name. Bismarck used every possible means to effect the union. Nothing was too corruptible or contemptible for him, in order to do this. Sufficient it is for this article to say that he did accomplish it. The important thing for us is, what is the attitude of this new powerful nation toward the problem we are discussing, the growth of democratic principles? Bismarck's last stroke to form this union was the stroke which brought about the third republic for France.

This certainly was a queer interweaving of occasions and results. With his usual trickery, Bismarck involved himself in a war with Napoleon, who, we remember, was the emperor of France. Napoleon had just previously proposed to Bismarck that France be allowed to annex a part of southern Germany, in return for which Bismarck was to have a free hand in unionizing the rest of Germany. Bismarck immediately communicated this proposal to southern Germany, which was still holding off from the German union because of fear of Prussia and because of religious differences. Southern Germany was now willing to unite with Bismarck in an effort to crush France.

With his characteristic quickness to act, Bismarck was immediately upon France, to incite her to war. By altering a telegram Bismarck made it appear that King William of Prussia had insulted the French envoy. France immediately declared war. The French Government found its army corrupt and inefficient; but the German army exhibited an efficiency that surprised the world. Bismarck had been looking forward to this day for two decades. He had believed only in "blood and iron." Of the German army Carlyle wrote, "It took away the breath of Europe." One month after declaration of war, the entire French army, including the person of Napoleon, was captured at Sedan. France was stunned.

This was the opportunity for the French republicans. A mob arose in Paris and declared the Third Republic. A provisional government was set up that tried to obtain peace terms from Germany. But Bismarck was not to be put off

so easily. Paris was besieged. It held out for four months, time enough for the enthusiasm to center around the Third Republic, which still stands to-day, and from all appearances will continue to stand. Germany, too, was united, but with an entirely different purpose, and with an entirely different attitude toward free government.

The Franco-Prussian war of 1870-71 is the starting point of the last great struggle (we hope) of autocracy fought out in the last great war. The Franco-Prussian war is the occasion for the growth of events leading up to the last great World War. Because of it, France and Germany are to be the leaders in the next great stand to be taken in history—France, the representative upon the Continent of Europe of the liberal element, and Germany, the representative upon the Continent of Europe of the reactionary element.

Development of the Third Republic

At this point we should notice the beginnings of the Third Republic. The monarchists in France did not easily give up. As soon as peace was declared with Germany, they started their machinations to restore the monarchy. The assembly which had been elected with the view of securing peace, elected Thiers president of the Republic. By the terms of the treaty, France had to pay Germany a huge sum of money. It was expected that it would take France three years to raise the money, but under the enthusiasm aroused by Thiers, it was raised in eighteen months.

At the end of this time, the monarchists of two different groups formed a coalition on candidates for the kingship, and seemed to be about to put the monarchy across. They split upon a seemingly trivial matter, whether France should have the white emblem of the Bourbons, or the tricolor. Thanks be to this quarrel, the assembly was able to make a constitution, which, however, was left open so as easily to make a monarchy. This constitution still stands to-day, with but single amendment to make it a republican form of government. This was the eleventh constitution France had had since 1789.

Was France ever to have a stable government? By 1879 the republicans had firmly established themselves. At the last the majority of France proved republican in heart. A century of revolutions and education was necessary to change the political thought of France, a century of intervals of bloodshed to emancipate their civic feelings and attitudes.

The one event which probably proves that the French Republic is here to stay, is the trouble which the state has had with the French Catholic clergy. The republicans felt that the Catholic clergy were preaching and teaching against the republic. Their first step was to make marriage a civic contract, to legalize divorce, and to forbid religious orders to teach in either private or public schools. In 1901-3 amid riots and bloodshed the government closed church schools. The pope interfered and the French recalled their ambassador to the Vatican. In 1905 the state took control of all church lands, promising, however, if the churches would reorganize under a "cultural association," they could have the use of these lands perpetually. The Catholics refused to do so. Hence their lands were confiscated. Finally in 1906 the arrangements whereby the state supported several churches were abolished.

Development of England

The six demands made by the adherents of the Chartist Movement in England have one by one been adopted except the demand for annual elections, which, of course, has proven relatively unimportant for democratic goals. The secret ballot was adopted in England in 1872. An extension of the suffrage was made 1884, but even yet, universal manhood suffrage did not exist fully.

We cannot leave out of this discussion with reference to England the clash which came between the House of Commons and the House of Lords. These two houses had been up to this time coordinate branches of the legislature, exactly after the pattern of the bicameral legislatures in the United States. A bill had to pass both houses in order to become a law.

We will remember, too, that the right to sit in the House of Lords was hereditary, and consisted of the peers of England, the well-to-do, and conservative. The clash came over Lloyd George's budget of 1909, in which he provided for a severe graduated tax upon large incomes, and made a distinction between earned and unearned incomes so that a higher tax was levied upon the unearned income. This amounted to a particular attack upon the incomes of the lords. The House of Lords continued to veto the bill, although the lords had not previously interfered with a "money bill" for years. A movement was then made in the House of Commons to restrict the veto power of the House of Lords. Upon appeal to the country, the program of the House of Commons was carried by a large majority, and upon threat by the ministry to create enough new lords to pass the proposed bill, the House of Lords yielded.

As provided by the new law, all "money bills" become law with or without the sanction of the House of Lords, and all other bills passed by the House of Commons in three successive sessions become laws with or without the sanction of the House of Lords. Thus at last, representative government in England has won out over any form of hereditary government.

Woman Suffrage

Woman suffrage must be given its legitimate portion of this discussion. In the United Kingdom the demand for votes by the women arose out of the new economic condition in which they found themselves by virtue of the factory method of manufacture. The agitation began as early as the middle of the nineteenth century. Yet conservative old England held out against it longer than many other more autocratic nations. Between 1906 and 1915, suffrage was granted to women in Finland, Norway, Sweden, and Denmark. New Zealand had granted it as early as 1893, and in the early part of the first decade of the twentieth century the various states of Australia granted it.

Many women of England believing the reform would not be accomplished without violent means, began under the leadership of Mrs. Pankhurst to destroy property and break in upon the sittings of the House of Commons. Finally after several attempts to pass such a law, Lloyd George proposed one in 1918, which became a law. The rallying of all women, suffragettes, and anti-suffragettes alike, for the duration of the World War to the cause of their country won the sympathies of men.

The United States has not been without history upon this all-important topic of suffrage. In 1820 almost every State had property qualifications for voting. Full manhood suffrage does not exist in every State of the Union at this date. By the thirteenth, fourteenth, and fifteenth amendments to the Federal Constitution, the various States were denied the privilege to discriminate against race, or color in granting the ballot. The movement for woman suffrage arose more or less out of the interest which women had in the prohibition movement.

Many of the same arguments which have been used against universal manhood suffrage have been used against woman suffrage. To the anti-suffragette, or to the man opposed to woman suffrage, we would say that if you wish to hear how you sound, go back to the arguments of the last half of the

eighteenth century, one hundred fifty years ago, and hear the arguments used against the right of men to vote.

As early as 1869, a western State, Wyoming, granted the right to vote to women. As in all social and political reforms, the matter grew slowly at first. Washington was the fifth State, in 1910, to grant woman suffrage. As early as 1876, a movement was made in our Federal Congress to introduce a woman suffrage amendment to the Constitution. After repeated attempts, it finally found its necessary two thirds vote in both houses in 1919, after President Wilson had made a special appeal for it as a war measure.

The Movement in General

In our discussion so far we have left out of immediate and direct notice many of the nations of Europe and of the world. Switzerland had her complimentary reactions to the revolutionary spirit which spread over Europe in 1830 and 1848. She became a true federal republic in 1848.

Spain has undergone her series of revolutions and attempts to establish constitutionalism and to make the government responsible to the people. Portugal has now a republican form of government. Even in the Turkish Empire, a "Young Turkish" party began to urge constitutionalism. Even Persia has been distracted by attempts to establish constitutionalism.

The one great attempt to establish a republic which has elicited the most sympathy upon the part of the people of the United States is the attempt in China. China by her tradition would seem to be the one nation which would not be affected by this modern world movement. Yet her progress has been swift indeed.

To England may be ascribed the honor of starting representative government in the modern world. Thanks be to the character of the immigrants from England to the newly discovered western world, this country was able to establish a truly representative government, which has served as a model to the rest of the world. As late as 1830, England, Switzerland, and Norway were the only countries of the Old World which were not absolute monarchies. In 1913, Siam on the continent of Asia was the only country on earth that did not have some form of representative government, yet by no means were they all democratic to a very great extent.

Development of Russia

The history of democratic reform in Russia fills an interesting chapter in modern history. A detailed study of it is necessary to explain why Russia appeared on the side that she did in the great World War. It has appeared somewhat strange to many that Russia should be on the side of the more democratic nations in that struggle, and yet represent autocracy to the extent that she did.

Russia has had a series of liberal and reactionary Czars. The first Czar after the Napoleonic wars was liberal minded, yet he was soon won from his course by the persuasion of Metternich. The real reason for the slow growth of democracy in Russia can be explained by the same circumstances as are true in every other great reform. The leaders of the reform themselves have no great sympathy with the masses. Four fifths of Russia's population were slaves. In order to offset the influence of western civilization, a so-called Slavophil movement started, which had as its goal, the nationalization of the Slavs. The reactionary Czars grabbed hold of this movement and made it their ally in their designs to increase their territory and power. This policy has dominated Russia's attitude toward Germany and Austria.

Austria has many Slavic elements in her territory. Russia has always felt herself a protector of their interests. This policy combined with her desire to obtain control of Constantinople for commercial purposes is what put Russia opposite

the aspirations of Germany and Austria in the last great war.

The conspirators for democratic reform in Russia have been known to the world as Nihilists. Their great opportunity came in 1905 after the Russo-Japanese war, by which the weakness of the Russian autocratic government was revealed. A mob of citizens stormed the palace, and they were mowed down by the royal troops. The intellectual class of Russia spoke out and demanded reform. The Czar promised to call a representative body called the Duma, which might advise him. This body has undergone various changes in its relative power and influence; but we are all aware that in the last great war the Czar was forced to resign, and that since that time Russia has been under the throes of a revolution.

Autocratic Russia was not true even to the Slavophil movement, when it saw that the issue of autocracy versus democracy was involved in the same movement, and that the autocratic fortress was endangered by the victory of their Slavophil movement, especially when the victory of that movement helped on by the western European democratic nations did not necessarily mean the enhancement of Russia's territory and autocratic power.

Germany Proves a Menace to Democracy

Fully to appreciate the relevancy of the last great stroke of the world for democracy, which was expressed in terms of a world-wide war, we must review some of the history of democratic reform in Germany. By the Franco-Prussian War of 1870, Bismarck had succeeded in uniting the German States into a federation with the King of Prussia as the hereditary president, with the title of emperor. The imperial legislature was the Reichstag, elected by manhood suffrage. Its power was only to accept or reject proposals put forth by the Bundesrath, the body which represented the persons of the various sovereigns of the German principalities, which because of Prussia's size, was dominated by the representatives of the King of Prussia. The federal ministry was responsible only to the emperor.

This autocratic tendency naturally had a reaction. Socialism grew by leaps and bounds under the teachings of a German by the name of Karl Marx. To offset this tendency, Bismarck accepted a policy of paternalism, that of accepting and putting into effect many of the reforms demanded by socialism, as state ownership of public utilities, workingmen's insurance, etc., which only served to strengthen the hold of the government upon the minds and attitudes of the German people. Thus was the German government able to foist upon the people its army program of extreme military preparation.

The last German emperor, Kaiser Wilhelm II, professing to rule only by "the grace of God," felt himself the protector of that great doctrine, and in the alliance which he fostered now with Austria, once Prussia's worst enemy, we see the remains of the "Holy Alliance" of 1820, against which we see England and the United States have common cause. It was the avowed policy of Kaiser Wilhelm to destroy England and weaken the United States. He hated the Monroe Doctrine, which had foiled him in his attempt to occupy a port of Venezuela, during the presidency of Roosevelt. He would have aided Spain in her war with the United States over the independence of Cuba, but he felt unprepared. Feeling prepared finally to extend his own power under the subterfuge to his subjects of extending German kultur, he finally began hunting around for a provocative of war.

We must be able always to distinguish between the cause of a war, and its occasion. The great cause for the World War grew out of Germany's desire to exalt her commerce, her learning, and her government about the nations of the world. An occasion she found among the Slavs of south-eastern Europe. A liberal-minded Serbian student had killed the heir apparent to the Austro-Hungarian throne. Repara-

tion was necessary. Austria was encouraged to make huge demands upon Serbia, demands which no self-respecting nation could accept. As a result war was declared between Austria and Serbia.

Russia, acting by habit in accordance with her Slayophil policy, felt that she must come to the protection of Serbia, and began mobilizing. This event Germany used as an excuse for declaring war upon Serbia and Russia. Germany's course had been determined. No amount of effort upon the part of England's foreign minister to obtain a settlement by arbitration could now persuade Germany from her course. The die had been cast. She was out to dominate the world. It took but her action in Belgium to persuade England of her real intent.

America stood neutral for a long time, failing to realize Germany's intent. America being a republic must necessarily have its entire citizen body converted to a realization of Germany's intent, before she would take her part. At the eleventh hour she responded to the call that she had many times responded to before, the call of the masses for political freedom.

Shall we not say that God has had a part in her development? Shall we not say that God has had a hand in the history of Europe? Joseph's land was to be the birthplace of the restored gospel. In order that it might be carried to the world, the same freedom of conscience and of press and of speech must be provided among the nations of the world. It comes not without human struggles.

The Progress of Medicine Since 1820

BY JOHN W. RUSHTON

With the dawn of the nineteenth century the veil was lifted from the face of truth and man looked into the heart of mystery. As never before, men realized the power and greatness of that truth and saw its all-embracing unity in religion, philosophy, science, art, and politics. In this new concept of the unity of truth it is not out of place to briefly review the marvelous movements in the realm of medicine during this wonderful period of our history. The art of healing has always been closely and intimately associated with religion, priestcraft, magic, superstition, philosophy, and science.

The evolution of medicine from necromancy and superstition to the high place it occupies in the modern arts and sciences makes one of the most fascinating and romantic stories which the quest for truth can offer. Daring adventure, the wizardry of imagination, valorous enterprise, and hazardous, sacrificial toil, all have played a great and important part in the securing of the great benefits and treasures enriching the life and health of the race at large. Many stories, sculptures, paintings, and poems have enshrined the knightly chivalry of the past but the doctor has waited for Sir Luke Fildes before his patient, sacrificing, and noble art could be visualized in pigment and become immortalized by the artist's skill. The story of the evolution of medicine deserves our highest admiration and deepest gratitude, because it is a part of the whole story of man's triumph over many adversaries which has been crowned with success, making for health, strength, life, and happiness to our race.

Ancient Medicine

To get the proper perspective we shall be obliged to look very sketchily at the ancestral line of modern medicine's descent.

In some Egyptian papyri but recently discovered, we learn that the history of the art of healing is as remote as that of man himself, and cures which took place in the time of Cheops,

B. C. 3700, are recorded, and a book on medicine was written by King Athosis who lived six thousand years ago. The Egyptians had a god of medicine called I-em-Hotep, meaning "He who cometh in peace." Babylon and Assyria had a knowledge of this art, and in every land from Peru to China all nations seem to have practiced medicine in various forms. But until the time of Hippocrates of Greece, disease was regarded as demoniacal possession; the priest was the physician, pharmacy chiefly thaumaturgy, and medicine magic.

In the golden age of Pericles, the age of Socrates, Plato, Phidias, and others who laid the foundations of our own philosophy and culture and the main lines of our civilization, 400 B. C., Hippocrates by his methods of observation and interpretation lifted medicine from the low plane of superstition and dignified it as a science. As the "Father of medicine" his special work was the study of symptoms with a view to diagnosis and prognosis, and also the giving to the profession its high ethical principles some of which are fundamental to this day. For instance he said:

"The physician's duty is to help the sick according to his knowledge and power.

"It is his duty to rigidly abstain from evil and the criminal abuse of the means and instruments of his art.

"To keep an inviolable silence about the secrets which he learned in his calling and even outside of it.

"Where there is a love of humanity there will be a love of the profession."

After Greece medicine found its chief center in the school of Alexandria which became one of the greatest universities of the world. Here Erasistratus and Hierophilus were the first to practice and teach anatomy; here also surgery and pharmacy made considerable progress. While this school established by Alexander flourished until 414 A. D. when it came to a dramatic close following the death of Hypatia, who was murdered by fanatical monks, medicine had before this found a home in Rome. Galen, a Greek by birth and an Alexandrian by training, in the second century had made this center world famous. He is the founder of the physiology of the nervous system. Then came the period when Arabia was the fountain of art, culture, and philosophy and for several centuries medicine was under the nurture and care of this Islamic center until it seemed to culminate in Roger Bacon, the English friar of the thirteenth century. He is said to have been the discoverer of spectacles and to have theorized about the telescope and the microscope.

Modern Medicine

But it was in the fifteenth century that the dawn really broke for medicine. This was one of the most wonderful periods in the history of the Christian era. Adventurers gave new continents to man, and by their intrepidity doubled the world. Columbus opened the doors into the new world of America. Copernicus discovered the heavens and gave to man the science of astronomy. Newton laid the foundation of physics, while Caxton immortalized the thoughts of men by means of the printing press. Paracelsus in 1526 made his attack upon dogmatic medicine, which opened the way for the establishment of the Parisian school of medicine by the work of Sylvius who was followed by his pupil Vesalino and their work in anatomy made it the world center of medicine.

In 1616, Harvey discovered the circulatory system of the blood. Leeuwenhoek, the Dutch observer, made the single lens of high curvature and short focus which was the beginning of the compound microscope. By means of this simple instrument he made some important discoveries in minute anatomy and discovered the microbe, thus laying the foundation of modern bacteriology. In 1671 Malpighi ac-

tually saw the "cell" which formed the basis of Virchow's "Cellular Pathology."

The Nineteenth Century

But it is with the nineteenth century we are particularly concerned, and interesting as it would be to trace the developments and note the work of the different men in this field, we must let this brief review suffice and come at once to our main task. We pause long to observe that with the close of the Napoleonic wars access to various peoples and nations, together with mutual intercourse, was had resulting in communalizing the knowledge which each and all possessed and also stimulated all to further research and achievement. But so far as medicine was concerned, the early decades of the century found this art in a very unsatisfactory condition. Besides the chasm existing between pathology and surgery and the many sects and sectaries which abounded, charlatan-ism and quackery were prevalent. Doctor Gorton speaking of this condition says: "In the beginning of the nineteenth century medicine was in a state of impassibility. It was really worse than that. It had made no progress for a quarter of a century, and when a system or a science ceases to progress it retrogrades."

This condition was the result of faulty observation and inability to understand what they did observe. This was the fault of the ancient empirics who "saw without discerning, administered without discrimination, and concluded without reasoning." But there came a remarkable awakening for which the French must be given the credit. Marie Francois Xavier Bichat who was born in 1771 was the first to enter the field of minute anatomy and established the new science of histology. Bichat was succeeded by Flourens and de Mirbel, with Sir Charles Bell, Marshall Hall, and Prichard of England.

Psychiatry

Johannes Mueller of Germany made discoveries in the nervous system and laid the foundations of discrimination in the diseases of the spinal cord, and also led the way to the modern science of physiological psychology, upon which the modern alienist and psychiatrist conduct their work. To appreciate this advancement in medicine one has only to read of the shocking condition in which the insane people were placed before 1820. Probably most of the students of history have read of the brave stand made by Pinel (1745-1826) of France in the rescue of these unfortunate people from the awful state in which they were placed. The victims everywhere were regarded as demoniacal, and confined in cells, chained and treated like animals, without ordinary care, wallowing in filth, alive with vermin, forsaken by God, and despised by man. Such conditions existed down to as late as 1833 in France and England. How different to-day the condition of those who are mentally sick! The asylums, sanatoria, and hospitals provided for the care and help of these people, together with the new methods of discrimination and help witness the strides taken by medicine in this department of its work.

Vaccination and Isopathy

While modern medicine did not attain its full stride until well after the middle of the century, much valuable work was done by many observers in various lands and in many departments of science. Jenner's work in late in the previous century produced its fruit in the nineteenth, and smallpox which for many years had been the chief captain of the hosts of death was controlled, so that in 1802 over one hundred thousand patients had been vaccinated. To-day everybody admits the efficacy of vaccination which has reduced the mortality

from that disease from two thousand per million of the population before that to a negligible quantity to-day. This work of Jenner's was the beginning of what we call Immune Medicine or Isopathy.

Mechanical Inventions

In 1819 Leannee, the most distinguished internist of the French school, invented the stethoscope which is described as the foundation stone of our modern knowledge of the diseases of the chest by mediate exploration. By means of this instrument and its improvements Doctors Forbes and Stokes revolutionized the treatment of these diseases.

The clinical thermometer was known in the previous century, but it was not the precise instrument of the kind we have to-day as a result of the work of Wunderlich. In the early years of this century the work of Richard Bright Addison and others in England together with the work of Samuel G. Morton in America who is credited with having done more for the advancement of medicine in America than anyone before him, the work of the New Vienna school in Germany, Skoda's improved method of auscultation, Rokitansky's work in morbid anatomy, and Schonlein's discovery of the parasitic origin of disease all were of tremendous value in preparing for the great work which was to come well after the fifties.

Bauth and Antitoxin

Besides these men there were others in different departments of science who were making great discoveries, such as Bassio whose discovery that the silkworms were the victims of a parasite, which he published in 1835, led to Pasteur's researches in later years. Tyndall, Huxley, and Darwin in England and Haeckel of Germany contributed much which was of immense value to medicine and found expression in the work of Schwann, Vichow, and Pasteur and still later, Metchnikoff. The old idea of "spontaneous generation" was disproved and cellular pathology established.

In 1880 Pasteur turned his attention to hydrophobia and has succeeded in minimizing that disease to the extent that in a series of ten years 18,645 patients were treated with but an average mortality of under five per thousand. In 1882, Koch discovered the bacillus of tubercle; and a long list of plagues, epidemics, endemics, and infectious diseases which is steadily and surely growing, have been brought under control, and the promise for the future is very bright with prospects of still greater victories.

Typhus fever is dispelled, enteric fever banished from large areas, cholera and yellow fever are yielding up their secrets, and malaria has been tracked to its origin by the work of Laveron, Manson, and Ross. The terror of diphtheria has been materially reduced so that no longer is it the menace it used to be and by the antitoxin treatment patients can be made immune to its attack. Typhoid fever and tetanus and spinal meningitis are practically controlled by similar methods.

Preventive Medicine

The school of preventive medicine initiated by Parkes, Smith, Richardson, Acland, Buchanan, and Von Pettenkofer deals with disease in its origin in cities, communities, and nations. The reduction of infantile mortality is the result of prophylaxis to a large extent. In 1875 the United Kingdom adopted measures for the establishing of medical officers, lay sanitary authorities, government laboratories, and control of infectious diseases among animals as well as human beings.

The same has been done in other countries with such splendid results as described briefly in the following account of the United States Public Health Service:

"Preventable disease cost the United States four billion dollars less in 1917 than it would have done if the same

health conditions had prevailed as did twenty years ago. Four thousand deaths less in 1917 than would have been the case under the conditions of 1900. Yet in spite of all this one in three was found unfit for army work and annual sickness cost the country two billions of dollars."

In 1858 England established the Register of Qualified Practitioners and the General Medical Council by which was unified, organized, strengthened, and purified medical education and qualification, and the profession relieved of much quackery. Altogether these improvements together with inculcation of personal hygiene, sanitary housing, and the supervision of food, water, and drainage have demonstrated their efficacy in that during the latter half of the century the death rate has been reduced fifty per cent.

Surgery

In surgery the changes and progress are equally remarkable to say the least. Even down to recent days the hospital and operating theater were looked upon with horror, and to order a patient there was like a sentence of death to such unfortunate persons; for, besides the horrors of infection and the general lack of cleanliness and antiseptic conditions with which we are familiar to-day, the surgeon was hampered in his work by the scarcity of proper means, instruments knives, sterilization apparatus, and splints; everything was crude and unsanitary. There was no absorbent cotton, gauze, plaster, or bandaging. The hospital as we know it did not exist. The nurse and the hospital are very modern.

Up to 1870 there was but one training school for nurses in Christendom; that was Saint Thomas' Hospital in England, founded by Florence Nightingale. In 1872 there was a training school for nurses organized at Bellevue Hospital in New York City, the first in the country except perhaps the one at the Massachusetts General Hospital, Boston. However, there are a few names which deserve mention because of what they did in those early days of surgery, among them being Baron Lassez, Napoleon's surgeon in chief to whose genius we owe the ambulance, John and Charles Bell, Sir James Brodie, and Sir Astley Cooper in Britain. In America there were some daring and skillful men also, among whom perhaps the most famous is McDowell, who is esteemed as the first ovariologist and is called the father of gynecology, also Doctor Luzenberg who had remarkable success in operating for cataract.

Anæsthesia, Anæsthetic, and Asepsis

It was the discovery of anæsthesia which gave to surgery its greatest impulse. Nitrous oxide was discovered to have anæsthetic properties by Horace Wells in 1844. Then Doctor William T. G. Morton discovered the anæsthetic property of sulphuric ether and first used it for that purpose in 1846. However, Sir James Simpson of Scotland is the discoverer of the anæsthesia of chloroform inhalations and has the gratitude of all mankind accordingly.

In 1865, Lord Lister commenced his researches which resulted in what is known as "antiseptic surgery." He communicated his results to the *Lancet* in 1876. In a short time antiseptic methods gave way to "asepsis" which means the employment of such processes as will prevent any outside germs reaching a wound and thus setting up infection. Before Lister's discovery the fatal germs of pyæmia, septicæmia, gangrene, and erysipelas were rampant.

In the Krankenhaus at Munich the death rate following amputation was sixty per cent. In the Civil War of America almost all abdominal and head wounds proved fatal. During the Franco-Prussian war of 1870 the ambulance wards were infernos of suffering. At the Glasgow Infirmary before Lister began his experiments the death rate following amputation was 45.7 per cent and during the first three years of anti-

septic treatment it fell to 15 per cent. Professor Müssbaum introduced Lister's antiseptic treatment into Munich at a time when 80 per cent of the wounds became affected with gangrene, and from that day gangrene ceased in the Krankenhaus.

The early years of this century were conspicuous also for the high death rate among women who functioned as mothers, and even in the Vienna General Hospital it was alarming, reaching as high as one in every six cases, puerperal fever being the cause. Semmelweiss concluded that this was caused by infection the cause of which was carried on the hands of the medical attendants.

Resulting from the discoveries of anæsthesia, antiseptic, and asepsis the progress of surgery has been little short of miraculous and operations never dreamed of as being possible have become commonplace. Even the heart has been squeezed through an abdominal incision and coaxed into activity when it seemed to have ceased action. The stomach has been entirely removed and the intestines joined on to the œsophagus; several feet of the intestines removed and the ends joined and life continues its course without any apparent interruption. Even lacerations and wounds in the heart have been sewn up and the patients have lived. Since 1867 general operations on the cranium, joints, abdomen, female pelvis, and isolated organs as the eye, and ear, are frequent which there was no sign of before.

The late great war is the first time in which the doctor has been given a free hand, with the result that disease was almost obliterated and the death rate reduced to less than that at home. Ninety per cent of the wounded were saved and eighty per cent sent back to the firing line within forty days. Altogether the death rate from all causes during this most appalling of all wars was the lowest ever known, barely three per cent per annum, and for the last two years it was under two per cent.

Before 1914 less than one twentieth of the wastage of ancient war was due to wounds or deaths in battle while the other nineteen twentieths were caused by disease, epidemics, and pestilences both in the field and at home. In the army itself the rate was six to nine deaths by disease to one in battle or from wounds. In this war the rates have been doubled and then reversed, sixteen deaths in battle to one from disease. Control over wound infections was so close that of the wounded who survive, ninety per cent have recovered. Of those who reached a hospital ninety-five per cent recovered; while of those who reached the base hospitals ninety-eight per cent recovered.

Anæsthetics and antiseptics have not only diminished pain and agony, but have made amputations rarer and grave crippling fewer than ever before in war history. Barely two per cent of the wounded were crippled or permanently disabled.

It is estimated that four hundred thousand lives a year were saved on the British western front alone and chiefly in three ways: antityphoid inoculations and other measures against infectious diseases, by surgical skill and superb hospital organization, and by the splendid way in which the armies were fed.

In this war the combined efforts of a French doctor named Carrel and an American doctor named Dakin resulted in a new method of treating wounds which is one of the triumphs of the period. The system called by their names consists of flushing the wound either continuously or intermittently with a carefully graduated solution of chloride of lime modified by boric acid. This kills the germs and aids in healing. Huge, jagged, pocketed, horribly infected shell wounds were healed up smoothly and painlessly with a minimum of scarring in about as many weeks as it used to take months.

The romance of modern surgery is still in the making and we could spend much time in describing many of its great victories but we must close. However, we must summarize briefly.

Summary

The progress in medicine is the result of many minds and influences embracing bacteriology, biology, pathology, chemistry which we have not referred to, though it is intimately connected with medicine and its evolution, embryology, natural history, and all the natural sciences. The treasures gathered by all men in these and any other field become confluent in this great field of human service, transforming the conception of the etiology of disease and developing a new pathology and prophylaxis.

Therapeutics also has been severely chastened and drugs are administered with greater intelligence and discrimination than ever before, the new diagnostics making for a much more scientific reading of symptoms and accurate interpretation together with the application of the agencies employed for alleviation and healing, gathered from every field of discovery in the true eclecticism of the discipleship of truth. The extension of medical science into the departments of public and private life as already referred to is making for a better race with better prospects of efficiency than ever before.

Religion and Faith

The true relationship of medicine to religion seems to be better understood and appreciated now and the therapeutical value of faith and mental poise with the intelligent ecstasy which religion does generate have lead to healing, redemption, and resuscitation which none can deny, who read aright the signs of development in this great department.

Much of crime and moral delinquency is being dealt with pathologically instead of punitively, and even social evil and disease are being regarded as largely the outcome of pathological conditions and it is estimated that two thirds of the unfortunate females trafficking in sex are mentally deficient and ought to be housed and sheltered as those unfit to be at large.

Doctors, it is not too much to say, are now esteemed as a splendid force united with the brotherhood of priests, ministers, teachers, and public workers who are dedicated to the "casting out of the devil, the healing of the sick," and the interpreting of the many tongues of life in terms of their experience, revealing the mind of the God of all goodness, virtue, and truth whom they, with us, all try in their way to serve for his glory and the saving of mankind.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased."—Daniel 12: 4.

January 1, 1822, the first American settlers reached Texas.

January 3, 1820, Congress passed a bill to admit Maine as a State.

January 4, 1830, Illinois College, at Jacksonville, Illinois, opened.

In 1821 the site for the city of Indianapolis, Indiana, was selected for a State capitol.

January 10, 1812, the "dark" day in London.

January 19, 1818, the first territory legislature in Alabama met at Saint Stephens.

January 26, 1819, the University of Virginia was established.

In January, 1829, the first locomotive, America, was delivered in New York from England.

In January, 1830, the Camden-Amboy Railroad was incorporated in New Jersey.

The Creeds Then and Now—1820-1920

BY E. E. LONG

This is the conclusion of an article appearing in a former Centennial Number of the Herald, dated April 7, 1920.

Healing by Faith

Joseph Smith met furious and unrelenting opposition because his message contained the doctrine of healing by faith. Notwithstanding the fact that primitive Christianity gloried in the power of God bestowed on the apostles and ministry whereby the sick were healed and devils cast out, it was vociferously declared by the popular clergy that this, too, was "done away because no longer needed." It mattered not that Jesus said, "These signs shall follow them that believe" (Mark 16: 17); "He that believeth on me, the words that I do shall he do also" (John 14: 12); "I am with you alway, even unto the end of the world" (Matthew 28: 20). The supernatural blessings of divine favor were "limited to the first century," so it was said, and any manifestation of "power" was "of the Devil."

But time has overturned many popular notions, and reversed numerous so-called scientific "facts." Mary Baker Eddy discovered a "key" and Christian Science was born, which has impregnated modern Christianity, turned the tide of unbelief, and paved the way for a recrudescence of faith healing now becoming popular with numerous religious bodies.

At this time, James Moore Hickson, a noted English faith healer, is in America traveling among the churches and healing multitudes of people afflicted with various diseases. So great is the demand for his services that only the most violent cases can receive his attention, and applications must be made by card weeks ahead. Numerous other healers are abroad in the land and appear to be getting results, as the following excerpt indicates:

"The fact is that the healing of the nobleman's son is being duplicated every day of the year by modern followers of Jesus' methods. Healing of the nature done by Jesus, and counted 'miraculous' by those who do not follow him, is so common nowadays that it is not considered worthy of more than passing comment. On every hand are practitioners of Jesus Christ's healing system, and they have millions of absent patients whom they never see yet heal as effectually as Jesus healed this nobleman's son. The writer of this has similar cases a-plenty every day, and bushels of unsolicited testimonials to the efficacy of the so-called 'miraculous' absent healing. The light of truth is shining to-day as never before, and all who open their minds to it and relax their bigotry and intolerance, are having demonstrated to them that the same faith that healed the nobleman's son will heal every man's son."—*Unity*, February, 1919, p. 129.

From Spokane, Washington, there comes a little booklet, *How to Protect Our Soldier*, by F. L. Rawson, M. I. E. E., A. M. I. C. E. (who ought to know, if titles mean anything) from which the following is excerpted:

"To-day there are many millions of mental workers, divided into two broad classes, containing some fifty or sixty schools. Only four or five of these work on the basis that Jesus did, namely, by turning in thought to God. The remainder work in the same way as the sorcerers and witches of the past and the black magic workers and hypnotists of to-day, namely, with the human mind. This means that they use one or the other of the five different forms of hypnotism, all of which are more or less harmful, not only to the patient, but to the practitioner."—*How to Protect Our Soldiers*, p. 1, 2.

For the purpose of this article, it matters not whether these healers are working with hypnotism, mental telepathy, the human mind psychology, or what not. We do not in-

dorse any of them. The point we make is that healing on a very broad scale is being done these days by some occult power, and this healing is being indorsed by the churches one after another as the power of God. Whether or no the power is of divine origin, the churches are committing themselves to the principle of divine healing, a thing they denied one hundred years ago. If divine healing is right and to be sought after to-day, it was right then, and all through the century between then and now.

Changes in the Creeds

In the 1896 edition of The Constitution of the Presbyterian Church, under the heading, "Historical summary," appears the following:

"The only amendment of the Confession of Faith since 1788 was effected in 1886-87 by striking out from chapter XXIV, section 4, the clause forbidding marriage with a deceased wife's sister.

"The Book of Discipline was entirely reconstructed and adopted in 1884-85.

"The Form of Government and the Directory for Worship have been amended in various particulars between the years 1805 and 1891."

If the Presbyterian Creed was right in 1820 when Joseph Smith said it was wrong, why was it necessary to amend or reconstruct it later? And if amendment and reconstruction were necessary in 1884 it was wrong in 1820. There is no escape from this conclusion.

But that is not all. In 1820 when Joseph Smith said God told him the creeds were wrong, the following was a part of the Confession of Faith:

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."—Confession of Faith, 3:3.

"Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word."—Confession of Faith, 10:3.

But in 1902, this unscriptural doctrine of "foreordained" fatalism had become so distasteful to the Presbyterian conscience that it was repudiated by the Synod at Los Angeles, and the following was adopted in lieu thereof:

"That concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of his love to all mankind, his gift of his Son to be the propitiation for the sins of the whole world and his readiness to bestow his saving grace on all who seek it; that concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted for all, and freely offered in the gospel to all; that men are fully responsible for their treatment of God's gracious offer; that his decree hinders no man from accepting that offer and that no man is condemned except on the ground of his sin.

"Also that it is not regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace and are regenerated and saved by Christ through the Spirit, who work where and how he pleases."

"For section 6, chapter 25, of the Confession of Faith the following is substituted:

"The Lord Jesus is the only head of the church and the claim of any man to be the vicar of Christ and the head of the church is unscriptural—without warrant, in fact—and is an usurpation dishonoring to the Lord Jesus Christ."—SAINTS' HERALD, July 8, 1903.

If the doctrine of infant damnation was wrong in 1902, it was wrong in 1820 when Joseph Smith declared that, among other things, it was "an abomination in the sight of God." So, despite their steadfast opposition to the prophetic calling of Joseph Smith, the creed makers and revisers have time after time vindicated Joseph Smith by their official acts, and to-day Latter Day Saints can point to the numerous revisions and amendments of the popular creeds and, with pardonable pride, say: "We told you so." But when we cried they would not hear, and when we piped they would not dance.

The Fatal Weakness of Popular Christianity

It remained for the World War to reveal the fatal weakness of the popular Christianity condemned by the voice of God one hundred years ago. The following fatal admissions by leading thinkers and writers of modern Christianity fully sustain the angelic indictment:

"The European war has, however, rudely shaken our complacent belief in ourselves, and we are discovering afresh, in the glaring light which it sheds on all human life, that we have *only half understood* the very doctrines we profess.

"We have tried to erect a civilization which is really grounded on a pagan philosophy of life, and the fact that we call it Christian has blinded many of us to the fact that its *fundamental pre-suppositions are utterly un-Christian.*

"The world needs a Christianity which is more Christian than anything we have yet seen.

"*What is needed is a positive message.* If a *healing stream* could be directed into the morass in which we find ourselves, and if the stream proved to have sprung from a divine source, might not something happen in human life which would both inhibit the power of evil and liberate the powers of good to a degree which we have never dreamed possible?"—Henry T. Hodgkin, M. A., B. M., in *Christ and Peace*, pp. 45, 56, 57, 59.

The "positive message," sighed for by Reverend Hodgkin, with its "healing stream," has been faithfully delivered, is still being proclaimed, but its harbingers are scorned and the message itself trampled under foot.

"Never in the history of the world has evil put up a stronger fight than in this day, especially in some instances in its wearing the *outward garments of Christianity and denying its power.*

"Not only has there been *much false teaching in pulpits and schools*, but those preachers and professors who have taught the right of physical force and that the only safety is in great military defenses, belong among the false prophets.

"The fact is that *organized Christianity has collapsed*—collapsed before the European war started and this war, with no voice from the church protesting against it, reveals a condition in the church that indicates impotency in the hour of a great trial.

"Our *ignorance of the fundamentals in the religion of Christ* has kept the church unspiritual, weak, and impotent. To live by the policy of heaven, which is practicing the ethics of Christ, and to grow into a united force, is a task that presses upon the church as never before. To even hint at these high ideals in this day seems like an idle dream, but these are the promises of God and this will be done. It must be sadly acknowledged that *the road to this triumph cannot be found through present day organized Christianity.*"—Christ or Napoleon—Which, by Peter Ainslie, D. D., pp. 27, 34, 44, 61.

"The *unavoidable result* of the contentions and embarrassments of the spirit of denominationalism is to *smother the spiritual life and destroy the spiritual power* of the church. Denominationalism weakens the church's grasp upon the gospel. It *distorts her faith. It separates from Christ.*

"Such reasoning carries with it serious accusations. It is *certain that some one has missed the teachings of God.* Some one, it would seem from the Scriptures, has gone far astray."—The Divided House, by Edwin E. Rogers, pp. 127, 164.

"It is all very well for the ministers and churchmen to say Christianity has not failed and civilization has not collapsed. But the point is that a great and growing number, and that number comprising many thoughtful people, believe that both have failed. One has only to read the press of Europe and America to see a general agnosticism reflected on every page.

"My own feeling, just at present, is this: I do not believe civilization has vanished entirely from the earth, but I am absolutely convinced that the civilization, or at least the political order, of Europe of the last fifty years has proved an absolute and utter failure and has collapsed beyond repair.

"If you ask me if I believe that *conventional Christianity has failed*, I say yes, openly and frankly."—The Last War, by Frederick Lynch, D. D., pp. 11, 22.

"What a medley of teachers of religion we have! And a medley, because *they are teaching not what God has revealed* but what the people want. 'After their own lusts.' And thus are they turning their ears from the truth and being *turned unto fables*."—A Textbook on Prophecy, by James M. Gray, D. D., page 162.

"Nine tenths of the trouble and worry in the visible church to-day is explained by the fact that to a great extent *we are working in opposition to God*, instead of cooperating with him."—Reverend John M. MacInnis, B. D., Ph. D., in Light on Prophecy, p. 138.

"The present moral conditions of the world are making a new evangel necessary and possible. *Human programs have failed*. Human wisdom and virtue have come to naught. So-called Christian civilization itself has collapsed. A new *revelation and arraignment of the world's sins is now possible*. *The Christianity of the nations has not been the Christianity of Christ*."—Dwight Mallory Pratt, D. D., in *The Christian Work*, September 13, 1919.

"It is with a profound sense of relief that one sometimes turns from the tests of Christian faith which have been set up by the churches, to the test which Jesus himself imposed upon those who would enter the kingdom. We recently had occasion to examine the creed of a famous church, to which creed, until recently, everyone joining that church was supposed to subscribe. It is really a treatise on systematic theology—an able one, too, but quite as far from the words of Jesus as one could conveniently go. Neither was it greatly concerned with the facts of Christ. It was concerned with interpretation of those facts. But *when one turns from the creeds and confessions to the gospels he finds himself in quite another atmosphere*."—From an editorial in *The Christian Work*, July 1, 1916.

The Philosophy of the Youthful Seer Stands the Test

The foregoing self-imposed indictments of modern Christianity by leaders of the popular churches amply sustain the charge: "They are all wrong, and their creeds are an abomination in the sight of God." And, yet, they can be multiplied a thousandfold with available material immediately at hand, for with one voice the fatal facts are admitted. The atmosphere of the creeds is not the atmosphere of the gospel of Christ. Joseph Smith was mobbed, tarred and feathered for saying less about the churches than the preachers are saying of them to-day. For one hundred years, the battle between the truth and the creeds has been waging with unabated fury; and though assailed by the allied forces of sectarian hatred without, and the unscrupulous machinations of traitors within, the position assumed then is now as impregnable as the rock of Gibraltar.

The philosophy of the youthful seer immediately drew forth the maledictions of the learned, while the imprecations of the popular clergy were heaped upon his head. For one hundred years the world has witnessed the unparalleled spectacle of the combined hosts of learning arrayed in unequal contest against the wisdom of a country youth whom they branded as an idle impostor and an ignorant fanatic. Be it said to their everlasting shame, and to his credit, he solved the problem

of religious controversy, but in doing so he trod the thorny path of persecution and sealed his testimony with his blood.

Strip the boy of every vestige of the supernatural, and measure him only by the work he accomplished as a church builder, and he stands out in bold relief as the foremost reformer of the age in the discovery and application of divine truth. The carping criticism of bigoted churchmen, the sneering anathemas of jealous priests, the proud denunciation of the worldly wise, and the frantic efforts of their combined forces to overthrow the work so humbly begun have failed, utterly failed. Though assaulted on every side and compelled to bathe its fevered brow in the blood of its advocates, the message delivered in 1820 has survived the ordeal and in 1920 challenges the admiration of the honest in heart, while to the hosts of Mystery Babylon it is the modern stumbling-stone.

(Concluded.)

The Significance of the Book of Mormon

BY A. B. PHILLIPS

"The Book of Mormon is a religious history of three small clans that at different periods migrated to America."

To understand what the Book of Mormon really is, and to be acquainted with its contents and historic and spiritual significance, is to realize that it is one of the most remarkable productions ever put into print. To approach the subject with a turned-up nose, figuratively speaking, is to do injustice to oneself quite as much as to the book. Hence I make the startling announcement at once that the Book of Mormon was never known to do the slightest harm to anyone. It never corrupted any man's morals, or shocked his feelings of reverence for things divine, and that is saying a great deal in these days, even in regard to a religious book. It has never decreased anyone's faith in either God or the Bible, and that is saying much more than can be said of some who have so vehemently opposed the Book of Mormon and misrepresented it during the past ninety years. Its morals are perfect; its language pure.

What Is the Book of Mormon?

Briefly stated, the Book of Mormon is a religious history of three small clans that at different periods migrated to America and occupied this continent until they became strong nations. This history extends from about 2,200 years before the Christian era, so called, to about 400 years after the birth of Christ. During this period of over 2,600 years these people had religious historians among them, whose records were handed down from one generation to another. One of the last of these historians was a prophet named Mormon, who was directed to make an abridgment, or condensed history, from the records thus handed down to his day. This condensed history, being written by Mormon, was called the Book of Mormon.

The Lord had a purpose in having the Book of Mormon thus written, and it was carefully preserved so that it might come forth in our day as a witness of God's overruling providence, and his unchangeable purposes and impartiality to mankind. Besides recording the history of the aboriginal peoples of America and their religious experiences and teachings, it contains the words of prophets of that age regarding our own times and people. Hence the Book of Mormon contains a message for you. And a most interesting message it is, as you will doubtless say after reading it, as many others also have done.

Its Value as History

One of the facts of importance to which your attention is called is the historic connection between the Book of Mormon and the Bible.

When God revealed the history of the past to Moses, the latter was informed that people were scattered from the tower of Babel over the face of "all the earth." This statement is supported by the Book of Mormon declaration that a colony from Babel came to this (American) continent, where they in the course of time became an intelligent and prosperous nation, which spread over a considerable portion of the land. The book is of great interest to us because it contains the history of these Babelites in America, from the time of their migration to their partial destruction many centuries later.

According to this record of ancient America, two other colonies came from Palestine about 600 B. C., and a few years later. In time they overspread a considerable part of South and North America, built great cities, and established an advanced civilization containing millions of people. Internal wars, however, caused a division that lasted till the more powerful people killed or conquered the weaker. Degeneracy set in, and at the time Columbus discovered this continent they were given the name of American Indians. At this time they were divided into a number of nations or tribes, some of whom were still a very intelligent and civilized people, particularly those of Peru and Mexico. The works by Prescott on the conquest of Mexico and of Peru will afford abundant interest to the reader in this connection.

These later migrations combined to form one people sometime after they arrived here. They were composed of Israelites, most of whom were called Nephites or Lamanites, who descended from the tribe of Joseph, one of the twelve tribes referred to in the Bible.

A careful study of the Bible shows that Jacob, Moses, Isaiah, and others predicted a remarkable future for descendants of Joseph. It was prophesied that they would cross the sea to a greater land than Palestine, become a great people, and that in the latter days their record should be revealed and come forth. The Book of Mormon fulfills and supports this Bible sketch in a perfectly reasonable way, and is recognized to be the record predicted in the Scriptures. For a study of these Bible statements the reader is for convenience referred to the work by I. M. Smith, entitled, *The Book of Mormon Vindicated*. The meaning of these prophecies is very clear.

Aside from its historic connection with the Bible, this remarkable record is the only known history of this mysterious people of antiquity, whose past is of absorbing interest to the student of history. It also contains matter for the student of natural history to contemplate, revealing the presence and use of the elephant, the horse, and other animals that scientists who lived when the Book of Mormon was first published did not suppose had ever been indigenous here. It is now known, however, that its account is true.

Scientific research and invention take on new meaning also to the Book of Mormon reader. This is indicated by the fact that it tells us of a remarkable instrument, in the nature of a compass, that guided the journeyings of the people nearly 600 B. C. While those who consider radium and helium most modern of discoveries will be interested to know that 2200 B. C. one of the Book of Mormon people obtained lights by melting out some peculiar substance that was placed in closed barges and gave light by miraculous means. The barges themselves were a kind of submarine construction with which they crossed the ocean to this continent.

It Reveals a God of Miracles

The Hebrew saints were taught by Paul that through faith miracles were and could be wrought by the power of God.

This precious truth is also taught and demonstrated among the people which the Book of Mormon tells us about. It encourages the faith to believe that those who seek the Lord sincerely may find him in every age. It tells us that the Lord is fair and impartial to all, and that his promises are made without respect of persons.

Thus we learn from this remarkable record that the divine guidance was with these descendants of Joseph, and from time to time prophets were sent among them to encourage, direct, or warn them, as might be required. This shows us the true God of the Bible, and is a wonderful incentive to faith to one whose heart yearns for the good old way—the divine way that leads to the Maker of our souls. Like a refreshing breath from heaven comes this testimony, recorded by Israelites in America, of what God loves to give to his creatures if only they will believe and not be faithless or of doubting hearts.

A Witness to the Bible

Paul said the time would come when everything would be shaken that can be shaken. Infidelity and unbelief are forcing their way even into the midst of those who claim Christ as their only hope. Blasted faith is claiming her victims by thousands, and as Jesus predicted, the love of many has waxed cold. Many who pose as teachers of Christianity openly admit that they do not believe the miracles of the Bible actually occurred, thus weakening the faith of many who look to them for leadership. Others even seek to discredit the Good Book in other ways, saying that they do not consider it to contain inspiration from God, but that they consider it to be the work of good men and of human inception.

As weary and thirsty travelers in a desert we find the Book of Mormon a veritable oasis of living water and refreshing. It increases faith in the truth of the Bible, witnessing to many of its holy precepts and promises, as the experiences of children of God on this continent have verified the certainty of heavenly care and fatherly blessing. It promises that God will continue to reveal himself to those who will do his will, regardless of the age in which they may live.

In other words, this record makes plain God's impartial love for all the world, as expressed by John: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish." These ancient people believed in him, and were the recipients of his blessing. The offer of the atonement was world-wide and it came to them. This good book therefore, enlarges the Christian's vision of the Lord's great redemptive plan as has been done by no other book handed down as a record of his dealings with man, save the Bible.

Many other points of scriptural doctrine that were taught to the New Testament saints were also had by these ancient American Israelites. Much additional light is therefore obtained, confirming the teachings of New Testament writers and making plain matters that would otherwise be of obscure meaning. The reality of true religion as a divine message from God to all men is in this record reaffirmed so clearly that its meaning cannot be misunderstood.

A Message to This Generation

Of more significance perhaps than any other thing is the message which the Book of Mormon bears to those living today. While the import of what we have already noted is in a sense a message to us who will receive it, the book contains a prophetic message of as great importance as any message could well be, in which the state of the religious world is clearly foretold and a call to faith and obedience is earnestly sounded to this generation.

As a sign of this age the record states that the Jews shall soon be gathered to their land, and that God will begin his

work among the nations to bring this great event to pass. This prophecy is now apparently in process of fulfillment. When the Book of Mormon came forth nearly every nation had laws that were against the Jews. Scarcely any Jews were then in Palestine, and few supposed that within so short a time the attitude of the nations would be so signally changed as is now the case. These oppressive laws have been changed, nations have been destroyed or overturned, and plans are well in operation to-day that envision the complete fulfillment of this Book of Mormon prophecy.

In this book a land of promise is located in America by prophetic inspiration, where those who love justice, freedom, and righteousness may find a refuge from oppression and the carnage of the world. The book witnesses for Christ and his gospel in the most earnest, lucid, and yet lofty and spiritual manner of any work coming forth in this age. This statement is not overdrawn, but will be admitted by the careful and impartial reader.

Other remarkable prophecies in this book equally attest its inspired origin. Besides this the book itself comes forth in fulfillment of Bible prophecy, after having been preserved by divine supervision through many centuries and protected from harm during the period of its preparation for the printer. The manuscripts of the Bible have not been more remarkably preserved than has that of the Book of Mormon.

This work has also a special message to the Lamanites, or Indians of to-day. It is a record of their ancestors, and many are beginning to believe it, and its testimony that Jesus is the Christ; and thus it is to-day convincing both these and others of God and his work, the gospel of his dear Son. There are living witnesses who earnestly affirm that the Book of Mormon has convinced them of the truth of the Bible and the saving message of the Lord Jesus Christ. This is its chief mission. To those who oppose it, the book may well ask, as did the Savior: "For which of these good works do ye stone me?" That which inspires faith, love, and fidelity to God and his Son, and ever leads to do good, as does the Book of Mormon, is not an evil work.

Missouri and Jackson County

BY EDWARD RANNIE

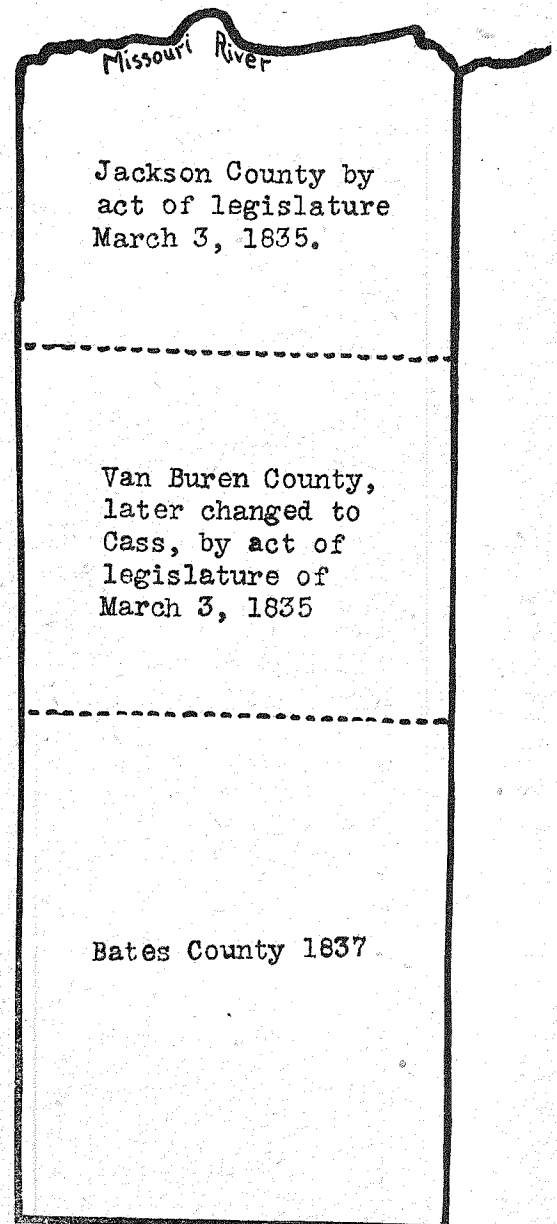
Some explanations of the geographical boundaries involved in the settlement of Jackson County and Missouri.

Missouri and her people have a peculiar and special interest to Latter Day Saints. It was and is now the place of many blessings to her faithful and pure-minded people. It is also the place of many sad scenes of persecution, some of them due to our own folly, and forgetfulness of God's commands, for which he reproved the church in a revelation given in December, 1833, as found in Doctrine and Covenants 98: 3. But partly it was due to the wickedness that was in the hearts of our enemies, and also to the age in which they lived, which was not as tolerant in religious and political matters as they are to-day.

The historical data which I shall give in this article is from the History of Missouri, by Eugene Morrow Violett, unless otherwise stated, a book that it would be well to have in our homes and in our branch libraries. It is a book of 466 pages, suitable for busy people, and the chapter concerning our people is very fair and free from the animus that many of the writers manifest who attempt to write about our people. The illustrations are taken from our Young People's History, written by Sister Vida E. Smith, and Mr. Violett gives her credit for the help she rendered him. The book can be purchased through our publishing houses for \$1.60.

Saint Louis was founded as a village by the French on

February 15, 1764. That was possibly the real beginning of the settlement of the country now forming the State of Missouri. Louisiana was purchased from France by the United States Government, in 1803, and the transfer was made at Saint Louis, March 9, 1804, Captain Amos Stoddard of the United States army acting for our Government. The territory comprised in the purchase was all the land west of the



Mississippi River from New Orleans north to Canada, and west to the Rocky Mountains, and then southeast back to New Orleans.

The lower part was given the name of the Territory of Orleans, and by act of Congress on June 4, 1812, it was made into a State and called Louisiana. The remaining part of the territory was given the name of Missouri. In 1819, what is now the State of Arkansas was set apart as a territory. In 1817, in the month of December, petitions were circulated among the people to be presented to the Congress asking for a State to be organized, and they were presented in January, 1818, and another one was presented during the same year. By December, 1819, three bills had been presented to the Congress to form a State. The cause of the delay was the question of slavery. On March 6, 1820, a bill was ap-

proved which admitted Missouri as a State with slavery and excluding from it all territory north. By proclamation of President James Monroe it was admitted as the twenty-fourth State of the Union on August 16, 1821.

As a misunderstanding as to the boundary lines of Missouri and Jackson County sometimes is apparent when our brethren make it a matter of conversation, I will give the facts as given by Mr. Violett and other writers whom I have consulted. The first petition to the Congress in 1817 did not include the territory that now forms the two counties in the southeastern part of the State and the six in the northwestern part of the State, and the north line was about fifteen miles north of Saint Joseph. The memorial presented in 1818 included what is now two tiers of counties of eastern Kansas and three tiers of southern Iowa. Another petition, with only six hundred names, asked for the Missouri River to be the north line, and west to the boundary of the United States, and south to the north line of the Territory of Arkansas. The boundaries adopted in 1820, when the bill passed creating it a State, were as they are now, except the six counties in the northwestern corner of the State, known as the Platte Purchase, which were annexed in 1837.

In the Journal of History, volume 10, page 130, is an article, entitled "Lamoni." It tells of the controversy over the Iowa-Missouri boundary line. A strip of country approximately ten miles wide was in dispute from 1839 until 1849. Missouri claiming about that much of Iowa. The controversy became so bitter that both States called out the State Militia, but the cooler heads prevented a collision, and on February 13, 1849, the Supreme Court of the United States decided the controversy by fixing the line as it is at present.

Jackson County

Because of the persecutions of our people in Jackson County and what the revelations say of it, and its being the place for the beginning of the gathering, and the place for the headquarters of the church, it will always be a locality of special interest to us, and because of those and other important matters, it will be well to go into some of its early history.

"Jackson County, which at first embraced the counties of Cass and Bates, was organized by an act of the legislature approved December 15, 1826." (Political History of Jackson County published by Marshall and Morrison in 1902, page 9.)

"By an act of the General Assembly approved February 16, 1825, the county of Jackson was laid off. The act was entitled, 'An act defining the limits of several counties in this State.' In section 30 it reads as follows: 'Be it enacted, that all that portion of the county bounded as follows, to-wit: beginning at a point in the middle of the main channel of the Missouri River due north of the termination of the line running through the middle of range 29 west: thence due south with said line to the middle of the main channel of the Osage River, thence due west to the western boundary of this State; thence north with the said western boundary line to the middle of the main channel of the Missouri River; thence down said river in the middle of the main channel thereof to the beginning, shall comprise the county of Jackson.'" (History of Jackson County published by Birdsall, Williams, and Company, in 1881, page 117.)

From Campbell's Atlas of Missouri I have learned that range 29 west is the dividing line between Jackson County and Lafayette County and that the middle of the channel of the Osage River is at the southeast corner of Bates County, thus making Jackson County at that time to comprise the territory of what is now Jackson, Cass, and Bates Counties.

The boundaries of Jackson County as fixed by the legislature December 15, 1826, remained so until March 3, 1835, as the following will show: "Beginning at a point on the mid-

dle of range 29, where the same intersects the township line between townships forty-six and forty-seven, thence west with said township line to the State boundary. The northern boundary of Van Buren (now Cass) as constituted by the foregoing section, shall be the permanent southern boundary of Jackson County." (History of Jackson County Published by Birdsall, Williams, and Company, 1881, page 118.)

The present southern boundary of Jackson County is now as it was established by act of the legislature March 3, 1835, and Bates County was taken off later. A map dated 1841 shows it as at present constituted.

In 1830 what is now Clay, Clinton, Dekalb, Gentry, and Worth Counties was then Clay County, and what is now Ray, Caldwell, Daviess, and Harrison Counties was then Ray County, and what is now Lafayette, Johnson, and Henry Counties was then Lafayette County.

With the above knowledge of the early history of Jackson County and the counties round about it will help us to a better understanding of some of the revelations given to the church. In December, 1833, as found recorded in the Doctrine and Covenants, section 98, in the latter part of paragraph 9, the following instruction was given: "... observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my Saints; all the land which can be purchased in Jackson County, and the counties round about, and leave the residue in mine hand." In section 128:5 the following is found, "It is well to understand that the term *region round about* must mean more than a small area of country round about the central spot."

Debate at Spearfish

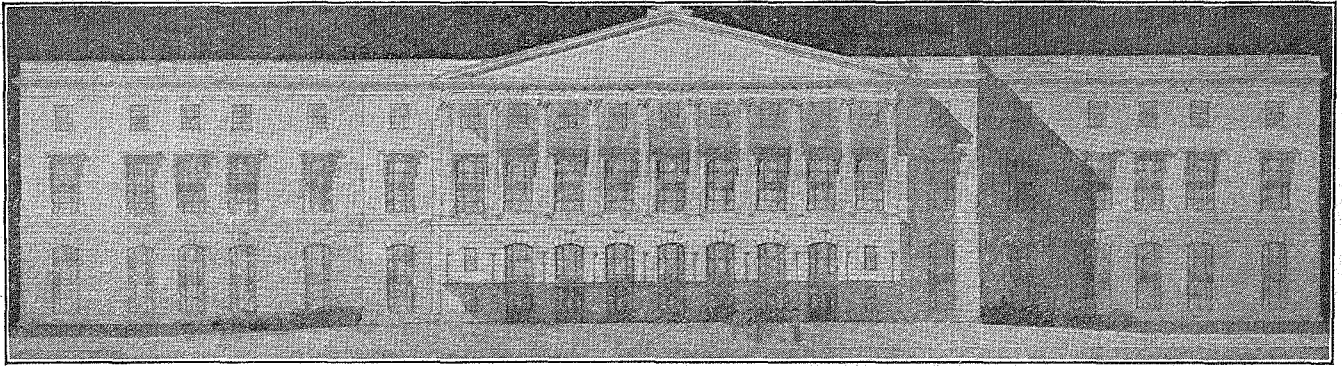
Beginning September 20, Elder E. E. Long will debate church propositions and divinity of Book of Mormon with Robert R. Hull, of the Church of Christ (Campbellite). Invitation is extended to all scattered Saints of this vicinity to attend. A limited number can be accommodated in the homes of the local Saints, but all who have camping outfits should bring them, as there is an excellent camping park. Let us all boost for the cause. J. C. Mabbott, publicity agent, Spearfish, South Dakota.

One-Day Meeting

Yale, Michigan, September 12. Michigan Saints in the vicinity of Yale, please take notice, and everyone who can possibly come is urged to attend. Bring your picnic dinners and enjoy a day with the Saints. Fred W. Cadow.

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Tentative drawing of the General Conference Auditorium

What Will Your Contribution Be?

In the cut as shown above, the church architect shows tentative plans for a beautiful building. It will be commodious, dignified, permanent in its material and workmanship: a place in which the great assemblies of the Saints may be held with comfort—a visible and enduring pledge in steel and stone of our people's faith in Zion and in its reality as a city of beauty and of progress.

Much money must be spent in realizing this plan because, neither inferior material, faulty labor, nor cramped dimensions may be allowed in a building such as this. The dignity of the church must be honored even in the erection of its buildings, and its future growth and needs must not be hedged in by a narrow vision. We must build for to-day and for a generation.

What a pride there will be however, when this building stands complete and the first General Conference assembles therein. The entire church will take pleasure in that great step for-

ward, and everyone who has contributed liberally to the extent of his ability will feel that truly he has had part in a good work, and that his money has gone into an enduring and a worth-while treasury.

Sacrifices will be required of course. But what is worth while without sacrifice? Eighteen prosperous months are ahead in which to complete the pledge you will make. Surely you want that pledge to show that you are willing to justify your faith by your works.

Nor let your giving be conditioned on the gift of any other. Your pride and your satisfaction will grow out of what you do, and is not dependent on anyone else.

The time between now and October 15 is a time of preparation for the task. Examine

your affairs carefully and see what is the maximum you can contribute. Then plan to help your brother see his duty too. Let's learn anew the meaning of the word *Consecration*.

TWO WEEKS

October 15 to 31

have been named as

Consecrated Weeks

Are you planning to give your full share of time and money to raise the

\$500,000

Make Part of This Building Your Own!

Benjamin R. McGuire

Presiding Bishop

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, SEPTEMBER 15, 1920

NUMBER 37

EDITORIAL

Henry A. Stebbins Has Finished His Work on Earth

One more of the early stalwarts of the church passed to his reward with the death of Elder Henry A. Stebbins.

He had been in poor health for some months, but had not been seriously ill. A few days prior to his demise he was about town as usual. A general breakdown occurred on Sunday and he died on Wednesday, September 8. Brother Stebbins was baptized August 23, 1863, in his twentieth year, and was ordained an elder two years later. In 1868 he started missionary work, and apparently continued his traveling until he came to Lamoni in 1880.

February 8, 1868, he was chosen as secretary and recorder of the Northern Illinois and Southern Wisconsin Districts. In his autobiography in the *Journal of History* for April, 1920, (pages 161 to 198) he mentions incidentally that there was no railroad from Chicago to Saint Paul until 1870. In that year he was made president of the Northern Illinois and Southern Wisconsin District, succeeding President Joseph Smith. In 1874 he was chosen by the General Conference as church recorder and temporary church secretary. But in 1875 he was made permanent secretary, and so continued until 1896. As recorder he continued for thirty-two years, till the conference of 1906.

In April, 1876, he was chosen as assistant editor to Joseph Smith, and also a member of the Board of Publication, upon which he resigned as district president and continued his editorial work until October, 1880, at which time he left Plano, where he had made his home for the past ten or twelve years. He moved with his family to Lamoni, where he was secretary of the Order of Enoch, which had purchased land in Decatur County, where now is located the town of Lamoni and he has resided in Lamoni ever since.

For several years (1875-1882) he acted as counselor in the Presiding Bishopric to Israel L. Rogers, tendering his resignation with Brother Rogers to the conference of 1882. In 1879 he was ordained a high priest, and in 1882 was chosen as secretary of that quorum, in which office he continued for twenty-one years, until 1903. He had been previously secretary of the first quorum of elders. He was also for a short time president of the Sandwich, Illinois, Branch.

After moving to Lamoni he engaged in business for a time, still attending to his work as church secretary and church recorder. But a few years later he again devoted his time to missionary work and was chosen president of Decatur District, which office he held for eight years.

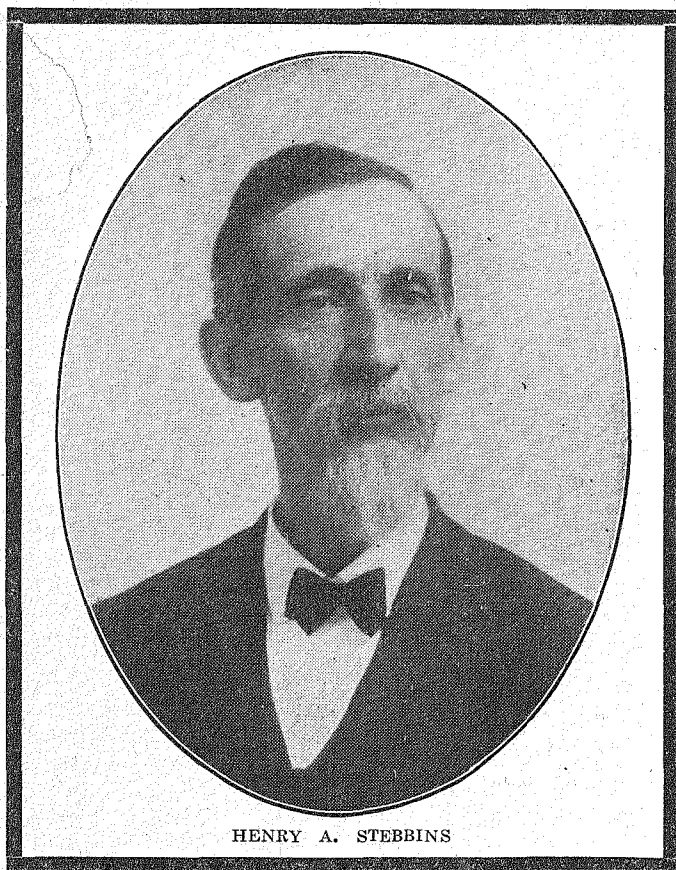
In April, 1901, he was chosen a member of the Lamoni Stake high council, and continued for six years, until increasing deafness caused him to tender his resignation. He had been deaf in one ear ever since the Civil War in which he engaged as soldier in the army. At this date the hearing of his other ear decreased to such an extent as seriously to inconvenience him.

His ministerial labors were principally in the States of Illinois, Wisconsin, Michigan, Minnesota, Iowa, Missouri, and Kansas, and briefly in the States of Texas, Colorado, California, and Utah. He continued his ministerial activity

to the end of his life, baptizing more than five hundred church members.

His habits were studious and scholarly, and he has collected a valuable library of books of interest to the church. His contributions to the church publications were notable and prepared with extreme care and manifest desire for accuracy.

He was very solicitous concerning the unfortunate in life, invariably visiting the afflicted and discouraged in all stations of life. He was frequently called on to preach funeral sermons, having over five hundred such services to his credit.



HENRY A. STEBBINS

Elder Joseph Luff, his faithful friend for more than forty-five years, delivered his funeral sermon Sunday afternoon, September 12, at the Brick Church in Lamoni, Iowa, where Brother Stebbins has resided for the past forty years. Surely his reward is great, for his faithfulness, patience, and zeal under difficulties. He is survived by his wife, Sister Callie B. Stebbins, well-known as a devoted church worker, especially in the interests of the children.

Love your enemies because it sweetens your life.—Heman C. Smith.

There is a sufficient recompense in the very consciousness of a noble deed.—Cicero.

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PA APPROX 21

C E GUINARD

317 W 11th Street ST

More on the League of Nations

We have received two letters objecting to the editorial in the issue of September 1, on the League of Nations. Probably others have read into it, as have these two, statements which were not intended. We regret very much that any should have taken it as partisan in intent, for it was not such.

That Governor Cox has agreed to support the League of Nations with reservations, as embodied in the Treaty of Peace, is probably general knowledge. Before we published this editorial we had noted assurances that Senator Harding would, on Saturday, August 28, speak in favor of an international court sufficiently supported and involving a definite international agreement for peace. Before it was finally released, the newspapers contained reference to such statements upon his part.

So far as the partisan aspect is concerned, the platform of both of the leading parties had affirmed a league of nations, with reservations or modifications. This has been interpreted by candidates of one party to mean an acceptance of the League of Nations presented in the Peace Treaty of Versailles.

From the expression of the candidate of another leading party it means an international court, developed from The Hague, but with authority to enforce its decrees. Later report states that Attorney General Wickersham and the candidate of that party are preparing an affirmative declaration for a form of a league of nations. Their opposition is to the present conditions and clauses of the league as now presented and accepted by over thirty nations of the world.

The third largest party, though much smaller than either of these two, as strongly affirms the need of a league of nations as it rejects the league set forth in the Treaty of Versailles.

There are, of course, the practical aspects confronting the world and confronting the United States, since we can hardly withdraw from all contact with the world. An airplane can cross the Atlantic in sixteen hours, placing the United States as near Europe as New York was to Boston a hundred years ago.

There is much more that can be said in answering the various objections sometimes raised. Our boys who have been over are very anxious not to have to make the trip again. How we can best achieve that is worthy of serious consideration. But it can never be secured on a purely partisan basis.

It would seem that it should be clear to anyone familiar with modern conditions, that we cannot entirely withdraw as a nation, from the world, and not be affected by conditions existing in other parts of the world. The day when a splendid isolation was possible, even though it were now desirable, is past. The real issue would appear to be, Shall we endeavor to enter into an international agreement, providing for the settlement of international questions by disarmament for a judicial settlement of problems, instead of the arbitrament of war, or shall we attempt to maintain an isolation that will require preparedness in the sense of universal military training and a greatly increased navy? Self-interest would appear to indicate the answer, as well as a reasonable effort for cooperation and conditions in a broad way, for human brotherhood.

The work of the church is not confined to the world to come. Practical Christianity is definitely concerned with the industrial, social, and economic problems of the times. As such we are personally of the opinion that the League of Nations is a matter in which we should be interested, entirely aside from the action of political parties, considering primarily the principles involved.

The Assembly Hall

We have heard several inquiries, since General Conference, such as, What is the Bishopric doing with regard to the assembly hall for use at General Conference?

Those who were present at last General Conference will remember the special collections or donations which were then made, totaling some thirty to forty thousand dollars. A few donations have been received since, including the one President Smith received in Salt Lake City.

Instead of leaving it to run on indefinitely, and making a slow drive extending for one or more years, it is the present intention to make a concentrated effort the last half of October, and to try at one time, by an effort throughout the church to raise the amount needed.

Pursuant to this, the HERALD expects to get out a special magazine number for October 13, concerning Zion and Independence—what we have done there, and what we are doing, and why the church as a whole should support such a building as this.

To our mind this latter question seems self-answering: to have a place for General Conferences to meet. There being a place, it must have locality; it cannot be throughout the church. Being for the whole church, it must be supported by the whole church. It is true that the locality where it is erected will have the use of the building at other times, but that is incidental. The place has been selected, and is that which is considered the central place of Zion, and which the last General Conference made the headquarters of the church.

There are more church members in Independence than in any other one place, even though the proportion of the church there located is relatively small. There are many more church members in the two neighboring stakes, and it is also readily reached from Saint Joseph, Missouri, by interurban. All the general officers of the church and departments are either now located there, or soon will be. This includes the First Presidency, the Twelve, the Presiding Bishopric, headquarters for the Seventy, the church secretary, the church physician's office, the church auditor, the church architect, the presiding patriarch's office, general historian's office, headquarter of the Women's Department, Sunday school, Religion, and the Sanitarium. And it is probably only a short time until the General Sunday School Association and the Herald Publishing House will also be established there.

The need of the building is apparent at any General Conference, for the Sunday services, for the preaching services, for the business meetings of conference. Rooms are also needed for the various quorums and for several of the special programs during the conference. It will permit of all attending the one service instead of having to divide to some half dozen places for the various Sunday services, and will permit a greater unity of effort, and will result in some economy of time and effort during the conference.

We are also assured that the building can and will be used in the interim. In fact, though the percentage in Independence and its vicinity is relatively small compared with the membership of the church, even now there are five thousand members and more within easy riding distance of Independence, and very soon there will be as many more. This includes those in Kansas City and the neighboring towns.

Let us be thinking of it, and ready to make a great effort at the time appointed.

S. A. B.

The United States Department of Justice has accused the clothing manufacturers and jobbers of circulating propaganda to hold up prices. They call attention to the fact that there is a surplus of wool on hand, and consequently the public has the right to look for cheaper clothing.

Short Course of the Women's Department

By a series of short courses the women seek to reach in a small way every home in the church.

There has come to the editors' desk recently two short series of lessons, one of eight lessons on "Relief and service," and another of twelve lessons on "Child care," prepared for the Women's Department of the church. Copies may be secured by sending twenty-five cents per each course to the Women's Department, Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Independence, Missouri.

After reading this series over, we can heartily recommend them to the serious-minded women of the church. To the serious minded we say, because most likely to only such will this series have any appeal, and even from many of our serious-minded women, these lessons will receive nothing more than a casual glance. To a few of such there may come the feeling that they have kept house for twenty years and have raised several children, and that therefore they have nothing to learn.

We are reminded at this juncture of an experience with a farmer of some twenty years' experience in the profession. He was having some bad luck with brooder chickens just hatched. They were dying by the scores, all exhibiting the same symptoms previous to death. He was at a loss to know what was the matter or what to do. The writer innocently suggested that the farmer write to the Iowa State College of Agriculture at Ames, Iowa, describing the symptoms, to see if advice could be had as to the proper course to pursue. The suggestion seemed to irritate him considerably, as he remarked that he had been farming for twenty-five years, and did not think the "desk" farmers could tell him anything.

To many busy women there will come the feeling that they simply haven't the time to study these lessons; they have already as much as they can possibly do. Did you ever hear of the out-of-date banker, the out-of-date physician? A good many mothers are so out of date by the time their daughters reach young ladyhood that the daughters have a hard time to maintain their respect for their mothers. There's no profession in which you can get out of date so quickly in these days as the profession of motherhood. You cannot afford not to keep up with the times and the discoveries affecting the home.

After the physical cares which the young children need are over, there's nothing that the woman of the household can indulge in of any better merit than to spend a part of her time in helping out in the organized philanthropic effort of the community. Considerably more happiness will be experienced in such efforts than in all the whiling away of time by purposeless social visits that one can do.

The course on "Relief and service" is written up by Mrs. Henry C. Smith, of Independence, Missouri. Mrs. Smith has been a successful teacher in her day. Many will remember her as Miss Mabel Knipschild, of Graceland College. The course defines the scope of social work, speaks of the various agencies doing social work, gives the history of the development of motives, methods, and supervision of relief work, enumerates the essential characteristics of a good social worker, points out and describes the various fields for social workers, discusses the nature, types, and effects of poverty, and evaluates various methods of giving.

The course on "Child study" was prepared by Mrs. Lydia Thomas Wight, of Lamoni, Iowa. Mrs. Wight has been making a study of this work in the light of modern discoveries and improvements for some time. The course in the first four lessons gives the nature of prenatal care and the

care of the baby at birth. The next four lessons give the daily care of the baby to its ninth month as to bath, clothing, sleep, food, exercise, daily schedule, and the expected results at the ninth month. The last four lessons discuss the care of the child from the ninth month to the fifth year as to weaning, proper developments, diet, daily care, and routine, habit formation, physical defects, and development expected at the end of the second year.

A Civic Duty Often Neglected

E. J. Davis, superintendent of the Anti-Saloon League in the Chicago District, calls attention to some of the recent results there in the primaries because so many good church people did not vote. One of the ablest men, of a religious nature, and a Christian, was defeated for renomination by three votes, while nearly 21,000 registered voters did not vote, and in one church 52 men were found who were not registered. A politician under indictment for bribery was renominated by a total vote of 907 in a district of numerous churches, while over 24,000 voters failed to cast their ballots. A state's attorney who undertook to enforce the Sunday closing law was defeated by 1,089 votes, while nearly 227,000 registered voters stayed away. Seventy-five per cent of the church men neglected to vote in the primary, yet the total number of qualified voters in the churches exceeds by 35 per cent the largest vote ever cast for a county officer.

What can be done for the right if every man and woman will feel his or her duty to take every possible necessary step for the selection of fit men or women for public service! Our duty is clear in the light of the revelation given to the church. Study the situation and seek to secure honest men and wise men for public service. (Doctrine and Covenants 95: 2.)

The Public Nurse

The community nurse is one way of solving our problems, as she can visit and should visit the home of anyone and everyone, rich or poor, and give gratuitous advice, not only in the case of maternity, and care of the baby, but also to any other sickness, or where there is no sickness, in improving the sanitary conditions of the home.

We have seen a trained nurse, dressed in ordinary costume, sitting out on the front porch, having a quiet chat with the mother in a good residence district of one of our cities, where the residents owned their own homes, and good homes at that.

It seems to us there can scarcely be a better service than that where the mutual relationship is established, so that each one feels free to discuss her mutual experiences, and problems, and the trained nurse can give the results of her practical experience.

Of course this takes tact, and takes a special skill to handle in a way to be of real benefit to the community. But it is a very vital part of health work and as important as hospital work.

Careful students seem to be conclusively of the opinion that the same person cannot be the nurse for cases of serious sickness and at the same time act as the community nurse. In the former case the nurse would be in one place continuously, and in the other case she must be ready to be called upon for advice any time, and be ready to make regular calls. To care for a person for one or two weeks or longer, is a very vital work, but it is a different work than that of the community nurse. Her work is not so much to cure sickness as it is to prevent sickness. S. A. B.

MISCELLANEOUS

Enrollment of Nonresident Saints

In the interest of those who are living too far away from the common meeting place of an organized group of Saints known as a Branch with which association is rendered impracticable, we are herewith offering a plan which we hope will assist in the solution of one of the vexations problems in this department, i. e., "What shall we do with the names of our nonresident members?"

The names of members of the church living in organized districts too far from branch meeting places either to attend service or receive personal attention of branch officers may be enrolled in what shall be known as the N-R groups—meaning those living in districts but nonresident in branches. The method of transferring names to this N-R group is explained later. The district secretary, unless otherwise provided, will have charge of such record, and persons whose names are enrolled thereon will come under the immediate supervision of district officials.

Since in many instances these persons will be widely separated, much of the assistance rendered will necessarily be by correspondence. The district secretary or whoever may have charge of this list of names, must be ever on the alert to secure the new addresses of those who change location. Otherwise, his list of addresses will soon be of little value and many of the persons thus enrolled lost to the church. Each secretary, either branch or district, should take great pride in the fact that at no time during his term in office did he "lose" a single member and thus be under the necessity of asking for the name of that person to be transferred to the "unknown" in order to have a clean record. But his is only part of the work of the secretary. He should assist the other district officials in instituting and maintaining regular correspondence with those enrolled in his N-R group, encouraging them in every possible way by keeping them in touch with the various undertakings and achievements of the church. Such work would be of inestimable value to missionaries who should find his record to be a complete, up-to-date directory of nonresident Saints. This, together with the work of the secretary just suggested, would enable the missionaries to more easily determine opportunities for new openings by getting directly in touch with the isolated members in that field.

Method of Transfer

It is quite probable that during the clean-up which has been provided with a loose-leaf binder similar to those now in use in the branches. Transfer of names to this record will be made through the Department of Statistics only, following precisely the same method at present employed between branches with the following provisions:

In order to guard against hasty or unwarranted transfers when it is desired to transfer a name from a branch to the N-R group of the *same* district in which that branch is located the request for such transfer must be signed by the branch clerk or other branch official and countersigned by either the district president or secretary. This endorsement by the district official is an acknowledgment upon the part of the district of responsibility towards the person named in the request. A transfer request from a branch in a given district to the N-R group of *another* district need not be countersigned by an official of that district.

Transfers From N-R to Branch

Inasmuch as the church specially encourages branch enrollment, these N-R groups should be regarded as expedients and both district and branch officials should labor to keep the least number of names enrolled therein. For the present, requests for transfer from N-R to branch whether prepared by branch or district secretary will require no indorsement of other officials, but all transfer requests of whatever sort, when prepared by either district or branch secretary should be concurred in by the respective district or branch president.

Addresses on Transfer Requests

In preparing any transfer request the correct present address of the person named *must* be supplied. This rule is imperative and must be observed. If in doubt, address a letter to the place where the person is supposed to be living and secure a reply before sending a transfer request. Always bear in mind the fact that a name enrolled on your record imposes the responsibility of having knowledge of the whereabouts of that person. You would object to receiving a name without the correct address being given. This department provides transfer request forms, a supply of which should always be kept in the binder. Always use these blanks and save both time and money. Remember *all* transfer requests, unless especially provided otherwise, are to be sent to the Department of Statistics, Box 255, Independence, Missouri. No change is to be made in your record when sending in requests until authorized by transcript of information from this department.

According to the report of the church recorder, in 1918 one third of our entire membership was "out of touch with branches." The above outlined plan is an attempt to provide assistance and encouragement to at least some of that very large number of Saints, from among which the church continually sustains heavy losses. If all concerned use and do not abuse the provisions set out, if the district officials will undertake to function as real overseers of these isolated ones, then we sincerely believe good results must obtain.

Suggestions

Practically all branch clerks have discovered names enrolled with branches which should now be transferred to the N-R group; and, of course, *you* wish to be among the first to make the necessary adjustments. We wish to assist you and also ask that you assist us by exercising care in the preparation of your requests.

It is quite probably that during the clean-up which has been taking place during the past few months, branch clerks generally have discovered that they are carrying the names of people who live in *other* districts. When you are *sure* you have correct address, prepare transfer request at once. When you do not know the name of the district in which the person lives leave that space blank, but never send requests without proper address.

In transferring to N-R within your own district, prepare a list of the names you believe should be transferred. Consult with the branch president. After the list has thus been examined, arrange for a meeting with the president of the district and go over the names with him. Explain where the people live and why you wish to transfer to N-R group, and if agreed to by him, prepare your requests and send to us with his signature, as well as your own, attached. Our reason for being so particular is that we wish to avoid the labor and expense of putting requests through only to learn that conditions did not justify the same. In other words any disagreement between branch and district officers as to transfer from branch to N-R must be settled before sending in request.

Enrollment pages, transcripts of information, etc., are mailed to branch clerks the first of each month. Reports and requests should reach us by the 25th in order to insure returns the 1st of following month. All pages and certificates for branches are mailed to the branch clerks who are held responsible for prompt delivery of same.

As we attempt to work out along this line, remember it adds materially to the work in this department. For the sake of thousands who will be affected we seek your cooperation in a prompt and careful compliance with all the instructions proceeding from this department. Again we say: Be very certain you have the correct address for your transfer request. You cannot be too careful in spelling names, giving dates, street numbers, etc. Mistakes will occur at times, but those due to carelessness are inexcusable.

The success of this plan depends wholly upon your cooperation. We submit the rather pertinent inquiry, Why seek to add more names if we enroll only to lose such a large per-

(Continued on page 902.)

ORIGINAL ARTICLES

The Proof of Life Is in the Living

BY J. E. VANDERWOOD

"I no longer desire for myself that which I am not also seeking for all else as well."

In the riper years of my experience, I have had reason to reflect and meditate; and were it not for the seriousness of the situation it would be quite amusing to behold the ideals, the ambition, and the frenzied moods of the average person. I wish I might be able to say the right thing. People of course are, in a measure at least, creatures of circumstance; not that God intended them to be such, but because they have chosen to be just that.

The thing that above all else causes me to have a profound sympathy for mankind is that they have such a vague idea of the Christian philosophy. It may seem almost harsh to thus express it, but I am unable to find words more fitting for the circumstance. I trust, however, that I may be understood in this matter, for it is my soul's most earnest desire to be able to be of assistance to my fellow men. Neither desire nor fear, in the sense in which they are generally understood, concerns me. That is to say, I no longer desire for myself that which I am not also seeking for all others as well. The theory of a place in a future heaven for my own insignificant little self has no more charm for me. Personally, I would not give a moment's consideration to such short-sighted ideas.

But I do desire to arouse the human mind, the intellectual faculties of man, to a sense of duty; and if possible inspire my fellow men with the sublime truth that it is our privilege to be workers together with God, and by this means we may be able to transform this earth into a veritable heaven. This will remove the spirit of cowardice, and I can therefore no longer entertain fear of a future punishment; for it occurs to me that only the cowardly can do this. I would, however, so far as it is possible for me to do, inspire all with whom I come in touch with the idea that it is a most excellent thing to become acquainted with our God, and to acquire an intelligent acquaintance and fellowship with our Lord Jesus Christ.

The Proof of Life

The idea is this: It has been said that the proof of the pudding is in the eating of it, and by applying this philosophy to life I would say that the proof of life is in the living of it. There can be no short cuts to success, no byways to the acquiring of character. It is impossible for us to get anything without paying the price. The law of compensation holds good throughout the entire universe. I am, therefore, grateful to know that I shall be justly compensated for all my doings.

Why should I desire something that I have not rightly earned? or why should I fear something that I do not justly deserve? It is absolutely useless for me to try to escape the law of compensation; therefore, mere desire or fear cannot help me; verily, no. I must learn to do that which shall bring a blessed compensation. Why should I, or for that matter anybody else, be either selfish or cowardly? We become selfish, or we become cowardly because we fail to understand the philosophy of life. We fail to vision correctly and we therefore entangle ourselves in the mists of the follies of life.

Did you ever think of the life of Christ as it is portrayed to us in the four gospels? Did you ever discover in it a selfish tendency? Verily, no! It was one consistent and

persistent life of service. The altruistic tendencies of his being made life a pleasure to him, as well as a benediction to mankind. He could say, "It is my meat to do the will of him who sent me, and to finish his work." He could pray that our joy might be full, even as his joy in the Father was full. In a word, he took delight in doing things that would enrich and enlarge the lives of men. Did you ever discover in him the spirit of fear? No, indeed! He was absolutely fearless; he met courageously and manfully every issue in life. He knew, and he wishes us to know, that there is no power on the earth nor under the earth that can harm him whom God protects. He has bidden us to follow him, and to learn of him; why therefore should we be either selfish or cowardly?

Learning the Laws of Life

Why should I selfishly desire a place in a future heaven? Can you tell? Or why should I fear the punishment of a future hell? Life is too precious for me to waste profitable time in brooding over either. It is enough that I apply myself to learn the laws of life; and having learned them I should avail myself of every opportunity to demonstrate the excellence and virtue of those laws. I should use the precious moments therein to practice the art of living so that I may be able to reveal its feasibility to the children of men.

Some people who claim to be Saints go about with a forlorn appearance and a sad countenance; they complain of their hardships, their trials, and their perplexities, and then they wonder why other people are so slow in accepting their philosophy. Isn't it strange?

By their very lives they admit that they are yet in the world, and that they have no knowledge of Christ. Listen for a moment to the warning given by the divine Master to his followers: "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." The force of this argument is that, so long as we have those tribulations we tacitly admit that we are yet clinging to the world; but when we part company with those things and have found the Christ and have made of him a constant companion, our countenances will be cheerful, our hearts will be strong, and our spirits will be tranquil and perfectly poised. *Remember, my dear friend, that it was Jesus the anointed one who said: "In me ye shall have peace." The Psalmist too has said: "The Lord will bless his people with peace," and Isaiah, the silver-tongued prophet, has said: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Brother, sister, comrade, friend, isn't this sufficient to cause us to see that the cause of our gloomy lives and sad countenances is in our own failure to respond to the Christ life? If our minds were stayed on him, he would keep us in perfect peace, and our lives would become a fountain of perpetual youth, a source of joy and gladness, and our very presence would be a benediction to others.

We Make Our Own Future

It is not, therefore, future desire, that is, a desire for future reward, that should concern us. Nor is it fear of a future punishment that should disturb us. The future can and will be nothing more nor less than we make it, because the life that is to be is only the legitimate continuation of the life that now is. The thing then that should be, and is, of paramount importance is my application of the principle of life to the issues of the present time. How do I live *now*, what spirit do I *now* manifest, are the all-important questions. No amount of desire can give me a place in a future heaven if I neglect the golden opportunities now. No fear of future punishment can absolve me from the torments of hell if I fail to free myself from the entanglements of sin now.

Neither desire nor fear, then, can accomplish anything for me; but a persistent and untiring effort to-day can bring me to the feet of the Master; and when I have found him and have learned his way, I may have true and abiding peace.

Be sunny in your disposition; be cheerful; be courageous; and a joy unspeakable shall distill upon you; a fountain of life will well up within you and your words shall be as a cherishing fountain unto those who are saluted by them. Don't long for future rewards, nor tremble as cowards with a fear of future punishment; but be men of character, men of cheerful and sunny countenances, and acquire the art, the power, and the reality of life here and now that shall make you one with your Maker.

Learn that the life of a Saint means happiness and joy, both here and hereafter. "Can the children of the bridal chamber mourn while the Bridegroom is with them?" Verily, no! The inevitable conclusion, then, is that if we sorrow and grieve and get blue and melancholy, we are as yet separate and apart from the Bridegroom. It is high time then that we were awaking to our true condition and building while the day lasts.

The Law of Compensation.

Compensation is the law of God's universe; I cannot escape the result of my own doing. I may crave a blissful reward until the crack of doom, but if I do not plant the seeds and perform the acts that will produce a fruitage of bliss, I will only live to receive great disappointments.

How slow we mortals learn! It took thirty years for me to learn that effect must and will follow cause. It took me the greater part of my life to learn that a just compensation will be meted out to everyone, regardless of cult, class, or color. Yes, I have been guilty. I used to think that if a man had some kind of passive desire, God would in some vicarious manner give him a blissful reward in a future heaven; and that if he didn't believe passively certain theories God would punish him in a future hell. Strange as it may seem I did not somehow have sense enough to relate these things to our present, everyday life. Like Saul of Tarsus, I had to get out on the Damascus road, and I had to be bumped severely before I could see.

Have to Be Blinded in Order to See

There is a peculiarity about the most of us and that is, we have to be smitten blind before we can see. It required more than thirty years for me to learn that God would give me what I justly deserved—nothing more, nothing less. Desire for reward, therefore, will avail me nothing; fear of penalty only has a tendency to paralyze and disqualify me for the service of life. Let me, therefore, flee from both of these hindrances; but above all things let me learn that the secret of life consists in right action, noble anticipation, and Christlike service.

God is just, and his laws are just. If we are willing to respond to his invitation, and adapt ourselves to the working of his laws, if we are willing to drink from the fountain of life that is opened before us, then, and not until then, will we find life and joy and peace.

The thing that should have first place in our lives is the spirit of right doing. We should learn to love justice, to love mercy, to love virtue, and to love wisdom; and so surely as we come to love these things will they become a part of us, because we will appropriate them to ourselves and we will therefore unfold into their likeness. We cannot evolve that which has not first been involved. That is to say, we get out of life only what we put into life; herein lies the secret of our success, and herein is to be found the cause of our failure. The reason why so many men's lives are

barren and waste, is because they have never put anything that is worth while into their lives.

We Get What We Put Into Life

He, therefore, who says, I have lost faith in my religion, I have become discouraged with life, tacitly admits that he has put nothing into his life that is true or abiding. He has been trying to get something for nothing, and of course he has failed; he could not help but fail under such circumstances. Such a one must get a new vision or he will ultimately perish.

Frequently people ask me, "What will I get out of this?" My answer is: You will get out of it just what you put into it, nothing more, nothing less. That is to say, if I plant the seeds of evil, of strife, and of discord, I will get nothing out of life but the fruitage of that planting, which will be disappointment, sorrow, pain, and anguish. But if I plant the seeds of love, joy, peace, kindness, etc., I will surely reap the fruitage of that planting, which is happiness, comfort of spirit, cheerfulness, tranquility of soul. If I plant the seeds of discord, then must my life resound with discords; but if I plant the seeds of harmony, my life must and will be harmonious.

Therefore, I say again that we get out of life only that which we put into it. That is to say, nothing but corn can come of corn, and nothing but thistles can come of thistles. If you want to get the best out of life, you must by all means, put the best into life. Never be so unwise as to sow one kind of seed and hope to reap a different kind of fruitage.

The Word of Wisdom Again

BY D. AMOS YATES

"The word of God is the word of wisdom, always. We may be foolish and turn aside from it, or we may be wise and obey it."

Many volumes have been written perhaps, pro and con, upon the subject of the Word of Wisdom. It is not the purpose of this article to give a long and laborious analysis of the subject. It is only desired to make a few observations which it is hoped will be understandable to all who may read.

The Word of Wisdom is exactly what the term itself implies. The Lord himself has given it, and if we would be wise we will heed its counsel. It is not an ironclad law that is intended to bind us to a given task, but the promise is simply made that if we live in harmony with its wisdom we shall be blessed abundantly.

We Have Our Agency to Use Wisdom

None of God's laws are to be forced upon us. Our agency is never taken from us. We need not be baptized unless we choose. It shows wisdom upon our part if we so choose, however. We do not have to pay tithing unless we want to, but if we are wise we will want to. We need not subscribe our allegiance to the stewardship plan unless we desire, but it shows that we are wise if we practice such a plan, and the promised blessings will surely come.

The word of God is truth. The word of God is the word of wisdom, always. We may be foolish and turn aside from it, or we may be wise and obey it. The divine plan is always an appeal to the will of man. Two ways are ever presented, the way of death and the way of life—the foolish way and the wise way. Sorrow is the goal of the former, happiness the goal of the latter.

Some teachers (preachers), in trying to get people to choose the way of life, tell of the awful things and the horrors that will come to them if they *don't* do right. Others prefer to point to the beautiful and to emphasize the bless-

ings that will accrue if they *do* do right. The lesson in the Word of Wisdom is taught by the latter method.

A few things, at least, in the Word of Wisdom are very plain. It teaches that tobacco is not good for man except in case of bruises. Alcohol is not for the belly. Meat is to be used sparingly, especially in hot weather. Hot drinks are not to be taken into the stomach, etc.

What Are "Hot Drinks"?

Much contention has been had over just what is meant by the term *hot drinks*. As far as the writer is concerned, he has often expressed himself as being simple-minded enough to believe that when the Lord said "hot" he meant hot; that when he said "drinks" he meant drinks. Therefore "hot drinks" means "*hot drinks*," *with or without* the stimulating substance from tea, coffee, or cocoa. If a liquid taken into the stomach is hot enough to injure the lining tissues of that organ, it makes no difference, as far as the temperature is concerned, whether it be hot water, hot soup, or hot tea, the effect in that regard is the same. If anyone is inclined to question this fact, let him burn one hand with hot water and the other with hot tea of the same temperature and decide which burns the worse. The tissues of the stomach are more apt to be injured by a lower temperature than the hand, however.

Since tea, coffee, and cocoa are narcotics and stimulants, they are not good for the body even if taken cold. But greater injury is caused when they are taken hot.

We Should Live What We Teach

If we keep the Word of Wisdom, God will bless us physically and spiritually as he has promised. Many of our people are not keeping the Word of Wisdom as strictly as they should. Even among the elders we find some drinking tea and coffee or other hot drinks. This ought not to be. If we fail in this respect, we will have to shun the subject of the Word of Wisdom in our public teaching or be branded as inconsistent. We are admonished to teach all things "whatsoever I have commanded you." Are we doing it? If not, why not? If we cannot teach the word of God and live what we teach, we are not doing all that is expected of us from him who has commissioned us. Jesus was the ideal teacher. He always lived what he taught and was never afraid to teach what the Father commanded. He was master of himself. A man who cannot control himself cannot control others. Abstaining from hot drinks is merely exercising control over our appetite. If we cannot do that, then to that extent we are not masters of ourselves but are partially enslaved by our appetites.

We have heard the remark, "Brother B— uses hot drinks and he is a good man." Yes, that may be true. Brother B— may be a good man and may enjoy a degree of the Spirit, but if he would harken to the wisdom of God's word and obey it in regard to the use of hot drinks as well as in other things, he would be a better man and would be entitled to more of the Spirit in his ministry, or whatever he is doing. Very seldom do we find a Latter Day Saint, in the ministry or out of it, who does not make an excuse every time he drinks a cup of coffee in the presence of a missionary. If it is all right and the thing to do, then why the apology?

Making Progress

In a sermon at the Southern California district conference last February the writer remarked that he hoped the day would soon come that when Saints were serving meals at their various gatherings, we would not hear the waitresses' chorus of "Tea, coffee, or cocoa?" as soon as the blessing had been asked. It is quite the custom now-a-days at some of our gatherings for those who use hot drinks to get the

preference in being served first and those who drink water have to wait till the last. Therefore it was quite gratifying to read in the *Ensign* for August 19 that at the Council Bluffs reunion this year they were not serving tea or coffee, and meat was being used sparingly. We are making progress. God speed the right.

For a closing paragraph it might not be out of order to mention the fact that the use of coca cola is injurious to the system, and we ought not to use it because it comes under the heading in the Word of Wisdom, of strong drinks. Coca cola is made from the refuse of a cocaine factory and contains a habit-forming drug. Few people seem to know this. It might be well to inform ourselves further along this line. This is but a suggestion, as we have not time to discuss the matter at length. Our bodies have been given us to care for and words of wisdom have been given to teach us how to care for them. Are we acting foolishly, or are we exercising wisdom?

Virgin Birth of Christ

BY A. H. PARSONS

A review of the evidences proving the consistency of this belief.

This is a vital question and one the Lord has extended to us the means by which it might be clearly understood.

"Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law."—Doctrine and Covenants 42: 16.

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

The books are very deficient on this point: "And I will put enmity between thee and the woman, and between thy seed and her seed: it [seed of the woman] shall bruise thy head." (Genesis 3: 15.) Whose seed? The woman's. Let this thought be fixed in your mind, that it was the seed of the woman and not the seed of the man, that would bruise the serpent's head. It was by woman the fall came; it is by woman redemption is pronounced.

"Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."—Isaiah 7: 14.

"Mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men."—Genesis 6: 53, Inspired Translation.

"And the name of his Only Begotten is . . . Jesus Christ, a righteous judge, who shall come in the meridian of time."—Genesis 6: 60, Inspired Translation.

"This thing is a similitude of the sacrifice of the Only Begotten of the Father."—Genesis 4: 7, Inspired Translation.

The Only Begotten is significant; nothing like it before or ever shall be begotten by the Holy Ghost.

"The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke 1: 35.

"Behold, the angel of the Lord appeared in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost."—Matthew 1: 20.

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us."—Matthew 1: 23.

The vision that was given to Joseph was sufficient to remove all doubts that had lingered in his mind relative to this matter, and he moved forward and took Mary and knew her not till after the birth of her virgin son, Jesus.

The next witness is the Book of Mormon:

"Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh. . . . And the angel said unto me, Behold the Lamb of God, yea, even the Son of the eternal Father!"—2 Nephi 3: 58, 62.

"And the Lamb of God went forth and was baptized of him; [John] and after he was baptized, I beheld the heavens open, and the Holy Ghost come down out of heaven and abode upon him in the form of a dove."—2 Nephi 3: 73, 74.

"And I, Nephi, saw that he was lifted up upon the cross, and slain for the sins of the world."—2 Nephi 3: 87.

I quote these last texts to prove that if one event presented by these different witnesses is true, they must all be true; if they have misrepresented the facts in one instance, could they be trusted on any other point or event that they say did occur? If their statement is true that Christ was baptized and crucified it would stand in evidence that he had a virgin birth as stated by them.

"And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary."—Mosesiah 1: 102.

"For behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth. And behold, he shall be born of Mary at Jerusalem, which is the land of our forefathers, she being a virgin, [woman unacquainted with man] a precious and chosen vessel, who shall be overshadowed, and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God."—Alma 5: 18, 19.

Is it necessary for the church to speak plainer than to say that we accept of the three books as the rule of our faith?

In confirmation of the above statements I present the following quotations from *The Presbyterian* for April 4, 1915, written by Professor J. Gresham Machen, Princeton Seminary:

"An ancient manuscript of the Gospels in Syriac [a Semitic language which was spoken in the country to the east of Antioch] renders Matthew 1:16 as follows: 'Jacob begat Joseph; Joseph, to whom was betrothed Mary the Virgin, begat Jesus that is called the Messiah.' This reading is attested by almost all of the many hundreds of Greek manuscripts [including the Codex Vaticanus and the Codex Sinaiticus, which are the two oldest and best] and by all the translations except the Old Latin and the Old Syriac. Such a consensus of testimony would show clearly that the reading is at least as early as the second century, and a quotation by Tertullian confirms that conclusion." (Pages 8, 9.)

"The reading of the Cusetonian Syriac is also very similar. Burkitt translates that reading as follows: 'Jacob begat Joseph, him to whom was betrothed Mary the Virgin, she who bare Jesus the Messiah.'"—Page 9.

November 2, 1916, same periodical, we have the second part of this subject presented by S. S. Laws, from which I quote the following:

"But the virgin birth properly understood is not a miracle, though a supernatural event. Hence a friend, Doctor Davidson, who was requested to examine Trench on Miracles for me, thus reports to me: 'I have looked over Trench on Miracles, and do not find a single word or any reference to the virgin birth.'"

I may add that Trench did not recognize the virgin birth as a miracle.

"But in dismissing the miraculous character of this question, we raise the much larger question as to whether our Savior's conception and birth were supernatural. Now it must be borne in mind, and it would seem sufficient to state, that the true and only critically authentic narratives 'which

relate the events of our Lord's nativity, circumstantially testify that this was the supernatural mode of his earthly origin. There is no possibility of any fair and honest interpretation of this language of Matthew, deriving from it any other doctrine than that of the virgin birth of our Savior. . . . This denial of the virgin birth of our Savior has neither the attraction of novelty nor truthfulness. It was a malignant fling at Christianity by the infidel, Celsus, who was answered by Origen in the third century (185-254 A. D.) Christianity in all its distinctive features is supernatural. It is supernatural from A to Z. And if a distinction may be made among fundamentals, this doctrine of the virgin birth of Christ is primary, for Christianity sets forth a plan embracing the mind and work of God so transcendent of finite intelligence as to be absolutely unthinkable as having originated with man. The Deity of the Lord Jesus Christ as the virgin-born Son of God is the corner stone. . . . And finally, as dispelling a subtle skeptical misgiving experienced by some, the distinguished scientist and anthropologist, Professor Romanes, remarks as follows: 'Even if a virgin has ever conceived and borne a son, and even if such a fact in the human species has been unique, it would not betoken any breach of physiological continuity.'"

And as to the stories of heathenism, Doctor Orr remarks: "It is the fact that not one of these tales has to do with a virgin birth in the sense in which alone we are here concerned with it."—Pages 8, 9, 10.

In summing up what we have discovered: First, The seed of the woman should bruise the serpent's head, not the seed of the man.

Second. Christ begotten of the Father, by the Holy Ghost.

Third. That by reason of being begotten by the Holy Ghost he was the Son of God fleshly as well as spiritually—Only Begotten Son.

Fourth. Sciences sustain the doctrine of the virgin birth.

Fifth. Learned men of our own age declare the doctrine sustained by early manuscripts, which should have some weight in helping us to a final conclusion as to the right or wrong side of this proposition.

Sixth. Destroy this doctrine of the virgin birth of Jesus and we undermine the very foundation of the Christian hope.

Seventh. It was given as a sign, a virgin to bear a son as the fruitage of the Holy Ghost, as the mind of God manifested.

If it had been otherwise there would have been no sign and the people would have said that Jesus had a human father and would have had ground for such statement, but the sign was promised long before and the word of the Lord shall not return to him void, hence its literal fulfillment as stated by Matthew.

Former students in Graceland who return this year will be surprised to find the office of the president moved from its old quarters and occupying one of the four rooms into which the class room across the hall has been divided. And the extension of the library room into the old commercial class room with the librarian's desk in the center where the partition stood is a great improvement, affording not only more room for the books but a greater area for study. The typewriters have been moved down from the second floor and will have pleasing quarters on the first floor, in the northeast room. Four pianos have been purchased for the music department.

The outlook for a large attendance is very good. All the rooms in both Marietta Hall and Patroness Hall have been rented to girls, and it is planned to find room down town for the boys till the upper floor of the new building can be finished, when they will be given that space pending the time when a new dormitory can be erected for their needs.

THE FORUM

A Word From the Land of Zion

BY RALPH W. FARRELL

Elder Farrell has recently accepted an appointment as chaplain of the Independence Sanitarium.

I think that possibly what I have to say will be of interest to many of the Saints that I know—and I have personal acquaintance with several thousand. I intend to speak of things concerning Zion, of things which I know are of vital interest to many members of the church. From my earliest acquaintance with the church of Jesus Christ, I have always believed that the “promises and prophecies” given in the Word of God will all be fulfilled. I know that the Lord’s love is boundless as the ocean of eternity, and that his punishments are as terrible as it is necessary for them to be. I know that God is speaking to the members of the church, day and night, everywhere, and urging them to obey his law. There seems to be one word bigger than all others now burning into the lives of the Saints; it is the word *obedience*. Nothing else will save the day for us.

What is the use to trifle with Jehovah? Zion must be redeemed! We all know it, don’t we? Yes, unless we are spiritual idiots. Is there one so blind that he cannot read the “signs of the times”? Why is it necessary to din in the ears of each of us the recital of deeds “black as midnight” that are being done in all the world? Will we sleep in the day as do the drunken, or will we be children of the light, and work while the day lasts? True, the man who has a few dollars in the bank may feel that he is secured against the blight of *that day*. Poor, deluded one, your wealth will be cast to the bats and damn your soul at the last, if you have made the “mammon of unrighteousness” your friend. No man is secure who has not obeyed the law of God. Neither is the mere fact of being poor sufficient to give one a passport into the land of safety.

Zion *must* be redeemed, and it is not a question of whether I am at this moment poor or rich; it is a question of whether or not I am keeping the law of God. It is not only, am I sending up money to redeem physical Zion, but also am I fitting my life so I can help in a spiritual way to increase the spiritual assets of my church, which is the kingdom of Christ?

Obedience Required to Redeem Zion

Of course, it is not a question of merely moving to Independence or a stake of Zion. This mere change of location will not save us temporally or spiritually. But we are committed, as a church, to belief in the principle of gathering, and the thing that should occupy the attention of every Saint is, How can this great work of God be accomplished? And here again should be emphasized the word *obedience*. I am glad to say frankly and with deep seriousness that I know of nothing to do to bring about this great redemption of Zion other than to obey the law which God has given to us.

If you do not understand the law, I am sorry for you. But why do you not understand the law of your church? Do you think that God will keep you in doubt of his will concerning your advancement toward perfection any more than he did concerning the necessity of your obedience to the first principles of the gospel? It is true that the mere act of being immersed, of expressing faith and professing repentance, of receiving the laying on of hands, did not cost you very much; but I do not believe that you obeyed because of the cheapness of its cost to you; I have faith in you. It is just possible

that you have not taken your duty seriously enough, or you may have thought that little further would be demanded of you than to live your own life in your own way in your own little town or big city. This question of building up Zion may not have remained long on your vision’s path. Whatever the reason for your negligence, if you are guilty, let it be your happy resolve to-day that nothing shall longer separate you from the performance of your full duty.

Independence is a wonderful place. On general principles I can not speak too warmly in its praise. But this fact is not sufficient to justify any man or woman in rushing here simply to be here. There is a mighty work to be done here, but as yet only the foundation is being laid, and, as in building any edifice, there is room for only a certain number of people to work on this foundation. But it will not take forever to lay a foundation, and the times cry to us to speed up. Still it would be worse than folly for people to think they can disregard the instruction of God and work in harmony with him. Do we give God credit for less intelligence than man? Man works according to plans; so does God. Divinity has arranged to gather his people, build a temple, prepare his church for the wedding of the Lamb; but in all this work He must work through human personality, for the benefits are for man, and man must in a sense earn them before he can enjoy them. It is worse than folly for us to even think that we can accomplish the redemption of Zion in any other way than God’s way. Hence, the necessity of hearkening to his word, obeying his law, and listening to and heeding the instruction given from time to time by those whom God has called to have special charge of the center spots and the stakes.

Cause for Disappointment

In the past it has been a common thing for Saints to pack up their goods and come to Independence only to be disappointed because “all things had not been prepared before them.” They do not succeed in getting located properly and then the evil one takes possession of them. They find fault with the Bishops, and oftentimes go back with anything in their hearts but a good word for the place which Christ intends to visit some day; and no human power can prevent it. All this might have been so different had the ones concerned only obeyed the law which emphasizes the fact that they should consult carefully and thoroughly with the officers concerned before moving up to Zion’s land.

I know all of this has been said many times in the papers and sermons; but that does not hinder me from saying it. I repeat it here because I want to do so, and I want to do so because I feel that it is instruction that needs to be repeated many times.

On last April I met a woman and her daughters walking anxiously about the streets of Independence, trying to find a home to purchase. She had shipped her furniture, which I believe had arrived, but she was without any home. Evidently all things had not been prepared before her, and she was somewhat frightened and ought to be. Under the circumstances I tried to comfort her by telling her that if she prayed in great faith as she searched, perhaps God would have mercy on her. It so happened (?) that in a few hours she had purchased a home. But this cannot always be the case, for there are only so many homes here for sale and if too many applicants should appear on the scene, some of them would have to leave town or sleep in the open. And chiggers in the summer and snow in the winter would not be pleasant things to contend with. Thus we see that even a pocketful of money is not a sufficient passport to this city. The Lord has spoken, and his word ought to be sufficient: “Let *all things* be prepared before you.”

Kansas City is wonderful in its future and its present

possibilities. Its being a great railroad center has induced many firms to open up business in it. At this moment a move is under way to build a corn-product manufactory, taking \$8,000,000 and seventy-five acres of land for the start, using daily 45,000 bushels of corn. Like other cities, help is scarce in it; the papers are filled with want ads. The water is poor, but the air is clear and wholesome. Compared to eastern cities foodstuff is much cheaper, its being so near the grain, meat, and other kinds of food centers. At present it is a den of thieves, so far as burglaries and hold-ups are concerned; but prospects are that a few more sentences of fifty years in prison, such as two thieves got the other day, will tend to clean up the city. The results of the last election will help. Still, would anyone on the strength of the good things I have written about this stake of Zion be so foolish as to move there immediately without consulting the men whom God has placed in authority to direct in such matters? I hope not. Moving around is a very serious matter, and especially is this so to-day.

On the other hand, some Saints are opposing the idea alone of gathering to Zion. Saints who cry down the principle—and the actual doing, when all things are prepared—are doing Satan's work; God never inspired any man to insinuate, attack, push out the lips of scorn, give vent to that knowing smile, to say nothing of teaching and preaching against the great work of gathering the people together. Well I remember that one of my first sermons was given in defense of Zion. It was a reply to an elder who had "sour" and was trying to "sour" the Saints. It may significantly be said, *sub rosa*, that at the time he was speaking slightly of the Zionic principle, he was selling worthless stock and cruelly deceiving the Saints.

The man who thought out the catch phrase for a breakfast drink, "There's a reason," sounded the depth of philosophy; for there is a reason for everything, a cause for every effect. Sometimes we do not have to go far to find that cause. Whenever you hear a man crying down a principle of the church economy, you may rest assured that something is the trouble with the objector. We know that God's way is perfect. We have long ago admitted that man's way may be imperfect. For this reason, why waste time in attempting to prove something that is conceded?

The Net Gathers All Manner of Fish

Here in the land of Zion there are good, bad, and indifferent, speaking of church members. Among the outsiders there are those who think much of us, others who dislike us, and a few, only, we trust, who hate us. We do not wish to commit any mistakes of the past; the time is too short; we must be up and doing. Many persons here who have been denied the experience of living with scattered members far off, have little comprehension of the needs—temporal needs—of the majority of the church membership. To some Independence people, this place is simply a pleasant little residence city where they can live in comfort and die in peace. But selfishness exists everywhere, and it is no worse here in that respect than it is elsewhere.

When walking home from the Sanitarium the other evening I noticed little groups of Saints gathered in prayer service. In one place they were under the trees. I saw them praying, and I said, Surely this is an act that God will not overlook; surely the prayers of sincere hearts will do much toward the redemption of Zion. On the other hand, I have heard unjust criticism which caused me to say, Surely this thing will do much to tear down the walls of Zion. We will make real progress only when we observe the law to practice it. It is only folly to find fault and exploit it in the wrong place. To find a fault and report the find to the proper parties will help redeem Zion. I do not believe in looking for faults

unless I am called upon to do so; but I believe that we should not overlook faults if they are serious enough to need correction. Then they should be reported to the proper source, and immeasurable harm will be done until we learn this rule and obey it. If my conduct is bringing reproach upon the fair name of the church, how cruel it is to talk about this fault to people behind my back; if you must tell it to people, let the acid test be given before my face. Be decent. Give me a chance to be heard in my own defense. Even Pilate went to Jesus.

A New Assignment to Duty

I can say from personal observation that the bishops of the church in Zion, and the First Presidency, are working hard to perform the tasks imposed on them. I have no favors to win by thus speaking. I would have nothing to lose by speaking the reverse, if I needed to do so. I have no reasons for thinking that these men do not have the interests of the church as heart first, last, and all the time. And I trust that all the Saints who have faith in me will consider that the foregoing statement in behalf of the First Presidency and Presiding Bishopric is the expression of my sincere belief.

It may have been a surprise to some to learn of my assignment as chaplain at the Sanitarium. It will please them to learn that the nature of my work is to take charge of the spiritual interests of this institution. I am systematizing the administration to the sick. The work is growing in importance and many words of approval have come to my ears. In the early morning we hold chapel service. At stated intervals I make visits and perform such spiritual duties as the occasion demands. To one I talk of faith in God; to another I administer the sacred ordinance of the church; with another I pray, etc. In the evening another elder accompanies me. The results have been hopeful. The distance of the vision of this work of divine healing increases every day.

In my work here I have found a great deal of enjoyment and peace. It has its perplexities, but they are nothing compared to certain phases of past work. The great, strong arm of God which was shown me in vision when I entered my work at Providence has remained my continued support, and I have been enabled to praise his name daily because of his infinite kindness and mercy bestowed upon me and my home. And I pray that his favor may rest upon the homes of all Saints.

Without doubt there are very trying times ahead for the Saints, but the experiences will either press us closer to or farther away from God; it depends on how we perform our part. And if there is any one thing that I want to impress on the hearts of those who have faith in my judgment, it is for them to be obedient to the law of God. Heed the admonition which comes to you in the church papers, from those whom the Lord has chosen to lead Israel. Do not go heedlessly on. Have faith. Do not be a law unto yourself. Remember the lessons of the past war. Be wise.

A conference on the fundamentals of the Christian Faith is announced to be held at Ridgeland Bible College, Wimbledon, September 13-17, under the auspices of the Advent Testimony Movement. The preliminary notice says that "in view of the fact of the alarming development of destructive criticism in the pulpits and Theological and Missionary Colleges of our land, we feel the time has come when a definite standard must be raised against this false system of theology. Our object is to give helpful, scholarly lectures and addresses on the Fundamentals of the Christian Faith—the Full Inspiration of Scripture, the Atonement, the Miracles, Resurrection, Deity, and Second Coming of our Lord."—*Christian Herald*.

The Aaronic Priesthood

BY WILLIAM A. FRANCE

Should they administer the temporal and financial affairs of the church?

"There are, in the church, two priesthoods; namely: the Melchisedec and the Aaronic, including the Levitical priesthood."—Doctrine and Covenants 104:1.

"The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood is, because it is an appendage to the greater, or the Melchisedec priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this priesthood, and holds the keys or authority to the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron."—Doctrine and Covenants 104:8.

Also in verse 32 of this same section, in speaking of the presiding high priest over the high priesthood of the church, we are told:

"Wherefore the office of a bishop is not equal unto it, for the office of a bishop is in administering all temporal things: nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron: for unless he is a literal descendant of Aaron he cannot hold the keys of this priesthood."

And again in verse 34:

"But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counselors, except in a case where a president of the high priesthood, after the order of Melchisedec, is tried; to sit as a judge in Israel."

We learn from verse 40 that the priest's quorum should be presided over by a bishop.

From a careful study of these quotations and many others that might be cited, as far back as the time of Moses, we conclude that the Aaronic priesthood should do the temporal and financial business of the church, and yet they have neither voice nor vote in the conferences of the church; and even our bishops, if they had a legal right to the office, would be included in the Aaronic priesthood, and could not have part in the business of the conferences; while those who do the business of the church are those who are to minister in spiritual things, including the missionary force, who, by General Conference resolution, are not to engage in business affairs of the world, and are not supposed to be business men.

I want to cite one instance: During the conference of 1909, the Bishop called together the members of the Melchisedec priesthood and presented a matter of business to them which was of such importance that a day was appointed for fasting and prayer, and the President of the church was asked to inquire of the Lord for instruction. It was later announced to the conference that a revelation had been received, and the quorums of the high priesthood were given copies of the revelation and instructed to go to their places of meeting to consider and pass on the revelation, while the quorums of the Aaronic priesthood were told that it was not necessary for them to meet to consider the revelation; and yet this revelation was altogether regarding temporal or financial affairs.

It would seem that those who minister in the temporal and financial business of the church should have voice and vote in conference, as well as those who are to minister in spiritual things. If not, why not?

If I am in the dark, will some one please turn on the light?

A little girl wrote her grandmother about having attended a Christian and Devil meeting at the church. (Doubtless a Christian Endeavor.)

What Do You Say: Is It Fair?

BY J. W. PETERSON

Is it fair that the missionary department of the church should be on a different financial basis than every other department of the church, including the industrial and agricultural?

Why should one department be subject to one law and the others to a different one?

For more than a generation the missionary arm has been living according to "needs and just wants." (Doctrine and Covenants 51:1; 70:3; 81:4; 42:9.)

(Why not the reader take his Doctrine and Covenants and examine these and all other references as he reads? It will pay.)

How much better or how much different is the farmer, the laborer, or the man of business than the missionary? Why not they be as subject to the law of God as the other?

Some may say: The business man owns his business; also the farmer owns his farm. Does he? May not the missionary say the same of his talents? What does the Lord say about it? "Behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the properties are mine then are ye stewards."—Doctrine and Covenants 101:10.

Death will reveal the folly of property rights. Even the churches of men are waking to the fact that they are but stewards. How much more should the church of God recognize that fact.

Stewardship with us has a deeper meaning. Everything in God's church is controlled by law. And that of stewardship is no exception.

The law must be administered by authority as surely as baptism, and in just as correct a way. No other mode but that of immersion will fulfill the law. Neither can we control our property other than according to the divine law.

If the ministry are under that divine law, all others who are not under it, are a law unto themselves, and they must look to themselves in the next world for their rewards.

Why the distinction? As one of the former class, I am asking that all others come under the law and not only escape condemnation, but reap the benefits "for themselves and their fellow church members and the whole body of the church." (Doctrine and Covenants 128:2.)

Stewardships

There are two classes of stewards, spiritual and temporal. Both are equally amenable to the law.

In the temporal line there are those who are stewards over their own property or abilities. (Doctrine and Covenants 42:9; 101:11; 42:19.)

Stewards over properties belonging to the church, such as stores, factories, printing plants, mines, ranches, etc.

Stewards as workmen, where their affairs are managed by the Bishop or his agents. (Doctrine and Covenants 81:4.)

Stewardships Should Be Pooled

Pooled stewardships are nothing more than an organized company, teamwork instead of single horse, sometimes called "associations" (Doctrine and Covenants 128) and at other times called "orders." (Doctrine and Covenants 77, 81, 89, 93, 101.) The law seems to indicate that all stewardships should be pooled.

Just as every man should pool his spiritual interest with some branch, so should he pool his financial interest in some organization of divine order. The Order of Enoch is the divine pattern for all financial activities in the church.

Or, better yet, it may include all the financial interests of

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the church. "Ye shall organize yourselves, and appoint every man his stewardship."—Doctrine and Covenants 101:2. The Lord in this section then proceeds to direct the Order of Enoch.

I incline strongly to the idea that all terms, such as "companies, associations, and orders," are synonymous terms, referring to the one financial system in the church. At least I can see that the bylaws of the Order of Enoch could well be adopted by every financial organization in the church.

The Lord very plainly says that the rules of this order were to control "houses, lands, and cattle." (Doctrine and Covenants 101:12.)

Inheritances

The law seems to indicate that inheritance is our home, and stewardship our business, whether spiritual or temporal business.

Our inheritance may be in connection with our stewardship or not, just as our home may be in connection with our business or not. The two former expressions are but the ancient way of what, in modern words, we mean by *home* and *business*.

We cannot pool our homes, but it is greatly to our interest and the interest of the church that we pool our business.

How Will It Work?

The concrete way is to organize a company or companies in every branch—those of like callings, abilities, avocations, or pastoral pursuits each by themselves, with the Bishop as the head, but of course all under the law of the land as well as the law of God. Volunteers might be organized first, and others admitted by application as they learn to subdue their selfish interests. This supersedes socialism very greatly, and is what the world is looking for, and many are fighting for. But they will not find the pure article outside of the church of God. Will we be the head or will we be the tail? Why not do as we have been commanded, and prepare to receive and direct millions of people who are looking for just this thing, so that the weary and heavy laden may, with us, find rest. If we had properly organized financially, as we were commanded to do ten years ago, even now thousands might be coming our way.

Observe Results

If the entire church was working on the divine basis of "needs and just wants," there would soon be no rich and no poor.

There are three incentives to labor, under such divine plan: self, God, and fellow man.

With the Bishop (God's financial manager) as head of every company, and with all on an equal financial basis as the law directs, all would be entitled to the blessing of heaven on their work.

When observing the rules already given and laws of the land as well, there need be no fear of failure. Many of the details must be worked out by the local societies in real business meetings, the law providing that all their business be done with the united consent of the order.

When needs and just wants are provided by vote of the order, and, by the same means, the needs of the association, then the remainder is to be cast into the treasury. This would furnish ample means for all the needs of the church.

Benefits Under the Law of the Land

Every farm organization could buy at wholesale and sell to better advantage—collective bargaining in fact.

The commercial men in the church also being duly organized could buy from the farm organizations of the church and save money both ways to the church by cutting out the middle man. Factories could do the same thing. In fact,

every organization in the church laboring for the benefit of the others would immediately stop the flow of money from going out of the church and turn the tide the other way.

It can be done right now to a very large extent, but of course to a fuller extent in a gathered condition.

Every farming community of Saints can, right now, be organized into a "pastoral association" on the basis of needs and just wants and do collective bargaining in the true sense. This trade could be done first with other organizations of the church and next with those outside.

With superior goods, fair profits, and honest dealing, we could be a benefit to all our neighbors, who would be glad to deal with us.

First of all we should have the farm organizations, as they are the foundation of all business and the foundation of the financial interests of the church. In a very short time other business can be arranged for as needed and funds warrant. But it would be a mistake to commence with business first. So far as needs and just wants are concerned, that could be applied at once all through the church.

It will not be difficult to accomplish, nor require much time to get started. The plan is as simple as any other part of the gospel. Why do we wait?

Is It Right?

Is it right that any man in the church should be under any other financial basis than the ministry? How do the others feel about it? No really consecrated and true Saint will desire otherwise.

The President says: Establish stewardships at once. What will our pastoral and industrial men answer?

A Million Dollars Tithing

The call for a million dollars tithing is small compared with the money going out of our hands into the hands of nonmembers. Why not stop that at once?

Supposing

Suppose we made our own clothing and bought from our own members our raw material, making it up in our own factories.

Suppose we made our own shoes in our own factory by our men, buying the raw material from our own people.

Suppose we had our own packing plant, buying our own stock and supplying our own members.

Suppose we had our own mills, making our own flour, supplying our own members.

Suppose we had our own canning factories, buying the products of our own farms and orchards.

Suppose we made our own farm machinery and supplied our own demands.

Suppose we made our own household furniture and utensils.

Our workmen are making all these things for others, why not for us?

We could also eliminate much freight and express charges by having a well-organized truck system within two hundred miles of the center place. Hauls could be made both ways.

Our wireless station is yet in its infant state, but one can see great possibilities of it in our future trade.

But all must be doing just as the missionaries are doing—laboring for Zion for needs and just wants.

A Lot of Money

Some may say: All this will require a lot of money. But we have a lot of money. If we can stop it going to enrich others, we will have sufficient for all purposes and still have the money left. Why not do it? One year with the farmers leading, and we are on our feet and ready for business of any kind. They can do it where they are, but much better

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

The Temple Builders

[Numerous inquiries regarding the Temple Builders' organization indicate that much interest is being aroused in this new work for the older girls of our church. The following paper, prepared for reunion purposes by Sister Marjorie Gunsolley Anway, explains the aims and ideals of the organization quite clearly. Sister Anway was chosen by the supervisor of our young women's bureau, Sister Zilpha Monroe, to have charge of the Temple Builders' branch of the work. Their manual, prepared and edited by Alice Mae Burgess, former supervisor, will soon be ready for distribution. Announcements will be made later in these columns.—A. A.]

Ideals:

Self-discovery.
Self-development.
Service.

Motto: "Build thee more stately mansions, O my soul!"

Symbol: The Nautilus. (See Holmes's "Chambered Nautilus.") (Also see the design on The Parthenon heading in the *Autumn Leaves*.)

Membership: Any girl fifteen years or older.

Organization: Every chapter (name of local organization) shall have at least two officers: leader and recorder. The leader is the executive and should be of mature judgment, able to command the respect of the girls, yet a girl with them in spirit at least. The recorder is a secretary and treasurer. Other officers may be elected by the local chapter as the need arises.

Two things are required by the general organization. First: As soon as organized send the following three items to the Supervisor of the Young Women's Bureau, Box 255, Independence, Missouri.

1. Name and address of the leader.
2. Name and address of the recorder.
3. Number of members in the chapter, with 10 cents per capita dues for the Women's Department, and keep the supervisor informed from time to time of any changes in these items.

Work: Only three things are required of every chapter in the way of work:

1. That once each month the girls have some social affair together as a chapter party, chat, or informal fun of some

if all were gathered together as the law directs. These, and not the dependents, should gather first. The Jews are doing that way in Palestine. Will we not take a lesson from our brethren across the Jordan, most of us being Ephraimites?

Hard times and financial distress could not much affect us as we would still have our money among ourselves. There would be no need to strike, for one would be striking on his own proposition.

Let us take this simple, easy way, and not the strained, complex way one sees so often advanced. I know of no difficulty that cannot be met in this simple way, and I have traveled some. Nor have my eyes been closed to the business of the world.

Look at It

Look at it all summed up. Every man a steward. All stewards doing teamwork. All receiving their needs and just wants. All the money earned being kept in the church and all happy at work.

Does it look good to you? Then why do we wait? War clouds are gathering. Business in the world is uncertain. Strikes are frequent. Men are getting desperate. Why do we linger?

kind. (Write to Mrs. Bertha Hulmes, 4240 South Benton Street, Kansas City, Missouri, for suggestions for your parties.)

2. That each month the girls as a chapter have some outdoor stunt: hikes, picnics, sports, serenades, etc. These hikes may be combined with the social affairs.

3. That each month the chapter do some bit of service for the church, community, or Nation. Some chapters do Red Cross work; some sew for the Children's Home or Sanitarium; some undertake as a chapter some special work for the Sunday school or Religio; i. e., help in some special way to raise a Christmas offering fund, or give a program for the latter. Some use one month to boost especially for the choir, or for the preaching services, etc. Some of the chapters pledge themselves individually one month to hunt out some poor or disconsolate person in the church, or in their business or school world, and give her a helping hand. In the city the field is limitless, if the chapter wishes to help the less fortunate than they. It is well to have a variety of service—not to do the same thing, and that alone each month.

This service work might be done in connection with the local relief and service societies of older women. They could assign or suggest agreeable work for the girls. Also the local deacon or bishop might be glad to take the girls into his confidence and let them help with succoring the poor of the church.

Except for these three general requirements, each chapter is left free to outline its own program and follow its special interests. The department is ready to suggest, however, various lines of definite work important for our girls, which we will help you to take up. These are as follows:

Personal Hygiene. Talks and discussions on the care of the hair, teeth, nails, complexion, use of powder, bathing, proper dressing, good taste in dressing (colors, etc.), proper corseting, bearing or poise, exercise, diet, etc. Try a shampoo party; meet at a furnace-heated house, each bringing comb and brush, soap and towel, and ask somebody to lead the discussion who knows the proper care of the hair. Discuss, as you shampoo, the various points: how to shampoo, how often, the kinds of soap, use of the brush, etc. Another meeting could be devoted to coiffures; another to demonstrating the complete and proper method of manicuring; some evening each girl could bring her box of face powder, and the use of cosmetics could be discussed. All of this hygiene work should be made practical and should be demonstrated whenever possible. It is very important that if we are to build properly—morally, mentally, and spiritually—we have a decent respect and care for the physical temples which have to express our spiritual selves. It is the duty of each girl to be as beautiful as possible, that beauty which means wholesomeness of personality, and is based upon health. (For further information write to the supervisor of the young women's bureau, and read the articles in *The Parthenon*, our department in the *Autumn Leaves*.)

Vocational Study. Some series of talks or discussions are suggested in the vocational work open to young women, to help the girls to decide intelligently what line of work or profession they wish to prepare for. Every girl, it is recognized to-day, should be capable of supporting herself well with some kind of congenial work whenever the necessity arises. Secure locally a successful business woman from each profession or vocation who can give the girls facts concerning her line of work—hours, wages, preparation required, agreeable and disagreeable features, chance for advancement, development, and the meaning of the calling to the welfare of the community or the world. Begin with shop and factory girl and domestic service; then work up to teachers, doctors, professional nurses, lawyers, police women, etc. Visit the places where these professions are worked out if you can. This course should be taken only if the girls are interested in it. (For further information address Miss Alice M. Smith, 1816 Argyle Avenue, Hollywood, California, and read her articles in *The Parthenon*. The first of the series appeared in the December number on "The teacher.")

Literary Study. The chapter may take up informal reading of modern fiction, either reading some good short stories,

poems, novels, or essays, when they come together, or make a special point of telling each other of some good things they have read during the week or the interval between the meetings, and discussing it, or they may take up special study in literature—regular courses. The new Temple Builder Manual contains a very suggestive outline for a study of this course, by Mrs. Olive Thomas Mortimore. For further information write Mrs. Olive Thomas Mortimore, 318 East Broadway, Cushing, Oklahoma.

Homemakers' Course. The New Temple Builder Manual, which will soon be ready to place in your hands, contains some excellent work along the line of home-building courses such as household decoration, sewing, and cooking. These courses are very completely and interestingly outlined and we are sure the girls will be interested in taking up any one or all of them as they are able to do.

General Conference, by vote this year, asked the Women's Department to select some course in mothercraft to be taught to the girls of the church until the time when the public schools should include such instruction in their curricula. The general executive has therefore selected Mary L. Read's *The Mothercraft Manual* as text, and they earnestly desire that every monitor and leader of Orioles and of Temple Builders see to it that the girls under their care shall include the study of this excellent and interesting book in their educational plans for the coming season. It is a book of nineteen chapters touching upon many phases of a woman's responsibility. The girls and young women of our church should be better prepared for intelligent motherhood than are many of the heedless and shallow-minded girls of the world. We feel sure they will gladly avail themselves of this opportunity to inform themselves upon this most tender and beautiful relationship—that of mother and child. The *Mothercraft Manual* may be obtained through the Herald Publishing House, present price \$2.

The Parthenon was formerly called The Young Women's Department. It is the official organ of the bureau. There you will find suggestions and announcements in regard to the development of the organization. Also reports are printed there from the various chapters. Each chapter and each Oriole circle is requested to write to The Parthenon at least once a year, giving brief history of their activities, plans, etc. This is printed under the heading: "From Every Girl."

Bring Up a Child in the Way He Should Go

In these times, and especially in our own country, we hear more and more criticism concerning the lack of reverence in children, and disobedience and disrespect in the home. More and more are there complaints of the instability of the modern home. These criticisms come because, in a way, these things are true, and the evil seems to be spreading. Naturally this leads to the question, Why? Is it because of the training a child gets in the home, or because of the picture shows and other evils of modern times?

I have been thinking of this a great deal, and I believe that while evil results do come from things outside the home, yet the greatest harm is done in the home. A child's training should start, not at the age of two, three, or on up, but from the moment he is born. And who can say that it should not start before, even? Modern educators say that the greatest period of plasticity in a child, the time he is most susceptible to training, is in his first few years. A great man who has spent his life in studying children has said, "Show me the training a child gets in his first two years, and I'll tell you what kind of a man he'll be."

Have you ever known parents who had unruly little ones in their homes (little tots of two or three years) who say, "I can't do a thing with him"? I've known only too many! Now these babies are too young to get their unruliness from the outside, and so I say they get it from bad training in the home.

It is very easy to teach children habits of obedience and neatness. In every community there must be laws, and a family is a unit of society. And so—in every family there

must of necessity be laws. Children can be taught from the time they are born to obey and respect these laws. The old pedagogical idea of writing all the laws and rules and tacking them on the wall, or reading them the first day of school, is, of course, erroneous, and laws in the home cannot be worked by continual don'ts and dos. But a child can easily be taught to obey, to be reverent to age and things to be revered, to be neat and orderly. I know that they can, because we teach those things in school, and the children soon learn those things are expected and they do them as a matter of course.

I know children who are unruly and disobedient in the home and yet are perfect in conduct in school. I was in the home of one of my pupils in the training school, and to my astonishment he was disobedient and saucy to his mother. He was always one of my best pupils, so I wondered greatly. His mother told me that neither she nor his father could make him obey. The next day I asked him why he was so naughty at home and so good at school. I wish his mother could have seen his astonishment and wonder as he connected the two in his mind, and then said, "Why, you're 'sposed to be good at school!" You see? His school and his home training were things apart, where they should be together. He obeyed the silent rules of the school and disciplined himself, because I expected it of him. That, to my notion, is the cause of so much trouble—enough is not expected of our children.

When a child is little, it is thought funny to watch him have "tantrums" or fits of temper; a good joke to see him throw food while at the table, and to disobey. But when he gets a little older, the humor ceases and trouble begins. A child can never be free, can never learn reverence and self-control, unless he learns to obey laws. There can never be freedom without laws, because freedom would soon develop into license. A child or an adult is free only in so far as he does not interfere with the rights of others. Therefore it is criminal for you to let your child become a spoiled despot. It is bad for you and a tragedy for him. In school we try to teach children these things, to obey the laws of the schoolroom and playground, and to consider the rights of their fellows, thus preparing them for citizenship. But too often, alas, this training ends at the close of the school day.

Another thing I'd like mothers to think about is the gulf that lies between the home and the school. These two institutions should be very close, because they are both working for the same end. And yet, there are mothers who never even think of visiting a school or taking an interest in their children's teacher. A teacher has more influence upon a child than anyone except the mother. Sometimes the teachers don't make the effort to meet the mothers, yet I do believe we are not so much to blame as the parents. In one town, where there are thirty-three teachers, we tried to start a parent-teachers association, and for several meetings we had an attendance of thirty-three teachers, the superintendent and his wife, and four or five mothers. We finally had to drop it. One of the jokes around the teachers' dormitories is the parents visiting the school and us—because they so rarely do it.

Sometimes I believe we worry more about your children and their welfare than you do. That doesn't sound good to you, does it? But when I find my pupils suffering from the lack of sleep and proper food, from drinking coffee and other harmful things, suffering from physical defects that could be remedied, it hurts me so much—I know it doesn't hurt the mother so much or she wouldn't permit it to happen.

Let's get together! Visit your child at school often. Learn to know his teacher. Be sure she's the right kind to mold his future life, and work with her for his benefit. When a teacher comes to you with a problem concerning your child, I plead with you, help her to correct it. I have gone to mothers with things that almost worried me sick—over her child—only to feel a barrier between us, even unspoken antagonism. Just because the teacher has no children of her own, give her the benefit of the doubt, and trust her to know a little of what is good for a child. A teacher cannot

spend her time with little ones without learning their natures perhaps as well as a mother. For your *own child*, I make this plea for cooperation.

I've been asked if I thought the picture shows caused this growing spirit of disobedience and irreverence. I've already told you what I considered the chief cause. But I've found that in older boys and girls the picture shows do increase this spirit and make it more pronounced. I've decided that pictures are harmful in three ways. First and greatest: it is proving to be the undoing of family life. Nowadays families, from the babies up to grandfather, go to the movies night after night. I've noticed that children who have this habit are restless and dissatisfied when an evening is spent at home. They don't seem to be able to entertain themselves. Too often is the home, that most sacred of institutions, becoming only a place to keep your clothing, get your food, and to go to sleep when there's no place else to go. America is going to lose out because of this. There are too many full picture shows and too few homes.

The next evil which can be laid at the door of the moving picture is the implanting of wrong ideals in children's minds. A regular entertainment consists of an educational reel, which is very good. Then perhaps the next thing will be a play built on some sex problem—things that a child has no business to see or think about. One time I heard my little brothers calmly and innocently discussing a problem that caused my hair to stand on end at hearing it. When I asked them where they had heard about it, they replied that it was the plot of the show the night before! Then next, perhaps, will be a comedy, where vulgarity will be the keynote of humor. While the Charlie Chaplin craze was spreading over this place, I had to discontinue dramatization in my room because unconsciously the children began that clownishness, and it spread like wildfire.

And then, last of all the harm done, is the physical harm. Children who go night after night to the movies come to school the next day sleepy and dull. Every child should have a regular bedtime hour and a regular amount of sleep. And eyestrain, oh! When I happen to go to a show and see the *front rows* full of children I feel like screaming. Have you ever sat on the front row? If your adult eyes cannot stand the strain—why, oh, why do you permit your little ones with their undeveloped eyes to sit there? If parents were about their business, there would be laws making it a penal offense to let children sit up in front—I say even capital punishment isn't strong enough.

I sincerely hope this will help some one who needs it to awaken to the fact that they have had a wonderful plant given into their keeping, and it is largely due to them as to how it blossoms and what fruit it bears.

RUBY R. SPEER.

PHOENIX, ARIZONA, 1110 East McKinley Street.

The Guest

There never was a guest more craved
By those who waited long;
And when they knew the joy to be
Their hearts burst into song—
A song of hope, a song of love,
A song of bliss and pride;
And as the days and weeks passed by,
They thought of naught beside.

They decked a chamber fair and white,
A bed of lawn and lace;
And everything that was prepared
Was set with dainty grace.
And when there came a rose-pink dawn,
One morning in the spring,
An angel floated down the wind,
The little guest to bring!

EMMA A. E. LENTE.

Farm Household Accounts

Farm household accounts are an important aid to economy in operating the household. "A dollar saved is a dollar made," and by keeping a careful record of expenses it may be determined where unnecessary expenses are incurred.

The farm household receives its major support from farm products consumed at home, but it purchases far more extensively than ever before from outside sources, and the keeping of farm household accounts has become very essential to economy.

Farm household accounts are valuable as supplements to the records of the farm business in general. Household expenses on the farm are very intimately associated with the business of the farm itself. The farm supplies much material which would otherwise become a household expense. The household, in turn, often furnishes board for farm labor and in other ways saves the farm expense. Keeping track of household expenses as related to the farm business makes household accounts desirable.

There are two methods of keeping accounts: One is to write down in one column everything that is bought with the cost beside it, without classifying the expenditures. The other is to classify when the record is made, which is just as easy when understood, and is much more satisfactory.

Household Budget

It is not so easy to make a budget for a family that lives in the country as for one that lives on a salary. However, the making of a budget for the farmer's family will be advantageous, even though the amount of money to be spent can only be estimated. It is only by making a spending plan that the income may be made to meet the needs of the family in the most satisfactory way, and still have enough left to provide for old age, for the home equipped with modern conveniences, for higher education and music lessons for the children, for unexpected emergencies, etc.

The household budget should be planned by all the members of the family, so that all will understand why certain economies are necessary. In each family, there should be "The man's personal account," "The woman's personal account," and "The family account." The older children should be so well trained in the art of spending that they may have their allowances placed in the bank in their own name.

Helping to keep the farm budget is a moral and intellectual training for the older children. In keeping a budget every item should be recorded. This is important.

What remains after the family budgets have been arranged should be used only by the consent of both father and mother. The woman should have as much to say as the man about their earnings. The basic principle of a true partnership should be established, thus preserving self-respect and happiness.

MINNIE HARRING.

The towns of Cape Cod are holding a number of local celebrations the latter part of August in celebration of the third centenary of the landing of the Pilgrim Fathers. In fact, the Pilgrims probably did not land on Cape Cod until November 9, 1620, but August is a more favorable time for its celebration. Celebrations are held in Provincetown, where they first landed, and also at Truro, where it is claimed they found their first fresh water on this continent, and also a supply of Indian corn. It is expected in the celebration at Provincetown that United States war ships will lend a hand, and that there will also be ships of England, France, Spain, and Holland. At the same time celebrations are being held in England, since 300 years ago at this time the Pilgrims had not yet set out from Plymouth, England. It represented the opening of a new era, and so is being celebrated at many points, not least of which will be at Plymouth, Massachusetts, where they finally landed and made their winter home.

"The sweetest remedies are not always the best. The brave man meets the issue with faith and fortitude and becomes a hero."

LETTERS

Investments

BY THE LAMONI STAKE BISHOPRIC

A circular letter approved by the Presiding Bishopric, sent to the Saints of the Lamoni Stake.

Some time ago the Presiding Bishopric sent broadcast their advice to the Saints on "Investments."

Herewith we are sending you a copy of this very excellent article with a few additions. We ask that you give this advice a very candid consideration. It may not only save you some of your hard-earned earnings, but what is of more importance, your faith in your brethren.

Our advice is frequently sought as to the wisdom of making investments in various enterprises. We would not feel warranted in trying to hinder the work of any person or company of men in any legitimate undertaking, and yet we do feel a certain amount of responsibility in aiding the Saints in making prudent investments. We, therefore, lay down certain general principles which will apply to all cases:

1. Every proposition looks good in the prospectus of the promoter.

2. Do not be persuaded to make investments on the promise of big returns; the larger the promised dividends, the greater the risk, usually.

3. If your resources are limited and you have no money to lose, better be satisfied with small returns on good security.

4. Don't be induced to buy stock on the argument that it is going up. It may "go up" to your sorrow.

5. As a people we are warned against the spirit of speculation. Don't think that you can cajole the Lord to break his word with the promise that you will observe the law of temporalities if you make a success in dabbling in some speculation. When the Lord speaks against any activities he cannot bless anyone engaging therein.

6. Management is one of the most important factors in any business, if not the most important. You should therefore thoroughly satisfy yourself as to the ability of those at the head of the business to make a success of it. Get their past history; if everything they have had to do with has come to naught, ten chances to one this one will also.

7. Many worth-while businesses fail because they are undercapitalized. In case this should happen, are you in a position to invest sufficient to protect your first investment? If not, exercise caution.

8. Because the promoter may be a member of the church should not influence you in placing the investment. He may be of excellent character, but his ability as a manager is quite a different thing; uprightness does not insure an infallible judgment.

9. Men of the ministry who dabble in stock jobbing are violating General Conference resolution number 594½: "That we disapprove of our ministry giving their attention to speculative mining or *other ventures* or their promotion; and that we advise all persons who may decide to invest in any enterprises of this kind to do so only after such investigation as shall be fully satisfactory to themselves as to the safety of their venture, the same as in other business enterprises, and not upon their confidence in the ministerial position of those who are seeking to interest them therein." The energies of the ministry should be directed toward the building up of the kingdom.

10. As a general rule those who have made a success in life and accumulated wealth will do well to continue to re-invest in the same business in which they have already made their money.

11. It is said, "Every proposition has a string." Be sure you find the string.

12. Never invest until you know the inside history of the company. What amount of capital stock has been authorized? What amount has been sold for cash? What part of the

cash actually went into the business and what part went to the promoter? How much stock has been issued for patents or other assets, the value of which has not yet been established? Does the promoter or seller of stock have the *legal right* to sell the same? Some States require that a seller of stocks must be licensed so to do. Is the seller selling his personal shares and putting the money received into his own pocket instead of putting it into the business?

13. Beware of those who would try to get you to invest by or through what they call the manifestations of the Spirit. The Lord warns us as follows: "Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation. They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district."—Doctrine and Covenants 125: 14.

If this is good advice for the carrying on of the *business* of the church, surely it is also good advice for carrying on any business. The Lord can and may instruct us regarding our business ventures, but *let us be sure that it is the Lord speaking*.

The warning of the Savior: "Beware of men . . ." might be fittingly considered here. It takes courage to say no. "Be strong and of a good courage."

Far West Stake Reunion

Doubtless the people of the church entire are interested in developments in the various stakes of Zion. The fourth reunion of the Far West Stake, counting from its organization in 1917, was held on its leased grounds just north of Stewartsville, Missouri, August 20-29. The tract consists of twenty acres, an elevated spot, gently sloping, well wooded, surrounded by an additional forty acres not fenced from the place of gathering. The committee of workers consisting of stalwart men from various branches in the vicinity of Stewartsville and Cameron had performed much hard labor in clearing the grounds and making them ready for the assembly. Without the devoted work of these men and the accompanying steady determination to make the reunion a success, this meeting would not have been possible. Their very necessary help is to be remembered while we think of the preachers and department workers. Like the farmer who produces the crops, and the miner who mines the coal, that which is built upon their labor could not be realized without so substantial a foundation of productive effort. We commend these rugged men; the tribute is due them.

In 1917, when the grounds were first leased, the committee erected a commodious dining hall, about forty feet square, and sunk a well which proved to contain some of the best water in that region of country. In 1919 an electric lighting outfit, consisting of engine, dynamo, and wiring apparatus, was installed. In 1920 the large tabernacle tent was purchased, a modern toilet with septic tank installed, with other improvements. Were the grounds owned by our people, permanent buildings including a tabernacle would be duly erected.

The Saints of Far West take great pleasure in gathering at the reunion. Sixteen counties are included in the stake with nineteen branches and a number of missions. The people look forward to and make of the reunion a season of vacation and general outing, so the gathering is a large one. Men, women, and children all seem to participate in a spirit of happy social fellowship and spiritual uplift. The preaching was done by men appointed to labor in the stake, assisted by local workers and by Brethren Elbert A. Smith, of the First Presidency; James F. Keir, of the Presiding Bishopric; Frederick A. Smith, Presiding Patriarch; Orman Salisbury, president of the Pottawattamie District; and Heman Hale Smith, of the historical department. The comments of the people were to the effect that the preaching was unusually good, the ministry reaching a higher level in their presentations.

The prayer services were especially good. The manifestation of the spirit of prophecy was in evidence to the effect that the Saints should love God and love one another, and work for the general development of the cause under the direction of general and local authorities appointed to take charge according to calling. In the expressions of the people in the testimony meetings, there was a very increased percentage of the manifestation of development in spiritual understanding, in moral perception, and in self-control. The gifts of the Spirit are given for the purpose of producing the fruits of the Spirit, and it is very gratifying to note that in the statements of the people who gathered at this reunion there was evidence of substantial growth in the power to comprehend, to appreciate foundation principles, and to present evidence of an increasing conception of the truth. All this evidences their growing power to perceive and to act in intelligent compliance with the revelations of God given for the spiritual, moral, and general culture of his people. More and much more of this is needed, and through God it is intended that, as in the Nation, an intelligent democracy expressing a strong, clear-cut, public sentiment is essential to the preservation and development of the state, so in the kingdom of God, the spiritual life of Jesus Christ is to be expressed in comprehensive understanding, in clearly defined, intelligent participation in church activities. Such development of the people will result in a Zion that will arise and shine through the mental, moral, social, and economic activities of a people strong in love of the truth, strong in their ability to appreciate one another and to give glory to God in the expression of gifts and callings brought up to a high degree of efficiency by study, by thought, by prayer, by adjustment to the will of God in all things pertaining to life and godliness.

The conduct of the people in general, including the young people, was beyond reproach; indeed, it was very commendable. There was nothing unseemly, nothing regrettable, nothing requiring rebuke. Outsiders and our own people manifested a spirit of propriety, and on Thursday afternoon while many nonmembers were present at the exercises held in celebration of a long-established program for Children's Day, the ensemble seemed almost perfect. A short gospel sermon for the benefit of the nonmembers was followed by a well-rendered program by the children. All present partook of the spirit of joyous sociability, and with the large gathering self-disciplined and happy in spirit, everybody enjoyed the day very greatly.

The reunion entire was very gratifying in results. Brother H. O. Smith, patriarch appointed to this field, who has attended many reunions of the church in various parts of the country, said it was the best reunion he had ever attended. In any event, we are greatly pleased with the growth that is seen in the people of the stake. The writer was impressed that the people are ready for active participation in the advance work now lying before us in the development of higher spiritual efficiency, more satisfactory social activity, and greater mental development, all to be accompanied by an economic adjustment in agricultural, industrial, and general life now lying before the church. The basis has been laid in love for God and man, and the spirit of brotherhood in the gospel of our Lord insures steady, substantial growth along this line at a very early date. The people are expecting this and it is the will of God that it should be realized, as we understand. We are sure we state the general expectations of our people in so remarking.

Besides the main tent, one tent was used for children in kindergarten and related work in charge of Sister Edith Koehler. The junior tent was devoted to young people's prayer meetings, a series of lectures on the rise of the Reorganized Church, and institute work in charge of heads of departments: F. L. Hinderks, Sunday school; S. H. Simmons, Religio; Sister Anna Salyards, Women's Department. Sister D. E. Scott, stake chorister, was assisted by a corps of people of musical training, including the Stewartville orchestra, all of whom rendered acceptable service.

The committee on recreation had provided for swings, croquet, two ball games, other athletic features, and two

camp fires, and various watermelon feasts were interspersed to the joy of all the young people. A committee on recreation has been appointed for the coming year and it is the intention to develop social study and recreational features combined in the various groups and branches throughout the stake, having in view the happifying of our young people, securing their increased interest, and by well-regulated programs calling out their active participation and increased efficiency.

The general movement now under way in the various departments of the church will be developed in the Far West Stake just as rapidly as local workers are prepared to take up and develop leadership among these various groups. There is a field for the exercise of the gifts and talents of every member; no one need lack an opportunity for action nor a career of usefulness.

The appointment of Bishop J. A. Koehler to the stake was timely and his service was highly appreciated in the preaching and general financial administration. The brethren of the Far West Stake mean business and are ready to move out under such policies of administration as are to be set into motion under the direction of the administrative officers of the church. We look for safe, sane procedure and sure results.

We must not omit representation of the Health Department. Sister Mary Wise Hoke, R. N., addressed the general assembly and also a gathering in the junior tent.

Altogether the reunion was educational, spiritually uplifting, and a general success. Other men have labored and the people of the Far West Stake have entered into their labors. The hard work of the pioneers of the days of the martyrs, many of whom lie in unnamed graves in the vicinity of Far West and Haun's Mill, and whose devotion is remembered and appreciated and has honorable mention, has been followed by others who we believe will work together to the consummation designed of the Lord.

It was gratifying to see Saints from California, Dakota, and many other places, all of whom rejoiced with the people here in the evidence that Zion is arising and shining out to God's glory and to the establishment of the pure in heart never more to be scattered abroad.

Onset, Kirtland, and Indian Reunions

Onset Reunion

The Onset reunion proved to be one of the largest and best ever held in that place. There were thirteen States represented which is an evidence of the interest taken by the Saints in those respective States. It was a continuous feast of good things, and those in attendance will not soon forget the good time they enjoyed in their two weeks' sojourn together.

The preaching was of a high order and the social meetings were the most spiritual that were ever had. There was not one meeting but what was graced by the power of God, and all were greatly enjoyed by the old and young. They were favored with splendid weather throughout. Many changes for the better have taken place on the Onset ground. They have fifty acres of their own, beautifully situated, and the ground is covered with pine trees and a few other kinds. They also have the salt water bordering the ground where one may go in bathing every day with the exception of Sunday. The young people behaved themselves nobly in observing the rules of the camp, and for such good conduct they should be congratulated.

The only thing that happened to bring sorrow to the camp was the sudden demise of Brother M. H. Bond, and one other incident that took place the last evening of the reunion that caused some of the Saints that remained till that time to feel somewhat sad and discouraged. I have no doubt but what all that attended will be anxious to return next year. And others who hear of the good report will make an effort to be present also.

The ground they have fitted out for games is up to date, and the young people surely enjoyed themselves playing ball

and other games and they also amused themselves with the new raft out on the water. Onset is a good place for the New England Saints to gather to have their spiritual strength renewed annually, and to form new acquaintances. There is nothing like association to build up the Saints in this great warfare. One other grand feature of the reunion was the brotherly love that was expressed throughout the whole meeting, and that is no doubt the reason the Lord blessed them so greatly by his power.

The New England people are a good people to mingle with, as they know how to entertain each other and also the stranger that comes among them. If you wish to obtain self-evidence of this statement, meet with them next year and the pleasure will be yours. God bless the New England people.

Kirtland Reunion

The Kirtland reunion which I next attended surpassed all former such meetings in point of numbers, financially, and especially spiritually. Certainly the Kirtland reunion is becoming one of the most popular and successful in all the church. There were people present from twenty States and many from Canada. Those who had the pleasure of attending the social services in the historic Temple will ever remember them. There was a wonderful display of God's holy power in all the services, and especially in the social meetings in which the gifts were displayed in a marked degree.

The last Sunday's Saints' meeting lasted four hours, from eight to twelve, which proved to be a Pentecostal experience. One vision, the gift of tongues, and seventeen prophecies were given in said meeting; also eighty-three testimonies besides the prayers that were offered; and many spiritual songs were sung which helped to make it a grand success. I doubt whether Pentecost day surpassed it. The lower auditorium was packed with people, and between two and three hundred who could not obtain entrance were sent up to the apostles' room to be cared for. This will give an idea of the number of people who were present. It must be borne in mind that there are only about one hundred and fifty resident Saints in Kirtland, hence the rest came from elsewhere.

The priesthood, about one hundred and fifty in number, met a number of times in the apostles' room; the Holy Spirit met with us and we surely had a foretaste of the endowment promised. All went home rejoicing, decreeing that they would be back next year. It was an arduous task for the committee to provide for so many of the Saints and friends, but they did it and that to the satisfaction of all.

"O Kirtland, thou art a holy spot with thy sacred Temple, and it is no wonder the Saints love to gather to thee to receive of those rich blessings annually."

Indian Reunion

The Red Rock, Oklahoma, Indian reunion is now history, and will be remembered as one of the greatest events that have taken place in the history of the Reorganization. It was a great success in all respects, and far beyond our expectations. There were Saints here from nine States, and large numbers of Indians from several tribes, the bulk of which were Otoes on whose grounds the reunion was held.

They became intensely interested in the meetings, and some of the leading ones among them heartily cooperated with us in making the meeting a great success. Very many of them took part in the prayer and testimony meetings, which made us all rejoice as they testified with tears streaming down their faces to the goodness of God in sending them the gospel message. I wish the Saints throughout all the world could have witnessed the scenes we have beheld. They would no longer doubt that God is moving upon their hearts.

God's divine Spirit has been with us in a wonderful manner from the first meeting till the last benediction was pronounced.

On yesterday we baptized sixteen Indians, all adults but two. The first to go into the water was the head chief of the Otoe Tribe, Blue Hair, English name Hoke Dent. Other prominent members of the tribe were baptized also. As we led this aged Indian who is nearing the ninetieth milepost into the water, we felt that the act was accepted with God.

This aged brother is said to be one of the finest Indians in Oklahoma. He has such a beautiful countenance, he looks like an Israelite patriarch. He heard the gospel when he was a very young man, in the territory of Kansas in the last days of Joseph the Martyr. Therefore the efforts put forth by Joseph Smith back in those days were not in vain.

This brother would not identify himself with any church from that day till this, and the Indians said he would never shed blood at any time. I also had the pleasure of baptizing his aged wife and a son who will succeed him as chief.

President Smith will be pleased to learn that I also baptized John Koshiway and Charles Moore, two of the most prominent Indians in the tribe, and to whom the rest of the tribe look for much advice. These two brethren will soon be instruments in the hands of the Lord in taking the initiative of the work of the church in their tribe. Both speak good English and are able to handle themselves in any company.

Seventeen Indians have been baptized at this time and twelve white people—twenty-nine in all at this reunion, and many more of the Indians are preparing themselves. We anticipate organizing a branch here before we leave, there being about fifty Indian members here.

We have certainly had some wonderful experiences at this reunion, and it has removed mountains of prejudice. Invitations are coming from every direction to hold meetings, both among the Indian and white people. We are planning to erect a small church building at this place soon for the benefit of the Indian branch.

Last Friday was Indian day, and was the red-letter day so far as the Indians were concerned. They dressed in their native costumes and demonstrated to the white people what they could do in their Indian way. Their entertainment was very pleasing and also instructive to those who witnessed it. One of the old chiefs made an address of welcome in behalf of the Otoe Tribe, stating that they were greatly pleased that we had come to bring them the gospel of Jesus and to have our reunion with them. Also that they wished us God-speed in instructing the Indian in the way of the Lord. They formed a ring, and the five chiefs sat around a large bass drum and beat it while the old women of the tribe danced around it. At the close of this scene the head chief presented the writer with a pipe of peace which was highly decorated, as a token of their everlasting good will and friendship to the church. I was therefore made honorary chief in the tribe.

Later in the day, the younger men, to show what wonderful ability they have in the dancing line, gave us a great exhibition in skill and clean sport. There were six or seven of them each dressed in Indian costume which was very highly decorated with beads, silver ornaments, mirrors, and other things to make the suit attractive. Their dance is clean and healthy, and they dance by themselves and the women by themselves. The main object of the dance is physical exercise, and is innocent in its nature. The women's dancing is only walking around, swaying very little to the music and drawing the right foot after them, making it very nearly a walk in a side manner. And all the dancing is done to the music of the drum and singing of the drummers.

That night they had a peyote meeting in their tepee, but only a few of the Indians attended, as did a few of the white people. Through the day we had church services at which the Indians attended.

On yesterday we baptized and confirmed twenty-three, and blessed about twenty-five babies. So you see that the good work is onward. Since starting this letter, we have organized a branch here of the Indians with a full corps of officers. Sister David Pettit, an Indian sister, has donated an acre of land to build a church upon. This makes two branches of the Indians, the Otoes and Cheyennes respectively.

Next week Brethren Case, Syckle, and I are going to visit the Indians in the neighborhood of Calumet, where we have a number of members both of the Arapahoes and Cheyennes. Some of the Arapahoes are ready to be baptized, and many more of them have broken off from the Baptist Church. The possibility is that we will be able to get most of them into our church.

We are now beginning operations among the Pawnees, Iowas, Sioux, Fox, and Poncas, all of whom are in close proximity. Brother Case is operating among the Osages and Creeks with good prospects ahead. E. E. Long is working among the Sioux, Omahas, and Winnebagoes. W. E. Shakespeare is working with the Nez Perce and other tribes in Minnesota. James E. Yates is with the Navahoes in Arizona.

Let all the Saints pray for the success of the Indian brethren.

Yours in Christ,

GOMER T. GRIFFITHS.

RED ROCK, OKLAHOMA, September 6.

Dow City (Iowa) Reunion

The Little Sioux and Gallands Grove Districts met in joint reunion in the beautiful park, August 20 to 29. Although heavy rains prevented many from attending for the opening day, the first Sunday witnessed the large assembly tent well filled. The opening address of the reunion was by Elder C. E. Butterworth. Apostle U. W. Greene and Patriarch J. W. Wight were present during the first half of the reunion, and Elders J. E. Vanderwood and Samuel Pendleton for the remaining time. Other speakers who occupied were Elders J. M. Baker of Lincoln, Charles Putnam of Magnolia, and R. J. Lambert of Independence. Sister Maggie Macgregor was present in the interests of the Women's Department and rendered valuable assistance along other lines of work.

One evening was devoted to a Graceland program, including an address on "Higher education," by Elder J. E. Vanderwood. The Boy Scouts, under the leadership of Levi Rawlings, the Oriole girls, and the Temple Builders were all represented at a special hour on Friday afternoon. The Health Department of the church was in charge of Sister Faye Franklin of the Independence Sanitarium; the Publicity Department by R. J. Lambert of the *Ensign* office.

A universally good feeling prevailed throughout the entire sessions of the reunion. A very profitable hour was spent each morning at 7.30 at the "study period," under the efficient leadership of Sister Maggie Macgregor, Hazel Putnam, and Wave Cross. "The study of the child" was the text used. The ordinance of baptism was administered to ten persons.

The joint reunion committee voted to locate at Woodbine for reunion in 1921. The officers for the ensuing year are Elder Joseph Lane, president; F. R. Schafer, secretary; D. M. Vredenburg, treasurer.

F. R. SCHAFER, *Secretary*.

Eastern Colorado

The reunion of the Eastern Colorado District at Cope, Colorado, commenced Sunday, August 15, and continued over Sunday, August 22. The reunion was held in the beautiful Cope grove, one of the best wooded camping grounds in the eastern part of the State. Though the grounds were somewhat inconvenient to be reached by those coming by rail, being twenty-seven miles from the nearest railway point, yet the attendance was all that could be expected, especially at the evening services when large numbers of nonmembers from the surrounding country were in attendance.

Elder J. R. Sutton was selected to preside and with Elders A. E. Tabor and J. D. Curtis had supervision of all services. Brethren J. R. Graybill, C. O. Munter, and Fenner Bullard were given charge of the grounds. The order of the services was as follows: Study hour 8.30 a. m., prayer meeting 9.30 a. m., preaching 11 a. m. The afternoons were given over to recreation in charge of Elder Calvin H. Rich. Preaching service at 8 p. m., with camp-fire programs immediately following.

All evening services and Sunday services were largely attended. There were about forty tents on the grounds.

Those of the general ministry who preached were Elders Calvin H. Rich, J. D. Curtis, J. R. Sutton, J. Charles May, Swen Swenson, and Hale W. Smith. Elders Higgins of Ne-

braska City, Nebraska, and M. F. Ralston of Wiley, Colorado, also preached.

The study hour was in charge of Sisters Fishburn, Tabor, and Stevens. Sister Hildebrand of Fort Collins, who is head of the Health Department work for the district, delivered lectures in line with her work.

The last three days of the reunion were given over to convention work and district conference. The conference favored securing a permanent place for the reunion which will likely be in the vicinity of Colorado Springs or Denver.

During the reunion and conference, six were baptized by Elders J. D. Curtis, A. E. Tabor, and J. Charles May. Brother Ruthford Graybill of Kanorado, Kansas, was ordained to the office of priest.

We believe that much good was accomplished at this reunion and conference. The district conference adjourned to convene at Denver the last Saturday and Sunday of February, 1921.

Elders J. D. Curtis and J. Charles May are following up the reunion with a series of meetings in the tent at Cope grove.

J. CHARLES MAY, *for Press Committee*.

Southwestern Texas Reunion

Several months ago, the Southwestern Texas District decided to hold a reunion at the South Branch in San Antonio. The officers of the district requested upon several occasions "that the Saints offer their united and separate prayers for the success of the reunion and that the Holy Spirit might be with us during the same.

At that time we had no knowledge or hope that any other than our local elders would be present. The weather had been and promised to continue unusually hot, we had no tent with which we might hold outdoor meetings, there was no money with which to purchase a suitable tent and all necessary requisites, and things looked rather gloomy as a result.

However, our faith was not lacking, prayers were offered in all sincerity, and almost immediately, through unexpected channels, the answer came. Brother Thomas Jett, jr., met and made the acquaintance of a carpenter by the name of Davis, a faithful member of the Baptist Church, who had felt a call to preach, and who had become possessed of a most excellent tent, with which he proposed to spread the doctrine of the Baptist Church abroad. However, he was not equipped with chairs or money with which to purchase the same and thus was compelled to defer his campaign indefinitely. Brother Jett being advised of the conditions, immediately took steps to obtain the use of the tent for ten days, and managed to rent it at a very nominal price. The securing of chairs was then an easy matter and we were assured of an excellent outdoor covering.

Following the arrangement for the tent, we were unexpectedly advised by Brother William M. Aylor that he would have an opportunity to visit us for a few days prior to his return home, where he expected to complete his arrangements for his exodus to South Africa. This was more joyful news and another assurance of an answer to our prayers.

August 20 saw our opening meeting under the voice of Brother Aylor. It was a stormy night and the weather actually prevented several of the Saints attending, nevertheless, we later learned that though it had rained in many parts of the city, scarcely a drop fell near our tent and our first meeting proved a success. For several days following, this same phenomenon occurred but the meetings were successfully continued and it is estimated that there was not a meeting with less than 150 to 225 persons in attendance, many occupying automobiles and improvised seats outside the tent. By far the majority in attendance were strangers, but the utmost harmony prevailed and we were afterwards told by Brother Aylor that it was the first time in his experience, that after a series of sermons a dissenting voice or remark had not been heard.

We have sat under the spell of Brother Aylor's voice many times before, but never have we listened with such rapture to the "angel message" as we did to the ten nightly sermons preached by Brother Aylor at this reunion. There can be

no doubt that he was divinely inspired. His liberty of speech was most excellent, his ability to turn without hesitation or loss of time to any desired Biblical reference, his power of concentration, his pure logic, and his undoubted sincerity held his hearers spellbound and more than one sigh of regret was heard each time he closed.

Nor was the music and singing without its potency. It seemed that never before had the choirs of each branch excelled as they did during this occasion. Surely, the Holy Spirit permeated every being.

Yes, there were fruits! A number of baptisms were held last Sunday afternoon, nor is the end yet, for there are still others who at the last moment asked for baptism this coming Sunday, and we feel sure there are still others who will go down into the water as a result of this our most successful reunion in recent years.

MRS. CORA CHRONE,

Recorder, Second San Antonio Branch.

SAN ANTONIO, TEXAS, September 3, 1920.

Northern California Reunion

The above reunion convened at the regular camp grounds at Irvington August 19. The district presidency, consisting of Elder C. W. Hawkins, president, and Elders H. J. Davison and A. J. Damron, vice presidents, presided. After his arrival, Apostle J. A. Gillen was associated with them. Sister Joy Chalmers acted as secretary. Later, when the district conference met, Brother John Lawn, the district secretary, acted in his capacity as secretary of the conference. Sister Chalmers and Brother A. C. Hawley acted as his assistants. Sister Saxe as superintendent of the district Sunday school association, and Sister Day as secretary did good service each in her office. Sister Simpson, the regular president, led in the work of the Women's Department, and Brother Bert Dawson worked efficiently as field worker for the Religion Department.

The weather was ideal all the way through although to some it was rather too cool at times. There was more chill in the air than last year yet to most people living in tents that is more enjoyable than intense heat. There were eighty tents on the grounds but two of these were assembly tents, one the book tent, another the ladies' rest tent, while a fifth was the missionary tent which was used also for administration to the sick; thus there were seventy-five tents as living abodes for the body of campers. In addition to these, thirty-two rooms were taken. Altogether it was the largest reunion ever held in the district; and this applies not only to regular attendants who stayed all the way through, but also to Saints who came and went and to the outside public. In other respects also it was better than in previous years with this exception: the gifts were not as much in evidence although there was a sweet, peaceful influence in the prayer meetings, which exceeded in number those of the past. The social spirit was beautiful. "Behold how good and how pleasant it is for brethren to dwell together in unity!" The harmony which obtained could not have been better. The Saints generally pronounced it a good reunion, and for further evidence ask Brother Gillen.

Besides the ministers already mentioned we had Evangelist F. G. Pitt, (Sister Pitt was with him), and Elders F. B. Farr, G. H. Wixom, W. A. Brooner, John Ely, and "ye scribe." Although there were the usual number of pastoral officials yet they did no preaching this year as they did last. With the exception noted below the itinerant force did all the preaching this year, although they were fewer in number than last year. This time Elder Wixom left us on the third day while last year he was with us from start to finish. The same applies to Brother Ely, who this year was absent on a visit to his home near Kansas City when the reunion began, and did not return until the last day. Sister Farr was present with her husband and did most of the work as chorister although Sister Christiana Waller, the district chorister, acted in her office when present. Sister Helen Rude presided at the piano as usual. Bishop Ingham was present several times and on one occasion delivered a splendid sermon along altruistic lines.

The outside public responded to the extent of three baptisms as well as giving great attention on all occasions. Elder Pitt officiated at the baptismal service which was performed in the font at the Christian Church, in which matter we were treated with every consideration by the church officials.

Elder Davison and I acted as press committee. Sixteen items were submitted to the press re the opening of the reunion and another sixteen concerning its close. A number of them were printed; as to exactly how many we have not been able to ascertain, for we had no opportunity of seeing all the papers.

Will we be able to make our quota toward the First Presidency's late slogan re converts? Brother Hawkins thinks we can but the question is—will we? In the past the number of baptisms per annum has varied greatly; the largest number is fifty and the smallest twenty. Since the slogan involves four times as many converts for the whole church as we have ever made before we should baptize either eighty or two hundred. Or splitting the difference between the extremes say one hundred and forty. The figures in the hands of the district secretary at this reunion indicate that for the half year since the February conference the highest standard has been reached.

ALMA C. BARMORE.

BOTHWELL, ONTARIO, September 3, 1920.

Editors Herald: A few words from Chatham District may not be amiss, now that one of the important gatherings of the year, Erie Beach reunion, has gone into history.

Our district we believe is moving along in a satisfactory way, but we feel the loss of missionaries. At the present time we haven't a missionary in our district.

We hope, however, when the slogan of the Bishopric, "A Million Dollars Tithing," has been realized that a number more missionaries may be added to the list, and that Chatham District will get three or four of them. We have some good men appointed to this district but for part time only.

Erie Beach reunion this year was considered by many if not all who attended as being the best yet. We believe that throughout an excellent spirit prevailed. The general prayer services were good. The young people's prayer services were excellent and well attended. The sight of two or three hundred young people marching away down the beach to hold their prayer service broadened our vision of future possibilities for the church. What power, we wondered, could defeat the purposes of so devoted a band of young people? And to-day we are rejoicing in the confidence that came to us on one of those occasions.

The Saints present who represented many districts beside our own were glad to meet and welcome President Elbert A. Smith. This visit has endeared him to the hearts of the Saints. Bishop Hunt also was present, and by his plain, humble way of counseling has left a lasting impression.

We cannot mention all who helped to make our reunion a success, but we appreciated the help of all whether little or much and trust that all will come again.

Our reunion president, Brother Lamont, surpassed himself this year in the erection of the camp.

Brother Mills, of the Musical Department, did excellent work. We hope that all interested will commence to get ready now for a greater and better Erie Beach reunion next year.

Yours in bonds,

JOHN C. DENT.

CHEROKEE, KANSAS, August 27, 1920.

Dear Brethren: This week I am assisting William Bath in tent meetings in this town, taking care of the singing, sometimes when needed the piano playing, and having general oversight of the meetings which includes rendering short talks, appropriate stories, invitations to come to Christ, personal testimonies, and other various and similar things, besides giving short addresses with stereopticon pictures. In visiting with the people, I assist in instructing and persuading, and do some writing for the local paper. I am leaving

most of the preaching to Brother Bath as I left it to Brother Quick at Pittsburg.

In this work I am trying out some ideas I have had, though in a small way, and am studying results.

The interest here is very good, and a very friendly feeling exists among the people. Little or no prejudice is apparent, which condition we found also at Pittsburg. Some are earnestly investigating. The attendance last night was about one hundred, only sixteen of whom were members.

While here, I am also preparing texts and designs from which to make some lantern slides with which to illustrate the doctrine of tithing. Hope to acquire in time an effectual set of slides on this subject.

In bonds,

CHARLES FRY.

(From a letter to the First Presidency.)

TULSA, OKLAHOMA, August 31, 1920.

Editors Herald: As we seldom see anything in the HERALD from Tulsa, I thought I would jot a few lines to apprise you of events here. While no epoch-making events have occurred, many little events that go to make up and fill in an epoch have transpired, some of which may be of interest to those who are watching over the field for signs of progress and development.

A marked feature in the growth of the church people here is an increasing interest in Zion questions, and a greater desire for Zion conditions to obtain. Weariness with the world struggle for existence, battling the high cost of living, and the influence of the ever-growing evil resulting from the fierce economic struggle, contribute to turn the faces of the people toward Zion. Sermons pertaining to Zion are listened to with an eagerness that shows the trend of feeling and sentiment for Zion.

The desire to more thoroughly prepare for the activities that are to obtain in Zion has led to the organization of an association for the study and practice of cooperation. We meet every Sunday at six o'clock. In these meetings we are getting to see more clearly on principles that were vague. We are endeavoring to come to an understanding of the proper methods of procedure for cooperating in both production and consumption in the light of what God has revealed on the subject. Our meetings have been marked so far with a fine spirit, with encouragement and hope for better things.

The young people of the Religio have stirred up quite a lot of enthusiasm in a contest for getting new members.

The Sunday school is flourishing and making progress toward the Christmas offering in a way that shows that all feel an interest in forwarding the cause of Zion.

The branch president, Brother Adamson, has been sick for several days. His son, Ellis, recently ordained to the Aaronic priesthood, is buckling in and rendering his father good assistance while he is incapacitated. Another young man, Brother Woodall, has recently been ordained to the office of teacher. We are expecting these young men to mark their experience with considerable activity in church work, for their interest in the work portends it.

My former South Sea Island colaborer, Brother Case, gives us an occasional visit and a rousing sermon as he darts in and out at his work among the Lamanite brethren. Brother Case and I were together in the Island Mission, and both were on the gospel ship *Evanelia* when it made its first missionary trip to the Islands. Whether we shall ever be called great or not, we served together our native brethren when we made pea soup and fed the whole boatload of wet, shivering natives on board that first, stormy trip of the gospel boat. If Brother Case and I are ever in the Islands again at the same time, I shall insist on cooking a pot of pea soup and again administering it to the natives as a memorial of our former service together. How strong are the ties of fellowship growing out of being associated together in the good work in a foreign land!

Yours for Zion,

J. W. GILBERT.

NEWS AND COMMENT

CHURCH NEWS

Elder Lester Wildermuth writes from Goreville, Illinois, that Sunday, 14 more were baptized, making 34, with those baptized last week. With the 14 baptized at Marion, they have a total of 48 new members for the Tunnel Hill Branch, as a result of the last month's meetings conducted by Brother Whiting and himself. The weather has been fine, and they have had good attendance, and feel that they have been greatly blessed in the work.

The Maryland Saints at Elk Mills and Elkton are moving onward, and feel determined to retain their places in the latter-day work. On July 24 they enjoyed a social good time when the members of the two branches took their picnic dinners to the river at Otts Park. Five of their number attended the Onset reunion, and returned home much encouraged. Elder Roberts of the First Philadelphia Branch has visited them, and attended an all-day meeting, preaching at both places. Four of their members representing the Women's Department have carried certificates from a class in "Home hygiene and care of the sick," organized by the chairman of the Red Cross at that place. A goodly number are preparing to attend the district conference at Bloomsburg, September 4, 5, and 6. They feel gratified indeed over the appointment of Elder A. M. Chase to labor in that district, and hope that a goodly part of his time may be spent with them.

Miss Grace Thompson, head of the Oriole girls, and James A. Thomas, son of O. B. Thomas, brother of Lydia Thomas Wight, and president of the Northeastern Kansas District, were married September 1, by W. E. Prall, at Lamoni. They plan to take a short trip to the West, attending the conference at Fanning, Kansas, and then on a brief honeymoon.

Elder W. P. Bootman would appreciate a copy of the HERALD for the dates of March 13, 1912, and January 25, 1890. He can use them to good advantage and is willing to reward the sender for the trouble. Address him at Minidoka, Idaho.

In looking over the *First Chicago Special Bulletin* we note that Miss Laura E. Mann delivered a lecture there on "The danger signals in the road of health," Sunday morning; and Miss June Whiting, of the Graceland faculty, spoke on "Graceland and the call of service," at 7.30 p. m.

Editor S. A. Burgess was in Independence over Sunday the 12th on business. E. D. Moore had previously spent a week in that city in the interests of a magazine number of the Herald.

Henry C. Smith, church architect, was in Lamoni recently looking after the construction of the new building for Graceland College. Building operations are developing favorably, considering the difficulty in securing material and labor.

Elder Hubert Case was in Lamoni recently a few days on church business. His wife and daughter Ardis will be in Lamoni this winter so the latter may attend high school.

Elder Joseph Luff was in Lamoni over Sunday, to preach the funeral sermon of the late Henry A. Stebbins. A very large crowd was in attendance.

On Sunday afternoon, of the 12th, Bishop A. Carmichael got word that his son Ronald in Independence, who sometime ago was seriously afflicted with diphtheria, but who was thought to be safely recovering, was considerably worse. They hurried to his bedside again, but we have heard of no later developments.

We have a letter from R. C. Russell, reporting most favorably concerning the Curtis-Jensen debate in Ottawa recently. "It surely was a victory for us," he says, and we will print his entire report next week.

Word from Elder H. A. Merchant informs us that he and

wife and child expect to sail on the *Maraona* for the Society Islands on the 11th. They had spent a few days visiting in Lake County, California. En route they visited Denver, Salt Lake City, Los Angeles, and San Francisco.

A baby girl was born to President G. N. Briggs and wife on the 6th.

J. H. Yager writes from Lions Head, Ontario, under date of September 2, 1920: "Just closed a successful seven weeks' campaign at Colpoys Bay. This was our first service in our new tent. Six were baptized during the campaign, and the Saints were wonderfully schooled in the work, especially our noble band of young men there. The Warton Saints closed their regular services, and greatly assisted in making the meetings interesting and spiritual. Elder W. A. Smith was with us the last two weeks, and valuable assistance was given by Elder D. B. Perkins throughout the campaign; also by the local ministry. We have now moved to Lions Head, and the past two nights, show signs of some interest at least. Weather is getting pretty cool up here."

Elder Daniel Macgregor, minister in charge of the missionary work in Iowa, has just started a campaign at Council Bluffs with excellent interest, as the tent is full every evening. They are doing much advertising which is arousing the interest of the people. The announcement which has just come to this office is printed on very much better paper than is usually the case, and contains an excellent likeness of Elder Macgregor, together with a clear-cut challenge upon the religious issues of the day. Though so carefully prepared, it seems it is not one for the whole series of meetings, but merely one of the daily series. The effect of consistent work in advertising should be shown.

A recent letter from President F. M. Smith dated at Llanely, Wales, reports he and Apostle Williams were to hold Sunday services there in our church building. They had spoken at Nantyglo the previous Sunday and Williams in the Methodist Episcopal church on Monday. Both were well.

BRANCH NEWS

Wigan, England. The Wigan Branch is moving onward, with Brother Arthur Smith as president. Nine were baptized last night, August 12, three of them being adults and the others little ones from the Sunday school. Others are almost ready to obey. We have a nice branch with all officers in place and working well.

THE WORLD AT LARGE

President Wilson, in approving the anthracite coal report, supports the agreement that it should be retroactive to April 1, last. He further declares that the "award" offers no justification for the advance in the retail price of coal. But the wage award is quite consistent with a decline in prices. An examination of the elements entering into the price of anthracite coal would appear to fully confirm this.

A wireless telephone has been established now across the Atlantic Ocean, and one can carry on an ordinary telephone conversation.

Air mail service between New York and San Francisco was inaugurated by the post-office department on September 8. The service provides for making the trip in fifty-six and a half hours from New York to San Francisco, and sixty and a half hours from San Francisco to New York. It provides for twelve hours stay over each night. At present the fastest mail takes ninety-six and one hundred hours to make the trip.

Within the past few weeks the question of prohibition is coming more and more to the front, and if it is made an issue will no doubt overshadow all other issues in its practical effect upon the election.

The London Baptist World Alliance, held July 19 to 23,

received representatives from all over the world. It is strongly in favor of an educated ministry. It is also noted that the English churches recognize the importance of women in denominational work, in social and financial need, following the service of women throughout the great war.

MISCELLANEOUS DEPARTMENT

(Continued from page 884.)

centage because of inattention? Active, wide-awake, efficient branch and district secretaries are among the invaluable assets of this church. Through their careful work many may be saved to the church. Until further notice above instructions apply to branches and districts in United States, Canada, and Hawaii. If after a thorough trial the plan outlined proves to be inadequate we shall hope that the effort will, at least, reveal the required revision until the very best possible system shall be devised. Always use your branch or district number in writing to the

DEPARTMENT OF STATISTICS.

Frank A. Russell.

INDEPENDENCE, MISSOURI, September 9, 1920.

Remember the Sick

As chaplain of the Sanitarium under the direction of the church physician, I am making the following request of the Saints. Will you send me word by letter if you are willing to cooperate with me in prayer for the recovery of the sick? I want the names and addresses of all the members of the church who are willing to observe special seasons of fasting and prayer, on request, in behalf of those members who are in especial need of healing. This is a most serious matter and I hope to receive an early response from those interested. The Sanitarium has a wonderful opportunity to be a blessing to the sick, but we know that it is only through the prayer of faith that the church can reach the throne of grace. The healing of our sick is a church affair; as the church arises in faith to meet the emergency the members of the body will be blessed. Here is offered the humblest member an opportunity to bless humanity. Mean business. Be serious. And let the name of God be glorified.

Write at once to

RALPH W. FARRELL,

Independence Sanitarium.

INDEPENDENCE, MISSOURI.

British Isles Mission

In the interests of the work of the church it is deemed wise to make the following changes in districts in the British Isles Mission:

Plymouth and Exeter Branches, formerly in unorganized territory, and Gloucester Branch, formerly in the Eastern Wales District, added to London District. Leeds Branch (including Bradford Mission), formerly in Manchester District, to be added to Sheffield District.

For the purpose of more definite details in administrative work, definite boundaries have been determined for the various districts. Taking into account the changes above noted, the districts will be comprised as per the following table:

	Branches	Counties
Manchester District	N. E. Manchester	
	S. & E. Manchester	
	Warrington	Lancashire
	Wigan	Cheshire
	Stockport	
Sheffield District	Farnworth	
	Sheffield	Yorkshire
	Leeds	Derbyshire
	Clay Cross	Lincolnshire
	Sutton-in-Ashfield	Nottinghamshire

Birmingham District
 Priestly Road
 Summerfield
 Leicester
 Stafford

Welsh District
 Nantyglo
 Gilfach Goch
 Neath
 Ponteyates
 Abercromboi

London District
 London
 Enfield
 Gloucester
 Exeter
 Plymouth

Staffordshire, Leicestershire, Rutland, Warwickshire, Worcestershire, Herefordshire, Shropshire.

Wales

Gloucestershire, Oxfordshire, Northamptonshire, Huntingdon, Cambridgeshire, Norfolk, Suffolk, Essex, Kent, Sussex, Surrey, Middlesex, London, Hertford, Bedford, Buckingham, Berkshire, Hampshire, Wiltshire, Dorset, Somerset, Devon, Cornwall

Des Moines, coordinate conference, at Rhodes, Iowa, October 1, 2, 3. Bessy Laughlin, secretary, Rhodes, Iowa.

London, Ontario, with Stratford Branch, October 2 and 3. Branch clerks please send credentials to David Smith, 340 Albert Street, Stratford, Ontario. William M. Grice, president; Lucy Yerks, secretary.

New York, with the Buffalo Branch, October 2 and 3. A good program is being arranged, and it is urged that the Saints of the district make special effort to attend. Anna Brothers, secretary, 36 Tremont Avenue, Buffalo, New York. James E. Bishop, president.

Attention, Local Home Department Workers!

The time is at hand for ordering the Sunday school and Religio *Quarterlies* for the coming quarter. Please order direct from the Herald Publishing House, Lamoni, Iowa, inclosing cash with order.

If your former collections are insufficient, so state as you order, and the Herald Office will send what you need, charging the same to the Women's Department.

GENERAL EXECUTIVE, WOMEN'S DEPARTMENT.

Home-Coming Day

The Hiteman Branch will have a home-coming celebration on October 3 and 4. All former members, those still holding membership in Hiteman, and friends, are invited to attend. Good time guaranteed.

Rally Day in Denver

The first Sunday in October will be Rally Day for the Denver Saints, all day being given over to special services, and they extend a welcome to Saints from adjoining towns to be with them. Sacrament will be observed and special features provided. Basket dinner in basement.

Quarterlies Ready

Have you ordered your Sunday school *Quarterlies*? If not, do it now. A 46,000 edition for October-December, 1920, is off the press, and the first installment of orders went out on the second day of September, four full weeks before the time to use them. A second edition will not be printed unless the number needed is large enough to justify it. Don't wait till the supply is exhausted. Your school saves ten per cent by ordering by the year. Why not be thrifty?

G. R. WELLS, Superintendent.

District jurisdiction, like branch jurisdiction, is coextensive with membership; but the geographical boundaries are sometimes necessary to avoid conflict.

Local and missionary forces are expected to carry on their work without interference one with the other, but hearty cooperation is expected where necessary.

Other instructions will be issued as necessity indicates.

Respectfully submitted,

FREDERICK M. SMITH, for the Presidency.

T. W. WILLIAMS, for the Quorum of Twelve.

Conference Notices

Central Michigan, Saginaw, October 1, 2, and 3. Religio 10 a. m., Sunday school 1.30, Women's Department 3.30, Friday. Meetings at 1527 South Jefferson Street. On Saturday and Sunday meetings will be held in Masonic Hall, 300 North Washington Street. Business session 10 a. m., Saturday. Desire complete report from all branches and district officers. All are invited to attend; there will be no charges for meals. But let us not forget that at our last conference we voted to help provide for the next one. When shipping provisions, notify Harry O. Wells, 106 North Hamilton Street, Saginaw, Michigan. Apostle J. A. Gillen is expected. All trains will be met with people wearing badges. Matthew Umphrey, president.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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THIS IS A CHURCH-WIDE RESPONSIBILITY

The building of the General Conference Auditorium is a concern of the entire church. While it will be built in due time as the center place, yet it will belong to every district, branch, and member no matter where or who they may be, and at conference time, all will share it alike. The order to build it was issued by General Conference and in obeying that order the Presiding Bishop has laid plans whereby the funds can be raised—all the church—every district doing its fair share and every member being given opportunity to assume his just portion of the load.

The Bishop believes that every district will want to do its part. He believes that Massachusetts would not want California to carry its load, nor would Lamoni Stake let Far West pay her bills for her, and so with all the rest.

For that reason we have divided the sum to be raised into quotas and assigned each district its share. Each district president will soon be informed what his quota is, and a statement will be given him showing how much has already been pledged for his district. These quotas will be as fair as our office, with all its data from which to judge, can determine. The burden thus distributed will not be too heavy for any to succeed in raising. All will be placed on a like footing and will share equally in the honor of accomplishing a great work.

Help Your District Do Its Share

Benjamin R. McGuire

Presiding Bishop

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, SEPTEMBER 22, 1920

NUMBER 38

EDITORIAL

The Quota Method of Raising Funds

Some question has been raised with regard to the method to be used in collecting funds for the erection of the auditorium building. The plan to be used is an attempt to prorate the amount among the various districts and stakes of the church.

Of course, this method is largely adapted from that used in the Liberty Loan, Red Cross, and Salvation Army drives during the war. At that time the amounts were prorated between the different States, taking into consideration the population of the State, its wealth, and its fluid wealth, which includes both the amount of income and the condition in which this wealth is held. Population alone would hardly be a fair criterion.

So also with the church, membership alone will hardly be the method of division, though it should be taken into careful consideration. A second element would be the wealth of different districts and stakes, if this could be ascertained with reasonable accuracy. A third element would be the amount paid as tithes and offerings, and contributions to the church in this way, and also in special donations. This would indicate where the most active officers are located, and where the most active members are located, as well as the amount in an indirect way, of fluid capital. But of course it is not at all accurate and could by no means be taken safely as a sole means of ascertaining the prorata.

A fourth consideration would doubtless be locality. It is quite reasonable that we should expect those actually residing in Independence and its vicinity, to contribute more liberally than those remote from that place.

These elements are the ones which occur first to mind, as affecting the quota as a whole divided among the various districts and stakes. The first three elements are worthy of consideration in dividing the quota in the districts and stakes among the various branches.

The quota is not only to the church, but to each stake, district, and branch a definite goal to be achieved, and lets each one of us know what we should do, and what our group should do to achieve the results set before the church as a whole, and our district or stake in particular. We have gone over the top for Liberty Loan Bonds, for War Savings Stamps, for the Red Cross, for the Salvation Army, and for other drives. Now let us go over the top for an auditorium and General Conference building for the church.

President F. M. Smith and Apostle T. W. Williams are making a quiet survey of the work in the British Isles. A recent letter states that they are visiting the branches, not for the purpose of being entertained, but to ascertain the facts and how the work can best be helped.

The editors are also in receipt of some excellent photos taken by President Smith, of the probable headquarters of the mission in London, England, and will doubtless have occasion to use them later for the benefit of our readers.

Spiritual Gifts

Lecture by Elbert A. Smith to the priesthood, at Independence, Missouri, March 25 1920. Reported by Howard W. Harder.

Lecture Outline

- I. Introduction.
 1. (A gift is something given—not earned, or worked for as a wage—but may be contingent on right living and also on ability to use.)
- II. Historical Continuity of the Gifts.
 1. In New Testament church.
 2. In the Book of Mormon church.
 3. In the restored church.
 4. To continue in future church.
- III. The Gifts as Catalogued by Paul.
 1. Qualities of mind and soul. Primary gifts.
 - a. Wisdom.
 - b. Knowledge.
 - c. Faith.
 2. Extraordinary miraculous gifts and powers.
 - d. Healing.
 - e. Working miracles.
 3. In the realm of revelation.
 - f. Prophecy.
 - g. Discerning spirits.
 - h. Tongues.
 - i. Interpretation of tongues.
- IV. General Comments.
 1. Use and misuse of the gifts.
 - a. Natural part of the gospel economy.
 - b. But spirit of prophet subject to prophet.
 - c. Gifts not to supersede law.
 - d. Calling men to office.
 - e. Propheying over the sick.
 2. Given as seems good to God.
 - a. Not as we will unless our wills are his.
 - b. Unwise strivings open doors to disaster.
 3. Spurious manifestations.
 - a. From the Devil.
 - b. Of man.
 4. Dangers as well as benefits of gifts mark our kinship with the New Testament church.

As I enter upon the subjects assigned to me, I feel that many of your men know as much about them as I do—you see, I am trying to establish points of agreement at the very start. And I might say further, that I am not a lecturer, I am a preacher. I know that I am not a lecturer, and you will know it in about ten minutes, so there will be another point of agreement.

I. Introduction

First, what is a gift? A gift, naturally, is something that is given. It is not something that is worked for or earned as a wage. That line of distinction may appear a little clearer as we proceed. Though they may be contingent on right living, and also on ability to use, spiritual gifts are not to be worked for or agonized for, but are to come along in a perfectly normal and natural way, as a concomitant to righteous living and as necessity arises in our gospel work. They are God's gifts to his children, and so are good. Jesus reminded
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C. E. GUINARD
217 W. LEXINGTON ST.

us that if we being evil know how to give good gifts to our children, God, who is good, is much more able to bless those who love and serve him. (Matthew 7: 9-11.)

God must be the judge of what each shall receive, and we may assume that he will give to every man according to his needs and just wants. The rule that obtains in temporal matters ought to obtain in spiritual matters as well. Also ability to use enters in, and the Lord will not necessarily give a gift to any man merely because he may ask for or desire it. You would not give a set of very fine tools to a man who had no knowledge of mechanics, because he would ruin them and spoil the job he might try to do. The very highest manifestations of spiritual gifts are always accompanied by wisdom and are given those who are willing to be guided in wisdom's ways.

II. Considered Historically

The gifts of the gospel were an important part of the church economy in the New Testament church. Our "Christian" friends seem to hold that the Holy Ghost was not given until Pentecost; but we trace the operations of the Spirit almost from the opening chapter of the New Testament. Zaccheus had the gift of prophecy, and spoke concerning John; Mary was overshadowed by the Holy Spirit; and when Jesus was brought to Simeon to be blessed the record says distinctly that the Holy Ghost was upon him. (Luke 2: 25.)

In the New Testament Church

There are, however, two or three outstanding incidents in New Testament history that appeal more prominently to us than others; and chief among them, as a matter of course, is that memorable day of Pentecost. (Acts 2: 4-18.) You remember how the disciples were gathered together, and the Holy Spirit came upon them in power, being manifested outwardly in "cloven tongues like as of fire." Under this influence and power they preached the gospel to the men of various nationalities gathered there, each hearing it in his own tongue.

Some hold that the men assembled to hear the message were not men of different languages, but rather men of different *dialects*, only. But in any event they could not understand each other nor these Galilean apostles until the power of God was manifested so that all could understand the word preached. The miracle caused such wonder and consternation that there is little opportunity to attempt to detract from its dignity by explanations. This was a very notable chapter in the history of the New Testament church—the first preaching of the gospel to the Jews by the apostles under the endowment of power that had been promised, and many of the spiritual gifts were enjoyed at that time.

As a boy, when I heard this chapter preached about so often by the elders, the outstanding point that appealed to me was that these men spoke in tongues. But now it seems to me that several of the most important gifts that Paul mentions were there manifested, for instance the gift of wisdom. Consider the previous history of the Apostle Peter. He had always "balled up" every situation in which he ever found himself. He was the official blunderbus of the church up until the day of Pentecost; but notice the change, and the supreme wisdom with which he handled the critical mission there given him. He there for the first time, perhaps, was master of himself, and so of his audience, and hence master of the entire situation. Who can say that the gift of wisdom was not bestowed upon him in a very great measure, and also upon those other humble apostles that were associated with him?

Who shall say, too, that the gift of faith, was not poured out upon him, and upon them? Here were those who had been slinking, hiding, cowering fugitives now required to stand up

and preach the gospel to the mob that had destroyed their Lord and Master, and it certainly took faith for them to face the situation and for Peter to say to those men, "You, with wicked hands, have taken and crucified the Lord of glory; now you must repent and be baptized, every one of you, in his name." It certainly took faith and courage to meet that situation.

The gift of prophecy also was manifested in all its functions. First, Peter expounded the scripture that was then on record—and that is about the only function of the prophetic office that the "sectarian" world will recognize as still being exercised. Second, he declared the will of God concerning them at that very hour. This is another function of the prophetic office. Third, he predicted coming events in the realm of future knowledge, which must have been known to God alone.

Then, too, of course, there was that wonderful outpouring of the gift of tongues which enabled them to preach so that they were understood by all those present who spake various languages or dialects.

The second important incident that I would notice was another crisis in the history of the church, when the gospel was first preached by the apostles to the Gentiles. You are familiar with the case of Cornelius and his household. Acts 10: 44-46 records that when the members of that household received the gospel the Holy Spirit came on them and they spake in tongues and prophesied. On that evidence of divine favor the Apostle Paul based his argument that they, having received the gift of the Holy Ghost the same as the Jews, ought to be baptized. He himself had been a creed-bound Jew, and it took a vision from the Lord to convince him that the Gentiles could receive the gospel and that God meant what he said when he said to Father Abraham that in him and in his seed should all the children of the earth be blessed.

These are outstanding incidents, but of course, the exercise of the gifts ran all the way through the New Testament church and continued until gradually the gifts disappeared in the time of the apostasy. One of the church fathers, Irenaeus, who wrote about the year 200 is quoted as saying that there were still numbers living in his day who occasionally spoke in tongues and exercised under the gift of prophecy; but gradually these blessings disappeared, and finally with the dawning of the period in which the Restoration took place the Christian church as a whole had reached the stage where it was not only willing to admit that these things had ceased, but to accept it as a matter of course and the will of God that they should cease.

I have a book here which gives us very vividly in contrast with our position the position of the churches in the early thirties, when our church was first sounding forth its message. It is the second volume of a work called, *Theological Institutes*. And by the way, this volume itself diverts me from the regular subject of my theme, because it is a very, very interesting historical relic. It belonged in the private library of Joseph Smith, the Martyr, and it has his autograph on the flyleaf, and this, with many similar books on many subjects, that have come down to us from Joseph, that were studied by him and his associates, shows how studious those men were, and how wide their range of reading. If it is true that the church to-day is "going to seed on education," the process began a long time ago—the church began to go to seed almost before it sprouted up from the ground.

I believe that a good deal of this argument on education is based on misunderstanding of what men want. Personally, I am not a college man and I do not want to take extreme ground on the question of education; I want to take a position that is safe and logical; but I have joined hands with

those who say that we ought to have a better-read and better-informed ministry. The trouble is that immediately when we say that, some one answers that man's wisdom is not sufficient to obtain salvation. Now, who said it was? There is not a single man of prominence in the church that I ever heard make such a statement. I do not cite anybody to secular books with an idea that they are going to get salvation out of them. I did not read Fosdick on Immortality to get immortality, for immortality is brought to light through Jesus Christ, but I did get some ideas from Fosdick that helped me greatly when I attempted to preach on that subject.

I cannot subscribe to the thought that there is nothing outside of the realm of revelation that is true, because that makes the multiplication table a lie. Twice two is four. That is true and is a truth as old as God, and yet you don't get it out of a Bible, but out of secular textbooks that are carnal and worldly. And the same is true of a great many things we have in this life.

I was interested the other day, in a little discussion on why the common people accept the gospel of Jesus Christ. Some interesting answers were given; but we cannot give a correct answer until we consider all of the factors. It was suggested by one brother that the gospel of old came with power and with much assurance and with the Holy Ghost—and that was a good suggestion. We never want to lose sight of that, but that is not the only factor in the case, because if it is we put it all up to God, and make him to blame for every non-conversion—if there is a man found who does not become converted easily, all God has to do is to turn a little more power on J. J. Cornish and he can convert anybody. The fact is a man who presents a message ought not to be satisfied to let God do it all, but ought to be anxious to do his part. That is why J. J. Cornish was not satisfied to remain unable to read his texts—Cornish was not willing to remain a tool; he wanted to be a partner and do his share.

But I do not think that these citations to specific examples throw much light on the subject. We may say that J. J. Cornish did a great work, but it does not follow that he did it because he was illiterate. The Apostle Paul, who was one of the best-read men in his day, did a much greater work than did Brother Cornish but it does not follow that he did it solely because he was an educated man. The fact is that if an illiterate man is willing to serve God with all his heart, mind, and soul, God will use him, and so with an educated man. But take two men of equal fervor and equal consecration and equal piety, and the one of them who has the greater range of knowledge will do the greater work. I want to read a little extract from the writings of the late President Joseph Smith, found in the *HERALD*, volume 41, page 97: "Other things being equal, the educated man has the advantage in every vocation, that of a minister included." I wonder if we have found another point of agreement.

We will come back now to my theme. In this book on theology, published in 1834, by the Methodist Book Concern and called *Theological Institutes*, on page 575 there is this statement: "The gift of prophecy has passed away with the other miracles of the first age of Christianity." Now, that is a clear, brief, and concise and fairly accurate statement of what the various churches believed at that time, showing that, not only had they lost the gifts, but, worse than that, they had become reconciled to their loss. It is one thing to be poor and naked and another thing to be satisfied with that condition. In significant opposition to that thought came Joseph Smith and his followers with the thought that God is unchangeable and that he operates alike in all ages, and that the gospel is unchangeable, bringing the same blessings in 1830 that it did in the year 30.

That is the fundamental concept that marks our people as

different from others. We believe in God in the present tense, I AM. In fact, God himself knows no other tense. With him, there is probably no past and no future. All the past and all the future coming within the range of his perception and understanding *all* the time, it is always *now* with him, always I AM. With us, we measure a day at a time, like measuring worms, but with him a thousand years is as a day. Thus our people came forth with the fundamental thought that God is unchangeable.

In the Restored Church

Let us pass on to the consideration of the gifts as manifested in our dispensation. At the baptism of Joseph and Oliver Cowdery, Joseph Smith said:

"Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation."—*Church History*, vol. 1, p. 36.

At the dedication of the Kirtland Temple, there was also a great outpouring of the Spirit and the gifts were enjoyed, discourses being preached in tongues and interpreted. It is curious to note that the world explained it exactly as they did on the day of Pentecost, i. e., that the disciples were drunken with wine. Gunnison says:

"For some days wine flowed freely. . . . This with previous fastings. . . . produced unheard-of effects."—*History of the Mormons*, by Gunnison, p. 107.

The same blessings were manifested in the Reorganization as early as 1850, on the 7th day of April. Jason W. Briggs, in the *Church History*, volume 3, page 222, says:

"It was at this meeting that there was an exhibition of power, light, unity of spirit, above any ever before witnessed among us. Tongues were spoken and interpreted; hymns sung in tongues and the interpretation sung; prophecy and visions were exercised here for the first time to the writer. Many sang in tongues in perfect harmony at once as though they constituted a well-practiced choir."

Concerning the conference of 1860 when Young Joseph, as they called him, came to his place *THE SAINTS' HERALD*, volume 1, page 236 says:

"Prayer meetings were held every evening during the conference, and the Spirit of God was poured out upon the Saints in an extraordinary degree. The gift of tongues, interpretation of tongues, the gift of prophecy, and other gifts, were graciously bestowed."

In the Book of Mormon Church

In the *Book of Mormon* there are enumerated practically the same gifts that are found mentioned in the Bible. Alma recounts the gifts that the Nephites enjoyed. (*Book of Alma* 7:31.) Moroni makes mention of them much as Paul did. (*Moroni* 10:9-18.)

The last-named writer makes a clear and positive statement that the gifts are to continue in the church so long as faith and righteousness prevail. If they ever cease, he says, it will be "because of unbelief."

III. As Enumerated by Paul

We might now pass on to section three in the notes, to the gifts as they are enumerated by the Apostle Paul. (*1 Corinthians* 12:7-11.)

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

In the outline I have divided these gifts into groups, but the division is not arbitrary and perhaps some one else could give them better headings. The first three naturally fall into a group by themselves, and I have headed them, The Primary Gifts: wisdom, knowledge, faith.

Primary Gifts

First comes the gift of wisdom. I have noted that this is spoken of as a "gift," as a free gift. Of course, we may develop wisdom by experience, by study, by observation, and by hard knocks; but in a sense, that is something that we work for, that we earn and is not a gift. But as I would understand it, the *gift* of wisdom as mentioned here is something that God gives us and not something that comes to us as the result of study or labor.

For example, take the case of Solomon. He was given his choice, and he chose the gift of wisdom—that indicates that he already had a certain amount of it or he would not have made that choice. But God was pleased with his selection and freely gave him wisdom superior to anything that he could possibly have acquired in a long life of study. I am not speaking slightly of study, as I have already explained my position on that, but the *gift* of wisdom, as I understand it, is something that God *gives* us, and many historic examples come to mind.

The same general observations would apply to the gift of knowledge. Knowledge, of course, comes quicker and easier than wisdom. Tennyson says very truthfully that "knowledge comes, but wisdom lingers." You may fill a head full of facts, but it takes wisdom to use the facts that you have collected. I do not think the "gift of knowledge" contemplates the range of information we have accumulated by study or labor, but rather knowledge given by inspiration or intuition. As an example: Paul says that no man can say that Jesus is the Christ but by the Holy Ghost, and Jesus confirmed that when he said to Peter that flesh and blood did not reveal the Sonship to him but "our Father which art in heaven."

That is something that we cannot find out by study; it is something that every man must know for himself, and no man can tell it to another, or give him that knowledge. I well remember when I had been in the mission field for some years that I went into the little church at Burlington, Iowa, and knelt down alone and prayed for that knowledge, and the assurance came to me that Jesus was the Son of God, and I arose with that conviction in my heart.

The same thing can be said of the gift of faith. There are some people who have to agonize and struggle for faith and develop it carefully. Alma tells us in his sixteenth chapter that if a man so much as desires to have faith he has something to work on and he ought to cultivate it as he would a seed and it will grow. That seems to be about the only way some people get faith, but to others God gives it as a gift. Thomas could believe only when he put his hands into the prints of the nails and saw and knew, but Jesus said that some others would believe on his testimony, that is, the Spirit would give to them assurance and the gift of faith.

I believe that these three gifts are really the head of the arch, as we might say, among all the spiritual gifts; and certainly if that is true, wisdom is the very keystone of the arch with faith on one side and knowledge on the other. I

was very much interested in that definition of wisdom that was given here the other day by a brother, who credits it to Joseph the Martyr: "Wisdom is the ability to use knowledge properly." Well, there is another point of agreement.

I wonder if we can agree a little further when I say that if we have *wisdom*, then the *more knowledge* we get the more we have to use, hence the wider will be the range of our usefulness. The man who comes to you and says that you ought to be careful how you accumulate knowledge must think that you haven't wisdom to use any more knowledge than you already have. That is a pretty bitter dose, and unless he is right you don't have to take it; but if he is right, it is probably the medicine you need. And the man—and there are many of us who attempt to do this; I am not speaking about any particular man—the man who feels that he is called upon to walk ahead of you and say, "This is good; you may take it. This is bad; you must leave it alone," is putting himself in the place of a better guide, because Jesus Christ said, "I will send you the Holy Ghost and he will guide you into all truth," and he is the only guide you are absolutely bound to follow, though good counsel, of course, is not to be rejected. Go out and in and find pastures for your souls and let the Spirit be your guide. That is why we said at the beginning of these lectures that we would set many things before you and you could take what you pleased and leave the rest alone.

Miraculous Gifts

In the second group or division falls the two mentioned as gifts extraordinary, the gift of healing and the gift of miracles, or the working of miracles. These open up the question of divine healing. We could not go into that at any great length, but you probably have noticed men who seemed to have the gift of healing more than some others do. Of course, all of us may go and administer and expect blessings, but there are some who seem to have a special endowment along that line.

At times I have felt myself in possession of that gift. I remember being called one night from the home of Brother Siegfried to administer to a little girl, a child in arms at the time, who was subject to recurring convulsions. When we went into the room, the little girl was in a horrible contortion; her face was drawn and rigid, and of a ghostly color; but the moment I saw her I felt that at that particular time I had the gift of healing and I knew that the child would be healed; and she was instantly healed under the administration; her form relaxed, her color returned, and her eyes opened while we were praying. She has never had a recurrence of that trouble and is now perhaps fourteen or fifteen years of age. Probably all of you have had these experiences and know that God on those occasions has given you something, not always enjoyed.

The ways by which people are healed under administration, and the rules governing, we do not understand very well as yet, and we do not get very uniform results; but when a gift like that is handed out to one, of course the matter is taken out of his hands; it is not anything that you have accomplished by any arrangement of thought or words, but God steps in and gives you that particular blessing.

(Concluded next week.)

Walter C. Hughes, Secretary of the National Confectioners' Association, places the candy industry as fifth among those benefited by prohibition. Those which he says are benefited more in their order are: savings banks, the soft drink industry, ice cream making, and moving picture theaters. It is of interest to note that in the first rank come savings banks. It cannot be doubted that all of the others are much better for the family than is the consumption of liquor.

ORIGINAL ARTICLES

The Missionary Spirit in Action

BY G. R. WELLS

This author believes that the missionary spirit is a basic factor in our lives as Saints, and begins at home.

We learned recently of one of our bright young members, a university student, who expressed a wish to enter a Book of Mormon class to study it systematically, but *not to teach it*. He admitted he was in the habit of thus studying selfishly church subjects, but had made a university preparation to teach in a public school. There may be others of the same mind. It brings up the question of motive in all our study.

We all know the value of the missionary spirit. When the church loses that, it will be a dead church.

What is the missionary spirit?

Supporting missions in foreign lands or merely going there is not the missionary spirit. This is but one form of *the expression* of the missionary spirit. A dominating desire to divide our supply (of anything) with others who have none—that is the missionary spirit. It is altruism, the watchword of which is: "others." It might take the form of any kind of material assistance, as food and shelter; it might look to giving others better environment, better civic conditions, better education; or it might be a burning desire to send to others the light and comfort of the restored gospel so freely given to us because of the functioning of the missionary spirit in some one else. "Freely ye have received; freely give," motivates us. It requires no persuasion or command.

There can be no more of the missionary spirit in the church than the percentage of members who are motivated by it. Does a person who acquires knowledge of any kind merely for selfish, intellectual delight possess any of the missionary spirit—how much altruism has he? We even have wealthy men of the world who are not that selfish but who regard themselves as stewards, holding their wealth for the good of their fellow men.

The missionary spirit is not confined to the elders who are willing to take the gospel to the nations. It must be in those at home who pay their tithing. It must also be in every teacher and officer who are anxious to prepare themselves to be better workmen for the Master who said, "Feed my lambs."

The superintendency of the Star of Bethlehem Sunday School of Lamoni, Iowa, is impressed that the time has come when their school should be doing something more formal to provide opportunity for their teachers to give a better expression to the missionary spirit at home. The following is taken from a letter which was recently handed to each teacher. It rings true. Not until our boys and girls discover that we are giving real attention to this work, making it a real school, will they respect it and take the interest we all love to see. We would like to see every one of our schools taking this matter up in the way here set forth. The Religio lesson hour is a good opportunity; and we are sure that Religio presidents will give the cooperation necessary to make it a success. It reads:

"The teachers' meetings in the afternoon on Sunday have met with considerable success, though varying. The attendance has been from 50 to 90 per cent of the teachers. The efficiency of that meeting can never be more than the percentage of teachers present, provided the work done at the meeting itself were all that could be expected. The special attempt made at these meetings is to discuss the

teaching of the particular lessons in the light of pedagogical principles. Naturally, this kind of an attempt will be limited in its success by the extent to which the teacher is acquainted with the principles of pedagogy. The leader of these afternoon meetings has not the time to dwell upon the pedagogical principle which he is trying to apply. He must assume that you know something about it, else he could not cover the lessons. Evidently other training is needed. We hope each teacher will prayerfully and carefully take an inventory of his own capacities and needs and act accordingly.

"The general Sunday school department rates that Sunday school much higher which has an organized method of training its teachers. It has provided a course of study for teachers to follow. The course you will find outlined in *Graceland College Bulletin* of 1920-1921 on page 55. You will notice that it is divided into five sections, 'The pupil,' 'The teacher,' 'The Bible,' 'The Book of Mormon,' and 'The Sunday school.' The first two sections concern themselves with pedagogical principles, and the fifth with the organization and supervision of the Sunday school. The course provides for an examination to be taken in each section upon its completion.

"We have made provision for this work to be carried on in regular classes during the Religio hour, the coming school year. This is with the consent of the Religio officers. The teachers in charge of these classes will conduct the examinations when the section is finished, and when you have completed all sections, the college will award the diploma.

"For the first, second, and fifth sections we have secured Brother F. M. McDowell's consent to be the teacher. You will notice that from their nature he by his years of study is eminently fitted to teach.

"The Book of Mormon course will also be given at the Religio hour. We have asked Brother E. D. Moore to teach this course.

"We have not decided whether to give the course on the Bible or not. However, if a sufficient number of teachers will ask for it, we will provide it.

"You will understand that these courses will be given simultaneously, so that you can enroll in one only. We ask you to think this matter over seriously and plan to enroll in one of these courses, the one you think *you need most now*. No doubt many of you have taken work in pedagogy, but know that you lack a knowledge of the Book of Mormon. Enroll in the Book of Mormon course, then. Likewise many of you feel that you have studied the Book of Mormon all your life but lack a working knowledge of the principles of pedagogy and of the organization of a Sunday school. Plan to enroll in that class. We will plan so to organize the work that when you have finished one class, you can enter the other, so that you can finally obtain your diploma. Before deciding that you do not need the work, and before deciding that your children whom you teach cannot be benefited by this work, take a second thought. If you would prefer the course in Bible, express yourself.

"These children present themselves to us every Sunday morning. *We have a better opportunity than any preacher*. We can talk to them face to face, confidentially. Our power to influence them, what is it? Have we the power to influence? Can we increase that power? We are called to a holy office. Are we magnifying it? Shall these children be able to say when grown old, 'We asked for bread, but were given a stone'? Shall these pupils be able to say, 'Religion does not amount to much. My Sunday school teacher did not work at it very hard, judging by the way he taught our class.'

"The church and our general Sunday school authorities feel that our teachers need to work, else they would not have asked it of us. How much credence shall we give them? Shall we place the Star of Bethlehem Sunday School in the lead on this matter or in the rear?

"Indicate to the superintendent or to your departmental superintendent which class you intend to join. Enroll ahead

of time. These classes will commence in a very few weeks. Would like to know ahead of time just how many there will be in each division."

Please note: The child that goes to the week-day school is the same that goes to God's school on the Sabbath. And the principles or laws of teaching are the very same on Sunday as on week days.

Shall we demand the best possible preparation for the world's school-teachers who impart knowledge that takes the student no farther than the dark river; while, at the same time, we are satisfied with little or no preparation for the teachers in God's school, there to arouse the pupil's interest and impart the knowledge that leads to eternal life? Is that the policy of true Latter Day Saints who are always ready to resent imputations that we are an ignorant lot who are more superstitious than educated? The person who thinks the teacher has only to open his mouth and God will fill it, lays himself open to such a charge. But I am sure we have few if any of that kind of members.

Religion is not merely a set of doctrines. Religion is more than praying, or preaching, or talking about the good Spirit. The motivating Spirit must find expression. Religion is *life*—it is the missionary spirit in action.

"Blessed are they that DO." No others can eat of the fruit of the tree of life.

The Church or the World—Which?

BY S. K. SORENSON

The first of a series of articles contrasting the joy of service with the emptiness of worldly pleasures.

The word *church* signifies the collective body of believers and followers of Christ called out from the world into association and holy communion with God the Father and Jesus Christ his Son, inspired by the Holy Spirit which leads and guides into all truth.

But as we pass along in the busy affairs of life, we forget or lose sight of the importance and significance of this high and holy calling unto which we are called. Would it not therefore be well to pause a moment and ask ourselves the question: What is the object of the church? Why make a distinction from the rest of the human family, known as the world?

When in the divine mind the plan was originated of establishing what to us is known as the church, there must have been at the same time also a reason for this and a purpose in view which it was to accomplish. Without such a purpose it would have been folly on the part of a divine, all-wise God to bring into existence an institution which had nothing more to it than any earthly organization, without any distinctive features from the rest of the world.

As this organic structure of divine origin was placed here on earth among humanity and for humanity, it is but natural to conclude that within its boundaries are found two natures, the divine and the human. The divine, because it was planned by the divine Architect of heaven and earth and brought into existence by his direction and leadership; his Spirit placed in it to guide into all truth. It is God's method of expressing himself to the world, his nature to be made manifest in the flesh—humanity. It is God with us and in us.

It is the reflection of the image and attributes of God in man. It is God's representative in the world to demonstrate to the world the divine nature dwelling in flesh, as it was demonstrated in Christ as an ensample or pattern for all humanity. It is the light of God reflected through the human nature, which by reason of its superior graces and vir-

tues should commend itself to the world, and the world be attracted by it.

The human nature or the second nature found within the confines of this organic structure, the church, is that for which the church was established, but which by reason of terrestrial influences are naturally in opposition and in contrast to and not subject to the higher nature as represented in the divine; therefore there is a necessity that the two natures be brought together that a transformation of the human may take place and become more like the divine.

For that purpose the church was established, that through this channel, God's great melting pot, he might reconcile the world unto himself and the human nature be swallowed up in the divine, or in other words, become truly converted.

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned."—Paul.

The natural man is of the earth, with earthly inclinations and desires, and through his physical senses sees and hears and understands only those things which they experience; and as the Master said, they have ears and hear not, they have eyes and they see not, that is, they are deaf and blind to the things of a divine nature which their natural senses can neither see, hear, nor understand; hence a necessity for a broader vision and understanding that we may see and understand the things which our natural eyes have not seen, nor our ears heard, neither entered into the heart of man.

The church of the living God has within it the means which will bring about this transformation of the human nature to be made like unto the nature of the Son of God, and thus the godlike attributes may shine forth in all their splendor in the lives of men and women in this world. Having once partaken of and tasted the heavenly virtues and graces, we should continue to grow and develop the godlike attributes, until the human nature has become subservient to the divine; until God is manifest in us; until that light which is within us has become the light of the world, having subjugated the carnal nature within us and put on the spiritual. Knowing that this is our call and that this is our mission, what manner of persons ought we to be in all holy conduct and conversation?

If the divine nature must find its expression through the human tabernacle it stands to reason that it must have a beginning the same as the human nature, that is, being begotten and born. When Christ made use of the expression, "Ye must be born again," he did not refer to the physical man, but to the spirit-human nature which is carnal, which must undergo a change, a regeneration; a new birth must take place; a new nature be developed; a new hope founded; new aspirations sought; new ideals fixed; new desires established; new pleasures our joy; a new life our aim; all of which will supplant that which is of a carnal nature and bring us nearer to the godlike nature which was represented in Christ.

Therefore, the apostle Peter has very fittingly given expression to this same thought in the following language:

"Being born again not of corruptible seed [that is the birth of the natural man], but of incorruptible, by the word of God, which liveth and abideth forever. . . . Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings [which are results of the human nature], as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious."—1 Peter 1:23; 2: 1-3.

Theoretically, and in fact, a new life has through this method been brought into existence; but like all other forms of life in its incipient stage it is weak and needs nurture and

great care that it may grow and develop so that the new seed of the divine nature may have full and abundant opportunity for expansion. This work is the work of the church, the spiritual body of Christ, that through its teachings, its toils, its labors, and example, may bring its spiritual children born into it, to reach such a degree of spiritual development that the carnal nature may be subdued and the spiritual grow and be made prominent, that the nature of God may shine out through the church collectively as well as individually, that the world may be attracted to it and partake of the light of its shining. This is the mission of the church and each individual member in particular. Therefore, the great apostle of the Gentiles has well said, "If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new."—2 Corinthians 5: 17.

But this transformation from the old to the new is not reached in a single bound nor without a battle between the two natures now resident within the individual. Not all physically born children live to reach maturity; so also with the spiritual children, they are born, and with some that is all that can be said; the spiritual nature is not nurtured and they die as to things spiritual. Others progress, some more and some less in the different stages of development, but never reach that degree of perfection in the divine nature intended for a full-grown man in Christ Jesus.

Now, there must be causes for this, otherwise the physically born child, as well as the spiritually born, would reach that perfection of development which was intended in its creation. The physically born child is often hindered in its growth to mature manhood or womanhood by reason of sickness and unfavorable physical surroundings. It is thus thrown out of correspondence with that which otherwise would have a tendency and be conducive to its growth and development to full maturity. In other words, it fails to partake of those elements of its own kind which would contribute to and perpetuate life; but instead it partakes of those things foreign to its nature which act as a poison to the system, prevent growth, cause stagnation of body and finally death.

What is true of the physically born is equally true of the spiritually born nature in man. That which is born of flesh is flesh and must be nourished and grow by those things pertaining to the flesh; that which is born of the Spirit is spirit, and must be nourished and grow by those things of a spiritual character. In other words, each must be nourished of its own kind; otherwise it would be contrary to nature and the result would be death.

Therefore, if we undertake to feed the spiritual nature in man, born of God, with worldly things, spiritual death is sure to follow; but "they that are Christ's have crucified the flesh with its affections and lust." "For to be carnally minded is death; but to be spiritually minded is life and peace."—Paul.

"The natural life owes all to environment, so must the spiritual. Now the environment of the spiritual life is God. As nature therefore forms the complement of the natural life, God is the complement of the spiritual."—Drummond.

"Love not the world, neither the things that are of the world. If any man love the world the love of the Father is not in him. For all in the world that is of the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."—John, the Apostle.

The world and all that is in it, is the manifestation of the natural life upon which it is perpetuated, and it is perpetuated to the extent that it corresponds with the laws which brought it into existence.

If there is a cessation of correspondence with those laws, death is the result.

The plant owes its life to its correspondence with its natural environment, the soil, the air, and the moisture; and the more perfectly it corresponds with those environments the healthier and thriftier it looks; but take and place it in a condition foreign to its nature it would die, because it is placed out of reach of its own element and fails to partake of its natural environments; hence death.

What is true in one case is true of all in the natural world. Each form of life must partake of or correspond with the environment of its own element in order to perpetuate its life, and the better and more perfect that correspondence is, the greater and more perfect is the life produced by it—a perfect correspondence would be a perfect life.

The natural world, then, is the product of a correspondence with worldly environments, be those environments good or bad as the case may be.

The spiritual world is represented in Christ who is the express image of God, and he says: "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

How can we know God and Jesus Christ? If the knowledge of these representatives of the spiritual world is essential to eternal life, which is a life with God, it is of the utmost importance that we *know* them. As the knowledge of any human personage cannot be obtained without an intimate acquaintance with them, by which we can learn their true character, and the more we live in their environment the better we know them, so also with God and Christ, whose characters and attributes are described in the written word. The more we correspond with or partake of those attributes reflected in his word, the more we know of God, because they are godlike, and will be the passport, by which we will be permitted to dwell with God and receive eternal life.

Eternal life, then, is the result of spiritual life in this world, and spiritual life emanates from God only; the higher we climb up the mountain of spiritual advancement, the nearer we approach the likeness of God. As we climb we look about and below us at the things of the world, and how small and insignificant they appear and not worth the great efforts made to secure them; yet men will spend their entire life to secure material things which must all be left behind when the immortal spirit takes its flight, rather than develop that spiritual life, that godlike character which entitles them to eternal life; a life with God and Christ.

The church is the spiritual body of Christ and as such should reflect the nature and character of Christ; but the church as a body does not reflect that nature and character to any greater extent than each individual reflects it. Yet the church is the light of Christ on earth to be a light to the world.

The world, knowing this, expects better things of those who have formally become members of that body, and to the extent that we fail to come up to that expectation, to that extent do we disgrace the body of Christ and become a laughingstock to the world; the salt is thenceforth good for nothing, but to be cast out and to be trodden under foot of men. It is stated that God added daily to the church such as should be saved. Salvation, then, should be the only motive for joining the church, and as salvation cannot be obtained through any other channel than the God-ordained one, and further, as salvation cannot be obtained either without a subjugation of the carnal mind and a development of the Christ-nature in us, this work then must be performed within the church and there can be no compromise between the

OF GENERAL INTEREST

ENTER THE COOPERATIVE STORE

Can consumers really unite, benefiting themselves by joint action? In the United States there has been a tendency to answer such a question negatively. While the theoretical value of such things as consumers' leagues and middle class unions has been conceded, there has been a general inclination toward the notion that all such combinations are practically of only slight and temporary effect. Whether the overall clubs will encourage more optimistic thinking about things of this sort it is yet too early to say. They certainly show encouraging signs of doing so. Still, at best, overall clubs are transient. As an indication of the consumer's facility in organizing they are only superficial and temporary. A present movement in the United States, that is much more to the point, and therefore the better worth watching; is the quieter but more pervasive effort to establish cooperative stores.

Possibly this sort of activity has attracted less than its merited attention in this country, because cooperative movements are no novelty. Almost everybody has had some experience with a cooperative society. Many have counted such experience to their cost, rather than to their benefit. Cooperative societies, of a sort, are an old story, even in the United States. Yet there is, nevertheless, a new sort of cooperative activity in the country, a sort that is winning success. Out of the old failures it is building a way to new prosperity. It is beginning, apparently, to realize some, at least, of the cooperative ideals. Those who are active in this movement tell us that there are almost 4,000 cooperative stores in the country to-day where only 500 existed two years ago. They tell us, too, that new stores of this kind are being established at the rate of a hundred a month. They explain this almost incredible increase by telling us that the cooperative stores are the means of cutting down the cost of living for all who patronize them. Because the stores do this, they are attracting attention, winning patronage. People who find it none too easy, in these days, to gather the dimes that go to pay for loaves of bread, are becoming interested in stores that enable them to get loaves of bread for 9 cents instead of 10. Perhaps not every cooperative store goes so far as to save its customers 1 cent in every dime, but it is headed in that direction, and in times like the present many patrons are quick to appreciate even small savings.

But this cooperative movement is something much more than a union of consumers to cut the cost of necessary supplies. It is that; and so far as it does that with success, and in a fashion to win and keep new patrons, it is accomplishing much. Its main purpose, however, is gradually to establish the cooperative method for all activities in which the general run of people are directly interested. It aims at a coopera-

church and the world if we expect to graduate and enter celestial glory.

It is quite apparent, however, that all have not counted the cost, when they entered the race; but some like to be on the good side of the world as well as the church and cannot fully separate themselves. They still love the world and the lust of the flesh and the pride of life, but listen to what the Lord says:

"For ye are the temple of the living God; . . . wherefore come out from among them, and be ye separate, saith the Lord."—Paul.

(To be continued.)

tive commonwealth, the readjustment of the whole industrial system on a cooperative basis, to the end that all the necessities of life, including ordinary comforts and means to pleasure and recreation, shall be manufactured and distributed strictly for use, and not as a means to the enriching of their manufacturers and distributors. Thus the movement would make of the industrial system something that is "of the people, by the people, and for the people," just as the American system of government is supposed to be of, by, and for the people. But the cooperative movement is guilty of no political day dreaming. It has no intention of working through a political party, or seeking political ends. Its purpose is economic. The cooperative stores are its expression. The promoters of the movement propose to go on establishing cooperative stores by the thousands. "We mean to learn how to run them," they say, significantly. For in the past cooperative stores have failed chiefly because of ignorance of the management. When the movement shall have learned how to run its stores, and how to keep them successful in the face of competitive opposition, then it proposes to acquire land on which to produce its own raw materials and foodstuffs. Then, also, it plans to develop its cooperative banking system, in order, say its promoters, that "the savings of our members may be invested in cooperative enterprises, instead of being put into private savings banks to be invested in private industry." Thus the completed system.

The interesting things to consider in estimating the practicality of such an arrangement, are first, that it does not need to wait for acceptance by the whole people before it can take effect, and second, that it is already getting itself established by orderly process while such methods of industrial betterment as direct action, violent revolution, and political agitation are only tentative and chaotic in their achievements. The cooperative system does not require to be forced upon anybody. It lives by the voluntary support of its members, or not at all. And wherever it lives, its members do not need to wait for its complete success elsewhere, but begin to draw their benefits from so much of cooperation as they themselves have been able to make effective.

But is not the cooperative movement in other countries, indeed, handwriting on the wall for the United States? What a record of expansion and success there is afforded by the correspondence in this newspaper from Manchester, England, in the issues of March 17 and April 29 alone! In Great Britain itself the cooperators already own the biggest flour mills, shoe factories, and weaving plants. They grow a large part of their own wheat in Canada. One fourth of Great Britain's population is said to have joined the movement. Over the countries of Europe the cooperative idea is rolling like a huge snowball, gathering size and weight at every turn. In Russia, where five years ago the cooperative idea was about where it is in the United States to-day, the major portion of production and distribution is now carried on by cooperative methods, and 70 per cent of the population is believed to have joined the movement. The war gave a great impetus to the cooperative movement all over Europe, just as the after-war conditions are giving it a great impetus in the United States now. If the cooperative membership among European nations was increased from 8,000,000 to 25,000,000 in the years of war, one can only wonder what the result will be on the American side of the ocean. One thing is clear, that increasing thousands of people are hoping, with Professor Gide of the University of Paris, that as the war proved to be the deluge, so the cooperative movement may prove to be the ark.—*The Christian Science Monitor*, May 5, 1920.

TO CELEBRATE THE 300TH ANNIVERSARY OF AMERICA'S ORIGIN

The year 1920 is doubly significant, historically. It marks the 300th anniversary of two important events which led to the founding of the Republic of the United States of America. One is the signing of the *Mayflower Compact* and the landing of the *Pilgrims*; and the other is the meeting of the first *American Legislative Assembly*.

On November 11, 1620, in the cabin of the *Mayflower*, a tiny bark lying off the Massachusetts coast, a little band of liberty-loving men, from "Brittania," entered into what history has styled the *Mayflower Compact*. This agreement bound the 41 adult males in the ship's company into a civil body politic for the better ordering, preserving, and furthering of their mutual ends. And it provided for such just and equal laws and offices as should be necessary for the general good of the colony.

Ten days later, so records Doctor Charles W. Eliot's inscription on the Pilgrim Memorial Monument at Provincetown, Massachusetts, "the *Mayflower*, carrying 102 passengers, men and women and children, cast anchor in this harbor 67 days from Plymouth, England.

"This body politic, established and maintained on this bleak and barren edge of a vast wilderness, a state without a king or a noble, a church without a bishop or a priest, a democratic commonwealth, the members of which were straitly tied to all care of each other's good, and of the whole by every one.

"With long-suffering devotion and sober resolution they illustrated for the first time in history the principles of civil and religious liberty and the practice of a genuine democracy."

Meantime, uninformed of the Pilgrims, fellow colonists of Captain John Smith had met at "James City" (Jamestown), Virginia for the first American Legislative Assembly. On July 30, 1619, they had thus broken ground for the foundation of the present democratic form of government in the United States.

This year (in 1920) these events are being commemorated in the United States, in England, and in Holland. In August, the origin of the Pilgrim movement will be celebrated in England. And early in September, meetings will be held in Holland in memory of the Pilgrims' sojourn in that country.

In September, a "second *Mayflower*" will set sail from Southampton, England, to follow to the American shore the path taken by the original *Mayflower*. (But this second *Mayflower* will be modern, and therefore much more seaworthy than her smaller predecessor.)

This boat, carrying many prominent people of England, Holland, and the United States, will anchor in Provincetown Harbor in late September. Its arrival will perhaps mark the crowning dramatic episode of the entire Tercentenary celebrations.

These events will not be celebrated in the United States by the citizens of Massachusetts and Virginia alone, nor solely by the New England and South Atlantic States. Communities throughout America are planning to take this opportunity to review the "foundation upon which the United States rests,"—and to reemphasize those principles which these ancestors established—and which their sons, their followers, and their followers' sons have handed down to us through our form of representative government.

America is appropriating, from national and state treasures, hundreds of thousands of dollars to be used in plans for the commemoration. One plan is to erect, overlooking Plymouth harbor, a colossal statue of Massasoit, the Indian chief who befriended the Puritan pioneer. Another is to set the Plymouth Rock, which in 1741 was raised above the tide, in its original position.

Seventy American cities, including New York, Chicago, and

Boston have started plans for their celebrations of the Tercentenary. The Sulgrave Institution and the American Mayflower Council have been active in coordinating these plans.

Community Service (Incorporated), One Madison Avenue, New York, has drawn up suggestions for the use of communities planning to celebrate. These have been distributed for the use of schools, churches, clubs, and general community groups throughout the United States, and her territories. By writing to Community Service at the above address, individuals can secure valuable information and counsel regarding suitable plays, pageants, tableaux, recitations, ceremonials, and music suitable for use in their communities.

THE REAL CAMPAIGN ISSUE

Each day it is becoming more and more apparent that in so far as American homes and American institutions are concerned, a great moral issue in the present political campaigns, national and state, is that of law enforcement. It was assumed, reasonably perhaps, by the national conventions of the two principal political parties, that in so far as prohibition of the liquor traffic in the United States was concerned, the ratification of the eighteenth amendment had, for all time, determined that issue. The inference may be, if one chooses so to draw it, that both parties and their presidential candidates are reasonably committed to a program of law enforcement. But it cannot be claimed, it would seem, that either party, by direct pronouncement or otherwise, is pledged unreservedly to continue the present enforcement code as a part of the law of the land, or to supplement it, if need be, by the enactment of more effective restrictive measures. It cannot be gainsaid, of course, that in the platforms of both the principal parties, the League of Nations issue, as that issue has been outlined and presented by opposing partisan and individual opinion, has been accepted, for the purposes of the campaign at least, as the paramount issue. There should be no effort, actuated either by sentiment or by individual conviction, to cloud this important issue, if by meeting it fairly and intelligently a step in the right direction may be taken in its final determination.

But recent disclosures have emphasized the importance, while taking care not to submerge the so-called paramount issue of the campaign, of maintaining unceasing vigilance to make certain that the issue of law enforcement, which has projected itself, uninvited, into the campaign, be not determined upon default. As has been pointed out in these columns more than once, there is, unquestionably, an organized effort being made by the representatives of the outlawed liquor interests in all sections of the United States to bring open reproach upon the prohibition enforcement code, and this by making it appear that the law is being openly violated, and that these violations are being winked at by Federal and State officials whose duty it is to see that the law is enforced. Coupled with this attempted "popular nullification" of the enforcement law is the more guarded and quiet effort on the part of the liquor interests to make sure the election of Representatives in Congress and in the State legislatures who will vote to repeal the Volstead Act, or at least to render it even less effective than some now seek to make it appear to be. This effort is being made, as even those responsible for it must realize, contrary to the evident sentiment of the masses of voters of the Nation. It is a determined, and possibly final, attempt of the saloon, the brewery, and the distillery, shorn of the last vestige of their once boasted power in politics, to reassert themselves. Denied a voice in open party councils, they have endeavored, underhandedly and surreptitiously, to inject the issue, in a disguised form, into a campaign in which they had failed to have

their pretended claims seriously considered. But candidates secretly or openly committed to the cause of nullification are seeking election in many congressional and legislative districts, and many are aspiring to positions of administrative or judicial authority, although not always openly avowing their affiliations. To defeat these enemies of society and opponents of the established rule of law is the paramount duty of the electorate, the people of the American Union, no matter what may be declared to be the predominant issue of the campaign.—*The Christian Science Monitor*, September 6, 1920.

A PROBLEM IN DISTRIBUTION

It is one of the most unfortunate factors of modern society, that often it is to the interest of the middlemen, commercial men, wholesalers, and retailers, to permit such fruit as apples and other foods to go to waste, as the profit is greater in a small quantity at high prices.

There are undoubtedly many instances where the commission men or wholesalers have shipped food out and destroyed it. In other instances they have allowed it to rot in box cars, until exposure forced a more reasonable price.

Just now there is considerable discussion of the apple situation. The apple is universally approved, can be prepared in many ways, and is one of the most beneficial fruits for human consumption. Yet the price at which they are sold in the large cities is nearly prohibitive. New York State is one of the States of large apple production. Yet it is doubtful if the apples will be gathered this fall and shipped because the dealers are offering only one cent a pound, a dollar a hundredweight, and the farmers claim that this does not pay them to pack and ship. Yet these apples are sold at many times that price in the city.

Another difficulty is the price of securing barrels or other containers, and transportation.

The same thing has occurred around Saint Louis. Fifty to a hundred miles from the city whole orchards have been allowed to go to waste in years that are past, because of the small amount offered by commission men or wholesalers. At the same time, the price in Saint Louis was decidedly high.

This appears to be a problem that reaches farther than buyer, seller, and producer. It seems to be a case where society itself will have to take a hand. With the shortage of food, it certainly is an indictment of our civilization that we persist in a method that allows so much to go to waste. It is true there is the problem of undue profiteering by the middlemen and retailers. But that is only part of the story. Prosecution alone does not reach the difficulty. It is the preserving of the fruit that is the real point at issue, and its conveyance to the point where it is really needed for human consumption.

THE JEWS IN GERMANY

The Dearborn Independent for August 21 contains a remarkable article concerning the control of the Jews of the finances and industry of the world. The article claims that with the possible exception of the United States, Germany is the most Jew-controlled country in the world. It sets forth that certainly as early as 1905, and probably as early as 1896 they had concluded:

"It is indispensable for our purposes that as far as possible war should bring no territorial advantages. This will shift war to an economic footing. . . . Such a condition of affairs will place both sides under the control of our international agents with their million eyes, whose vision is unhampered by any frontiers. Then, our international rights will eliminate national rights in the narrow sense, and

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

The Rural Woman As a Factor in the Redemption of Zion

Educators, philosophers, in fact all public-spirited people, are awakened to the necessity of a better country life. The farmer and his business, at first, held the center of attention. However, the farmer's wife, who has hitherto been kept much in the background, has now found a voice also in this stirring field of interest. There is a chapter assigned to her in every book on rural conditions; there is a household and poultry department in most farm papers and journals; there are hundreds of bulletins printed by the United States Department of Agriculture of interest to farm women, most of which are free for the asking; and through the Smith-Lever Act, large funds are appropriated to the extension division of the State agricultural colleges, a large percentage of which is used to disseminate among farm women a knowledge of home economics.

Is all this attention given to farm women justifiable? If the following questions cannot be answered in the affirmative, then all the time and expense spent to elevate conditions of the farm home are worth while.

1. Are the rural women thoroughly prepared for their responsibility as homemakers on the farm?
2. Are they satisfied and contented and happy on the farm?
3. Have they the opportunity for personal development?
4. Are they appreciated?
5. Do they train their children to love the farm?

There needs to be a general elevation of rural life, and especially of conditions surrounding the home. There should be more consideration for the comfort and happiness of the country mother and the children. The ultimate end of the whole farm business should be the welfare and happiness of the family, the happiness which is found in mental and spiritual growth.

"Efficiency" should be the watchword of the home maker as it is of other endeavors. Scientific management is being carried out in every line of work except in the household workshop, which should be made the most efficient place. The home maker should be able to get the most possible out of her labor, with the greatest conservation of her strength, for that strength will be needed for future use. The farm woman needs a greater knowledge to perform her work efficiently than is needed in any other line of endeavor. It is hard to estimate the extent of knowledge which she needs in order to be able to carry on in the most effective manner her work as farm home administrator. She needs science, especially chemistry, physics, and mechanics. She should understand art in the arrangement and selection of pictures and other furnishings of the home; and also for the planning of the home itself; and also art in clothing herself and family. She needs a knowledge of plays and recreation for her community—pageantry, drama, and music. She should have a knowledge of the history of the family, law, records, and

will govern the governments as they govern their subjects."
—Protocol 2.

It is stated emphatically that future steps advised in the Zionist Congress of that year of closer association with the Government of Great Britain, in a future world, the peace conference, with the help of England in freeing Jewish Palestine will be created. It states clearly that this was in mind at the sixth Zionist Congress held at Basel in August, 1903.

In addition to this there was laid down in the principles that there should be no annexation through war.

Much of the program then laid down has evidently been carried out, and their control over government and commerce is rather clearly shown.

eugenics. In literature, she should have read much poetry, stories, etc., especially those sacred books which are for spiritual guidance. Then there are philosophy, mathematics, and economics. There is, indeed, not a single part of education that may not be useful to the home maker on the farm; and as very few have had the opportunity of a higher education in their youth, and as almost none have any educational advantages except those brought directly into the home, our Government is rendering an invaluable service to rural women by providing expert home economists to visit their homes and assist them to learn to appreciate the most practical and scientific methods in domestic science.

A few years ago the secretary of agriculture addressed letters to 55,000 rural women asking them to suggest ways in which the United States Department of Agriculture could render more direct service to the farm women of the United States. The answers to these letters proved that there was much dissatisfaction and loneliness among farm women on account of poor educational and social advantages in country communities, and the lack of modern improvements which would free them from unnecessary drudgery and give them more time for study and recreation. Another source of discontent among most farm women is the lack of remuneration. The farm home is an absolutely essential part of the farm. The business of the home is a part of the business of the farm, and should be appreciated as such. The farm woman should be a partner in the farm business and not a subordinate.

There are very few modern rural homes. This is deplorable, for modern homes contribute much to the comfort, health, and happiness of the family and help to hold the young people on the farm. Rural homes should contain a complete water system, a furnace, a lighting system which generates current for washing machine, electric iron, vacuum cleaner, and churn. There should be a sleeping porch and a good waste disposal with septic tank.

A modern home is a necessity on the farm. Many farm women lose at an early age their joy of living, because of the long hours of drudgery in an inconvenient house. They do not have the time or strength to be good mothers to their children. Although there are many things that justify giving more thought to the care and comfort of country mothers, their close relation to the children in the homes warrants the devoting of much consideration to their interests. Farm women cannot in the best sense of the word be caretakers of their children so long as they are crushed into the earth with the overweight of the burdens placed upon them. They should be strong and active and buoyant enough after the work of the ordinary day to take a real interest in the children's affairs, to read to them or tell them a story, or to study for future preparation for their work as mothers. However, the end of each day finds most farm women suffering from such physical and mental exhaustion as to deprive them of the ability or inclination for either the children's or their own development. Their unpleasant and unsatisfying condition on the farm causes most farm women to discourage their children in farm life. Instead, would it not be well to train the sons to assist in the housework, and thus prepare them for more sympathetic care and protection of their future companions?

Do country children have equal educational advantages with the city children? No public-spirited person can ride through the country districts without noticing with dismay the inadequate schools to which the country children go. In these, inexperienced teachers instruct from six to twenty pupils from the first to the eighth grade, inclusive. The most serious difficulties in the rural school problem are to secure modern school buildings; to add agriculture, nature study, home economics, and music to the curriculum of the school; and to provide adequate high schools for the rural communities. These advantages and many others will be secured through the centralization of the district schools and the transportation of the pupils. Through consolidation of the district schools will come better rural education and better agricultural education.

Books, pictures, and music of the best kind should be

found in every farm home. Through the rural free delivery of mails, standard magazines, agricultural, daily, and religious papers are carried regularly to thousands of farm homes.

Rural people are conservative and individualistic, not because they are a separate class, but because of their isolation. This isolation is being overcome by the rural telephone, better highways, and the automobile. Rural women are taking advantage of these improved means of communication, and seeing that there is strength in cooperation, they are organizing that they may further the development of better home life on the farm, of more perfect community conditions, and of more satisfactory agricultural opportunities. Our agricultural colleges, through their extension divisions, are glad to assist rural women in introducing into their communities the latest scientific and practical information in every phase of activity pertaining to rural life, by organizing home makers' societies. Organization is an educational force. It arouses discussion and exchange of ideas and stimulates social incentive.

Any rural woman who wishes to be a factor in the redemption of Zion should be quick to take advantage of all the opportunities to bring about this new era into which we are now entering, by studying new and scientific methods of home making and by promoting all advanced ideas in regard to farm life. She should encourage her children to study chemistry, physics, mechanics, and any other science which will help them to compel the forces of nature to become subject to the needs of mankind. Every country mother should encourage her children to take a four-year course in an agricultural college where they will learn the best methods of agriculture and domestic science. She herself should strive for a high degree of efficiency, for the improved and scientific ways of doing things will set her free for a better and higher service to the home and the community.

Our people living in the country should see that their neighbors be given an opportunity to hear the gospel of salvation, through preaching and distribution of literature and by living exemplary lives before them.

All property belonging to church members should be operated on the stewardship basis by men and women who will husband their lands rather than criminally exploit the land for monetary consideration only. Country people should remain on the farm and join a movement having for its purpose that of making the neighborhood a more desirable place in which to live, a place where happiness may reign supreme. Parents should do all they can to prevent their children from migrating to the cities.

Many of our greatest leaders were born and raised on the farm. *There* is found quietness and peace which permit great mental and spiritual growth. If country mothers do their duty, the church will be able to obtain future leaders from the rural districts.

Rural women who take advantage of the splendid courses offered by our Women's Department will gain much information which will be of inestimable value to them in their efforts to make country life so attractive and efficient that farm people will not be attracted by the allurements of towns and cities.

MINNIE HARRING.

In this great city thousands of people pass our door every day, but we pay no attention to them. They are nothing to us and we are nothing to them. We do not dream of detaining them as they hurry past our door bent on their own business. It is different with those who stand before the door and ask for admission. They have some claim on our attention which we must recognize, if only to get rid of them. But among these how many come only to weary us or to ask favors of us, or because society demands that they should occasionally drop into our parlors and say a few soft nothings, and depart thinking that they have done their duty by us for at least a year. And yet even this poor "calling," which has become one of the dismal forces that we play on one another, is the shadow of a great reality.—Elwood Worcester, in *Religion and Life*.

LETTERS

Curtis-Jensen Debate

The debate [J. F. Curtis, of the Reorganized Church, verses Nephi Jensen, Utah church] is now a matter of history, and the chief thing I am sorry for is that the whole city of Ottawa did not hear it. It surely was a victory for us. Brother Curtis has a very valuable collection of books, knows them from end to end, and is highly qualified to apply the contents to such men as Mr. Jensen.

The last evening the church was full and it is said there were as many on the outside as inside. There was a young lady who had heard Mr. Jensen preach one evening in a theater who came to the debate every night but one, so she could learn all there was to know about the real truth. She has been a court stenographer, well acquainted with the crooked twistings of some lawyers, and she told Mr. Jensen he should not use such in a religious debate. Just a few evenings before the debate closed she came to me—I was a moderator—to know if she could say a few words at the close of the debate. I gave consent, and to my surprise she had a most excellent address written up, which she read. Then Sister Nolan came forward with a beautiful bouquet and presented it to Brother Curtis on behalf of the audience. I knew the bouquet was coming, but not the address.

Mr. Jensen objected to listening to the address right on the start, for I am certain he knew it was in favor of Brother Curtis. I advised him to sit down, as he was referred to in it as well as Brother Curtis, and he did so. But when he saw the bouquet coming he jumped up and said he had to catch a train—he seemed to have a hard task to catch his *breath* about that time—so he shook hands with Brother Curtis and rushed out, as the people gave him the laugh, for they knew he had plenty of time. Some of his men waited until it was over and caught the same train, or at least bade him good-by at the station.

The general consensus of opinion is that had we had the Toronto tent we would have had over a thousand in constant attendance, for we had an excellent corner lot all ready for it. However, we are happy in the thought that in the neighborhood where our church is the people will all know we are not Mormons from Utah.

I received your letter relative to either sending or going to New Liskeard. Just at the present the three of us are holding meetings on the street corner where we have had as many as three hundred up to after eleven o'clock at night, with a splendid interest.

(Extract from letter of R. C. Russell, Ottawa, Ontario, to the First Presidency.)

Tent Work in Montana

On August 27 Elder Eli Bronson and myself packed the tent on the Ford and started north, our objective being Opheim, a little inland town just fifty miles north of Glasgow, Montana. The Chautauqua was in town, but would close the next night, so we concluded to wait until they broke camp so we could put our tent on the same place. That night it began raining and rained until Monday; then it cleared up a little so we put up the tent and advertised for meeting that night. When the time came for preaching not very many were present, but we opened by singing as loudly as we could, and Brother Bronson was introduced as the speaker. Just as he was getting warmed up to his subject, off went a very loud explosion just outside of the tent; in fact it was so close that it threw dirt all over it. It scared the people in the tent very much, but we did not stop our meeting. After meeting we found a big hole in the ground and the smell of dynamite was very strong; also with a closer inspection, two other-holes were found with dynamite in that did not go off.

I do not think the intent was to do us any bodily harm, but it was to try to scare us so we would leave town. Well, we have no ancestral heroes that we know of, nor do we

claim much of that kind of material ourselves, but we do claim to have just enough Americanism to stand for what we think is right, so we just stayed until we got ready to quit.

The interest was not very good, so we held forth only a week. But I think one of the main reasons the people did not come out was that it was too cold in the tent. When people have to sit with fur coats on it is time to quit tent work. Our tent season in this country is very short. We are packed and will go back to Glasgow to-day, but we are not shaking the dust off our feet against Opheim, but hope to come back yet and convert some of the good people that live here. The Saints living here helped all they could in every way to make the meetings a success.

Your brother in Christ,
GEORGE W. THORBURN.

Central Nebraska Reunion

The reunion and conference of the Central Nebraska District have passed into history, and I think the Saints will all agree in saying we felt repaid for all of our efforts. The people of Meadow Grove attended our services beyond our expectation, and a good feeling prevailed throughout each session. Three brethren were ordained, one to the office of elder, Brother Fry; and Brethren Sodersten and Tuck to the office of priest. These men, if faithful, will do much good.

The preaching was done by Brethren Elliott, Huff, Self, and Gatenby, and all enjoyed a degree of the Spirit. Through the efforts of Brethren Neise, Hutchins, and others, they had the church wired, and had city lights, which made it far more pleasant, and we pray God to bless these brethren for the assistance rendered. It seemed all through that everyone worked to make things pleasant for the others.

We are firmly of the opinion that good was done, and that the people of Meadow Grove and vicinity have a more favorable understanding of our work. We were repeatedly requested to come back again.

The Saints were strengthened and were united in the thought that indeed 'twas good to be a Saint in latter days.

May God bless us as a district, and enable us to answer the ends of our creation, is my prayer.

F. S. GATENBY.

Another Report on the Indian Reunion

The Red Rock reunion was the best ever held in the State. Other meetings have been good and very spiritual, but this Indian reunion was marked with divine favor from first to last.

Apostle Gomer T. Griffiths was in charge. His work was very effectual and encouraging. Patriarch J. W. Wight was an inspiration and blessing to the Saints. Roy V. Hopkins and Brother Wight each were in line as the oracle of God, speaking in tongues and giving the interpretation. Brethren Griffiths, Case, and Chrestensen responded to the voice of the Spirit, and spoke in prophecy. It was a joyous experience. The stamp of divine approval was indeed upon this Indian reunion.

Twenty-nine were baptized, including the chief of the Otoe Tribe, Hoke Dent, his wife, and son, Ralph Dent; Edgar Moore, John Koshiway, Sam Black, Charlie Moore, John Whitahorn, and about seven Indian women, wives of these men. They are all prominent Indians of the tribe.

Twenty-three Indian children were blessed.

Friday was "Indian Day." Their services ended for the day with a dance, the women taking part first. The men in old-time costume, feathers, beads, and bells, danced the war dance.

At its close, Chief Hoke Dent arose and in dignified, solemn ceremony presented the white chief (Gomer T. Griffiths) with the pipe of peace. It was a thrilling scene, and brought forth an outburst of joy and applause. The sentiment and

expression of "lasting friendship" thus given and received was gratifying, indeed.

It brought evidence to me of the unfolding of God's favor and the commencing of the hastening time, when the remnant of Laman should realize the blessings of God as promised in the Book of Mormon.

It was a joy to hear and see these leading Indians speak in the meetings, the Spirit of God working with them, and hear their words of appreciation and friendship for the Saints for bringing the message of Jesus Christ to them.

The influence and results of this reunion can hardly be measured at this time, so far as it may refer to the Indian work.

Much credit is due to Brother James E. Yates, as the pioneer among the Otoe Tribe. In their testimonies they often referred to him with much love and friendship.

In gospel bonds,

RICHARD M. MALONEY.

Portland Is Busy

Since our delegates, Brother and Sister Cook and Brother C. E. Jones, returned from General Conference the work here has been moving along rapidly and harmoniously. This city has been divided into three sections or groups with an elder, priest, teacher, and deacon to look after each group, these officers working in the group nearest their place of residence and reporting regularly to the branch president, Brother C. E. Jones.

The branch president now has a first and second assistant: Brethren P. G. Hager and W. H. Baker.

A number of the men, both old and young, have been working diligently to construct a concrete basement, or rather a lower auditorium, in the church building at East Seventy-sixth and Irving Streets, which is nearly completed. When it is finished the basement will be used for primary department Sunday school work, Religio, and midweek prayer meetings, as well as for social and Women's Department work.

Two young men have been ordained to the priesthood, Henry Livingston, priest, and Vincent R. Shultz, deacon.

A new spirit of consecration and love is creeping into the very hearts of the Saints, both young and old, in this place. At the young people's prayer meeting, which is held every Sunday morning at 8.30, we hear such statements as these:

"When I have completed my studies I am going to offer my services to the church and let the men in charge put me where they think I can accomplish the most good for the work," or "Pray for me that I may be able to consecrate my time and my substance entirely to the Master's cause." Sometimes a young man or perhaps a young lady will say: "Why should we work day in and day out to make money for some rich man who doesn't need it? I want to work for the upbuilding of Zion where the profits will go to those who are in need."

Isn't that the right spirit?

The last few days we have been going to church every night to listen to Brother E. L. Kelley, and we can assure you the time has been well spent. We have all caught at least a portion of that spirit of love that he carries with him. It must be contagious.

To-morrow evening Brother Garver, president of Lamoni Stake, will address us. He and Brother Holloway stopped here last week and at the request of Brother Kelley occupied part of the time last Thursday evening and promised to return soon.

Last Monday, Labor Day, the Sunday school gave a picnic at Columbia Park.

Yours in gospel bonds,

VINCENT R. SHULTZ.

The only failure a man ought to fear is failure in cleaving to the purpose he sees to be best.—George Eliot.

Northeastern Kansas

At Fanning, September 3, 4, and 5. James A. Thomas, Frank G. Hedrick, and J. W. Roberts chosen to preside: Mrs. Ethel Dittmore Johnson in charge of the music; and Misses Florence Wolfe and Bertha Dittmore, pianists. The Religio Department was in charge of Ira G. Whipple and Roy L. Tilden, and W. F. Bolinger directed the Sunday school work. The Women's Department held a general meeting at 3 p. m. Friday, in charge of Mrs. Emma Hedrick, district organizer. General superintendent, Mrs. Audentia Anderson, conducted a round table which was of much interest to the conference attendants. The evening session was devoted to the women's work, the leading feature of which was a very interesting lecture by Sister Anderson on women's part in the redemption of Zion. Mrs. Grace Thompson Thomas discussed work of the Orioles, and Ira G. Whipple and Cecil E. Schmid presented the work of the boy movement. Saturday sessions were devoted to conference business. At 8 p. m. a very inspirational musicale was given by the orchestra under the leadership of Orlando Nace of Independence, in which musicians from Saint Joseph and Independence participated. The soloists were Miss Florence Wolfe, piano; Mrs. Ethel Johnson, soprano; Clayton Wolfe, tenor; Brother J. G. Jurgens, baritone; and Brother Nace, violin. The Sunday services began with a young people's prayer meeting at 8.30 a. m. followed by Sunday school session at 9.30, sermon at 11 o'clock by J. W. Roberts. Baptismal services at 2.30 p. m., at which three candidates were baptized by Samuel Twombly, followed by confirmation and sacrament services at 3 p. m. The closing sermon of the conference was by J. W. A. Bailey at 8.30 p. m., preceded by a thirty-minute song service.

The attendance was the largest of any in the district for some years past, and all sessions were of a highly spiritual and intellectual order. Monday was devoted to recreational activities, the Fanning local ball team challenging the priesthood, and a very "hotly" contested game was held in which the preachers were defeated. J. W. A. BAILEY,

FRANK G. HEDRICK,

Press Committee.

Kansas City Stake

First Presidency: This is to convey to you information touching the Kansas City Stake and conditions as they appear. The work is progressing nicely in most all of the churches and their groups. In two places conditions are not good, but this is because of a number of Saints changing locations to better their environment and get into more favorable surroundings. As soon as it is possible we will get rid of the church buildings and build in more favorable places.

Our stake is steadily growing by letters of transfer and baptisms. Considerable activity is manifested in several places. In one locality three sisters with a few helpers distributed two thousand tracts last week and are endeavoring to duplicate it this week in another locality.

The Women's Department is extending their work and increasing their workers and classes under the advice and direction of the stake presidency.

The Stake Sunday school also is starting an educational propaganda under our direction which will reach into each school of the stake and help in making new teachers and workers, as well as develop a greater efficiency upon the part of those already in service.

We closed a very good conference held over last Sunday, also Monday night. Meetings largely attended and of a high order. The business session was very harmonious and conducted expeditiously. This conference was held in our new church nearing completion at Mount Washington. They have a neat, commodious building there and should feel proud of their new home.

Reports to the conference show activity on the part of many of the local ministry. We feel encouraged and look

into the future with confidence and inspired hope. With personal regards, I am

Sincerely,
J. A. TANNER, *Stake President.*

Holden Stake

First Presidency: The condition of the work in this part of the vineyard is encouraging. So far as the church in Warrensburg is concerned, peace and unity prevail. We are trying to make the work all that the name or word implies, realizing that the day requires diligent and persistent work on the part of all in order that the objective may be reached.

We have quite a large advertising program and campaign on at the present time. It will include a systematic tracting of the town. We have free access to our local press, which we appreciate.

I baptized a fine young woman a week ago Sunday. We have some splendid young people here. I am trying to keep very near to them and I am trying to direct them in every way that will result in good to the church.

Ever praying for the progress of the great work, I remain,
Very sincerely,

FRED A. COOL.

WARRENSBURG, MISSOURI.

Southern California

It has been a long time since I have contributed anything to your columns. Many of our friends have wondered why we did not write more often. We have left this part of the work to abler pens, or typewriters, as the case may be.

We are glad to report that the work is going onward in this district. The recent reunion was a good one and the spirit of good will prevailed throughout. It was held at Convention Park, Hermosa Beach. The regular attendance was better through the week than before. The ministers taking part in the preaching were blessed with liberty in presentation and thought. Brother and Sister F. G. Pitt were a great help in their ministrations. The study hour at eight o'clock each morning proved a great benefit. Sisters Dora Glines and Ella Harris were valuable teachers, and we heard many a word of appreciation. Brethren Wixom, Pitt, and Simmons were in charge of the reunion and Brethren Wixom and R. T. Cooper presided at the district conference held August 7. The reports were encouraging, and some important matters were passed upon.

A new set of district rules was adopted which were more in harmony with the advanced orders in the church. A draft of these rules was ordered printed for use in the several branches. The recommendation of the district president that the district purchase a tent for missionary purposes was referred to the district presidency and branch presidents with power to act. Further recommendations suggesting the putting in of gas and electricity on the reunion grounds and securing of some family of Saints to reside in the cottage on the grounds were passed upon with favor.

The ordination of Brother Luther Parks of Santa Ana to the office of deacon was provided for. Bishop's agent Henry F. Backer showed that the work was being sustained in a financial way. The election of officers resulted in the choice of the following: district president, David E. Dowker; vice president, D. Amos Yates; secretary, Amy Turner Lewis; historian, Harold D. Motter; and member of auditing committee, D. Arthur Lewis. Brother H. F. Backer was sustained as Bishop's agent and treasurer. Sister Lois Aldridge was sustained as chorister. A reunion committee consisting of eleven members was provided for. Brother Frank B. Van Fleet, Frank W. Burton, Harold D. Motter, Abner Anthony, Frank Anthony, and Peter Kauffman were chosen to act on this committee. The appointment of the two sisters who are to act on this committee was left to the district presidency. The presidency forms a part of the committee. The conference adjourned to meet in Los Angeles in February.

We were able to get a good write-up of our reunion in all the leading papers of southern California. This assisted in advertising the gathering. Brother James A. Gillen was with the Los Angeles branch last Sunday. The church was filled to capacity and Brother Gillen gave us two splendid sermons. Much good was done by his visit.

Ever praying for the blessing of God to be with his people, I am,

Your brother,
DAVID E. DOWKER.

Des Moines District

First Presidency: The month of August has been one of progress and spiritual uplift in the Des Moines District. Our reunion was marked by the spirit of devotion and consecration and the Saints caught a vision of the possibilities of the work and their personal application to it. It was the most spiritual we have ever enjoyed and its effects will be far-reaching. The missionary zeal and enthusiasm is spreading.

After the reunion I came to Rhodes and am now in the first week of a two-weeks' series of meetings. This will take me up to my going to Graceland. Weather conditions, other attractions, etc., have interfered, but we feel that good is being accomplished. I have experienced a greater degree of inspiration than ever before. With this added inspiration, the necessity for preparation looms up larger than ever before. So I am looking forward with expectancy to my year at Graceland.

Fraternally yours,

ROY CHEVILLE.

RHODES, IOWA.

Southern Wisconsin Reunion

The general work of this district is moving forward for the most part. Since my return to this district since the late General Conference, I have visited all but one branch in the district, that of East Delavan. Meetings have been discontinued there for some months, but in the near future I hope to visit that place and see if there is a possibility of again getting the few scattered Saints to meeting in their neat little church where once there was a thriving branch, but many moved away and some failed to remember the injunction to meet together.

The district reunion met at Monona Park, Madison, Wisconsin, August 27 to September 5, and was well attended and proved to be a very spiritual gathering. The gift of prophecy was three times enjoyed and by it the Saints were directed to be earnest and that the gathering should be blessed. This was realized in the latter part of the reunion, after there had been three fasts observed, very willingly, by the Saints assembled.

Four were baptized during the reunion, and one called to the office of priest, Henry Woodstock of Madison, Wisconsin, and his ordination was provided for and will be attended to in due time. His services will be much appreciated by the Madison branch. The preaching during the reunion was of a very spiritual nature and much good, sound instruction was given to those of the church as well as to outsiders that attended at times. All the speakers advertised, as directed by the First Presidency, were present: Patriarch James Davis, C. E. Wight, M. A. McConley, B. C. Flint, and J. O. Dutton. Besides these, Elder E. J. Lenox, missionary of northern Wisconsin, now living in Evansville, Wisconsin, attended and acted as one of the committee, and gave very valuable service as well as assisting in preaching. Brother W. A. McDowell, whom we did not expect to attend, arrived the latter part, from the Northeastern Illinois reunion and as ever preached some good sermons. Elder C. H. Burr of Plano also attended for the most part of the reunion and preached several times, with a lot of his old-time energy and earnestness. Brother Davis was kept quite busy with giving blessings, preaching, and presiding over some prayer meetings. Brother Wight had charge of the institute work

for the Sunday school, and also gave us one special sermon on Graceland College. Brother McConley did well his part, preaching some good missionary sermons and on the general outlook of the future of the church. Brethren Flint and Dutton were kept busy as committeemen and also presiding over the reunion with Brother McConley as its presidency, also preaching as best they could. There were present a number of the local men of the elders and also of the Aaronic priesthood; these all willingly assisted wherever there was an opportunity for them to do so.

Through the instruction of the Spirit, the eldership and Aaronic priesthood were admonished to move out and magnify their callings, as some in the past had failed to do their duty in this regard.

The committee started in with \$99.05 and closed with \$189.98 to the good. One thing that made this possible was some liberal donations of apples, corn, etc., by one Mr. Johnson not yet of the church, who we hope will be soon; also milk donated by Brother F. Carpenter, one of the committee who was hindered by his business, but who supplied the camp with good milk. Two liberal collections were also had that took care of the missionary expense.

Now I see that I have overlooked two very important matters. As advertised, Brother A. H. Mills representing the musical department of the church, was present four days and did much along his line of work, having one day known as "Music Day," closing with a musical entertainment, much enjoyed by all who attended. Sister Mary Woodstock, our district chorister, had much of the work in hand before Brother Mills arrived. We certainly want this special musical effort in the coming years. Remember, Brother Mills.

The Women's Department received proper attention under the direction of Sister Effie Hield, district organizer of southern Wisconsin. A special tent was provided and therein the women held many interesting sessions, beside one in the main auditorium tent.

Brother Norman Hield, president of the district Religio, being obliged to be away, excepting the last of the reunion, C. E. Wight was placed in charge of the activities of the young, and under his wise direction a good time was had, melons were eaten, wieners were roasted, buns disappeared, and marshmallows—you can guess the rest!

The district conference met the last Saturday of the reunion. J. O. Dutton was sustained for the remainder of the conference year as district president. By him N. E. Hield was nominated as vice president of the district and ratified by the conference. A reunion was provided for in 1921 at Madison, at Monona Park, exact time left to the district presidency. The conference adjourned to meet at Evansville at the call of the district presidency in December.

Monday following being Labor Day saw a lot of willing workers, busy clearing the grounds of tents and storing away the general belongings of the reunion. This was all done by night, and thus closed a very pleasant and profitable reunion and conference.

Your servant in Christ,
J. O. DUTTON.

EVANSVILLE, WISCONSIN.

In *The Brisbane (Australia) Courier* we note two items referring to Elder John W. Rushton. He spoke at a Strength of Empire Congress, and emphasized that those who would stir up bad blood between two great nations that had done so much for the benefit of mankind and democracy, did not represent the true feeling of the people of the United States and Great Britain. He emphasized, also, that every man owed it as a duty to himself to give his best in the service of the community, and that government, following Gladstone's theory, should make it easy to do good, and hard to do evil. Such a state would insure that sound health is guaranteed to every child born into the world. The most surprising feature is to note that in both items he is referred to as J. W. Rushton, of Canada. We are sure our Canadian brethren will be pleased to know this.

In the "Pine Tree" State

The writer was sent by the appointing powers from the State of the Apple Blossom (Michigan) to the Pine Tree State (Maine). We were reluctant to leave the dear Saints and friends in our home town and district, as we had learned to love them, as a result of their many acts of kindness and their cooperation in assisting us in discharging our duties while among them. But with faith in God we launched out into the sea of life to enter into our first missionary experiences, having promised God so many times that we would go where he wished us to go, "over mountain or plain or sea."

It was with trusting faith and implicit confidence in God that we came to Maine, not knowing what to expect concerning our future work, not being acquainted with conditions here. We knew not whether we were to enter uncultivated fields, or unblazed trails. However, we were comforted before leaving Michigan by the voice of the Spirit, when we were told that the angels of God were preparing the hearts of the people to greet us when we came.

We left home May 31, 1920, arriving in Detroit the following day. Here we lingered, visiting friends and loved ones, and started from the metropolis of Michigan June 3. Crossing the extreme southern part of Canada we entered the State of New York, thence into Massachusetts, crossing the State to the beautiful historic city of Boston. Here we were privileged to see many interesting scenes. Then pursuing our journey, starting norward and crossing the State of New Hampshire into the State of Maine, we wended our way eastward to the Eastern Maine District, arriving at our destination June 5. The scenery of the States we were privileged to enter was beautiful, and as we gazed upon the beautiful works of nature, the massive granite walls, the waterfalls, inland lakes, mountains, and verdant hills, many of which were covered with attractive forests of evergreen, then viewing for the first time the Atlantic Ocean, we were inclined to say, "My God, how wonderful thou art!"

An auto awaited us at the station and took us over the winding roads of Maine a distance of twelve miles to the little city of Jonesport, beautifully situated on the water front. We were taken at once to the hospitable and friendly home of Brother and Sister W. E. Rogers. Here all that kind hearts and loving hands could do was done to make the "little missionary" comfortable and contented. And after our long journey alone, seeing strange scenes and faces, weary and hungry, we were so tenderly cared for, our hearts were made to rejoice in the gospel and with moistening eyes we felt to say, "Blest be the tie that binds our hearts in Christian love." The following day was Sunday, and Brother Rogers took us about to visit some of the Saints of the village, and we were most happily surprised to meet many noble and devoted Saints. We went to the church, where we feasted our eyes upon what the diligent and consecrated labors of the Saints and the missionaries who had preceded us here had accomplished, a beautiful building, commendably tidy and clean, splendidly finished and furnished throughout. We learned of the faithful labors of the many missionaries who had been laboring here for years, some of whom are occupying the high councils of the church to-day, how they had braved the storms and hardships of the early days of the work, how they had built up a splendid thriving branch of near three hundred members at Jonesport and branches at Corea, South Addison, Kennebec, and Beals Island.

We felt our limitations and weaknesses, but also realized God had sent us here and feeling that what he had done for others he could do for us, we took our place behind the sacred desk for the first time in our new field.

A large number of people had met together to hear the "new minister," and under the spell of many eager eyes and listening ears and the Spirit of God we were blessed in presenting the word and preached an old gospel sermon.

After we had finished and all seemed satisfied with what the "little minister" had done, we breathed easy.

The Saints as a whole were very kind to us. We were

privileged after a few days to visit the home of Brother and Sister David Joy at South Addison, and here we were made to feel right at home. We preached to fair audiences each evening for a week, then we went to the Island of Beals, and were again greeted by good-sized audiences.

We also visited Corea Branch for a week, preaching to them each night. Here the branch is patiently cared for by Elder James Clark. We met with the Saints in conference on Beals Island, becoming acquainted with many we had not previously seen, among them Elder A. B. Phillips, our missionary supervisor of Boston, Massachusetts. A splendid spirit prevailed throughout the conference and we all felt encouraged. After the conference the writer with the assistance of the local men of Jonesport held forth in the Union Church at West Jonesport, with fair interest. On August 5, we were privileged to lead one, a little girl, into the waters of baptism. We then went to a new opening, a place called Wyman, and held forth in a little schoolhouse for three weeks. Each night the building was more than filled. We had the privilege of baptizing three adults there. We expect to return there ere long. Last Saturday we had the privilege of leading two more into the waters of baptism, young girls who are to attend Graceland this year. On Sunday we again entered into the waters of baptism, baptizing six more, one of whom was baptized by Priest L. W. Hinkley. We feel God is blessing our labors. Maine is a very picturesque State, and we greatly enjoy the gentle ocean breezes and its succulent products.

Faithfully yours,
O. L. THOMPSON.

Echoes From Kirtland

The reunion of 1920 has passed into history, perhaps as one of the great events of this part of the world. It was a remarkable time, and all that were privileged to attend enjoyed a season of refreshing. Some were so wrought upon by what they heard and saw that they even rented rooms for the 1921 reunion before leaving for their homes. The news of the reunion will be left to more capable writers, while I turn my attention to current happenings.

The old historic building, the "House of the Lord," is growing in prominence every day and bids to be a great landmark and historic center of northern Ohio.

I thought that a great work was being done fifteen years ago, when during the *entire* year of 1905 I was privileged to meet and talk with twelve hundred people, inform them of our faith and belief and point out the glaring differences between the true church of Christ and the apostates in Utah; while now, fifteen years later, in the single month of August, I have met over fourteen hundred people of almost every shade of belief, hundreds of them perfect strangers to the work, and ignorant of our position as a church. Opportunities for preaching to them have been many, and every opportunity taken advantage of. Hundreds who were ignorant of our position as a church in regard to teachings and practices, when taught the simple truth of the matter are willing to concede that this church is unjustly discriminated against. Many friends are being made to the work and many are the friendly handshakes and words of appreciation as the people leave the place. It is surely gratifying to see how many people there are who despise misrepresentation.

When I was traveling as a missionary from place to place and preaching every night I surely thought that I was a busy man, and if I were permitted to meet five or six strangers at a meeting it was an encouraging sign and that not every day.

While now, located at the wonderful seat of inquiry, I am not only permitted to meet the fives and sixes but the hundreds; privileged to talk to crowds that fill the aisles and many of the seats in the Lord's house.

The minds of the people seem to be prepared for the teaching of the law of stewardships as a panacea for the world's ills, and also the law of tithing as the only just means of financing a religious institution.

The law of compensation as a law of final adjustment

between God and man seems to appeal to them readily. The idea of a heaven for a few of the elect and eternal punishment for the masses is not so readily believed as it was a few years ago.

People are looking for the real to-day and not so much for the imaginary—which will finally place us as a church in the limelight. As this occurs our responsibilities increase.

Kirtland has been designated as the gateway to Zion. If this be true, then it holds a very responsible place in the making of the much-looked-for city of the Saints, Zion. The writer in accord with that which was given at the last reunion through Brother W. W. Smith realizes in a measure what is in the future for Kirtland. As the "House of the Lord."

A. E. STONE.

Observations on Zion From Australia

It is with much pleasure I note the growing zeal manifested since the late General Conference convened, toward the real redemption of Zion, and trust there will be no cessation of activities, either in word or deed, until we occupy the land designated by the Lord for this purpose. Years have come and gone with bright and cheerful hopes advanced in theory by many, but little or nothing has been done in a practical way toward the consummation of the purpose decreed by the Almighty. "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

This granting of stewardships and inheritances, as an abiding place in the time of distress and trouble which is fast slipping over the whole earth like an avalanche with an assurance of its continuation in the life which is to come, is certainly an inspiration in itself, that lifts one's heart in admiration and praise to the designer of such a wonderful scheme. But it can only be accomplished by being co-laborers together with Christ, whom God has given to be the head of all things to the church, and placed the burden of the government upon his shoulders, that he should not only lead, but direct in all this great work.

"Hope deferred maketh the heart sick," and we have delayed so long in making a real start to build up Zion that some have grown weary and heartsick in waiting, while others talk of making their own holdings their inheritances, in the midst of Babylon.

As all are admonished to be subject to the higher powers in the church, it is not only their privilege, as leading representatives, to point out the way, but it is their duty to set the example by moving forward and manifesting their faith by their works. "If you are to be called leading men, you must become leaders of men," is the late admonition of the Spirit, and like their master, must go before the flock sounding the invitation to follow on.

No doubt unlooked-for obstacles and difficulties of every description will be strewn in our pathway, that to the human eyes look insurmountable, but the power behind the throne will quickly banish them all when we take it to heart to move forward. I have seen big horses stuck fast with a moderate load which they could easily pull, because they would not all move forward together. The Lord is not only willing, but anxious that we buy up and occupy the land in the regions round about Zion, and the Saints have the wherewithal to do it, but until we make a long, strong pull, and pull all together, we will remain just where we are.

"Talk is cheap, but money buys land," and the land must be purchased, otherwise we shall receive no inheritance. It seems folly to wait for land to get cheaper from some unforeseen cause, such as plague, or famine, for every year it is getting dearer. A friend of mine here in Australia just sold his farm of forty acres of cornland at \$750 per acre, which makes one wonder what the end will be. It had \$7,000 worth of corn on it this year.

I am pleased to read the accounts given in the *HERALD*, where some of the missionaries have found people who were

hungry for the bread of life. I have not found any of late like that, in my experience, for all seem to have their minds full of strikes, pleasure, and almost everything excepting religion. Our religion appeals to their reason, but they seem not to have the heart to accept of it. Perhaps when we demonstrate our belief in Zion, in a practical way, it will attract more attention.

Yours fraternally,
C. A. BUTTERWORTH.

Gems From the Northern California Reunion

The following are presented as golden thoughts gathered from the sermons preached at the Northern California reunion at Irvington, August 19 to 29.

Illustrating the need of the people becoming more intelligent in order to protect themselves against profiteers: Mules get rid of wolves by putting their heads together in a circle and kicking them away or to death. As another instance: An attendant in an asylum for the insane was once asked: "Are you not afraid these people will combine against you and kill you?" "No," he answered, for if they had had that much sense they would not have been sent here." So also if the people had enough intelligence to organize against the speculators, they would not have been in their present plight.

Don't throw sprags in the wheel of progress because you are not on the band wagon.

Faith is a substance, so Paul says, and so is electricity, the wind, and other things which we cannot see. We may not be able to fully understand their nature but we can discern their effects. The same is true of faith.

"God is," not merely was or will be, and "is a rewarder of them that diligently seek him"; not heretofore or hereafter alone, but now. Both of these affirmations are in the present tense as indicated by the word *is*.

We should not tie ourselves to what our parents knew about religion any more than we restrict ourselves to what they knew of other things. We would not refuse to travel in a steamship because our parents came to America in a sailing ship, nor refuse a train or auto because they came to California in a handcart or oxcart, or decline to live in a bungalow because their home was a log cabin, or reject an electric light because they had a tallow candle.

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" In other words: "Are not man's ways better than God's? Why not follow them?"

The act of Zaccheus illustrates the need of a forward vision. Details are immaterial. We often concern ourselves about incidentals rather than fundamentals. The tree he used does not matter. The main point is he got a vision of Jesus, and so should we, although we may differ as to the details in procedure.

What man can do is an insufficient means of illustrating what God can do. It helps but it is not entirely sufficient. We might almost as well attempt to illustrate the size of the California redwood trees to the people of the East by a toothpick, or the immensity of the ocean to the people of the Middle West by a cup of water.

Since the rich man knew Lazarus in the next world as the result of such association as was possible between an aristocrat and a beggar, it follows that all people must recognize their loved ones, and the saints each other, hereafter.

Man can repair and make again the machine he invented and built himself. What can God do? He, as the Great Architect and Builder of the universe, should be able to repair (heal) and reconstruct (resurrect) the machine, man, which he created. If he cannot or will not, or, rather, if we affirm that he cannot or will not, we are denying to him what we are willing to admit in regard to any other mechanic. Man, by means of the phonograph, has been able to reproduce the human voice. Can and will the Almighty reproduce the human voice by reconstructing the organs of speech and the being back of it?

We are told in the New Testament that baptism is "for

the remission of sins." This is so because it celebrates the death, burial, and resurrection of Christ. Saint Paul says we are "baptized into the death of Christ." Christ shed his blood "for the remission of sins," hence baptism is in order to pardon. Further: The church is "the body of Christ." Therefore, his blood must circulate through his mystical body. Baptism initiates us into the church and thus brings us into contact with his blood. And this baptizing was, in New Testament times, attended to as soon as there was satisfactory evidence of conversion. There was no six months' probation.

The true solution of the world's troubles is in altruism rather than egoism. Swedenborg says: "There are three kinds of love, the love of God, the love of one's neighbor, and the love of self." The wealthy men should remember that it should not be a question of what they own but of what they owe, that is, their responsibility to others. In other words, they should think more of their duties than of their rights. The rich young man did not so much possess his wealth as it possessed him. The same is true of all others who accumulate riches for themselves and are not "rich toward God." If we think only of ourselves we shall be left to indulge ourselves in the consolations (?) of self love. If we love others we shall be loved by them. If we hate we shall be hated. "Whatsoever a man sows he shall also reap." The German trio was faith, hope, and hate instead of faith, hope, and love. She sowed the seeds of hate and has reaped and is still reaping a harvest of animosity.

A. C. BARMORE.

Missionaries to Islands Report Their Trip

News from the islands of the sea! The S. S. *Marama*, after a calm, uneventful trip, landed us safely in the harbor of Papeete last Saturday evening, the 24th. We feel that it will be interesting to your readers to know something about our voyage and the manner in which Tahiti welcomed us.

Leaving Lamoni, July 4, with the heart prayers and kind wishes of the Saints there, we traveled toward the coast via Saint Joseph and Denver. We were fortunate enough to go from Denver to Salt Lake City by the Rio Grande route, passing through the Royal Gorge and Tennessee Pass. The Gorge resembles nothing so much as a monument to chaos, overwhelming one into silence by the immensity of its shapelessness.

Arriving in Salt Lake City, we were met at the depot by Brother L. G. Holloway, who, with his characteristic kindness, did everything he could to make our brief stop-over interesting and worth while. He took us to see the historical sites of the city, and we visited the scenes of Mormon activity. The tabernacle seems to us to be an overexaggerated topic of this city of the wilderness. It is merely a large, low building, with ordinary acoustics, nothing remarkable about it, except perhaps the organ, which is a very fine specimen of that instrument. We went to the pavilion of Saltair, bathing in the heavy waters of the lake, and providing ridiculous amusement for Brother Holloway and F. M. McDowell who seemed accustomed to the strange behavior of the waters. The impression of this city and of the Utah Mormon Church was commercial. There seems little religion about the place.

Leaving Salt Lake City the next day, we passed by the stupendous stretch of salt beds, and entered the great desert of America, where we passed through a very uncomfortable time, having to meet a small sand storm which filled the compartments with dust, and, incidentally, our mouths and ears. But the discomforts of this part of our journey were well repaid when we passed through the Feather River Pass, the beautiful winding canyon of California. There is little of the jagged immensity characteristic of the Colorado Grand Canyon, but the verdant hills and the varicolored rocks, in contrast with the ribbon of blue turquoise which runs at their feet, make a picture of beauty and grandeur which is both impressive and restful to the eye. We arrived at San Francisco Saturday evening, a tired and dusty party, and it was indeed a relief to see the smiling face of Brother Hartsough, the branch president, who was the very personification of

kindliness and courtesy. He arranged our luggage, found us good sleeping and boarding accommodation, and during our last few days in America, made us completely at home with the Saints. Through his help all things were made ready for our voyage and on Tuesday, the 13th, we left the land of Zion, after a generous and loving farewell from the San Francisco and Oakland Saints.

As soon as we got beyond the Golden Gate, the sea became a little choppy, making us a little indisposed. However the trip was on the whole calm, although the boat was rather top-heavy and one or two days we had to meet severe head winds, which always mean a heavy rolling of the ship. None of us were seriously sick except Sister Elliott, who was ill when we went on board, though at the present moment she is much stronger and after a few days' rest will have completely recovered from the effects of the journey.

The passengers on board, with scarcely an exception, were very friendly and sympathetic, and we passed many a pleasurable hour of discussion and chat. On Sunday evening I had the privilege of preaching to an appreciative audience in the dining saloon. Two or three of the passengers were intensely interested in our religion, one lady saying she had been looking for the light for many years.

A very interesting bit of news is that we unexpectedly met three Utah Mormon missionaries on the second day out who were going to Papeete. I was introduced to one of them, and asked him point blank if he were a Latter Day Saint, but he denied it. He said he was going to some friends of that religion in Tahiti. He had, however, told others of the passengers that he and his two companions were Mormon missionaries, that they were going to Papeete for one year, that they believed in polygamy, but that they had no desire to get into any argument. These three missionaries were young men who seemed to know little concerning the issues, but I have no doubt they will try to cause trouble for us here.

I also met a Roman Catholic, Father Ryan, whom Sister Hanson happened to know since he used to live in Holden. He was a very broad-minded man, a rare type of Catholic, and one night we had an interesting discussion concerning his church. According to his statements, his faith in his church was based on the consistency of Christ in saying that his church should never fail. Here of course came a question of the definition of the term *church*. It was a very interesting argument and Father Ryan and I parted on very good terms.

And now I come to the best part of my narrative. The last day of the journey found us seventy-five miles from Tahiti at noon. Every eye was looking past the forward end of the ship towards land. About two o'clock the hitherto indistinct outline on the horizon assumed the form of a mountainous island. It was Tahiti, with its companion, Moorea. As we approached nearer and nearer, the barren, grayish appearance of the hillsides changed to the greens and browns and reds of moss and fern. The towering peak in the center of Tahiti reared its head high above the fleeting white clouds which formed a perfect ring around the middle of the hill. Now the smaller objects became more distinct; first, the lighthouse, then the wireless station, the ships in the harbor, the little houses on the shore, the plantations on the hillside, and the winding road along the sea front.

The ship now takes a turn and slowly approaches the harbor of Papeete. In between the break in the coral reef we passed, gliding gently into the calmest of calm water, coming to rest a few hundred yards from the shore. Never shall we forget that picture. No words can describe the wild simplicity of the scene as it appeared to us that summer evening. It was a perfect closing to a beautiful day. The glassy surface of the lagoon vied with the cloudless sky in reflecting the most beautiful blue that it is possible to conceive. The rapidly setting sun changed the color of the hillsides from green to gold, while the stately palms and flowering trees all along the shores of the bay lent a touch of native color which can only be appreciated by those who have once seen it. It was indeed the Paradise of the Pacific.

Our lips were awed to silence. The soothing splendor of it all left us speechless. And when we were able to say any-

thing, it was the trite: "My! How beautiful!" repeated again and again to each other.

So we came to our new home. After the doctor's inspection the ship approached the wharf, and we disembarked amid a motley crowd of Frenchmen, Chinese, and the smiling Polynesians. We were afraid that, since we had left a month or so earlier than was expected, there would be no one to meet us at the wharf, but we were happily surprised to see all the white missionaries, Brethren Brown, Karlstrom, and Christensen. It was a meeting of rejoicing for us all. There was Paia, with his smile of welcome, his heart just overflowing with love and joy. There were others of the native brethren, and their welcome was sincere and happy. With their help our luggage was taken to the mission headquarters, a few blocks from the dock. We would that many of you could have been with us that night. We came to the mission house, unloaded our luggage, and then went in a body to the church. There, in the quiet silence of the house of God, waited the Saints of the isles of the sea for their missionaries from Zion. As we entered, the Spirit of God touched our hearts and we could not help but shed tears of joy at the simple, heartfelt welcome of our brothers and sisters. For, no sooner had we taken our seats than their voices were raised in glad hymns of praise and welcome. They sang the songs of Zion, and our hearts were taken to those in the center place who also sang these songs under the same influence of joy and peace which settled over us in this far-away mission. We wish we could describe for you the beauty and richness of their voices as they sang such songs as "Lead me, O my Savior, lead me," "Great and marvelous," and others like them.

After prayer and addresses of welcome and response, the meeting was closed and we spent an hour or two in getting acquainted with everyone, having a real happy time together. At a late hour we went to bed, tired and happy to be with those for whom we had planned to be of service.

We could tell of many more of the incidents which have colored for us the first days of our stay in the South Seas, but believe this letter is now too long. We can simply say that our hearts are glad to find that the Lord has thus far taken care of us, and has blessed us with a safe journey and a loving reception at the end. As we sit here our eyes are turned toward America, beyond the rolling of the surf, and our hearts go up to God in prayer that he will bless your efforts to redeem Zion, so that his promises to his people may be fulfilled and the work in the islands of the sea be sealed up before him.

FRANK B. ALMOND.

Social and Industrial Conditions in Britain

Apostle Williams describes some of the disturbed conditions which are testing the stability of the British Government.

The British Government is sore pressed. The ship of state is passing through troubled waters. A treacherous coast, a storm at sea, and a mutinous crew are a bad combination. Such is England's plight.

Lloyd George has a man's job. His test of statesmanship is future, not past. He will either win out and become the greatest prime minister in English history or pass into eclipse. His hour is near. It cannot be delayed.

The civil war in Ireland, the arrest and imprisonment of Mr. MacSwiney, lord mayor of Cork, the impending miners' strike, the newly formed council of action, the threat of revolution in England, are each and all symptoms of impending catastrophe. All these are internal.

Coupled with the above is the unsettled state of Europe, the Bolshevik menace, the revolution in Mesopotamia, the danger of revolt in India, the reaction on the part of the Arabs in Palestine against the Zionist invasion, the entire absence of a concert of action by the allied nations, with an ever-increasing danger of the entire collapse of the League of Nations, all of which reveal the chaotic condition of things this side the Atlantic.

England is between two extremes in her treatment of Ireland. To grant an Irish republic and still maintain a kingdom in the rest of Britain is unthinkable to the defenders of the realm. A "free Ireland" would be a perpetual menace to constitutional England.

On the other hand it would seem that England must resort to methods which she has decried in other nations if she would conserve any semblance of English Government in Ireland. England may well wish the Irish question settled. Ireland is England's nightmare. It is well to remark that Irish "martyrs" will sit at the peace table when the Irish question is settled.

The issue between the miners and the government is about as follows:

Miners' Case

1. That the increase in the cost of living justifies an increase of 2 shillings (forty-eight cents) a shift, (with corresponding increases for boys) in wages.

2. That there is no justification for the increase of 14 shillings, 2 pence (three dollars and forty cents) a ton in the cost of household coal, and that this should accordingly be reduced by that amount.

3. That the profits of 66,000,000 pounds on export coal provides the money requisite to meet both these charges.

4. That the mine owners in three prewar years took 150,000,000 pounds, which was 15,000,000 pounds more than their total capital.

5. That the government assures them to-day at least double their prewar profits.

Government's Case

1. That the surplus profit on export coal belongs to the nation and not to the miners or coal consumers, and ought to go to the reduction of the national debt.

2. That the coal consumer is already receiving coal at cost prices, and to reduce this price still further would be in effect a subsidy at a time when efforts are being made to abolish subsidies and get back to economic conditions.

3. That these profits are in any case temporary and exceptional, and to treat them as the miners propose would mean presenting the miners with 27,000,000 pounds of public money in order to secure a reduction in coal prices of 36,000,000 pounds; both of which sums would almost certainly have, in the near future, to be found, if the increased wage and the decreased price are to be maintained, out of the tax payer's pocket.

The real fly in the ointment is the nationalization of the mines. This was the mooted question a year ago when the miners threatened a "down tools" program. The diplomacy of Lloyd George averted the strike then. The Miners' Federation agreed to participate in the inquiry of the coal Industrial Commission and withdraw their strike threat pending a report by the commission. They believed that the government was not only pledged, but would regard this pledge as an obligation to carry out the recommendations of the commission.

The miners now charge that even before the commission finished its work that powerful influences were being brought to bear upon the government to prevent it from accepting any proposal which favored a nationalization of the mines. They charge that the government succumbed to these influences and after a period of evasion repudiated the majority report of the commission, which was signed by John Sankey, the chairman who had been appointed by the government itself. The miners accuse the government of a wanton trifling with the nation's interests and allowing its policies to be manipulated by the coal barons.

It is said that the Sankey Commission in its report condemned on the evidence before it, the present system of ownership and control. It found this system wasteful and inefficient. The majority reached the conclusion that public ownership with a system of control that would reduce bureaucracy to a minimum would offer the best solution of the question. It is on this report that the miners base their claim for nationalization. According to Mr. Smillie, president of the Miner's Federation, the nationalization of the mines is imperative.

For a strike, 606,782; against a strike, 238,865; majority for strike, 367,917.

This leaves a majority of 43,000 votes above the necessary two thirds to call a strike.

The Triple Alliance, composing the railway men, transport workers, and miners, yesterday passed the following resolution:

"That this conference of the constituent bodies of the Triple Alliance having heard the statement of the miners' case for the reduction in the price of domestic coal by 14 shillings 2 pence per ton, and for an advance of 2 shillings, 1 shilling, and 9 pence per shift for adults, youths, and boys respectively, is unanimously of opinion that the claims are both reasonable and just, and should be conceded forthwith."

At present writing the government is standing firm on its refusal to grant any concessions whatever. A strike is inevitable unless the government recedes from its position. The government may grant the raise in wages and refuse the reduction in cost of coal to consumers, and the miners may accept. In this way a strike would be averted.

If the strike is called it will prove a great, if not the greatest, industrial upheaval in British history. The National Union of Manufacturers have decided to close down their work immediately a strike is declared, as they feel it wiser to conserve what stocks of coal they have, rather than to work to the last moment and then have to wait for supplies before they can restart.

Within the month the whole of Britain will be in the grip of industrial paralysis or the evil day will be deferred. It is coming in the immediate future, and is inevitable. The government can and may beat the miners into submission and compel them to continue work at the point of the bayonet. Even then the government is powerless to secure other than a minimum production. Public sentiment may compel a compromise. Again the real conflict is only deferred. The government and the miners may get together and in a sensible way compose their difference. This failing, no one but a prophet can foresee the end.

The government is not giving out much information as to the actual conditions in Mesopotamia for obvious reasons. It is reported that fighting is general throughout the country. Sometimes it takes the form of raids on posts and villages; sometimes it becomes a pitched battle.

A few miles northeast of Bagdad the "rebels in arms" are estimated at some four thousand men. In the Euphrates two thousand tribesmen are investing Kufa, and some twelve thousand are attacking Hella. Reinforcements of four thousand are expected on the banks of the Euphrates. The War Office Communique said that four thousand five hundred are out and most of the available fighting men numbering some thirty-four thousand men have been in arms against the English Government.

Communication with Persia is cut off. Bagdad itself is half isolated. The civil administration has gone to pieces. Political officers have been murdered or captured or forced to take refuge in flight. British women and children are gathered for refuge in camps. The Arabs maintain that the British Government has imposed its authority upon them and they will not submit. There is an increasing clamor in England for the government to abdicate foreign benevolent protectorates.

It is reported that the various nationalities now occupying in Palestine led by the Arabs, have declared war on Zionism, and they will resist to the uttermost by every means at their command, the establishment of any form of Jewish domination or encroachment in that land.

Each day registers an increase in the mob spirit in Ireland. Murder and incendiarism is running wild. Thus far the government has been unable to cope with conditions. If the lord mayor of Cork dies it is difficult to predict to what limits his compatriots will go in retaliation towards the government.

The war has left its aftermath of chaos and disintegration. The future of Europe is black. Well may the statesmen fear and tremble and the common people cry out for some one to save them from the impending woe.

"He is the truly courageous man who never desponds."

HAMILTON, ONTARIO, August, 1920.

Editors Herald: As a result of Elder G. E. Harrington's efforts to hold a two-day meeting in the various branches throughout the district, Hamilton's turn came August 21 and 22. Saturday afternoon was devoted to recreation. Baseball and croquet were the principal games which afforded pleasure to the Hamilton Saints as well as Saints from Toronto and other places. The evening was devoted to a program of music and song and many short speeches on recreation. Elder Thompson also gave a 15-minute talk on mental culture.

Sunday morning from 9.30 to 10.30 was devoted to prayer service. A good spirit was present, giving encouragement to the Saints. At the close of the service two babies were blessed. The usual Sunday school and preaching services were dispensed with, and several speakers took part during the hours from 10.30 to 12.30. Elder Thompson's address was on Sunday school work, and those in the district who have difficulty in this line of work should write him. Elder Baldwin gave a few good points along the same line. Elder Seaton (the district chorister) next gave a short address on music, and Sister Eva Milligan then read a paper on music prepared by him, which we hope to see published later.

Elder Seaton then gave a practical demonstration of many of the valuable points contained in the paper, and he gave us a splendid insight into the power and influence of music. Elder Baldwin also related some splendid incidents in which music and song had great power over those within its reach.

At 2 p. m., Elder Seaton conducted a song service for half an hour, in which Elder Harrington played a splendid part with his clarinet. At 2.30 Sister Miller gave an address on woman's work in the church. She resumed this work the following Monday afternoon, going more fully into the work with the sisters themselves at the home of Sister Eckers. After Sister Miller's address Sunday afternoon, Elder Fred Long gave a splendid address. The remainder of the time was given to Bishop A. F. McLean, in which he took up the financial condition of the church, giving us much encouragement. He not only showed us our responsibility, but related how God had blessed those who helped to carry on and spread the angel's message by tithes and offerings. He said that he had set the objective at \$10,000 for this conference year, and has almost reached that amount already, with over six weeks yet before us. We believe the Toronto District will go far beyond Brother McLean's objective.

At 7 p. m. Elder John Shields, patriarch, gave us a splendid discourse on missionary work, telling how God had blessed him and others in carrying forth the work. Elder Shields is loved by all, and those who were not present no doubt would have enjoyed being there.

Eatables were furnished Saturday and Sunday by the sisters of the branch. We can always look for a spiritual feast when the sisters are endeavoring to make the work a success. May they be blessed in all their labors, and go forth with greater zeal, is our prayer.

ANGUS KENNEDY.

MANCHESTER, ENGLAND, August 24, 1920

Editors Herald: As one of the sisters in the church, it gives me great pleasure to write and express how thankful I am to God for so blessing me with parents who brought me into the church. I was baptized about four years ago, and have not regretted the step.

God has wonderfully blessed all in our home so far. Nothing gives me greater pleasure than when I am among the brothers and sisters, helping to press forward with this gospel. I ask myself, "What is expected of me as a Latter Day Saint?" Although only fifteen years of age, the oldest of seven, this question confronts me many a time, and I am only to ready to learn and take advice from my parents.

In the Sunday afternoon services we are reading the Book of Mormon, and it is very interesting. We have a splendid teacher. I do not know what our branch would do without her.

My greatest desire is to see our church reap a great harvest, and I, as one of the sisters, will do my best to sow the

seed. My mother and father were at the London conference, and they felt quite blessed for it.

We still have a desire to press onward in this work. We need the prayers of every Latter Day Saint, and with God's help we will be successful.

I close hoping there is yet a brighter future.

Yours in gospel bonds,

ALICE SCHOFIELD.

WILBURTON, OKLAHOMA, August 31, 1920.

Editors Herald: This is the last of another summer, and when I look out on the world and see what a momentous day we are living in, and realize what wonderful things are happening, I do not wonder at all that the prophets both in the Old and New Testaments spoke of the age of the world in which we live: the marvelous work and wonder spoken of by the mouth of all his holy prophets since the world began. While the world was crying peace and safety, the Lord revealed to Joseph Smith the conditions of the world ninety years ago, and also pointed out to him the war conditions that were coming on the nations of the earth.

Indeed we are passing through these conditions, and why the people won't accept the angel's message spoken of in Revelation 14: 6, 7, and why the people in this generation do not accept that message, is beyond human comprehension. But when I look back to the day when the angels of heaven spoke to the generation in which our Savior was born, and then read in the Word of God how that generation rejected our Savior, I see it is only history repeating itself. But I am thankful to the Lord that a few people everywhere are gladly receiving that message.

In all of my missionary work of twenty-five years, I think I have enjoyed a greater degree of the Lord's Spirit this year than ever before. I have conducted meetings where the people would come five and six miles every evening, and they would go away rejoicing because of the influence of the Spirit of God.

Brother Rowe and I held a meeting in the Eros Branch last February, and I have just closed a successful meeting at that place. Thirty-four have been baptized in that branch in the last five months, nearly all grown people; and I believe twenty or thirty more will be baptized by the close of the year. So a few people are gladly receiving the gospel, and if we, the ministers of the gospel, will become united in faith and love, and live a pure and good life, we will enjoy a greater endowment of the Lord's Spirit than we ever have since the restoration of the gospel.

So may the Lord bless his work everywhere, and Zion soon be built up, the Saints gathered home, and the Lord come and reign a thousand years with us, when we can meet our friends on the other side waiting for that great day. May God be with us all until we meet in Zion, is the prayer of your humble brother,

E. A. ERWIN.

YALE, OKLAHOMA, August 25, 1920.

Editors Herald: We are rejoicing because we have our little church completed and are practically out of debt. We have been holding services in it for some time. Brethren Joseph G. Smith and Hubert Case came the 16th but were enabled to stay only one night with us as they were on their way to Red Rock to make preparations for the reunion which begins the 26th. However Brother Case delivered a good sermon on Monday night which was very encouraging and instructive. They both complimented us greatly on our work done here, as we have bought a lot and built a church since February 8. Had it completed July 10 and are in debt only \$27.50.

Brother R. C. Miller has been with us also and held a week's meetings with good crowds and much interest manifested. Three were baptized: our daughters, Mabel and Geneva, and Tamma, a daughter of Brother and Sister Lemons. Others admitted that they believed the work but were not baptized. We hope to see them come into the church in the near future. The Saints here like Brother Miller, and the outsiders praise

him very highly also. We feel there is a great work yet to be done here in Yale.

This is the first series of meetings that has been held in our little church, and when we see the interest that is manifested we feel repaid for the efforts that we have put forth to get a house of worship.

Ever praying that this work may grow and that the honest in heart may be gathered in, I am

Yours in gospel bonds,

W. A. SLOVER.

TOLEDO, OHIO, September 1, 1920.

Editors Herald: I can not but tell you the good news. Just feel like getting out and telling to the world how the Lord is working in our local. We can see his hand before us opening the way, and paving the road before us that we may not fall.

Our slackers are coming to the front, and how much good it does to hear their voices in testimony and prayer. That alone is evidence that God is here. New members are moving in among us. Last Sunday we had fifty-five out, with fifteen strangers. Not only this, but financially we can see his hand. Our church has just recently been painted on the inside. The brethren are painting it on the outside. Frosted glass is being put in the windows, electric light fixtures bought as we have lights now, a baptismal font in the basement, new kitchen and cupboard in. Why shouldn't we rejoice when we can see all these things? But these are really minor things if you could only see the spirit manifest. Our prayer meetings are a blessing alone. No longer do we wait for one another, but all are zealous and anxious to do their part. A spirit of co-operation, of humility and brotherly love is made manifest. We can feel the Spirit with us as we go from our church to our work day by day. We are having meetings every night but Monday, and all are making a special effort to attend. The young people have social activities on Friday night, and enjoy themselves. Have a mission opening next week, I believe. Young people's prayer meeting on Tuesday night; educational class for the priesthood on Thursday night, under a very accomplished man. We are deprived of these meetings, but the brethren tell us they are very good. We will take their word for it.

We heartily invite any of the Saints to visit with us. We like to see new faces. You can always 'phone our branch president if you come to town, W. S. Hettrick.

Trusting God's Spirit may continue with us and with you, we close.

CORRESPONDENT.

A motor car has made the unofficial record time of four days, fourteen hours, and thirty-five minutes from San Francisco to New York. We are informed by the *Christian Science Monitor* that the first such trip was made in 1903, in sixty-three days. The time was cut into thirty-three days, then fifteen days, and finally to eleven days. This improvement of the further gain is the result of the marked trails, and the improvement made over such difficult portions as the sand trails of the great desert. Anyone who has tried to drive an auto through a desert knows what that means.

A new departure is that taken in Denmark by an arbitration court which fined three labor unions an amount of one million pounds, which is about two and three quarters million dollars. This was for bringing disorganizing strikes unjustly.

The most largely attended event in the history of Plymouth, England, within the memory of old residents, occurred on September 7, when 300 years of history were recounted in speeches, in songs, and by symbols. The ceremony was to celebrate the 300th anniversary of the sailing of the Pilgrim Fathers. The keynote of each address was Anglo-American friendship.

NEWS AND COMMENT

CHURCH NEWS

The New York District is advertising a coordinate institute for October 1-3. They have an extensive program arranged, with very many interesting details listed for discussion.

The Religio is getting the lion's share of attention, Doctor P. L. Weegar being field worker for the district. They are covering the ground admirably and should have the workers from all over the district present for such an occasion. It will be held at Buffalo, Midway and Hutchinson, Kensington. They are putting out some good advertising of the event.

It is interesting to note the especial work being done in the Lamoni Sunday school and Religio for the coming school season. Curtains have been provided to divide the gallery, and new classes have been formed. Vida E. Smith teaches a class of girls in church history, June Whiting one in Zionic problems from the girl's standpoint, C. E. Irwin one on church economics, Floyd M. McDowell one for young men on the problems of the church in the light of church history, C. E. Wight one on administrative problems of the church, for the priesthood, J. W. Wight and J. A. Gunsolley a class of girls each in first principles. In addition considerable special work is being done in the regular classes.

The Religio is forming two large normal classes of thirty-five to forty-five members each. F. M. McDowell is teaching the first section of the standard course and E. D. Moore one on teaching the Book of Mormon, using a new outline. Peter Muceus has a large class in church history problems, David Hopkins one in economic problems, one by Roy Cheville on administrative problems of the church. William Hartley has one on church history, for girls, Mrs. Ida Monroe one on mothercraft. A. E. Bullard and Eugene Closson have charge of the boys. The young girls are divided among a group of story-tellers.

On September 16 occurred a serious explosion in Wall Street, New York, killing thirty-five persons, and injuring about three hundred. The banking house of J. P. Morgan and Company, the subtreasury, and assay office were all partially wrecked and damage estimated in excess of one million dollars.

September 26 will be the rally day of the Zion's Hope Sunday School at Saint Louis. The Saint Louis Branch has a gymnasium, as well as an excellent church meeting place. They have official classes in public speaking, an organized health department, as well as many other progressive features, including Temple Builders, Boy Scouts, and Oriole Girls; also a live branch bulletin. They have lost quite a number of members, most of whom have moved towards Zion, and who are fully alive to the interest of the work. Arthur E. McKim, general publicity agent, was in Saint Louis August 13, and delivered an address to the young people on "Letting your light shine." They report the first baptism in their new church. Ten were baptized August 6, and one on August 22. Elder U. W. Greene was in Saint Louis August 8, and spoke twice to an appreciative audience.

FROM THE BRANCHES

First Chicago. The men's educational meeting on the 24th is to be an occasion of educational uplift. No boys under 14 are to attend unless accompanied by fathers. The Saints collected \$150 for the German Saints. The branch is keeping in mind the 20,000-convert slogan, and preparing for Consecration Weeks, October 15-31, as well as College Day, October 3.

Bisbee, Arizona. The Bisbee Branch now has eight meetings a week, including normal class, Doctrine and Covenants class, prayer meeting, Women's Department meeting, etc. All departments are active. Brother Anderson and family, who have been with us for some time, have gone to Phoenix,

MISCELLANEOUS

The Bishopric

Eastern Iowa: You are no doubt aware that I have been appointed Bishop's agent for Eastern Iowa District to try and take the place of our worthy Brother John Heide of Fulton, Iowa, who has resigned after so many years of faithful service.

I trust I may have your confidence and support in my service to you and to our God.

I hope to meet each of you personally in the near future that we may become better acquainted. In the meantime, however, just pay your tithing to your branch solicitor or mail it direct to my address.

If you have not made out your property statement, write me at once and I will mail blanks for your convenience.

The law of the Lord is perfect converting the soul, the Psalmist says, and we all want to keep his perfect law. The law of tithes and offerings is a part of that law. Zion will be redeemed and we all want to assist in its redemption and be partakers of its beauty and blessings. Except we keep this law we will not be permitted to enjoy this privilege.

A number of the Saints have already paid tithing since the first of the month. We would like to see every member of Eastern Iowa a tithe payer.

Put oil in your lamps, keep them trimmed and burning so when the cry goes out the bridegroom cometh, we may go out to meet him with songs of joy on our lips.

If I can be of assistance to you in any way, do not hesitate to write me or see me personally.

May the blessings of our Father in heaven rest upon each of us, helping us to keep his whole law.

In bonds,

MIL0 BURNETT.

Christmas Offering

Here it is the middle of September; the year will be gone before we realize it. What does your Christmas offering report show at this time?

An Outstanding Example of Giving

"Without friends, influence, or money an obscure young man went to New York to make his way in the world. The captain of the steamer on which he traveled was a Christian and in talking to the young man said: 'Young man, what do you know how to do?' The boy answered: 'I can make soap.' The captain said: 'Well, somebody is going to be the greatest soap maker in New York and you had just as well try to be that man. When you begin making money give God part of it.' This the boy did. He began by giving ten per cent and then decided to give twenty. Orders and money just poured in. Then he thought he would give thirty per cent. Instead of getting poorer he became richer and then he began giving forty per cent and strange as the story of the 'widow and the cruse of oil,' the more he gave the more he had. Then he decided to give God half he made and his business just spread all over the earth. That boy

where they expect to make their home for the time being. We are contemplating a fall and winter campaign in the nature of tent meetings, beginning at Douglas, if we can raise the necessary funds to pay the transportation charges on a tent from Wray, Colorado. Any church members living in Arizona who are willing to help us in a financial way to get this tent into the State and move it from place to place, can send their contributions to E. R. Davis, Box 453, Bisbee, Arizona.

Coldwater, Michigan. Four more have been baptized by S. W. L. Scott. At the annual Sunday school picnic about seventy were present. It is planned to have many more such meetings.

was William Colgate, the founder of Colgate and Company, the largest soap manufacturers in the world." (Taken from *Spark Plug*.)

We are going to have a special "DOLLAR" Sunday a little later on; watch the papers for announcements.

Our plan is that each one shall earn this dollar over and above his regular work, something special, and we hope you will enter into this with sincere purpose. Look about right now and keep on looking until you find a way to earn this dollar that you may give it as a special consecration for the offering cause. God will help you. You may think there is no way in which you can earn this extra dollar but you will find there are many ways.

Let us older ones help the little folks to find a way to earn their dollars. Give them little chores, errands, etc. There are so many things we can find to do that will help us.

I wish that every Sunday school would take this up in the school session and if there are some who do not know what to do let others help make suggestions. Above all let us have complete and united effort. We would like to see every school able to report that every scholar earned and gave this special dollar offering. We will publish a list of every school that can report 100 per cent perfect for this special effort.

In our effort to earn this special dollar God may bless us with opportunity to earn several more dollars (extra). If so let us add to this special offering.

You know we are aiming at \$150,000 offering this year and we must make special efforts to raise this amount. If every one of us will do our part we will raise almost \$100,000 on the special "Dollar Sunday." We can do this, so let us get right busy and work. Remember—you are asked to *earn* this dollar in some special way.

After the contest is over we shall want to hear from our good Sunday school scholars as to how they earned their "dollar." This will develop into one of the most interesting efforts we have ever taken part in if we will enter into the work sincerely and earnestly.

Let us start to-day and keep ever before us our aim: \$150,000.

Do not let this effort interfere with the regular offering work, but let it be a special effort, an extra dollar earned especially for this gift. God will bless us according to our effort.

Will you see that your Sunday school has this brought to their attention? If you are isolated from the church will you enter into this effort with us? Our desire is that everyone will take a personal interest in this movement.

Watch for announcement as to date of "Dollar Sunday."

Very sincerely yours,

A. W. SMITH.

Clothing for German Saints

A number of inquiries have been received relative to sending clothing to Germany for the relief of our brothers and sisters there whose needy condition was so forcibly set forth in the recently published letter of Elder Harry Passman.

Money or clothing for this purpose should be sent to the undersigned. All clothing packages thus received will be repacked and shipped in the most desirable quantities. Owing to the cost of transportation to such distance care and wisdom must be exercised in selection of the clothing.

May "the tie that binds" reach across the sea and convey comfort and relief to the needy ones of the household of faith.

BENJAMIN R. MCGUIRE,

Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

Conference Notices

Northeastern Nebraska, at Decatur, October 2 and 3. Jay Leeka, secretary.

Fremont, Iowa, coordinate conference, with the Glenwood Branch 7.30 p. m. October 15, 1920, continuing over the

following Sunday. Let each branch be represented, and help make the conference what it should be. T. A. Hougas, president.

Toronto, at Toronto, Ontario, October 8-10, 1920. Program: Organization of conference, Friday, 10 a. m.; Religio institute, 10.30 a. m.; Sunday school convention, 2 p. m.; Women's Department institute, 4.15 p. m.; priesthood meeting, 4.15 p. m.; musical and literary program, 7.30 p. m.; conference reports and legislation, Saturday, 10 a. m. and 2 p. m. Prayer service and preaching services at the usual hours Sunday. Send conference delegate credentials to Floralice Miller, 48 Fern Avenue, Toronto, Ontario, not later than September 30. G. E. Harrington, president; Floralice Miller, secretary.

Holden, at Marshall, Missouri, October 15, 16, and 17. The departments of church work will be included. D. J. Krahl, for Holden Stake presidency.

Spring River, Joplin, Missouri, October 9 and 10, 1920. John C. Virgin, secretary, Webb City, Missouri.

Eastern Maine, Jonesport, October 16 and 17. Planned to make this the best conference ever held in the district. We need the help of every Saint. Plan to come with the good Spirit. Business session 2.30 on 16th. W. E. Rogers, president.

Coordinate conference of Clinton District, at Elorado Springs, Missouri, October 15-17, Mrs. A. C. Silvers, secretary.

Convention Notices

Central Michigan, Sunday school, at Saginaw, Friday afternoon, October 1, 1920. Gladys Umphrey, secretary, Bentley, Michigan.

Women's Department, Eastern Michigan, Sandusky, October 9. Locals requested to send their reports promptly to Mrs. Gilbert Booth, McGregor, Michigan. Mrs. May Engel, organizer.

Addresses

Elder L. Houghton, 316 North Few Street, Madison, Wisconsin.

Elder P. P. Reed, 1069 First Street, Coeur d'Alene, Idaho.

Home-Coming Day in Hiteman

The home-coming day in Hiteman will be Saturday and Sunday October 2 and 3, instead of October 3 and 4 as announced last week. Members of Hiteman Branch and their friends invited.

Rally Day in Denver

Saints attending the rally day announced last week for first Sunday in October will find the church on Speer Boulevard at Logan. All Saints in that section cordially invited.

Conference Minutes

KEWANEE. At Rock Island, Illinois, June 18, 19, 20, 1920. Presided over by Elders C. I. Carpenter and George Sackfield. Following business was transacted: Bishop's agent, H. C. Ziegenhorn reported: Total receipts and total disbursements from October 9 to June 8, \$2,925.36. As district treasurer, receipts, \$25.81; paid out, \$42; due treasurer \$16.19. As treasurer reunion committee, receipts \$249.69, paid out \$206.61, balance \$49.08. Coordination plan was adopted. Report of an elders' court allowing (at his request) the name of D. I. Bath to be taken from the record was adopted. Provision was made for the organization of the Saints at Savannah, Illinois, into a branch. Provision was made for Bert Sartwell, of Savannah, to be ordained an elder. Henry H. Martens was ordained an elder, Elmer C. Ohlert a priest, Charles A. Davis a teacher, and Sylvester J. O'Brien a deacon at this conference. A committee consisting of J. W. Bean, R. G. Huntley, and George Sackfield was chosen to "look for some property [house for the district president] that might be purchased for a reasonable sum, and see what place would be most suitable for such a "residence." The district president was authorized to purchase a duplicating machine costing around \$75, the cost to be met by collections taken in the different branches. Annual election of district officers resulted in choosing or sustaining as the case required the following: President, C. I. Carpenter; vice president, George Sackfield; secretary, Mary E. Gillin; treasurer, H. C. Ziegenhorn; librarian to be appointed by the president; member auditing board, E. C. Dillon; chorister, J. G. Cole; historian, Mary E. Gillin; Bishop's agent, H. C. Ziegenhorn. Sunday school, W. V. Holmes, superintendent; Edd Jones, assistant; Elbert Holmes, secretary; treasurer, E. C. Dillon; Florence Holmes, librarian. Religio, in charge of Edd Jones. Time and place of holding next conference left to district presidency. Those appearing on the conference program were the heads of the various departments of work, together with sermons from Brethren Amos Berve and O. W. Okerlind. The music was very good. Rock Island showing great improvement as well as Matherville, and other individuals who assisted. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

Our Departed Ones

MOORE.—David J. Moore was born July 16, 1888. Baptized May 29, 1899, by G. C. Tomlinson, sr. Ordained deacon April 9, 1911; ordained elder at London, Ontario, district conference, October 19, 1919, by W. I. Flegg and William Grice. Was killed instantly while operating a threshing machine, August 26, 1920. Leaves to mourn father, mother, 2 sisters, 2 brothers, and a wide circle of friends. Services conducted by G. C. Tomlinson, sr., assisted by J. L. Burger. Deceased was an active worker in the London District Sunday school Department, being first assistant superintendent. He had just completed short course number two in the Religio Training Department of Grace-land College. Brother Moore was a man of splendid character, and his death is a great loss to the church in this district.

THE SAINTS' HERALD

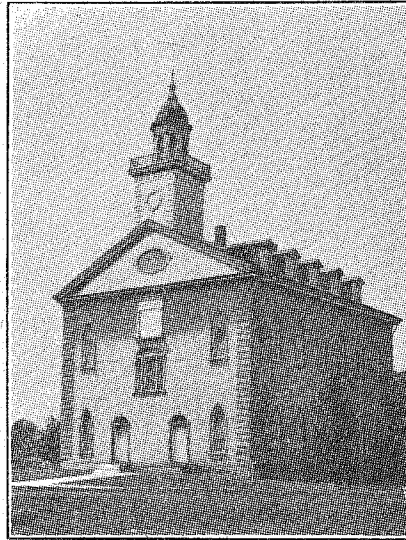
Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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When Kirtland Temple Was Built

The church was small in number, the Saints were poor in money, a new country made building tremendously hard, and a hostile community made life itself uncertain—yet those Saints at Kirtland set about to build a house to the Lord, and in spite of poverty and difficulty and enemies, they erected a temple that stands yet to-day as a tribute to a religion that produces such fidelity to its purpose, and as an enduring monument to the faith and sacrifice of Latter Day Saints.

The church is now large, and God has be-

stowed wonderful opportunity upon his people. They are abundantly able to do all, and more than is required of them. Ways of building are improved to-day, and no longer are we ringed about by enemies. Our neighbors are now our friends, and they, too, would help us succeed. If we have set ourselves a big task in the building of a General Conference Auditorium, it is because our needs are great, and because we still have the same spirit that moved our church

forefathers to undertake great endeavors for the purpose of Zion.

WILL YOU DO LESS THAN
KIRTLAND SAINTS?

What part of the
\$500,000
Will be paid by you?

Consecration Weeks
OCTOBER 15 TO 31

They did their full duty. Will we?

Those Were Days of Genuine Sacrifice

Benjamin R. McGuire
Presiding Bishop

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 26.

VOLUME 67

LAMONI, IOWA, SEPTEMBER 29, 1920

NUMBER 39

EDITORIAL

The New Auditorium

For several weeks now the announcement of the Bishop has been before the church that a special drive will be made for funds, for building a General Conference auditorium at Independence. The time of the drive has been limited from October 15 to 31. The time of preparation is now, for each one to consider what he or she can do; so as to be ready to do it when the time comes. The plan will doubtless be one of subscription, so that it is not necessary to raise all of the money at once; but a small part will be called for in the near future, and the rest may be met by deferred payments. But it is necessary now to decide what we will do.

Last week we referred to the method of the quota system. Naturally in fixing a quota, membership of the district, its wealth, its ability as shown by tithing and freewill offerings in each locality should all be considered; that is, from the viewpoint of the officers arranging the quota, and from the viewpoint of the district officers, so far as it may devolve upon them to divide it among the branches in their district or stake.

But so far as the question concerns us, it is not limited by locality, nor by our tithing, nor by numbers, nor solely by wealth. It is a question, What am I able to do? and What am I willing to do? There are very many remote districts which are much better able to contribute than is the case with Independence and some others of the stakes.

In both Independence and Lamoni especially there are a number of families in which the breadwinner is devoting his time to the service of the church, receiving in return a living wage, which is not designed to furnish any considerable surplus, and which usually is barely sufficient to meet the necessities of life. There are also here the families of old missionaries, who have given their time to the service of the church, and there are those who have come to the various homes or the Sanitarium, who of course are able to contribute but little, if at all.

There are poor people who have come to the central place with the hope of bettering their condition. Those owning considerable property are not the first to move, as they have business interests where they are located. There are young people of ability who will devote full service to the cause, and many who have moved to secure employment, but are less able individually to contribute. We do not excuse such, for everyone should do all that he is able.

Tithing may not be a final criterion. If you have not paid your tithing, by all means do so. It is due to the Lord and his work. There then remains the question of this freewill offering. We sincerely hope the drive will cause many to consider the question of tithing, and of the obligations which are due upon that account. If more tithing is received, the Bishop will be able to do more in establishing Saints in Zion, and in the supporting of missionaries to go out to preach this gospel in all the world.

But the fact that we have paid our tithing is no excuse so far as this special offering is concerned. They are different in purpose. This donation is proposed as a free gift, or as a freewill offering.

It is not a question of what some other is doing, or will try to do, but what are you able to do, and what are you going to do yourself?

Finally, while those residing at Independence, or its immediate vicinity will have more use for the building right now than those who are located in some remote district, still this building is to be erected once for all. When your face is turned to Zion, do you want your share in it to be less than that of others? Are you less interested in doing what you can to house the General Conference properly?

We are much interested in a recent editorial in *Zion's Ensign* on improvidence. We do not want to run faster than we can, or than we have strength and means. But we do not want selfishly to withhold our means. We must not underestimate the strength of service and of means that we are able to give to the cause of God. It would be a big load for a few, but for all of us the load should not prove heavy for anyone. So those who dwell afar and on the isles of the sea should send up their treasures to establish Zion that Zion may become indeed a fit habitation for the pure in heart. It is not that upon them rests the special burden to build up Zion without us and our help or with little help. The work belongs to all. Yet upon them is laid the especial burden of wisely administering and wisely caring for treasures that are sent up to the land of Zion. In a special degree this burden is laid upon the Bishopric; but it also affects many others to show themselves wise stewards, wise servants, harmless as doves.

After all, regardless of where we live, our life rests in a great sense between ourselves and our heavenly Father, whether we are doing as much as we can and should, so with our hearts at peace, we can look all men in the face, and fear not that which confronts the world and church. As the Lord has prospered us so let us give. S. A. B.

Hot Drinks

We were privileged to attend the evening service in Independence, September 11, when Doctor G. L. Harrington spoke on the Word of Wisdom. He emphasized that hot drinks did not mean so much tea and coffee, as it meant *hot*. We did not understand he was attempting to speak historically, or to interpret this statement in the light of the time in which it was received, but he was speaking in the light of medical science to-day; that hot drinks of all kinds are injurious. This would include not only hot cocoa and chocolate, but also Postum, and substitutes, barley coffee, hot water, and hot soup. In fact, the objection would appear to apply to any hot food—taken into the stomach in that shape.

He also urged a health campaign, with the ideal before us, of the time we would not need to call upon the elders for administration, as we would live in accordance with the laws of health.

This sermon was reported, and no doubt will be published in some of the church papers, probably *Zion's Ensign*. It will repay careful consideration and thought.

The Presbyterian for September 2 continues a discussion whether women shall be ordained as elders and deacons. Several articles have been written presenting a negative viewpoint.

www.LatterDayTruth.org

Participation in Politics

A national election almost invariably brings to the front in a striking manner the responsibility of a member in this church in his relation to civic conditions. It is generally conceded that as an organization the church should not attempt to take sides in party politics, yet the foundations of our religion rest upon sound government and the equality of opportunity arising from an observance of just laws. Then in order to carry out the spirit and letter of the revelations of the Almighty we must be keenly observant of current developments. To be discriminating and discerning in our conclusions is a duty that goes with our privilege.

In the first place, every Latter Day Saint should know the following quotations and their setting:

"Let no man think that he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or, in other words, him that counseleth or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom."—Doctrine and Covenants 58: 5.

"And now, verily I say unto you, concerning the laws of the land, It is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I, the Lord God, maketh you free; therefore, ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil."—Doctrine and Covenants 95: 2.

An excursion into the realm of civics, no matter how brief, always emphasizes the thought that laws ostensibly grow out of the demands of the people. We, ourselves, are responsible for the enactment of just laws, not only preserving the rights of all the people but bringing offenders to fair tribunals where justice is unflinchingly administered.

A proper balance in legislative enactments provides for constructive as well as corrective programs, and since the will of the people is to be carried out, unified effort must be made, sometimes through political channels, to express that will. The law of common consent requires that initiative be tempered by a majority element.

This year in the United States the vote is given to several million women who have hitherto been denied that right. Many of them have not hitherto given special consideration to what went with the privilege. It seemed a distant thing, vague and almost unreal to them. But they are interested and are beginning to ask some pointed questions that may embarrass the rest of us. It is well that they do this, for we take a good many things for granted, sometimes from necessity, but too often from habit. It will be good for us to be "put on the carpet" to give a reason for the political hopes within us.

Some of our sisters are already taking up an intense study of citizenship, learning at least the duties of the officers they expect to vote for and as much about their platforms, records, and probable tendencies as possible. There is a slight tendency toward protest but as a rule the response is gratifying. There is considerable sentiment prevalent that since

the women must be specialists in home economics, know a little of chemistry, sanitation, hygiene, social relations, community affairs—all these and more in addition wrapped in the colossal task of home keeping and child rearing—they should not be expected to know much about politics. They think the requirements are severe and consequently are not sure as to their duty.

It is true that some of them have a great deal to learn all at once. Some have left the consideration of politics to the other sex, until now when an election is near at hand they must "cram" for the test. But it is not so serious as they may think. Neither is the task so impossible as might appear. As a matter of fact the intuition that women have so highly developed will serve them about as well in judging unknown candidates as any process the men may hit upon, outside of actual acquaintance. After the A B C's are learned, the field of political science is not any harder to survey than any other. The various points by which men and women are to be judged in a political way will become more familiar until the confidence attained by experience will greatly aid in evaluating any situation.

There may be a tendency at first to look around to find out what the leading men of the church and community are going to do. And while the survey may reveal nothing tangible, it will at least open the eyes of our sisters to the fact that there is no unity of thought regarding political views. Intelligent, careful, God-fearing men are found in all the political parties and have always been.

Away back in 1876 the old question was arising as it still does, and Joseph Smith wrote in the HERALD as follows:

"We are asked as to what course the 'church authorities' will pursue at the coming presidential election. We cannot say, for it is a matter of individual opinion or conscience. The man who may be thought as best able to succeed in executing justice and judgment is what we all want; although whether any man lives who can do so surrounded, not only at Washington but everywhere else, by such a dishonest, bribe-taking and place-hunting set of politicians, high and low, is a matter of doubt. Many of our brethren are Republican in their sentiments, we believe, and probably some favor the democratic ticket. Both the HERALD editors are Republican [Henry A. Stebbins was the other one], but we cannot answer for the politics of anyone else. Those who vote, as some do not, must decide for themselves as to the best man or men."

It is not an easy matter to decide the proper course. That is, it is not easy for everyone. There are some people so constituted that there can be only one side to such matters—their side—but they are in a gratifyingly small minority. There are bound to be some issues, even though vague, and in a government by party such as we have the outcome of those issues is of importance.

With modern news associations developed as they are, making what seems to be an honest effort to report political news from all angles, it is easier to make one's own deductions than it was in, say, 1876. Of course a newspaper's editors and special correspondents will see good in their own party and evil in all others, but if one understands these features of modern journalism and will try to read both sides (or all sides, as our Socialist, Prohibition, Nonpartisan, and Farmer-Labor friends would put it) he can be his own judge.

Politics, like fashion, is a fickle creature. We hear its gentle zephyrs or its distant rumblings, but know not whither it goeth nor whence it cometh. To-day a problem of national moment is not a political issue; to-morrow it has been adopted by one of the parties and is violently debated from Washington to Podunk Corners.

Some months ago the League of Nations was but an exalted ideal, born out of the travail of war. To-day it is in

this country at least, either a panacea for all international ills, or else a creature of distorted idealism, according to the political preferment of the one discussing it. As we write this, there is a likelihood of strong efforts toward discrimination between *the* league and *a* league. Time was when the churches were discussing this question as a religious affair, but to-day to speak one's views brands him at once as partisan.

But no matter what the issues, a wise Saint will not fear to discuss them in a calm, judicial, logical manner, but he should always expect some others not so wise to take exceptions not only to his arguments, but to his motives.

One time an editor of the HERALD happened to put into its pages an apparently insignificant "filler." It was chosen as good logic and no thought given to any political sentiment hidden in it. But ere long a subscriber had found it, raised an objection, and demanded an apology—because he believed it might seem to color political belief.

"If meat make my brother to offend, I will eat no flesh," said Paul, and the editors of the HERALD have from the beginning observed the same sentiment regarding a public expression of political views. They have their convictions and are not afraid to express them, but to do so might offend, so they desist. But they will continue to plead for higher ideals, better government, more wholesome legislation, and the support of the best men to provide all these things.

The individuals of the church should have more than passive ideals. When by a proper use of the ballot they can bring about better local, state, and national conditions, it should be done.

But after all is said and done about politics as such, we must admit that the best any government can do is to bring its citizens into a condition where they can be worthy entrants into a theocracy ruled by an all-wise God. Earthly governments are not an end, but a means to an end, and we should so consider them. Otherwise we narrow our vision and lose sight of the goal.

E. D. MOORE.

College Day

By General Conference action the first Sunday in October of each year has been set aside for the purpose of enabling the friends and well-wishers of Graceland College to assist in a direct financial way in the work of that institution.

By special action of the conference the funds raised on that day are used for the purpose of providing scholarships for worthy young men and women who want a chance for an education.

The response of the young people of the church to the clarion call of President Smith to prepare for the work which is coming upon them soon as their contribution towards the building up of Zion is very gratifying. They are applying for admission to Graceland in ever-increasing numbers. None of them ask for a free scholarship. They all apply for the scholarship and accept it on condition that they repay the loan after graduation. All that they want is a chance—a chance to prepare for service with the church.

The scholarship in the college covers tuition which is \$100 per year. A larger number than ever before is asking for this loan of \$100. It is believed that the people of the church will respond to this increased demand for assistance and will make it possible for all these young people who desire to secure an education for larger service for the church to do so. In the past a number of individuals and a number of branches have raised the sum necessary for one scholarship and in some cases for several. It is hoped that this year there will be a much larger number than ever before. *It must be so* or our onward progress will be greatly handicapped.

As usual the College Day collection may be sent either to the Presiding Bishop or direct to the treasurer of the college.

The branch presidents are making a special effort this year to meet this situation so that none of the young people applying for admission and for a loan to assist them in preparation for this future work will have to be denied by the Bishop. It is hoped the membership will cooperate with the branch presidents and make this year's College Day collection the largest in the history of that institution. The year is opening under most favorable conditions with the largest attendance in Graceland's history and it is believed that this opportunity, coming as it does once a year, will be taken advantage of by the many friends of this department of the church work.

Spiritual Gifts—Part 2

Lecture by Elbert A. Smith to the priesthood, at Independence, Missouri, March 25, 1920. Reported by Howard W. Harder.

In the Realm of Revelation

The last group of gifts is in the realm of revelation, by which information is extended to us or brought to us from God concerning various matters that we ought to know: prophecy, the discerning of Spirits, the gift of tongues, and the interpretation of tongues.

Prophecy, we understand, is the declaration of the word and will of God to man. It is exercised in the preaching of the gospel, and in expounding the word of God as we have it in the Scriptures. I believe that is about the only function of the prophetic voice that the so-called evangelical churches recognize to-day. And certainly when a man does preach the gospel under the office of his calling and is declaring the law of God to man with liberty, light, and power he is a prophet. We know, of course, that which goes much further, that under the prophetic gift individuals may declare the word of God at this moment to us as individuals. Prophecy may also include the foretelling of future events. The prophecy on the War of the Rebellion is a notable example in modern history along that line.

Most of us, too, have had individual experiences. I remember the conference when I was called to the Presidency. I sat at the desk of the press committee with Brother T. W. Williams, just a day or so before the revelation came calling me to that office. Brother Williams wrote something on a slip of paper, sealed it in an envelope, handed it to me and said that I might read it when he gave me permission. After the revelation had been read to the conference and I was leaving the room so that discussion might be had upon it, Brother Williams whispered to me, "You may read it now." I opened it and read. It stated clearly that the Spirit had told Brother Williams that the time was near at hand when I would be called to take my father's place. There was an instance, clearly, when a future event was foretold under the gift of prophecy.

It is said that the word *prophet* as we use it is derived from three old Hebrew words and the first two of these are one in meaning, and the meaning is that of one who has vision, one who sees the will of God; the veil is opened and he sees God's plans, he sees God's purposes, and comprehends God's law. The third one of these words means to "pour forth" or speak forth the word of God. It seems to me that the first two are much stronger, because the one who merely speaks forth or pours forth the words of God might be likened to a pipe that conveys water but is not affected by it, and does not comprehend it. But the individual who sees as a seer, who comprehends and understands, and then tells us,

though he may be faltering in his account and statement, the fact that he sees is of primary importance.

Right along this line, I was certainly struck with the statement of President Frederick M. Smith in his "Views on revelation." He says, "I have felt that quickening of spiritual vision until my spiritual eyes were enabled to see almost as a panoramic view extending over the years yet to come, not in detail, but in one grand, general ensemble, the work to be accomplished by this people." Now does not that set forth the experiences of a seer? And God certainly knows that in this time of confusion we need a man to whose vision has been unfolded the steps that we ought as a church to take. The quotation concerning the origin of the word *prophet* to which I have referred reads as follows:

"The names given the prophet in the Bible are quite significant. In the Old Testament he is called *roeh*, *hazeh*, *nabhi*. The first two, almost synonymous, from roots *ra'ah* and *hazah* both 'to see,' suggest the man of vision. The prophet is thus as one whose sight pierces through the veil that hides the world of divine things, or one for whom this veil is lifted occasionally so that he obtains an inner knowledge of the realities beyond. The term *nabhi*' (from *nabha*, weaker form of *nabha*, 'to bubble up,' 'pour forth,' [a stream of words]) presents the prophet as a man of speech, one who gives forth words under strong excitement, or in an exalted state of feeling. The difference between the first two and the third of these terms lies in the fact that the first two point to the method of the prophet's receiving his information and the nature of that information, whereas the third points to the method of the delivery of his message."—From A Standard Bible Dictionary by M. W. Jacobus, p. 704, Funk & Wagnalls edition.

The discerning of spirits certainly is of value to a presiding officer. In Doctrine and Covenants 50:7 we are told that the men in charge of a meeting should proclaim against false spirits when manifested. But this should be done in such a way that the confidence and good faith of the audience may not be destroyed and that the individual may be reclaimed from error and that no injustice be done along that line. That certainly is where the gift of wisdom also enters in, as it does in connection with all the other gifts.

Tongues and interpretation of tongues: Evidently in some instances the gift of tongues was an exercise that was not understood by those who heard it and probably was not understood by the one who exercised the gift. In the fourteenth chapter of the Corinthian letter, Paul gives considerable detailed instruction on the subject and he says that the man who exercises the gift of tongues had best pray that he may have the interpretation, which would indicate that neither the hearers nor the speakers could understand what was said until the complement of the gift of tongues, namely, interpretation, was given; but certainly on the day of Pentecost those who heard the gift of tongues there given understood it, because it was then used to preach to them.

In our experiences as a church we have had some manifestations wherein this gift became an instrument in preaching. I have a copy of a letter that was received by our office, written by Brother Hubert Case, dated November 17, 1919, in which he says:

"I just got your letter about the question of men speaking, or preaching in tongues. You will find in the *Journal of History* of one year ago an article in which it says that Lyman Wight did preach to the Indians in their own language. "T. W. Smith preached to the natives on the island of Manihi in their own tongue just once.

"I preached to the natives on the island of Rarotonga, one of the Cook group, five consecutive nights in their own tongue. Each night, however, I would begin in the Tahitian tongue, but as soon as the spirit of liberty came, during the first five minutes of each sermon, I immediately spoke their language on to the close of the sermon. My wife knew the

Tahitian language better than I, and she said the first night I began by using the Tonga words that she did not know, and she could not understand from that on; but I was made to know what I was saying. However, when the service was over, I could not talk the language."

Here also is a little note from the *Journal of History*, volume 11, number 4, page 449, from an editorial comment by Heman C. Smith:

"Lyman Wight addressed a large assembly of Cherokee Indians in their own tongue [though he had no previous knowledge of the language], and predicted that at some time there would be many in that vicinity [Oklahoma] who would embrace the gospel and rejoice in its blessings.

"Bishop George Miller claimed that he, as he subsequently passed through this same territory, also preached to the Indians in their own language."

So our experiences along that line are not dissimilar to those in the New Testament times; but of course, the rule seems to be that we are required to study and learn any language that we are to preach in; the gift is the exception. How general its use may be as the work draws to a close we can only surmise.

There is an interesting theory set forth in one of the commentaries that I have read on this subject. It is from the Standard Bible Dictionary. The theory is that the gift of tongues on the day of Pentecost was a special dispensation and had nothing to do in any way with the gift of tongues described by Paul, and that the gift of tongues as enjoyed on Pentecost never was repeated. According to this theory the gift described by Paul was not at all linguistic in any sense but was simply a succession of inarticulate sounds. The individual was so filled with the spirit of ecstasy that he poured forth this jabbering and gibberish because he could not find words with which to express what he wanted to say; but some individual in the audience more self-contained would tell the audience what the other fellow felt, and so would have the gift of interpretation. This is out of harmony with our idea of what the gift of tongues is, as we have always believed that it is articulate, the exercise of speech in some language; and certainly if the glory of God is *intelligence* the Spirit manifests itself in a very poor way if it does as set forth by that commentary.

IV. General Comments

As we have noted, the gifts are a natural part of the gospel economy and I believe that they always will continue in the Christian church until they have accomplished their purpose. I say that because some seem to have to a degree lost confidence in them, and it may be that they have lost confidence because of the terrible misuse that these gifts have been put to in some localities.

We should always remember the statement of the Apostle Paul that "the spirit of the prophet is subject to the prophet," that these things ought always to be dominated by the master gift of wisdom. Man does not have to tell everything that God tells him, or shows him, immediately when he gets it.

Gifts Not to Supersede the Law

In the first place, these gifts are not to supersede the law. (Doctrine and Covenants, 125:14.)

"Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation: They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district. If my people will respect these officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction."

This has been lost sight of. I remember one branch where for years about the time election came one sister would exercise under the gift of prophecy and say that a certain man should be president of the branch, and the people would feel that he had to be elected because of that manifestation. You must remember that branch officers are put in place by election, and not by revelation. Also in the calling of men to be ordained to special office, irresponsible persons may get up in the audience and say that so and so shall be ordained to such and such an office, and in some places the branches feel that immediately they are bound to proceed to order the ordination of that man upon the strength of that recommendation. They are not bound to do that at all.

Now, you have probably noticed that I have been talking about irresponsible parties. But there are some of our very responsible men who do not follow uniform procedure along these lines, and perhaps a few words of caution may not be out of place, on the subject of going into branches and districts and calling people to various offices. I am going to read a little extract from a letter from one of our missionaries in the field:

"Another thing that is troubling my mind is the seemingly, at least, unwise and disorderly calling of men to the priesthood. It seems to me that in some places about ninety per cent of the men of the church have either been called, or told they would be just as soon as they quit tobacco, or something else, and much of this is done by what is called prophecy, and this at times by a seventy calling men when both branch and district presidents were present and seemingly knew nothing of it before."

Similar complaints have come to us from other sources and they are not all about the seventies. I do not know who this man was writing about, so have no one man in mind. Though I am a member of the Presidency if I went into a branch and felt the Spirit resting on me in power indicating that a certain man in that branch should be ordained to some specific office, I would not ordinarily arise in the meeting and deliver it as a "prophecy" but would first tell it to the branch or district president as the case might be and let him act on it. I wonder if that is a point of agreement.

I think this is quite in harmony with the views expressed by the late President Joseph Smith and found recorded in SAINTS' HERALD, volume 44, page 629, as follows:

"One source of safety to the branch lies in this, that no instruction requiring branch action, or action of the branch officers is to be accepted and acted upon unless such instruction comes to the branch through its properly constituted authorities, or such authorities have the testimony of the Spirit for themselves."

Then I would say that when irresponsible parties voice calls, the branches are not bound to act until their officers are ready to act; and when regular authorities of the church, who ought to be respected, have evidence of a call, it is ordinarily better for them to wait and convey the information to the regularly constituted authorities of the branch or district who should respect and heed their counsel. We do not want to bind the Spirit, but that, I believe, is the rule that ought to be followed.

Given as God Wills

We have noted that these gifts are given as seemeth good to God, not as we will, unless our wills are in harmony with his. I think it is a mistake to select a certain gift and agonize for it and pray for it too long, because we may thus open doors to disaster. Brother Peterson could tell you what happened in the islands when the natives made up their minds that they would not be satisfied without certain gifts. The Pupu people were led away by false gifts.

There are, of course, spurious manifestations. The Doc-

trine and Covenants, I believe, says that some revelations are of God, some are of man, and some from the Devil. Very seldom have I seen an exercise of a gift that I have felt was of the Devil. I have seen times when I thought individuals worked themselves up to a point where they exercised what they thought was a gift; and I remember one occasion where the man afterwards admitted it and asked to be forgiven.

Of course, though, there are manifestations of evil spirits. John says that many are gone abroad in the land. I believe that accounts for some of the things that are taking place in the realm of spiritualism. I do not believe that spiritists are getting messages from God, or necessarily from departed spirits, but more often apparently from a low grade of devils that are taking advantage of them. Ella Wheeler Wilcox is not writing the doggerel that is attributed to her name. Spiritualism never did give the world a noble thought or high ideal and never will.

Benefits as Well as Dangers

Exercise of the gifts brings perplexities and dangers. The sentiment expressed by Joseph Smith in SAINTS' HERALD, volume 32, page 620, is appropriate. He says:

"Similarity in these things is clear evidence of identity as Christ's church—the churches of both former-day and latter-day Saints are identical in their troubles and perplexities in respect to their spiritual things."

The gifts are fruitful sources of blessings if wisely used; if unwisely used, they are sources of disorder and perplexity, and they have ruined and wrecked many a branch where they have been allowed to run wild and uncontrolled.

Spiritual gifts may be a means of great blessing or they may be a means of great disaster, and that very fact identifies us with the New Testament church. The other churches say that these things open up the way to imposition, and will have nothing to do with them. We say, let us reject the false, but claim and enjoy the true, as they did of old, exercising wisdom and discernment as it was intended we should.

(Concluded.)

Individual Training

As we have indicated several times heretofore, education to accomplish its purpose must develop the capacity of the individual. There is naturally a tendency to ignore the odd child. The odd child may likely be a genius in some particular line, or may be deficient. Reasonable tests would determine this.

The American schools offer equal training and equal opportunity for all. That is an excellent thing. But it does not go far enough. We do not want to make all our children and all our coming men and women as nearly alike as possible, but we want to develop their individual powers and genius if they possess such.

There is no such a thing as an average child, requiring just so many years for grammar school, four years for high school, four years for college. There may be a number who come close to this average. Schools are needed to care for the delinquent boy or girl, especially those who are mentally deficient, for after all mental deficiency is a most potent cause of delinquency. There are needed also schools to meet the need of the child of unusual ability, or at least possibilities as great as schools.

The Prince of Wales recently stated in Canada that the dominions are no longer colonies. They are sister nations of the British nation. Such a statement may sound strange to some, but it is merely a manner of expression of the complete autonomy of different parts of the Britannic Commonwealth.

More of Social Service

At the quarterly meeting of the Board of Control of the State Institutions in Iowa, in January, an excellent paper was read concerning social service in connection with these institutions. It was emphasized that to treat a case properly it was necessary to know something of the past history and of the family. It is necessary also to see that the family is provided for during the residence of the individual in an institution; and third, upon the release of the individual from the institution, the case should not at once be dropped, and be thrown at once upon the community, but there should be a follow-up system, to see that his necessary wants are provided for.

Insanity is evidently a sickness, and it is found that a large part of crime is based upon mental deficiency. Delinquency belongs to a limited number of families. In fact, it has been pointed out that ninety per cent at least of crime, and ninety per cent of mental delinquency and of insanity, can be traced to five per cent of the families.

To turn a patient out of the hospital without due provision for his after care is all too often to return him to the same environment which produced the precipitation of his earlier condition, which means simply a return, and a necessary return to the state institution. It means also that by its neglect, the State is assisting in the breeding of incompetents.

It is a matter of social service, of Christianity, if you will, not of charity in a disagreeable sense, but of the broadest possible charity in the sense of the love of God and for our fellow man, that those who are released from institutions should be assisted to make good and helped to better their condition over the critical period after their return to ordinary civil life.

S. A. B.

Subjects Being Discussed

Railway Revenues

The railway revenues are larger for the first six months of 1920 than is the case for the first six months of 1919, yet the net operating income was decidedly less for the six months of 1920. The same is true for the month of June, 1920, as compared with June, 1919. It is very clear that deficits are decreasing under private control. Nor is this accounted for either by taxes, income tax, or by additional wage charge. In addition to this, the income for the first six months of 1920 includes 50 million dollars back mail pay. The war taxes included in 1920 were \$11,554,321. The increased wage accruals were \$25,371,765. But these two items are scarcely one quarter of the difference in the net railway operating income, which in fact amounts to more than 141 million, in favor of the period of Government ownership; and this despite the 50 million dollars back mail pay above referred to, which in and of itself more than offsets the tax assessments and wage accruals.

Shopping Around

Those who live in large cities have an opportunity which is not offered to those in small country towns, and that is to shop around. A recent item in the *Christian Science Monitor* notes that for three reputable concerns, cleaning and pressing a suit of clothes, the first asked \$3; the second \$2; and the third \$1.25 for the same identical service. This is also true in the purchase of goods.

There is a wide difference in price in large cities, and a wide difference in the price of the necessities of life, of food, fuel, and clothing. There is also an opportunity for

ORIGINAL ARTICLES

A Bid for Church Union

BY T. W. WILLIAMS

An important expression of opinion by the annual conference of Anglican bishops which met in London this summer.

Another attempt is being made to unite all the so-called Christian churches, regular and irregular, established and dis-established, conformed and nonconformed, orthodox and un-orthodox.

The overtures come from the bishops of the Episcopacy of England. There was held during July and August at Lambeth Palace, London, conference of two hundred and fifty-two bishops from all parts of the world—from the United States, Canada, Australia, India, China, Japan, and many parts of Africa. Every ten years since 1867 the Anglican bishops from all over the world have met at Lambeth to consider matters of moment in the life of Christian people. The recent conference was the sixth of the series.

As an outcome of this conference an appeal for a "re-union of Christians on broader lines than anything of the kind previously contemplated has been issued by the archbishops and bishops of the Anglican communion." The appeal is directed to the orthodox church of the east, the Roman communion of the west, and to all the free churches. Reunion plans which provided that all other churches might be absorbed by the Anglican church have now been abandoned. What is now envisaged is an entirely new structure "attractive enough to command assent and even enthusiasm, simple enough to begin at once, and large enough to include all."

The aim ostensibly is not to extend the power of the Anglican church, but to establish a truly Catholic church, to which every organized part may bring its own contribution of life and organization. It is also proposed that the episcopacy shall no longer be regarded as a purely Anglican institution. It is to be free from all trammels suggestive of prelacy and with its primitive notes and simplicity restored. It is proposed that what the League of Nations will be in the field of international politics, this new union may become in the field of Christian coordination and evangelization. Herewith text of the appeal:

"We, archbishops, bishops, metropolitan, and other bishops of the Holy Catholic Church in full communion with the Church of England, in conference assembled realizing the responsibility which rests upon us at this time, and sensible of the sympathy and the prayers of many, both within and without our communion, make this appeal to all Christian people.

"We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal church of Christ which is his body. We believe that the Holy Spirit has called us in a solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole church.

"1. We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in his Spirit. We believe that it is God's pur-

those less able to pay to secure bargains in various special sales of odds and ends. In small country towns, however, so far as we can observe, this is not the case, and prices are, as a rule, higher than those which can be secured in the large cities.

pose to manifest this fellowship so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the kingdom of God. This is what we mean by the Catholic church.

"2. This united fellowship is not visible in the world to-day. On the one hand there are other ancient episcopal communions in east and west, to whom ours is bound by many ties of common faith and tradition. On the other hand there are the great nonepiscopal communions standing for rich elements of truth, liberty, and life, which might otherwise have been obscured or neglected. With them we are closely linked by many affinities, racial, historical, and spiritual. We cherish the earnest hope that all these communions and our own may be led by the Spirit into the unity of the faith and of the knowledge of the Son of God. But, in fact, we are all organized in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship and tending to live its own life apart from the rest.

"3. The causes of division lie deep in the past, and are by no means simple or wholly blameworthy. Yet none can doubt that self-will, ambition, and lack of charity among Christians have been principal factors in the mingled process, and that these, together with blindness to the sin of disunion, are still mainly responsible for the breaches of Christendom. We acknowledge this condition of broken fellowship to be contrary to God's will, and we desire frankly to confess our share in the guilt of thus crippling the body of Christ and hindering the activity of his Spirit.

"4. The times call us to a new outlook and new measures. The faith cannot be adequately apprehended and the battle of the kingdom cannot be worthily fought while the body is divided; and is thus unable to grow up into the fullness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind, and reaching out towards the goal of a reunited Catholic church. The removal of the barriers which have arisen between them will only be brought about by a new comradeship of those whose faces are definitely set this way. The vision which rises before us is that of a church genuinely Catholic, loyal to all truth, and gathering into its fellowship 'all who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole body of Christ. Within this unity Christian communions now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled.

"5. This means an adventure of good will and still more of faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of his church.

"6. We believe that this visible unity of the church will be found to involve the whole-hearted acceptance of: The Holy Scriptures, as the record of God's revelation of himself to man, and as being the rule and ultimate standard of faith; and the creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the baptismal confession of belief; the divinely instituted sacraments of baptism and the holy communion, as expressing for all the corporate life of the whole fellowship in and with Christ; a ministry acknowledged by every part of the church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

"7. May we not reasonably claim that the episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those communions which do not possess the episcopate. On the contrary, we thankfully acknowledge that these ministries have been manifestly blessed and owned

by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claims which we make on behalf of the episcopate. Moreover, we would urge that it is now, and will prove to be in the future, the best instrument for maintaining the unity and continuity of the church. But we greatly desire that the office of a bishop should be everywhere exercised in a representative and a constitutional manner, and more truly express all that ought to be involved for the life of the Christian family in the title of Father-in-God. Nay, more, we eagerly look forward to the day when through its acceptance in a united church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying on of hands, and in the joy and fellowship of a eucharist in which as one family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service.

"8. We believe that for all, the truly equitable approach to union is by the way of mutual deference to one another's consciences. To this end we who send forth this appeal would say that if the authorities of other communions should so desire, we are persuaded that terms of union having been otherwise satisfactorily adjusted, bishops and clergy of our communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life. It is not in our power to know how far this suggestion may be acceptable to those to whom we offer it. We can only say that we offer it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united church. It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination as obtaining for them a ministry throughout the whole fellowship. In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others. Nor would any of us be dishonoring the Holy Spirit of God, whose call led us all to our several ministries and whose power enabled us to perform them. We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited church, and imploring for ourselves God's grace and strength to fulfill the same.

"9. The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry, and a common service to the world. We place this ideal first and foremost before ourselves, and our own people. We call upon them to make the effort to meet the demands of a new age with a new outlook. To all other Christian people whom our words may reach, we make the same appeal. We do not ask that any one communion should consent to be absorbed in another. We do ask that all should unite in a new and great endeavor to recover and to manifest to the world the unity of the body of Christ for which he prayed."

Commenting on the above, the Archbishop of Canterbury said:

"We have considered question of reunion with the Church of Rome, with the Swedish, Scandinavian, Moravian, and other creeds, but what we largely concentrated our efforts upon was our relation to the other reformed churches—that is outside Rome and the eastern churches. What we aimed at was to try afresh to get a united church. The points on which we agreed were:

"1. Belief in the Bible.

"2. In the Christian doctrine of the creeds (Apostles' and Nicene).

"3. In the sacraments of baptism and the Lord's supper.

"4. On a definite ministry.

"These were the matters on which all would have to be agreed as a basis of reunion.

"The difficulty arises when you come to organization. On

the main subjects there was practically a unanimous conclusion. The unanimity was surprising, and I do not think that anybody could have expected so much unity. There never has been in the history of the church's life as large an endeavor to bring into harmony people who apparently differ from one another on other things, but who are at one on questions of faith and belief, and with the blessing of God it will be fruitful.

"As regards the Church of Rome, our position so far as we know is hopeless. They do not consent to waive anything they have ever said, but by the grace of God they may be softened. We should long to get them all, but we do not see our way at present."

This is a wonderful document. It commands respect. It must be accepted on its face. Let us believe that these men have acted in good faith. Let us impassionately consider their proposition and without prejudice.

For years I have felt that the episcopate, if you please, of the Church of Jesus Christ should outline a basis of Christian union and offer it to the world. We have been slow. Our Anglican friends have anticipated us. Then let us consider their proposition.

Admissions

The following striking admissions are made:

1. The causes of division lie deep in the past, and are by no means simple or wholly blameworthy.
2. Self-will, ambition, and lack of charity among Christians have been principal factors in the mingling processes.
3. These, together with blindness to the sin of disunion are still mainly responsible for the breaches of Christendom.
4. This condition of broken fellowship is contrary to God's will.
5. We desire frankly to confess our share in the guilt of thus crippling the body of Christ and hindering the activity of his Spirit.
6. A renunciation of exclusive authority.
7. Abrogation of the old claim of succession.
8. Recognition of the ministerial claims of others.
9. Willingness to accept ordination from churches which until now they claimed had no authority.
10. Willingness to confer authority on representatives of other communions.

Commendable Features

1. "God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in the Holy Spirit.

2. "It is God's purpose to manifest this fellowship, as far as this world is concerned in an outward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the kingdom of God.

3. "The times call us to a new outlook and new measures. The faith cannot be adequately apprehended and the battle of the kingdom cannot be worthily fought while the body is divided, and is thus unable to grow up into the fullness of the life of Christ.

4. "The vision which rises before us is that of a church genuinely Catholic, loyal to all truth, and gathering into its fellowship all 'who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common and made serviceable to the whole body of Christ.

5. "Nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of his church.

6. "The episcopate is the only means of providing such a ministry (a ministry acknowledged by every part of the

church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.)

7. "We eagerly look forward to the day, when through its acceptance [episcopate] in a united church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying on of hands, and in the joy and fellowship of a eucharist in which as one family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service.

8. "We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited church, and imploring for ourselves God's grace and strength to fulfill the same."

Untenable Positions

Herewith reasons why we as a church cannot accept the above invitation:

1. *Authority.* Authority comes from God; speaking of the episcopate, Paul says, "Let no man take this honor unto himself unless he be called of God." A desire, however sincere, to unite the various sects and churches does not warrant a wholesale conferment of the episcopate without legitimate call. It is not in the power of man or men to confer authority. God alone can do this.

2. *Revelation.* Inasmuch as direct revelation from God is the only means whereby men can be called to the episcopate or receive the priesthood, we must question the right to receive of our Anglican brethren and all others who deny present and direct revelation, to confer and their worthiness to receive ordination so long as they deny its source.

3. *Doctrine.* We can agree as a basis of union on the acceptance of "The Holy Scriptures, as the record of God's revelation of himself, to man, and as being the rule and ultimate standard of faith." We cannot in addition thereto tack on to this man-made creeds. With us the word of God is sufficient and the end of all dispute. We do believe in the "divinely instituted sacraments of baptism and the holy communion," but contend, and rightly too, that no one is entitled thereto until he has unreservedly consecrated himself to the service of God and has expressed a willingness to "live by every word which proceedeth from the mouth of God."

4. *Basis of Union.* It is our most sincere wish and devoted prayer that all the honest believers in the ministry and work of Jesus Christ should be, in fact, members of the one body. We cannot believe that God will be pleased with unity in diversity. The Scriptures verily say, "One Lord, one faith, one baptism," and "There is one body and one Spirit." Jesus gave promise that the Holy Ghost would guide "into all truth." It follows that there is but one priesthood, and one visible Body of Christ, and one gospel. John cautioned the church: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed." The basis of union is laid down by Jesus Christ. This does not need elucidation, amplification, or amendment. All the teachings of Jesus Christ form the *only* basis of union—in both belief and practice.

5. *Organization.* The organization of the church is clearly portrayed in the New Testament. Paul in Ephesians 4:11-16 outlines the order of the priesthood, as also the purpose, duration, and realization of this ministry.

Order. "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers."

Purpose. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Duration. "Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Realization. "That we henceforth be no more children

tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness thereof whereby they lie in wait to deceive."

When this obtains there will be but one priesthood, one communion, one fellowship, one service, one united body of Christ, and not before.

We call upon the whole Christian world—Roman, Greek, Anglican, and Protestant to discard human innovations, and accumulated traditions and to unite with us in the reannunciation of the gospel as promulgated by Jesus Christ and the establishment of his church, the pattern of which is clearly outlined in the New Testament. In so doing we are entitled to the verification of the promise of Jesus: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. We shall also be entitled to receive the spiritual gifts enumerated by Paul in 1 Corinthians 12, and to enjoy the signs spoken of by Jesus in Mark 16.

We commend our Anglican brethren for taking the initial step looking to a review of the various church claims to the ministry and service of Jesus Christ. We, nevertheless, feel that the plan proposed will fail. If Christ be true, it must fail. Good will be accomplished in that men will be led to see the impotency of every scheme other than enunciated by Jesus himself.

We give assurance that this, the Church of Jesus Christ, will be ever ready to do its utmost to eliminate schism, to overcome division, and to achieve that consummation so eloquently voiced in the prayer of Jesus, "that they all may be one, even as thou and I are one."

The Church or the World—Which?

BY S. K. SORENSEN

The second of a series of articles contrasting the joy of service with the emptiness of worldly pleasures.

"But she that liveth in pleasure is dead while she liveth."—Paul.

"Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold I say unto you; wickedness never was happiness. And now, my son, all men that are in a state of nature, or I would say in a carnal state, are in the gall of bitterness, and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore they are in a state contrary to the nature of happiness. And now behold, is the meaning of the word restoration, to take a thing of a natural state, and place it in an unnatural state, or to place it in a state opposite to its nature? O, my son, this is not the case; but the meaning of the word restoration is to bring back again evil for evil, or carnal for carnal, or devilish for devilish; good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful; therefore, my son, see that ye are merciful unto your brethren; deal justly, judge righteously and do good continually; and if you do all these things then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again; for that which ye do send out, shall return unto you again, and be restored; therefore the word restoration, more fully condemneth the sinner, and justifieth him not at all."—Alma.

The two quotations cited above contain serious food for thought, and while the two men whose words are quoted were total strangers to each other and lived in two different hemispheres, yet the substance of their thoughts is the same. To

be carnally minded is death, spiritual death; therefore, we may be alive in the flesh and yet be dead spiritually; hence the statement of Paul, "But she that liveth in pleasure is dead while she liveth." Alma so beautifully explains how when a man lives in a carnal state he is in a state foreign to the nature of God, hence spiritually dead, since all spiritual life comes from God. When man fails to partake of his nature, he is dead spiritually while he yet liveth, and the nature of his life which he lives is that which will be restored in the resurrection.

Now, the question arises, Can we afford to spend a life in conditions which are foreign to the nature of God, and have the effect of those conditions restored unto us in the eternal world?

We may congratulate ourselves upon being members of the church and observing certain rites and ceremonies belonging thereto, and also attend church quite regularly and pay our offerings, bear our testimonies, and offer our prayers; yet in our everyday life, display in our conduct and conversation that we have never partaken of the nature of God, that we are really leading a double life, so to speak.

Will this do us any good or will it more fully condemn us? If I am known to engage in telling smutty and vulgar stories or carrying on unchaste conversation, or things of that kind, do I reflect the mind of Christ? Would he do it? He is my example. In what direction does my influence lead, then, to Christ and his church or away from them? Am I in correspondence with and partaking of the nature of God which is eternal life?

If I am known to go to places of amusement of a questionable character and my soul desires to feed on such, and delights therein, is that not an index to the nature and character I am building? Would Christ, my example, go there? If so, I can safely follow.

Remember in our former articles the illustrations that every form of life must correspond with its environments in order to grow. If my soul finds food and delight in such places of amusement, it shows on the face of it what my nature is. The carnal nature within must have food to grow upon or it would die. If I am given to read useless fiction and silly love stories and blood-curdling banditti and detective stories, it proves my lack of desire for real and useful knowledge and spiritual development, if these things are all that my soul desires to feed upon. Would Christ do it? If so, I can.

If I should have a particular craving for the dance hall and the ballroom and my soul desires that, is that a desire of the spiritual nature which comes from God, or from a desire of the carnal mind of man? Would Christ go there and partake in the revelry incident to such places? If so, we can safely follow. We should be his followers always, and he must be the leader and set the example.

"He that followeth me shall not walk in darkness, but shall have the light of life."—Christ.

"And every man whose spirit receiveth not the light is under condemnation, for man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy; and when separated, man cannot receive a fullness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."—Doctrine and Covenants 90: 5.

"Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."—Paul.

One of the signs of the last days would be that men would be lovers of pleasure more than lovers of God. The implication is that those who are "lovers of pleasure" would also be lovers of God, hence, likely, these might be church members, but their love for pleasure would be greater or more than

the love for God. They would endeavor to blend the carnal and the spiritual nature in one, making a compromise between good and evil.

If my spirit and body are not my own, but are bought with a price, the precious blood of Christ, what right would I then have to compromise with evil or lend my influence to that which is carnal and of a questionable character? Would it even be permissible for me to associate myself with such an environment and not be in danger of being contaminated thereby, and thus hinder the growth of the godlike nature within me?

If my body is a temple for the indwelling of the Spirit of God, could I expect that Spirit to dwell there if the godlike nature has not been developed? If the desire of my spirit is after worldly things then upon these things it feeds and finds satisfaction and pleasure, but my body ceases to be a temple where God's Holy Spirit can dwell.

We are free agents to choose for ourselves which course we will pursue; but our final destiny will be decided by another.

If I have developed an abnormal desire for wealth and that has become the ideal of my life and get it I must, even through speculation and fraud, which God has forbidden, then also on this point am I out of harmony with God and Christ. Would Christ do this, take advantage of one of his brethren in a business deal and congratulate himself on his business ability and shrewdness? If not, can I do it and yet be true to my pattern? Christ would certainly not do it or he would not have given the following instruction to the church:

"The spirit of speculation, the exhibition of greed for gain is unseemly in the Saints and officers of the church, and should be avoided. It has the appearance of evil."

This is putting it very mildly, but the hint is there and should be sufficient. The great apostle of the Gentiles is perhaps more outspoken on this point, which is as follows:

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, flee these things."

Why should we not also flee these things, if their tendency is to demoralize and destroy the spiritual nature within us and thus forfeit the greater of all riches, eternal life?

The carpenter often has to make patterns in his work, in order to cut other pieces by them, but unless he marked his pattern, it would get mixed with the others cut by it, as they always look so much alike that there is no distinction between them except for the mark. This should also be the case with us and our pattern, that there should be absolutely no distinction, so far as godlike character is concerned, and were it not for the mark he received upon the cross of Calvary, he would be just like his brethren and they as he. Therefore, also, the beloved Apostle John says:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

That will make us exactly like our pattern.

The Lord has often reproved the church both in this dispensation and in former ones, and he has done it for the benefit of men; because he knew that unless their human nature was transformed and became attuned to the divine, that they must be shut out from his presence eternally. "For every man whose spirit receiveth not light is under condemna-

OF GENERAL INTEREST

THE HOLY PLACES

A Hebrew historian tells a story of a Roman conqueror who demanded to be taken to the temple and admitted to the Holy of Holies in order that he might behold the great Jehovah of the Israelites. He was allowed to enter, and lo! the place was empty.

This fable is capable of two interpretations: one cynical, the other idealistic. It can be taken to mean either that the holy place was indeed vacant; or it can be taken to mean that a true sanctuary contains nothing which can be seen with the eye of the flesh.

The holy places on Cape Cod Bay to which, from every shire's end, folk are wending on tercentenary pilgrimages, fit this description. Provincetown and Plymouth are quaint, interesting, and beautiful old towns. Each is unique. Both are amply worth seeing for their own sakes; but any relics proportionate to the magnitude of the events they commemorate are not to be found in either of them. People do not visit these places to see this or that monument. They are not attracted by what can be seen with the eye of the flesh. They are attracted by something immaterial. The real Pilgrim monument is an idea. It is the idea which has dominated the worthiest elements in our American experiment of popular government.

If it were a question of antiquity, plenty of spots on our coast antedate the Plymouth colony. If it were a question of external consequence, the Boston settlement soon permanently outranked the one at Plymouth. But it was the settlers of the Plymouth colony who first hoisted the banner of an ideal in this sea-girt, snow-beleaguered wilderness, and they kept it flying through fair weather and foul.

Just as there are two ways of looking at a sanctuary—with the eye of the spirit or with the eye of the flesh—there are two ways of keeping these solemn feasts.

We are prone to honor dead prophets not because they were prophets, but because they are dead. It is not difficult to lay a laurel wreath on ancestral tombs and pronounce rhetorical eulogies to the boom of saluting guns. It is not so easy to honor these strong souls, as they would prefer to be honored, by living our lives in the spirit which animated theirs.

There is a superb poem written by a son of New England, midway in the last century, which proclaims this truth with a trumpet tongue. James Russell Lowell was revolted at the spectacle of descendants of the Puritans, people of repute and position, piously prating of the stern and heroic love of liberty which had impelled the Pilgrims to these shores, whilst they themselves tamely tolerated or even defended a form of human servitude which the Pilgrims would have been the first to drench with scalding condemnation. Anyone who cares to know what Lowell thought of people who worship dead prophets, not because they were prophets, but because they are dead, can read it in *The Present Crisis*.

The people who came to Plymouth were virtually outcasts. They were politico-religious refugees. They represented an ideal of life and society so advanced that it scandalized and outraged the views of their reputable neighbors. In

tion, for man is spirit," and we cannot continue to walk in darkness and yet receive the light of God.

"For if ye live after the flesh, unto sin, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live unto Christ. For as many as are led by the Spirit of God, they are the sons of God."—Paul.

(To be continued.)

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speech and in the drama of the period they were butts of ridicule. They were forsaking bodily comfort and personal security for the sake of an ideal. Judged by the standards according to which most of us live the larger portion of our lives, they were, one and all, visionaries.

Why couldn't they behave as their neighbors behaved, and maintain their loyalty to their king and to the ideas of their fathers?

People of the Puritan persuasion were under distinct social stigma. They were viewed by the authorities with open suspicion, dislike, or positive hatred.

We all acknowledge the grandeur of this heroic attitude toward life, in theory. But that is of little honor to the Pilgrims and of little value to ourselves unless it is translated into the conduct of our daily lives; unless we summon the intellectual courage and the moral hardihood to make pilgrimages into the lands of strange ideas on our own account, to locate and to espouse the enterprises in our own day which most nearly correspond to that of these liberty-loving folk who waded ashore on the icy sands of Plymouth.

They left an Old World for a New World. Their voyage was a physical one over bleak seas to a strange continent. In our physical geography there are no strange continents left. The pilgrimages which confront us are voyages to strange continents which must be created in our midst. It is by such pilgrimages, and such only, that the Pilgrims can be honored. And that is the spirit which dwells in the Holy Places.—Uncle Dudley.—Editorial in *Boston Daily Globe*.

HIGH PRICES NOT DETERMINED BY FREIGHT RATES

The *Literary Digest* for August 21 discusses the effect of the new freight rates on commodity prices. Much has been said of the effect of the increase of wages leading to the increase of freight rates, and there has been considerable threat that higher freight rates would mean decidedly higher commodity prices. Mr. George Dallas Dixon, traffic vice president of the Pennsylvania Railroad, points out that the amounts which can be fairly added to present prices are only a very small fraction. Thus on flour in carload lots, from Minneapolis to Philadelphia, the increase would amount to 33 cents a barrel; which means on the 24-pound sack, less than a cent. If shipped in less than carload lots, the increase on the 24 pounds would be but seven cents.

For a crate of eggs, the added freight charge amounts to about half a cent a dozen. On butter from Chicago to Philadelphia, four mills. In any case about a half a cent a pound. On oranges of a size to weigh eight pounds to the dozen, the increased freight charge would be but three to three and a half cents a dozen. On potatoes, about a cent a peck. On apples, sixteen to twenty-five cents a barrel, or about two cents on a peck. On bacon, lard, and canned meats, one sixth to one-quarter of a cent a pound.

The Southern Railway has also made estimates showing freight on shoes from Boston to Atlanta. It is now \$1.64 a hundred; the new rate will be \$2.18½. That is, the old rate amounts to about five cents on a three-pound pair of shoes. The new rate will be six and two thirds cents, a difference of less than two cents. On shirts, from New York to New Orleans, the old rate amounts to half a cent; the new one to two thirds of a cent. On clothing sent from Chicago to Jacksonville, Florida, the old rate amounts to less than eleven cents on a heavy suit, together with its packing. The new rate will be about fourteen cents. Thus on a suit that now is selling for about \$60, the difference is three cents. The freight rate on sugar was about half a cent a pound from New Orleans to Greensboro, North Carolina. The new rate will be less than seven tenths of a cent per pound.

These and other illustrations show clearly that high prices are not determined by the freight rates.

FREIGHT CAR SHORTAGE

The *Iron Age* states that a railway car costs three times as much as it did before the war. Hence it should be good business to spend more to get service out of the car. The best freight car movement was in 1916, an average of 26.9 miles a day. Last year the average was 23.1 miles, but for the past three months an average rate of 20 miles a day would be high.

If we assume, however, that 20 miles is correct, it means it would take 900,000 cars more, at the present rate of movement, to do the work that could be done with the 2,300,000 cars actually available if the latter moved 26.9 miles a day.

There is need of extra terminals, need of more cars, and more engines. But what is needed most is efficient handling of present equipment. First, that cars should be filled more completely. Second, that car movement should be maintained.

The president of the Baltimore and Ohio Railroad Co., who is also chairman of the advisory committee of executive officers, stated on July 8 that it should be and really is possibly to get an average of thirty miles a day for freight cars under normal circumstances. If this were done, it would be the equivalent of adding about 1,200,000 freight cars to service.

He points out that the average loading has been only 70 per cent of capacity, while the present loading is only 68 per cent of capacity. He argues that heavier loading should be done.

This article in the *Iron Age* is very strong in favor of the continuation of private ownership, and clearly shows the great falling off in efficiency the past three months. It would seem to indicate that an efficient handling of present equipment would add at least 75 per cent to the movement, while an average car movement of thirty miles a day, loaded with 91 per cent of capacity would easily double the present efficiency of freight handling.

ONE SAFE POSSESSION

Christ said: "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven. He also said: The kingdom of heaven is within you. In making that statement—Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal—I was trying to make the contrast between the standard of life of those who live in external, or objective, things, and of those who live in internal, or subjective, experiences.

Some of you will remember the story told in Plutarch of an Athenian gentleman who was sacking a city that he had captured. He remembered that in the city was a friend of his, a philosopher, a very dear friend; and he hastened to find this philosopher in order to assure himself that no harm came to him. The soldiers of the attacking general were burning and pillaging and taking possession of everything they could find. At last the general found the philosopher and said to him, "Have any of my soldiers taken anything from you?" "No," said the philosopher, "not even an Athenian soldier can take my knowledge." The only thing that he possessed that was worth keeping was his knowledge. The soldiers could not get that, no matter how they wanted it. If he had a house or goods or chattels of any kind, they might have those because those he did not value; but his knowledge he valued. He had laid up his treasures where moth and rust do not corrupt, and where thieves do not break through and steal.—Scott Nearing.

THE FORUM

A Few Thoughts About Stewardships

BY EDWARD RANNIE

The law of stewardships provides a lawful method of associating the property interests of the church.

As there has been no official statement made by the First Presidency or Bishopric as to what a stewardship is, and in whom the title of the property will rest, it is an open question for discussion, so the writer will express a few thoughts on the question.

"Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration."—Doctrine and Covenants 42: 9.

The instruction to Bishop Edward Partridge was that "when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion." (Doctrine and Covenants 51: 1.) In the latter part of the same verse we are informed that if he became a transgressor and was expelled from the church he could only retain that portion that had been deeded to him. From the tenor of the whole verse it was the intention of the law that a person should have a deed for the property that he held. It is very evident from Doctrine and Covenants 42: 9 that a member having a stewardship over his own property or that which the church helps him to get under the law of consecration is responsible to God for how he uses it. According to section 51: 1 he is protected in his property rights by a written contract, or deed, if that is a better term to use.

One of the very important things connected with receiving stewardships is the manner in which the church would help those who needed help. In the springtime of 1909 at the opening of the General Conference Bishop E. L. Kelley made a statement which was to the effect that the church had now come to a place in its development concerning the temporalities that it was necessary for our heavenly Father to give the church light so that the work could go on, and suggested that a time of fasting and prayer be appointed. The late President Joseph Smith appointed the following Sunday as such a day and all the priesthood met in the basement of the Lamoni church on that morning and held a prayer meeting. It was a wonderful meeting and about equal to the one we held last April in the Stone Church. On Monday following that prayer meeting revelations numbers 128 and 129 were given.

We had been told for quite a number of years by the best lawyers in the church, among that number being the Bishop of the church, that the church could not hold real estate, only that which was needed for church buildings, parsonages, sanitariums, and schools to be erected thereon. And the writer had been told of cases where courts would not permit certain churches receiving certain gifts of real estate that had been bequeathed to them.

We also remember according to reports in the daily papers about 1881 or 1882 of property held by the dominant church in Utah being taken by the Federal court and sold and the money given to the public schools. In section 128 the Lord gives the church instructions how it can escape those difficulties and in a lawful manner hold property and not violate the laws of Missouri or of the United States.

Paragraphs 1 and 6 inform us that we can have organizations or associations by which property can be held in a lawful manner. It seems from what is contemplated in those sections that the Bishopric should organize such societies and when money comes to the church to buy land, that it should

be turned over to such associations to purchase the land and held by the association, instead of by some official of the church and reported as part of the assets of the church. In that way our people can be helped to get homes and the church not violate in any way the law of the States where we may purchase property.

As it seems to the writer our stewardships should be one and not two, and all the property we have is our stewardship, and not part held in fee simple and part in trust by some society, the church, or some other. After our tithing was paid, that portion of the surplus that we did not need should be an additional contribution to the church or to one of the associations that was holding property for the benefit of the members of the church. Those associations become "helps" to the church to help it do its work in a lawful and orderly way and not come in conflict with the law of the land but work in harmony with the law.

One safeguard that would be necessary to protect those associations and the church would be that in case the person who was helped to get a home wanted to leave the community, he should sell the property back to the association at the original cost with the value of the improvements added. That would stop speculation and prevent the community from being broken up. Still another important feature should go far with helping the people get their homes: on the money that is donated by the Saints to purchase land there should be no interest charged. It is a gift from the members for a noble purpose and the beneficiaries should not have to pay for what was intended as a gift. It not costing the association anything, they should not charge for its use.

Another important item in connection with stewardships and helping those of our people who need help, is, who shall be helped, that is, what kind of people shall they be? To give an illustration the following imaginary case will serve the purpose. "A" is a young boy in the public schools and is diligent and faithful in his studies. If he desires to take up some profession he enters a university and continues the same habits of faithfulness there. When he goes out into the busy world he continues in the same way to be faithful in his work. Because of his faithfulness, industrious habits, economical ways of living, and foregoing the pleasures of the world he accumulates sufficient to care for himself and his wife in their declining years, or he may go from the common school into a store and while he works for small wages learn the business, and in time become a prosperous merchant. Or he may start as a hired hand on the farm and he succeeds because he has followed those habits of economy and industry, which bring success. Or he may go into a machine shop or mill and become a skilled mechanic, and success crowns his efforts there because of the right kind of habits.

On the other side of the picture we have "B" who will not go to school, and will not take up with any of the professions, trades, or become a merchant. He is lazy, shiftless, wastes what little money he does earn in useless pleasure. He forms habits that take his time and money and impair his health. While his parents live they indulge him in those habits that make for poverty. When they are gone he is always standing on the poverty line.

Shall the wealth accumulated by such men as "A" be taken to care for such men as "B," and so encourage laziness and shiftless habits? The law of God condemns the idler. (Doctrine and Covenants 75: 5.) Any society, a church or any other, that takes the wealth of the industrious and economical and gives it to the lazy, shiftless, and pleasure-loving, will destroy itself. A society that is composed of industrious and lazy cannot perpetuate itself. It must die.

In order that a society can perpetuate itself the following four fundamental principles must be its foundation stones:

1. Honesty.
2. Industry.
3. Economy.
4. Efficiency.

Our heavenly Father wants us to be kind and generous to the poor and unfortunate, but the line must be drawn somewhere between the lazy and the industrious or the society that fosters both classes of people will destroy itself.

Prior to the Reformation in Europe the state and church was one and the land was largely controlled by the church, and it is still controlled in some countries in the same manner. There were a great many forms of religious persecution by the church that happened to be in power and one was in regard to the land held by the church. A club was held over the people to compel them to remain with the dominant church, and it is still used as a weapon for the same purpose in some of the countries of Europe. When the Pilgrim Fathers left the shores of Europe they sought for freedom to worship God. The principles that they brought with them found an expression in our National and State governments, and for wise and good reasons, because it was God's way, the church was prevented from having any control over the land. Laws are found in all the States prohibiting churches from holding land except for strictly church purposes.

When our Government got possession of the Philippine Islands the Catholic Church through a society of monks controlled most of the land and our Government purchased it from them at a cost of several million dollars. Our heavenly Father knew what kind of laws was best, that Zion might be built up on this land, and he put it into the hearts of men forming our Government to make such laws as would best serve his purpose. Now when he wants us to go on with the work he tells us to organize associations according to the law of the land so that we can buy and sell land in a lawful way and so help carry out the purposes of Zion.

Any going back to the things that our fathers left behind in Europe will not succeed. It means sure failure. The land must be controlled in a democratic way where the voice of the people can be heard and the associations as provided for in the law gives that opportunity. The work of the church is to teach the people righteousness and then in carrying out the laws it will be administered in a righteous manner. When those associations are organized and carried on as the law provides there will be no need for our people to join fraternal societies and take out life insurance policies to have assistance in time of sickness or death; they will meet every want.

The only knowledge that a man has is the knowledge he can use.—Macaulay.

Do you know, the more I look into life, the more things it seems to me I can successfully lack—and continue to grow happier. How many kinds of food I do not need, nor cooks to cook them, how much curious clothing nor tailors to make it, how many books that I never read, and pictures that are not worth while! The farther I run, the more I feel like casting aside all such impedimenta—lest I fail to arrive at the far goal of my endeavor.

I like to think of an old Japanese nobleman I once read about, who ornamented his house with a single vase at a time, living with it, absorbing its message of beauty, and when he tired of it, replacing it with another. I wonder if he had the right way, and we, with so many objects to hang on our walls, place on our shelves, drape on our chairs, and spread on our floors, have mistaken our course and placed our hearts upon the multiplicity rather than the quality of our possessions!—David Grayson, in *Adventures in Friendship*.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Physical Fitness for Children Who Work

The preliminary report of the permanent Committee on Standards of Physical Fitness for Children Entering Employment, appointed by the Children's Bureau of the United States Department of Labor, is announced.

The report consists of two parts—General Recommendations and Minimum Standards of Physical Fitness for Children Entering and Working in Industry. The general recommendations advocate a minimum age of sixteen years for entrance into industry on the ground that the period of pubescence, not completed in the majority of cases until the sixteenth year, is a time of special strain for the child. No child, according to the recommendations, should be allowed to go to work until he has had a complete physical examination, and has been declared physically fit for the particular occupation which he is about to take up. A reexamination for children when changing occupations, and periodical examinations for all working children are deemed necessary. The need of special study by local administrative and medical officers of occupations in which children are likely to be employed is pointed out, and further scientific study of the effect of different kinds of work on the physique of boys and girls in their teens is declared to be essential. The fields which in the opinion of the committee are in need of special research are listed.

The necessity for further study, states the committee, is urgent. However, on the basis of scientific studies already made and the experience acquired in administering child labor laws prescribing physical requirements now in force in a few States, it is possible to formulate certain tentative standards. These it is expected will aid materially in safeguarding children from the evil results of premature and unsuitable work.

The suggested standards cover normal development, indicate what constitutes sound health and physical fitness for specific occupations, and emphasize points to be observed and methods to be employed in physical examinations. Defects for which children should be permanently refused certificates of employment and those for which temporary refusals should be made are listed. A record form for the use of physicians in examining children and careful instructions for filling in this form are appended to the report.

The report will be sent in mimeographed form for criticism before being printed to experts in industrial hygiene, State labor departments, local certificate-issuing officers, and interested persons throughout the country.

The committee consists of the following persons:

Doctor George P. Barth, Director of Hygiene, City Health Department, Milwaukee, Wisconsin, Chairman; Doctor Emma M. Appel, Employment Certificate Department, Chicago Board of Education; Doctor S. Josephine Baker, Chief, Bureau of Child Hygiene, Department of Health, New York City; Doctor Taliaferro Clark, representing the United States Public Health Service; Doctor C. Ward Crampton, Dean, Normal School of Physical Education, Battle Creek, Michigan; Doctor D. L. Edsall, Dean, Harvard Medical School; Doctor George W. Goler, Health Officer, Rochester, New York; Doctor Harry Linenthal, Director of Industrial Clinic, Massachusetts General Hospital, Boston, Massachusetts; Doctor H. H. Mitchell, representing the National Child Labor Committee; Doctor Anna E. Rude, Director of Hygiene Division, United States Children's Bureau; Doctor Thomas D. Wood, Chairman on Health Problems and Education, Columbia University, New York City; Miss E. Nathalie Matthews, Director, Industrial

Division, United States Children's Bureau, Secretary.—Children's Bureau.

Child Welfare Laws

A striking development in the movement to obtain better conditions for children is described in the pamphlet just issued by the Children's Bureau of the United States Department of Labor, entitled "State commissions for the study and revision of child welfare laws."

It is nine years, according to this pamphlet, since Ohio appointed the first commission to study conditions surrounding children in the State and to codify and revise the laws relating to children. Since that time sixteen other States and the District of Columbia have officially recognized the importance of this work by appointing similar commissions, and altogether almost two thirds of the States have now taken some definite action towards studying legislation as it affects children.

In almost every State where such commissions have been appointed a careful study of conditions in the State and of remedies that have proved successful in other States has preceded suggestions for new legislation or for the revision of existing laws, thus avoiding the danger of hasty and ill-considered action. At the same time a carefully planned educational campaign has been carried on to explain the child-welfare needs of the State and the purpose and scope of the proposed legislation.

The subjects covered include the safeguarding of health, school attendance, regulation of employment, protection against exploitation, or corruption of morals, special provision and training of dependent and neglected children, methods of dealing with delinquent children, and State supervision of agencies and institutions.

The pamphlet gives a summary of organization and plans of work for each of the States in which commissions have been appointed, and an outline for an index of existing legislation affecting child welfare. It contains also a list of reports and articles relating to the work of the various commissions and a list of compilations and summaries of laws affecting children.—Children's Bureau.

A clipping from the *London Daily Mail* gives a short review of an expedition to Easter Island, in the southern Pacific, two thousand miles from the South American continent. The purpose was to investigate the origin of this people, whether they came from South America, or from the East. It was discovered that the cranial capacity of the island descendants of to-day is greater than that of the inhabitants of Whitechapel, and that they are the largest brained people yet found in the Pacific Ocean. They also have a number of graven images cut out of the volcanic rock. The conclusion reached by the explorers is that the makers of these images came from the West.

If I were the Devil, just at this juncture I would foster jealousies between the larger branches of the church. I would set each to watching the faults of the other, when according to their profession they should be cultivating good fellowship and mutual helpfulness.

These reflections are not pleasant, are they? But they show us our many vulnerable points. No fear that we shall give our adversary any valuable "pointers" by these cogitations, because he has used all these tactics and many others in times past.

Shall we take heed and repair the breach in the wall? Shall we strengthen our fortifications? Shall we guard the points of exposure? Shall we bury personal feelings and stand together? Shall we watch our acts? set a seal upon our lips? and purify our hearts?—Elbert A. Smith.

LETTERS

Curtis-Jensen Debate

This is a more complete account than the one we printed last week, having in addition the address by Miss Cole previously referred to.

In February, 1920, Elder Philemon Pement was looking after his missionary work in this city, when he noticed a long article in the newspaper, over the signature of Nephi Jensen, president of the Utah Mormon Church in Canada. Brother Pement visited him after having through the public press challenged him to public debate.

Different propositions were by each submitted to the other, with a view to arriving at something agreeable to both parties. For the benefit of those who in future may draw swords with this would-be Mormon champion, I narrate some of the—to say it mildly—meanderings of this self-boasted former prosecuting attorney of Salt Lake City.

Eventually the following propositions were agreed upon, though it took from February to July 12 to get our opponent's signature in a debatable way. Brother Pement and I submitted but two, which were:

No. 1. Resolved that Joseph Smith, the son of Joseph Smith, jr., was the legal successor to his father as president of the church, and that the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Lamoni, Iowa, and Independence, Missouri, is the lawful continuation of the original church organized in 1830, and is in harmony therewith in doctrine, organization, and practice.

PHILEMON PEMENT affirms.

NEPHI JENSEN denies.

No. 2. Resolved that Brigham Young was the legal successor to Joseph Smith, jr., as president of the church which the said Joseph Smith, jr., founded in 1830; and that the church in Utah called the Church of Jesus Christ of Latter-day Saints is the lawful continuation of and successor to the said church, and is in harmony therewith in doctrine, organization, and practice.

NEPHI JENSEN affirms.

PHILEMON PEMENT denies.

Here I wish the reader to notice some of the proofs that Brigham Young told the truth when he boasted that his church could produce "the greatest and smoothest . . . in the world . . . and any other shade of character that you can mention." (*Journal of Discourses*, vol. 4, p. 77.) For when we submitted to Mr. Jensen the propositions as they are written above, instead of signing them and returning them, he copied both propositions, signing the first one correctly, but switched the signatures on the latter, making the *negative* signature of Brother Pement come first; then Nephi Jensen signed his below the blank space where Brother Pement was to sign the *negative*. You will take notice that this was not a mistake, for I have before me the propositions that the same Mr. Jensen challenged Joseph Thompson, of Hamilton, Ontario, to debate, saying in his letter connected therewith that these were the same propositions that Philemon Pement of Ottawa had signed. They are signed the same, too.

There were two other glaring twists which for lack of space we pass by, but mention one more, so as not to leave you to doubt the veracity of Brigham Young.

When on the twelfth of July, by previous appointment, Mr. Jensen came to our meeting room where we finally signed up, after the papers were all signed he told us that he had been a very successful lawyer in Salt Lake for ten years and there was a law in the United States to the effect that, at least ten days before a court convened, the opposing attorneys submitted to each other a digest of the affirmative points and the authorities they would use in the lawsuit, and therefore he wished that ruling to be binding in this debate. He therefore asked me to hand him the documents just signed so that he might write that in the margin. I handed

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them to him, and he wrote in the margin of the documents signed: "The opponents shall, at least ten days before the debate, submit a typewritten copy of all the affirmative points and the authorities they will use in the discussion, to each other."

Brother Pement and I then questioned him if this were the law in courts of original jurisdiction or appellate courts? He declared it was the law in original jurisdiction courts as well as others. We then asked if there could not be any other evidence or authorities submitted during the discussion, to which he emphatically declared there could not. Being somewhat green in such practice of law, I suggested that as he had been a successful lawyer for ten years he no doubt was well practiced in submitting just such documents, and as Brother Pement was formerly a blacksmith he would not know just how to do it, and that therefore Mr. Jensen better write in the margin that he would submit his *first* and give Brother Pement a week to get his up in first-class condition to submit to him. He agreed to so write but procrastinated, so I said I chanced to know enough about the laws of both the United States and Canada to be aware that no such law ever did exist in either country, and I took my pen and drew it through his marginal writings. At this he became very indignant and abusive, and left the building. On the morning of the thirteenth he sent three of his men to say he would not debate the propositions as signed but would form others and debate them right away. We suggested that it had taken us three months to get his signature and we would not spend another such period getting fresh propositions signed. So we held fast, and though he had objected strenuously to signing rules to govern the debate, we insisted until finally we had him sign similar ones to those which governed in the Braden-Kelley debate, and besides we had a clause therein that allowed us to substitute any other debater, and knowing that Apostle J. F. Curtis had spent many years among those people in the West in missionary work and had debated them several times and besides had a trunk full of their own books wherewith to meet them, we communicated with the Presidency and Brother Curtis and when the sixteenth of August came around so did J. F. In our own church on the corner of Main Street and Echo Drive, in Ottawa, Ontario, we commenced the debate, an account of which I give for the benefit of those particularly who may have to meet the same issue as we have had to meet here and elsewhere.

The discussion was for twelve nights, six on each proposition. In Brother Curtis's first speech he set up his church as per resolution to which Mr. Jensen made but a few slighting remarks, and proceeded from a written document, previously prepared, to affirm that his was the true church in name, membership, and teachings, but in no sense did he attempt to follow the affirmative by refuting any of the points made by Brother Curtis.

In Brother Curtis's following speeches he had to take up the different false and malicious doctrines introduced by Brigham Young and others, showing their apostasy from the true faith, in which he showed that God told the church at Nauvoo that unless they taught as he commanded and did the work which he commanded them to do, they would be rejected with their dead, as a church.

The following are some of the many false teachings which Brigham Young and others of his apostate followers introduced which caused their rejection as a church. Polygamy, that Adam was their God and the only God with whom they had to do, and that Adam was the father of Jesus Christ, and thus Christ was not begotten by the Holy Ghost, also that there were certain sins which the atonement of Christ was insufficient to cover but by the shedding of the sinners' blood by his fellow men the atonement was made and thus his sins were pardoned, also that Christ was a polygamist. Here he presented the testimony of Orson Pratt, Orson Hyde, and J. M. Grant wherein they assert that Christ actually was a polygamist.

Mr. Jensen affirmed that when God said, "Come let us make man," etc., he addressed himself to a plurality of gods and not to his Only Begotten only. Brother Curtis read from

the Inspired Translation that God said unto his Only Begotten: "Let us make man in our image, after our likeness; and it was so," and showed that this statement was also found in The Pearl of Great Price, which is one of the standard books of the Utah church. He further presented the following from Isaiah: "Before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Savior." (Isaiah 43: 10, 11.) "I am the first, and I am the last; and beside me there is no God." (Isaiah 44: 6.) "Is there a God beside me? Yea, there is no God; I know not any." (Isaiah 44: 8.) "I am the Lord and there is none else, there is no God beside me." (Isaiah 45: 5.) From the Book of Mormon he quoted: "Is there more than one God? And he answered, No. Now Zeezrom said unto him again, How knowest thou these things? And he said, An angel hath made them known unto me." (Book of Mormon, Alma 8: 9.)

Two quotations from the Book of Mormon were presented by Brother Curtis, showing that the blood atonement theory by the Utah Mormon Church was wrong, as follows: "For behold by me redemption cometh, and in me is the law of Moses fulfilled. I am the life and the light of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit."—Book of Mormon, 3 Nephi 4: 8.

"Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world . . . for it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beasts, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice, . . . and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall all be fulfilled."—Alma 16: 27, 28.

That Brigham was wrong wherein he claimed that Christ was not begotten by the Holy Ghost, was shown by the following: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."—Matthew 1: 18. With this the Book of Mormon agrees:

"And behold he shall be born of Mary at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed, and conceive by the power of the Holy Ghost, and bring forth a son, yea even the Son of God."—Alma 5: 2. (Small edition).

Brother Curtis showed the law of succession to be as follows:

1. God was to do the appointing. (Doctrine and Covenants 27: 2; 34: 4.)

2. The appointment to be by revelation: "The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church . . . and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed."—Doctrine and Covenants 99: 6.

3. The revelation was to come through Joseph Smith, jr., as the following shows: "But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me."—Doctrine and Covenants 43: 2.

4. He should be ordained.

"For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before."—Doctrine and Covenants 43: 2.

"Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church."—*Doctrine and Covenants* 104: 11.

That Joseph Smith, jr., designated his son, young Joseph, as his successor, by revelation, is shown from the fact that he announced to the people that his son Joseph was to be his successor and he set him apart by blessing for that purpose. This was testified to by Lyman Wight, George J. Adams, James Whitehead, William Smith, and others.

One revelation showing right of lineage is as follows: "For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed."

In the patriarchal blessing of Joseph Smith, jr., we find the following: "And in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter day, even as Moses led him in days of old; also the blessings of Abraham, Isaac, and Jacob."—*Millemial Star*, vol. 15, p. 620. This blessing descended to young Joseph, and shows that he was to lead Israel in latter days, or in other words be his father's successor as president of the church.

Brother Curtis showed that Brigham Young absolutely failed to qualify as president of the church, according to the law, but that he became president of an apostate faction by motion and vote without revelation from God or appointment through Joseph Smith, neither was he ever ordained to the office of first presidency at any time.

He also showed that Brigham Young and his followers were rebaptized, reconfirmed, and the ministry reordained; thus were they baptized out of Christ's church into Brigham's church.

He showed that young Joseph was ordained to the office of president of the high priesthood at Amboy, Illinois, in 1860 by William Marks, Zenos H. Gurley, W. W. Blair, and Samuel Powers, in fulfillment of the law which says: "Every president of the high priesthood (or presiding elder), bishop, high counselor, and high priest, is to be ordained by the direction of a high council, or General Conference." (*Doctrine and Covenants* 17: 17.)

Brother Curtis certainly has a valuable selection of books with which to meet the Mormon issue, without which such men as Mr. Jensen could not be held in bounds, but with the splendid knowledge of what they contain, and where to find it instantly there was not an issue brought up by our opponent which was not successfully met and to the satisfaction of almost the entire non-Mormon listeners vanquished.

Mr. Jensen's misrepresentation of statistical facts was so glaring that when Brother Curtis exposed them, the few friends he had were quite open in their demonstration of lack of further confidence in anything he would present. Two points are worthy of mentioning as samples. Mr. Jensen boasted that in illiteracy the State of Utah had the lowest percentage of any country in the entire world, but when Brother Curtis read the facts it was seen that the United States stood seventh and the State of Utah was the seventh State in the Union. Again Mr. Jensen, to show what a pure-living people the citizens of Utah are, with a newspaper in his hand pretended to read therefrom that the State of Utah had the lowest death rate of any country in the world. He read just as though it were in there, but when the real facts were presented by Brother Curtis it was seen that Utah stands fourth State in the Union, and that which Mr. Jensen presumably read from the paper was not in it at all, but rather stated that for the month of December the city of Salt Lake was lower than certain other cities.

Utah Latter-day Saintism went very low in the estimation of the listeners about this time and it was quite evident he had lost the confidence of the people. He was very strong, however, in trying to elicit sympathy from the people, and in his opening remarks every evening offered a very wordy prayer for his opponent and the people, but Brother Curtis

showed that the scriptures declare that the man who turneth away his ear from hearing the words of the law, even his prayers were an abomination to the Lord, and hypocritical prayers were always distasteful to the listener. No more prayers followed.

He drew the fire from the audience when he declared that the greatest statesman that was on the earth during his time was Theodore Roosevelt. The Canadian remembered such men as Sir John A. McDonald and Sir Wilfred Laurier and the great warrior prime minister, Sir Robert Borden.

He then read what was supposed to be a writing of Mr. Roosevelt in 1911 wherein he had traveled through Utah and found them to be such a wonderful people in so many ways. Mr. Jensen declared that this was not for the purpose of drawing votes—as one in the audience suggested—but because the people were worthy of praise and elections were all over, but Brother Curtis showed that in the following year Mr. Roosevelt's name was before the people on the progressive ticket and he ran last out of three contestants in Utah, therefore the Mormons did not seem to appreciate such a great statesman.

Seeing he had lost again by misrepresentation he tried his supreme bluff, for rising when his time came, with his hands extended toward heaven, he, with an effort at deep sorrow, bewailed the fact that any man would dare to even think, let alone hint, that such a grand and good man would stoop so low as ever to make a speech like Mr. Roosevelt did, for the purpose of winning votes or favor with the righteous people of Utah. Here we notice that it was no longer possible to keep the loud laughter subdued and the audience gave vent to their feelings of derision. From my vantage position as moderator, I was amused to read the different expressions that hurried over the countenance of one man in the audience, in particular. He is familiarly known to many of us as Brother "Ben" Anderson, of Omaha, who was in Ottawa buying several carloads of paper and came over for the evening. Not being acquainted with the tactics of Mr. Jensen, he seemed to, at first, give him credit for being honest and sincere as a minister, but as the laudation of the late Mr. Roosevelt went to such ridiculous extremes, the look of scrutiny gave way to one of disgust and contempt for a man who would use such tactics under a religious garb.

During the discussion Mr. Jensen became more and more unpopular with the general listener, one cause being that when either man or woman manifested their lack of confidence in what he was presenting, he would abuse them, and if any arose to leave the building he would pour a volley of abuse after them, for which I, as moderator, had several times to ask him to please try to be a gentleman.

I would not be doing justice to all concerned if I were to forget to mention the fact that Mr. Jensen's moderator, Doctor Cannon, won the favor of the people by his unbiased and Christian demeanor. Elder Riggs, who relieved him at times, was highly spoken of also.

Shortly before the last evening of the debate, a committee waited upon me to obtain the privilege of addressing the disputants at the conclusion of the discussion. I quite readily consented, so when Brother Curtis, who had the last speech, had driven the last nail in his opponent's coffin and said amen, I made the announcements for the services in the church for the following Sunday and then stated that the audience wished to be represented for a few moments by Miss Cole and Mrs. Nolan, the former being a lady of prominence in our capital city whom we had seen attending almost every evening, and whom we had upon more than one occasion, heard remonstrating with Mr. Jensen, ere he left the room on previous evenings, for his unministerial tactics. A more capable lady than whom I do not suppose could have been found in the city to step into the breach at this most tense moment to sound the welcome plaudits to the victor and the farewell dirge to Mr. Jensen, all of which were of her own composition and which we attach hereto, while the latter lady with cheeks of pinken rivalry with the roses she carried proudly presented to the champion a most exquisite bouquet, accompanied by a few words of appropriate setting.

When requested by the ladies for the privilege of making the address I was informed that reference would be made to both disputants, and just before announcing them I had asked Doctor Cannon's consent on their behalf, which he freely gave, but when Mr. Jensen caught the trend of it, he hurriedly arose to his feet and asked, "What does all this mean?" I however whispered to him to be seated as he was included in it, too. He rather reluctantly consented for a moment or two, and arising very emphatically expressed his disapproval, for it seems that the "reference" was not altogether to his liking, and remembering that the train for Toronto was due to leave in *forty* minutes and that the waiting auto at the door might not be able to make about ten blocks in such a short time he protested the shortness of time at his disposal to get out of town—and I don't think any of us blamed him—so he shook the hand of Brother Curtis and hurried to the auto. The crowd which was the full of the house as well as many on the outside continued their enthusiastic applause for some time, when the reading of the address was resumed, then the benediction was pronounced, and the many hearty handshakes for Brother Curtis and the two ladies of prominence was a fit ending for such a splendid victory for truth.

There were many happy countenances but none seemed to have more real genuine satisfaction than that of Elder Philemon Pement who has labored so earnestly in this city for almost six years and was the man who really brought the debate to the front.

When the hands of the clock were both about straight up and the day's busy activities were ended and Brethren Pement, A. C. Martin, G. P. Levitt, and the writer retired to the church parlors where we are sojourning while we labor in missionary work in the city, our individual and united prayers and praise ascended to God for such a happy ending on behalf of the truth triumphing over a counterfeit that fought hard to establish itself as the genuine.

We are holding street meetings in the city and several hundred people stand in our audience from soon after eight o'clock to eleven and often later.

As Mr. Jensen had sent signed propositions to Elder J. T. Thompson of Hamilton, Ontario, challenging him to debate in that city, Elder Curtis had received those papers and signed them and handed Mr. Jensen his acceptance of the challenge, and asked that he notify Brother Curtis before leaving this debate whether or not he would agree upon the time of holding the one in Hamilton. But a burned child dreads the fire, and anyhow forty minutes in an eight-cylinder is such a short time to make a distance of about ten blocks, and Miss Cole's voice was playing such pranks with his ear drums, that we will give the vanquished the benefit of the doubt and say his memory slipped a cog or missed fire, and as an evidence that his equilibrium was not yet recovered on the following Monday, he rushed into print in the *Toronto Telegram* and headed an advertisement—"Accepts challenge to debate," in which he says he "might" debate Frederick M. Smith, (whom he knows to be in Europe) but fails to tell what church he is hurling his mud at, nor does he tell what church he belongs to. Forgets the fact that he claims to be a minister, but calls himself a lawyer. No doubt the people of Toronto who chance to read the advertisement will think some new kind of faker is preparing for the great Toronto exhibition which was to open soon.

Sunday evening following the debate the church was full of very interested listeners and Brother Curtis gave us an excellent sermon. And so the good work goes on and the Saints are happy and working hard. Kirtland Reunion Association sent us a collection for our church fund amounting to eighty-two dollars and thirty-nine cents, which will, with the exchange, make over ninety dollars Canadian money. Many thanks for your liberality.

R. C. RUSSELL.

Address by Miss May A. Y. Cole.

Lord Fisher: "Some men grow great; others only swell."
Kind Moderators, Apostle Curtis, Elder Jensen, Ladies and Gentlemen:

Allow me to express my hearty thanks to both these moderators for permitting a member of the audience to make an expression at the close of this debate.

Apostle Curtis, I come up here for the purpose of addressing you, but I shall take the liberty of deferring my remarks for a few moments (and I think they will not spoil in the meantime) while I next thank the audience for having offered to me the privilege of being its representative on this occasion. I ask the indulgence of every person in the room while I refer to a very personal matter of my own, but which I use solely as a means of assuring this audience of how deeply I appreciate this privilege.

At this same hour, at our city court room there is occurring an affair which I, of almost all ladies in Ottawa, would naturally most wish to attend. It is an inquest into the death of a man who was this week killed by the engine which my brother was driving. Although I do not live with that brother, have not seen him since the accident, nor spoken to him, I am sufficiently acquainted with him as a conscientious, very careful man, to know, without having to hear it, that he did everything in his power to divert such an accident. I know that my brother will honorably acquit himself to-night of any blame whatsoever in the matter. But I esteem, higher than the opportunity of hearing my brother's statements, the privilege offered me to step up here and, on behalf of this audience, convey to you, Apostle Curtis, the fact that the majority of this people honorably acquit you of any and every false accusation to which you have been subjected since the opening of this debate.

I ask your permission to address you as "Brother" Curtis. Being an utter stranger to you, your church, your doctrines, and your faith (with the exception of what I have heard in this debate) the name *apostle* does not come as readily to my lips as the word *brother*, for I have come to recognize you as my true brother in the Lord Jesus Christ.

You, Brother Curtis, throughout this debate, have not only acted the part of a true man and a gentleman in every particular, but you have done some of this audience, and particularly myself, a great and noble service in revealing both truth and error so bravely and fearlessly in the face of such an opponent. You have stood throughout for the cause of God and righteousness.

Allow me to say, for the benefit of those who do not know me personally, that when I dropped in at the Fern Theater a week ago Sunday evening to hear the sermon advertised as the Mormon's conception of God, I was under the impression that I was going to hear the same body of people of whom I had heard in this city as holding forth under a man by the name of Pement. I was unaware of any division amongst Mormon followers. This will show all of you who belong to both churches what an utter stranger I was to this whole affair.

I have in my heart "A God bless you" for these young men [Utah elders—R. C. R.] more deep and sincere than I can express, and I am praying fervently that God will show them truth and error.

Further indulgence I crave while I make reference to another very personal matter, but which no doubt will appeal somewhat to both sides of this argument.

Last winter there came to my home the first Mormon tract I had ever seen. I was greatly struck with all it contained, and in it heard for the first time of baptism for the dead. Permit me to say right here that it pains me to have to take the stand I must against a citizen of the United States. I have always been an ardent admirer of Americans in almost every particular. I had all my life a strong desire to visit the United States. This summer, when I had the privilege of a trip across the border, I stood one day alone in my room before God to decide the question as to whether I would take a pleasure trip through some States, visiting friends, or go straight to the State of Utah, and there investigate the claims with which I had been so favorably struck in the tract I had read. Now, perhaps some of you will realize how much this debate has meant to one individual. There is, naturally, a great deal I would wish to say to both these people at this juncture, but I cannot take up enough time to do so.

Brother Curtis, you and your opponent have reiterated the statement that this audience would discover, before the close of the debate, just which of you was giving out the truth, just which of you was manifesting the right spirit. I am glad to tell you, brother, that we surely and certainly *have* made that discovery, and I speak it forth with no uncertain voice. The first night I saw enough inconsistency in your opponent to slightly remonstrate with him at the close of the meeting. The second night I saw more of the same thing, and tried again to gently and quietly bring the matter to his attention. I was still undecided as to your differences in doctrines and beliefs, and as to which was the nearest right in *those* matters. But I can emphatically state that from the third night onward I personally have been able to discover the line between the right and the wrong in this debate. I thank God I have sufficient intelligence for that. I lay no claim to any high degree of intellectuality, but no one would require an abundance of it to be able to discern right from wrong in doctrines, right tactics from wrong tactics, as exhibited here in the past twelve nights.

Brother Curtis, the laurels all go to *you* in this debate (a large and very beautiful bouquet of roses and other flowers here presented). This audience has requested me to present to you, in its behalf, this pretty token of the esteem and regard in which you are held, and the appreciation of these people for all you have said during these evenings, for the grand manner in which you have conducted yourself, and the honest and fair way in which you have dealt with them as a listening public.

Brother Curtis, were I, by some magic touch, able to turn each of these beautiful flowers into a laurel leaf, I would weave them into a laurel wreath with which to crown your head to-night.

I count it an honor heartily to shake your hand as a true man of God, who has not flinched to declare what was necessary to bring forth the truth between the two factions.

I would also like the privilege of shaking hands with two such kind and fair moderators, who have nobly conducted their part in what at times, to some of us in the audience, was an almost intolerable debate.

Thanking you all for the privilege of making these statements—
On behalf of the audience,

MISS MAY A. Y. COLE.

OTTAWA, ONTARIO, August 27, 1920.

P. S. The coroner's inquest honorably exonerated Miss Cole's brother from any responsibility resulting in the death of the young man above referred to.

R. C. R.

The Nauvoo Reunion

The Nauvoo reunion, held at Montrose, Iowa, from August 20 to 30, was one of the largest in recent years, due partially to a considerable attendance from the Central Illinois District. There were approximately 150 in attendance on the grounds, and a number of transient visitors through the week.

Brethren U. W. Greene and J. W. Wight were the leading speakers, others of the local ministry of the district occupying occasionally. Bishop J. F. Keir was present with a party from Independence over a day, and occupied the morning hour on the theme, "The young people in the redemption of Zion," that being the theme of the day throughout.

On Friday, the 27th, the majority of those in camp went on an excursion to the historical points in Nauvoo. The sisters of that place served a fish-fry dinner for the interests of the work there.

Sister Vida E. Smith was present as field worker for the departments, and gave us much that was helpful.

The hygiene worker, a new departure for the district, was Miss Myrtle Radmall, a graduate from the Sanitarium training school, and she aroused considerable interest.

A Graceland program was planned hurriedly and carried through successfully under the direction of Sister Irene Layton, a member of the faculty last year.

Meetings were well attended, due perhaps in part to a "red and blue contest" under the auspices of the Religio and Nauvoo District Builders (an organization effected some two or

three years ago for the promotion of recreational interests, etc.). The contest closed with a program and ice cream social following the preaching service Saturday night, serving as a climax for recreational features to which every afternoon was given.

The Camp Gleaner, the live daily paper under editorship of Brother J. F. MacIntire, was both amusing and profitable.

At the closing business session, an invitation was extended to the Central Illinois District to join with us for the reunion of 1921.

ETHEL A. LACEY.

Kansas City Stake

Each year there is a season when vacations take many of the city dwellers elsewhere for a few weeks or months and then there follows a season of readjustment when they all get back. This season is beginning in this city and all departments are lining up for their winter's work.

The Women's Department is launching a new plan this year of holding study classes in different parts of the city, each group taking up some definite plan of study. The subject which concerns the minds of most thinking women at this time is citizenship and the Southside Study Club is having the pleasure of enjoying a series of ten lectures upon this subject delivered by Mrs. Thomas McBride who is well posted on her subject and drives home her points. Other classes meet at other places at different times studying different subjects, some taking up normal work, others child study, etc.

The children of Central Church will, beginning with October 1, have meetings all their own in the church parlors. Two capable sisters are in charge under the direction of the pastor and the children will be divided into two groups, those from one to five years in a kindergarten room and those from five to ten or eleven in another room, the pastor requesting that all children over eleven remain in the main auditorium for the eleven o'clock hour.

MAUDE GUNSOLLEY.

Indian Work in Oklahoma

A word about that Indian reunion: Last winter the thought occurred to me to mingle the white people with the Indian Saints and have them realize how well we could treat them and to feel the power of the Spirit of the Lord as we do many times in our meetings, believing it would do them a great amount of good.

I talked it over with Brother David Pettit and he was delighted with the idea, laying the matter before Brother Greene of the Twelve who thought as I did about it. Now the history of the affair has in part been told. The influence of that meeting was the most far-reaching of any meeting held for either the white people or Indians in the State of Oklahoma. Our prayer meetings were of a very high order. Brother Griffiths presided most of the time. The gifts of the gospel were abundant. The spirit of the meeting was on the order of the great prayer meetings held last spring at the General Conference.

The gifts of tongues, interpretation, and prophecy were just like Paul describes in 1 Corinthians 14. The red men felt the power and wept like children. They arose and talked weepingly, which is very uncommon as they are a very stoical race of people, not easily moved to tears or emotionally affected. Twenty-nine were baptized. The scene was wonderful. As Brother Griffiths led the leading chief into the water all were affected by it. I think nineteen Indians and ten white people were buried in the waters. More names have been given since and some of them the very ones we have sought for years.

We had floods; the rain fell in such copious torrents that we were nearly drowned out of the grove, and the roads were simply impassible.

Nine young Indian boys and girls applied for admission to Graceland this year. I went to see the Indian agent at Pawnee to get their funds transferred and he referred the matter to the subagent at Red Rock who turned the matter down. So we cannot get them this year. We regret this very much,

as some of the boys went and enlisted in the navy rather than go back to the Indian school.

Brother Harvey Syckles is making a great opening among the Arapahoes. We have more good news for your readers soon of the work among the other tribes.

Your brother,

HUBERT CASE.

Report of Department of Statistics

This report was submitted by F. A. Russell to the First Presidency on July 30, 1920.

We are pleased to submit herewith a brief summary of the work accomplished or undertaken in this department for the fiscal year ending June 30, 1920. Our report to General Conference for 1920 shows a net membership of 92,746. From January 1, 1920 to June 30, 1920, the following changes have been made in this department: Gained by late baptisms 1,275, gained by baptisms discovered in checking up old branch records 852, gained from unknown 10, total 2,137; 351 deaths have been reported, 441 deaths were found in checking up branch records, 25 recent expulsions, 21 expulsions from old records, and 700 transferred to the unknown list, a total loss of 1,532, leaving a net gain of 605 which added to the above total of 92,746 shows the present church membership to be 93,351.

Since being placed in charge of the work in this department July 15, 1919, we have undertaken the work directed by General Conference about ten years ago of transferring names from the old church records to individual cards. This work was completed June 2. It will also be noted by you that on November 1, 1919, change in the system of branch and general church records was inaugurated in which the general office is made the place of original entry of all items for record, by reports coming direct to the Department of Statistics. This department in turn supplies the branches concerned with prepared pages and items for their records. While this has necessarily involved a large amount of extra work, yet we believe the system is working sufficiently well to justify the additional expense which has been incurred.

Up to the present time we have checked up the records from about 75 per cent of the branches in the church, there being in the neighborhood of 25 per cent of the branch records not yet in our hands. The various branch records together with the correspondence which we have had with the respective clerks reveal a state of things which might well be given very careful attention. Scores of members have been lost to the church because of persons moving out of the vicinity of branches and receiving no attention from any church officials. The large number of 700 above indicated as being carried to the unknown is due to the fact that these names were carried upon the various branches, the whereabouts of the persons for years having been unknown to branch officials. Owing to the fact that we have been so very busy in attempting to adjust the irregularities in enrollments we have made no attempt to analyze the various items reported to this department and have merely, as you see, submitted a brief summary. When once there has been a normal state of things reached by the various branches in their attempt to clear up branch enrollments we hope to be able to give much more attention to certain features in the work of this department which are pressing us for attention.

The priesthood record is very incomplete and we are hoping to be able to undertake something in that direction at a comparatively early date.

Beginning with the present fiscal year we have inaugurated another change in the stake records in which this department treats the entire state membership as one group, leaving it to the stake officials to attend to the enrollment in groups of members living within their stake. This will relieve the general office of giving attention to the individual branches in stakes.

Another feature which we expect to inaugurate about September 1 is to provide for the enrollment of names of members of the church who are nonresident in the vicinity of a

branch. These names will be grouped according to the district in which the person resides, such group to be in the custody of the district secretary or other official as may be determined. By this arrangement in grouping it is hoped that responsibility for that particular class of people will be assumed by the district officials; also this list of names will be of special value to missionaries working in districts in their efforts to locate isolated members as possible nucleuses to missionary efforts.

We are pleased to advise you that the records in this department are now kept in such a way that in a few moments we will be able to give you information as to present membership at any time desired. Very sincerely,

DEPARTMENT OF STATISTICS,

F. A. Russell.

Christmas Offering News

Dear Coworkers: I am sure that you will be interested in reading a few items taken from various letters which I have received regarding the 1920 Christmas offering. When you read these letters, if they are interesting and help you, will you not kindly send us items of a like character that we may publish them for the good of others? We are all interested in each other and anxious to know how each school is getting along. Let us cooperate.

In a letter received from Sister Mary L. Damron, of the Tulare, California, school we have the following:

"We are sending Brother McGuire \$406.91, which is our Christmas offering for the first six months of 1920. We hope to be able to raise as much offering during the latter half of the year as we did the first."

We are certainly pleased with the good work of this Sunday school and I am sure we all join with heartiest best wishes for their continued success.

From a letter received from Miss Lillian Tabor, of the Springfield, Missouri, school we quote:

"Our Sunday school is having a little contest (the Purples against the Greens) to see which side can get the most money for Christmas offering. We believe contests of this kind properly carried on will materially help us in our work."

We are very glad indeed to see this interest displayed and feel quite sure that these little contests are of great benefit to the school. We hope the Springfield school will reap a good harvest from their effort.

From Brother Berndt, of Pontiac, Michigan, we have the following interesting items:

"We are all doing fine here as you will know by the figures given below. Our aim for our Christmas offering for this year was \$350. At the end of six months I find that we have \$206 to turn over to Brother McGuire. It seems good to know that we would more than make up the amount that we aimed for in the beginning. I put this question before the school: 'How many are willing to raise our aim to \$400?' Every hand went up and I could see that each heart was in this work, also that it was not a mere outward manifestation. May we all do our part in this great work."

I hope every Sunday school in our organization will read this letter, for I am sure each one will appreciate the very excellent spirit manifest in the work of this school. It is wonderful what we can do when we all work together and I feel to congratulate the Pontiac scholars for their splendid cooperation.

Sister T. O. Strand, of Moorhead, Iowa, reports as follows:

"You will see that our 1920 aim is not so very much more than we raised last year. We asked each class to state their aim and the total of these aims amounts to \$515. We may do better and hope to at least. One class has already given over their aim. We are not a very large school and a great many of the members live a considerable distance from where we hold our meetings which makes our attendance somewhat irregular, but we are doing the best we can. I am sending the Bishop \$321.26 for our first six months' offering."

This good school was quarantined for one month and they are rallying nobly to the support of this cause. It has been

a source of pleasure to note the excellent work of this school each year and considerable of their work has been done under adverse conditions, but they are succeeding. I look for a large offering from them this year, for such noble efforts are bound to meet with success.

Probably few of us realize the severe handicaps encountered by our foreign members, those especially living in the far-off islands of the sea, and we are going to quote from some of the letters we receive from time to time for we know that you will be interested in hearing from these good workers.

Brother Stanley Ballard, of Agents Hill, Nambucca River, New South Wales, Australia, writes as follows:

"We are striving to do our part in connection with the offering (I mean the Mount Zion Sunday School located at this address). Possibly you have heard but little of us, but we have done and are doing very well considering our opportunities and circumstances.

"In 1919 our enrollment was 46 and we contributed 26 pounds, 5 shillings or approximately \$130. The district superintendent as well as our local officers were much pleased to know that we went over the top. We take no praise or glory unto ourselves but are enthused with the idea of getting over the top for 1920."

We most heartily congratulate this good school for the excellent work they did and feel sure that they were abundantly blessed because of their efforts. We are looking forward to another good report this year.

Elder Robert T. Brown, Papeete, Tahiti, writes as follows concerning the many schools located in South Sea Islands Mission:

"It is with no little pride that I report the progress made by this mission so far as the Christmas offering is concerned. We encounter hindrances here that are peculiar to this mission and not met in the homeland. So I hope you in America will try to imagine if you can some of the sacrifices that have been made in the past years and by means of which our present report is made possible. Prominent among those who so sacrificed was our good Sister Devore. She was one who started the Sunday school work in this mission. Sometimes she and Brother Devore would be separated for six months at a time, she going one way and he another. Others have been untiring in their efforts, but space will not permit mentioning all individually, so I will have to leave it for the one who is acquainted with all our trials and triumphs to reward according to his infinite wisdom, but suffice it to say that we are glad that we have had such noble people to assist in this work.

"I am reporting to you the amounts of each school in French dollars as it is just as hard to earn a dollar here as it is in America."

We will not take space to list these schools for a record of their offering was reported in the *Blue Stepping Stones*, but we want to say that we are highly pleased and encouraged because of the very excellent showing made by these schools. We, like Brother Brown, feel very grateful for the very excellent work of the many missionaries who have labored in this field and whose work has made it possible for us to receive such good reports.

I am very grateful to those who have written me regarding the offering work and from now on throughout the balance of this year I hope to receive many excellent letters from our schools, for these letters when published are of very great assistance to our coworkers.

Sincerely hoping and trusting that all are entering into this work with heart and soul, I am,

Yours very sincerely,

A. W. SMITH.

The Fifteenth International Congress, in a world-wide fight against alcoholism, opened in Washington, District of Columbia, on September 21. The last previous congress was held at Milan, in 1913.

Tent Work Flourishing in Iowa

Just a line to say that things are humming merrily out here at Council Bluffs. Now starting on my fourth week, occupying every evening from one and a half to two hours.

In all my experience I never was favored with such crowds. Full tent right at the start and increasing ever since. Almost as many outside as inside last night (19th).

We are occupying in one of our new Iowa tents. Comfortably seats about 350. Several have been baptized but have evidently only begun. We are handbiling the community in the shape of specially prepared sermons outlining the subject for the evening. I find it very effective, besides placing in the hands of those who cannot come certain references to texts that are bound to get them thinking. It is what I term a bill-tracto method of reaching the people.

The Bluffs people are responding splendidly in the distribution of our tracts. A little army is out on the job at five o'clock each evening we distribute. And they are happy, too. Indeed, everybody is smiling, including the "Red man" of Salisbury fame.

Don't know when this thing is going to end. My schedule calls for one more week, then on to fill other pressing engagements. Will have to postpone my prearranged meetings elsewhere if everybody agrees. Will be too bad to leave off in the midst of this great campaign.

Considerable credit is due Sister May Skinner and her splendid choir of singers for the success of our services. My meetings are preceded by a thirty-minute song service and many come an hour ahead of the service to make sure of a seat. Indeed, if our tent, which is 30 by 60, were twice as large, it would be none too big.

In this connection I must refer to the fine work being done by Putnam and Pendleton at Dunlap. They, too, have gotten a tentful. Recently they baptized twelve in one day.

J. A. Dowker is going it at Des Moines, occupying our third new tent. Last reports were very flattering.

Old Iowa is surely booming to the front. All we need is a little faith, then plant our tents most anywhere, unfurl our ensign, and sail on. Jubilantly yours,

DANIEL MACGREGOR.

To Follow the Savior

A Voice From Amboy

Joseph's words to the Saints at Amboy were, "In the name of bleeding Zion I call upon all who have been wandering to turn unto their true and delightful allegiance to the principles of the gospel of peace, to the paths of wisdom, to the homage of that God that brought the children of Israel out of bondage, . . . to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end." We have no comment to make, only a prayer that the world might heed how to follow that voice, and "believe."

In order to follow the Savior, read his life. Luke's record of his visits to the towns of Galilee is very simple. He always attended church, and at one time, reading from Esaias the prophet, he read of the work of the Messiah. When Jesus spoke of the scarcity in general of believers, the Jews were full of anger, and attempted to kill him. But at Capernaum many had faith, and were rewarded through his gift of healing.

To a solitary place he oft repaired to pray, and still the people followed.

So we must work, seeking to help the needy.

And now that Saints are being more fully endowed with the enlivening Spirit, to do this becomes an easy task. Matthew, Mark, and John also make very plain the teachings of Christ, and the answer to the question, "What did Jesus preach?" is explicitly set forth not only in the "Angel message" tracts, but by all the elders of the church.

So we, rising from our morning prayer, seek first our most important work, and we might quote the words of the Chris-

tian" minister who said last Sunday, "Seek first the kingdom of heaven, and all these things shall be added unto you." "Preachers" now-a-days are certainly excellent in the pulpit. Very good; it's best for some to do that, but as Luke 12 records it, those of Christ's disciples are to seek first "to bring forth the kingdom of God," and that requires work.

Our work is intensive just now; to go to meeting, to sing, and pray, and bear testimony is a wonderful help to the brethren; but we now see by the Spirit's help that we, as members of society, as part of the Christian brotherhood, have not divorced ourselves altogether from all religious obligations, as pertaining to those outside of "the fold."

Comply as strictly as we may to the six principles of the gospel, yet we are to obey all the commandments of Jesus. Everybody seeks the easy way in life, and it's surprising to see how smoothly "the churches" get along without a prophet, without apostles, and a patriarch to confer blessings, and especially without the visible gifts of the gospel.

Methods

We know that the sectarian pulpits of this day furnish men of talent and education, who present historical events in an entertaining and instructive manner. They provide for their hearers food for thought, and many a "friendly visitor" has been edified by attending their services.

But there is a lack in their ministering to the creeds of the community, because of the absence of the Spirit. How happy is the man, who having sat under the preaching of our revered ex-president Joseph, has heeded his instruction and can say, as he did, "I have kept the commandments, and know the promises of God are true and faithful; and I am looking forward with bright hope to a reward sure and enduring, and for an abiding place in the mansions of the just."

Now, as the method of teaching the gospel, we as Saints will be more willing and friendly than of yore. We will not make so many references to the world's past mistakes. We will not so frequently take to ourselves so much of the glory of furnishing the cue of all the greatly increased light shed forth upon the world in the latter days.

They have been reading the Bible lo, these many years, so now they have come to see that Christ is coming, and when our Baptist friend preached a few Sundays ago on the second coming of Christ, the people on parting for their homes did as Jesus told them to do when they should "see the Son of Man coming in a cloud with power and great glory." They rejoiced over such a sermon and "lifted up their hands." Saint Luke again regales the soul with this account of the great event coming.

We all believe it, because the Bible tell us to. The old-fashioned method of soul-winning through "a change of heart" was good; but a change of one's viewpoint, a change of mind is far better.

Among the methods employed with success in these the last days is the perusal of tracts.

There are many who, by their pure logic, their appeal to the heart's hunger and thirst after righteousness, and their compelling power given to the prayerful reader, seem to possess the spirit of the gospel, infusing light into the soul that is seeking after truth.

ABBIE A. HORTON.

The Duty of Editors

In my way of looking at it, there is only one motto he need bother about, and that is to tell the truth. As news you can tell the truth only once, and then it is news no longer. But editorially you reshape, restate, and reemphasize, and repeat the truth forever. It has been said that a man in public office should speak the truth sparingly and with precision. That does not apply to the exalted office you hold. For a good newspaper man there is only one motto: "The truth shall make you free."—Mr. Meighen, Prime Minister of Canada.

MISCELLANEOUS

The Bishopric

Western Nebraska and Black Hills District: Owing to the condition of Brother W. A. Teagarden's health he is leaving the district and has submitted his resignation as Bishop's agent, and we have arranged with Brother George Newton of Spearfish, South Dakota, to act in this capacity.

I trust that the Saints of this district will give Brother Newton their undivided support. The needs of the Lord's work are constantly increasing, but with the increased membership there should come the means with which to continue to grow and expand. The Lord has indicated that there is enough and to spare when his people respond to the financial law.

We trust that God's people may be blessed in their temporal affairs, and that being blessed they may find pleasure in contributing the Lord's portion.

Portland District: We hereby appoint Brother A. E. Lasley, 254 East Seventy-sixth Street, Portland, Oregon, as Bishop's agent of the above district, to succeed Brother L. B. Shippy.

Brother Shippy has served as Bishop's agent very faithfully and energetically, and his work has been very satisfactory.

I trust that the Saints will loyally support Brother Lasley in his newly appointed duties, keeping in mind the slogan of the year—"A Million Dollars Tithing." If the above district will double its tithing this year and every other district will do likewise, we shall accomplish our end. I know that you will work for this accomplishment.

Brother Lasley will begin his work November 1.

Sincerely,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Transfer of Missionaries

Notice is hereby given of the transfer of Elder John R. Grice from the Detroit District, Detroit objective, to the Toronto District, Toronto objective, missionary. Brother Grice will also act as missionary supervisor in the Toronto District.

Samuel T. Pendleton is transferred from the Freemont, Iowa, District, to the Gallands Grove District.

J. E. Vanderwood is transferred from the Pottawattamie and Little Sioux Districts to the Eastern Iowa District.

C. F. Putnam is transferred from the Eastern Iowa District to the Little Sioux District.

THE QUORUM OF TWELVE,

By U. W. Greene.

(Per concurrence of First Presidency.)

Department of Music

Notices of Appointment—District Choristers

To Whom Concerned: At the last conferences of their respective districts, all in northwestern Canada, the following were selected for recommendation to this department for appointments in charge of the music work of their districts. One recommendation was for appointment as "chorister" of the district, while two were for appointment as "supervisors of music" of their districts. As this department is now considering the readjustment of the work of district choristers over the church and the selection of a new title for their offices, it has been determined to appoint *all* of these nominees as district choristers until such time of readjustment can be had. These are as follows:

Mrs. Fred (Pearl) Irwin, Macklin, Saskatchewan, to be chorister of the Northern Saskatchewan District.

Mrs. J. R. Neill, Box 5, Weyburn, Saskatchewan, to be chorister of the Southern Saskatchewan District.

Mrs. William Osler, 10718 Eightieth Avenue, Edmonton, Alberta, to be chorister of the Alberta District.

We take pleasure in making these appointments and herein publishing them; and heartily commend them to the musical

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workers of the various districts, urging that cooperation be had that they may make the musical work of their districts a success.

Respectfully,

THE DEPARTMENT OF MUSIC,
ALBERT N. HOXIE, *General Director*.
ARTHUR H. MILLS, *Secretary*.

INDEPENDENCE, MISSOURI, September 15, 1920.

Approved by the First Presidency, ELBERT A. SMITH.

To Whom Concerned: At the last conference of the Gallands Grove District Brother J. Dean Talcott, of Arion, Iowa, was selected for recommendation to this department for appointment as chorister for this district, succeeding Brother James Pearsall, deceased.

We are gratified to be able to make this appointment and hereby publish same to the church. We are assured that Brother Talcott is well qualified for the work before him, and we therefore bespeak for him the earnest cooperation of all the musical forces of the district, that its musical interests may be well cared for, to the glory and honor of the church.

We also take this opportunity of expressing our sympathy to the family of Brother Pearsall in their bereavement, and our personal regrets that the cause of music in the church has lost one who has been faithful in its interests.

Respectfully,

THE DEPARTMENT OF MUSIC,
ALBERT N. HOXIE, *General Director*.
ARTHUR H. MILLS, *Secretary*.

INDEPENDENCE, MISSOURI, September 8, 1920.

Approved by the First Presidency, ELBERT A. SMITH.

To Whom Concerned: At the last conference of the New York District, Sister Anna Brothers, 36 Tremont Avenue, Buffalo, New York, was selected for recommendation to this department for appointment as chorister of that district, vice Sister Ethel Hageman, resigned.

We are gratified to be able to make and publish the appointment of Sister Brothers to this place, believing that she will endeavor to do what she can for the development of the musical interests of the district. We therefore bespeak for Sister Brothers the hearty cooperation of all the musical workers of the district, that the musical interests therein may be the more fully developed to the honor of the cause.

We also take this privilege of thanking Sister Ethel Hageman, who is retiring from the office, for her labors and interests in the same during the past.

Respectfully,

THE DEPARTMENT OF MUSIC,
ALBERT N. HOXIE, *General Director*.
ARTHUR H. MILLS, *Secretary*.

INDEPENDENCE, MISSOURI, September 8, 1920.

Approved by the First Presidency, ELBERT A. SMITH.

To Whom Concerned: The newly organized Arkansas District at its first conference, selected Brother W. J. Edwards, of Bald Knob, Arkansas, for recommendation to this department for appointment as chorister of said district.

We take pleasure in herewith making and publishing this appointment and heartily recommend Brother Edwards to the musical forces of that district for their support. We earnestly trust that he may have the faithful cooperation of all the musical workers of the district to the end that the musical interests of the district may be placed on a higher basis.

Respectfully,

THE DEPARTMENT OF MUSIC,
ALBERT N. HOXIE, *General Director*.
ARTHUR H. MILLS, *Secretary*.

INDEPENDENCE, MISSOURI, September 8, 1920.

Approved by the First Presidency, ELBERT A. SMITH.

Conference Notices

Toronto, at Toronto, Ontario, October 8 to 10, 1920. Program: Friday, 10 a. m., organization of conference; 10.30 a. m., Religio convention; 2 p. m., Sunday school convention; 4.15, Women's Department convention; 4.15, priesthood meeting; 7.30, song service; 8 p. m., literary and musical program.

Saturday, 10 a. m., conference for officers' reports; 2 p. m., legislation, etc. Prayer and preaching services on Sunday, at the usual hours. Church on Soho Street, near Queen Street. G. E. Harrington, president; Floralice Miller, secretary.

Kewanee at Millersburg, Illinois, October 22, 23, and 24. Those attending, notify either J. L. Terry, or Harley Cady, Millersburg, Illinois. Mary E. Gillin.

Gallands Grove, October 9 and 10, Harlan, Iowa. James B. Barrett.

Southern Nebraska, at Fairfield, October 8 to 10. Preaching service Thursday evening. Friday sessions given to Sunday school and Religio. Saturday and Sunday sessions will be of the usual nature. Opening business session 10.30 a. m. Saturday. J. L. Parker, president, 1412 R Street, Lincoln, Nebraska.

Coordinate conference of Clinton District at Eldorado Springs, Missouri, October 15, 16, and 17. First meeting for organization on 15th, 10 a. m. Sunday schools and Religio will receive instructions from their respective officers as to what is expected from them. Unless some special cause prevents, James F. Keir of the Presiding Bishopric will be present. It is the wish of the presidency of the district that all who possibly can be present and enjoy the feast of good things that are in store for all. Write to J. C. Budd, Eldorado Springs, Missouri, Box 93, and tell him you are coming. Edward Rannie, for presidency.

Pittsburgh, at Pittsburgh, Pennsylvania, October 16 and 17. First meeting 7.30 p. m., 16th, a ministerial meeting. Meetings all day Sunday, 17th. Mary M. Gowan, secretary.

Pottawattamie, at Boomer, Iowa, October 2 and 3. Elsie Lapworth, secretary.

Eastern Michigan, Sandusky, October 9 and 10. Branch secretaries send reports promptly to district secretary at 1010 Pine Street, Port Huron, Michigan. Robert H. Huston, secretary.

Convention Notices

London Women's Department, at Stratford, October 1, 3 p. m. Election of officers and general business. Mrs. Sarah Kinsman, president; Mrs. Pearl Harnden, secretary.

Gallands Grove Sunday school at Harlan, Iowa, October 8, 9 a. m. Special feature will be election of superintendent to succeed Sister Wave Cross. Alta Mae Schafer, secretary.

Women's Department of Central Michigan, at Saginaw, same time and place as conference. Mrs. George Pringle, organizer.

Two-Day Meetings

At the late conference at Beardstown a committee was chosen to arrange for two-day meetings in the Central Illinois District. The following arrangements have been agreed upon by your committee. Where it is desired, a basket dinner should be provided for on Sunday. Sisters, take notice. Where it is at all possible, let each respond to the place assigned him.

WALTER DAYKIN,
C. E. HARPE, *for committee*.

October 2, 3, Hersman, Illinois, Charles H. Martin and C. H. Davis.

October 9, 10, Springfield, Illinois, M. R. Shoemaker and W. C. Norman.

October 16, 17, Pana, Illinois, Luther Simpson and Elder Henderson.

October 23, 24, New Canton, C. E. Harpe and J. T. Butler.

October 30, 31, Cincinnati Landing, C. E. Harpe and J. T. Butler.

November 6, 7, Quincy, Harvey Minton and Orland Butler.

November 13, 14, Beardstown, Illinois, William Shuttan and Martin Bolt.

November 20, 21, Taylorville, Illinois, F. O. Pritchett and Charles Mose.

November 27, 28, Snicarte, C. H. Martin and C. H. Davis.

December 4, 5, Stonington, Illinois, Walter Daykin and William Jones.

All-day Meetings

At Orion, Michigan, October 3. Come and enjoy the day. Bring baskets and have a real outing. One block north of flagpole to church. Good speakers expected, including Apostle Gillen. J. D. Gault, president, 2663 Ferry Park Avenue, Detroit, Michigan.

Dedication at Wichita

Church dedication at Wichita October 2 and 3, to be followed by a two-weeks' meeting to be held by Presiding Patriarch Frederick A. Smith.

We extend an invitation to all the Saints of Southwestern Kansas and visiting Saints. Saturday meetings: Prayer meeting 9.30 a. m., preaching at 11, round table 2.30 p. m., preaching at 7.30 p. m.; Sunday meetings: Sunday school 9.40, communion service 11 a. m., dedication service 2.30 p. m., sermon by U. W. Greene, invocation by F. A. Smith; preaching at 7.30 p. m.

A basket dinner at the church, Sunday, October 3. Wichita is also holding its annual wheat show October 4 to 16. Come and attend the wheat show in the day time and the meetings at night. Church at South Water and Osie Streets.

E. A. CURTIS.

Home-Coming at Bevier

The Bevier, Missouri, Branch will hold their "Home-Coming Day" October 10. Commencing October 3 and continuing for two weeks a series of evangelistic meetings will be held, conducted by Patriarch H. O. Smith. Arrangements will be made to take care of all visiting Saints on Home-Coming Day; scattered members are especially invited to spend the day with us. J. L. WILLIAMS, Clerk.

Requests for Prayers

We have a young man in our Indianapolis Branch who has been a cripple now several years and also has lost his sight. Through peculiar circumstances the Saints became acquainted with him and his mother and brother, and taught him the gospel. Apostles Griffiths and Curtis saw him while they were here a year ago. On September 5 he was baptized and

has paid his tithing and desires to be useful in the service of his Master. Elder Metcalf, the missionary, is with us, and we have set October 3 as a day of fasting and prayer for him that the Lord may direct in the administration on that day. Therefore we ask the faith and prayers of the Saints that the Lord may bless this young man. His name is Charles E. Appelgate. IRA I. BENHAM, President.

Addresses

Elder A. C. Martin, 115 Echo Drive, Ottawa, Ontario.

Our Departed Ones

LARSEN.—Sister Minnie Larsen was born March 16, 1859, in Denmark. Died June 2, 1920, at Omaha, Nebraska. Married Christian Larsen January 8, 1881, who died September 6, 1893. Five children were born to them: William C., who died in infancy, Mattie and A. Edward Larsen, Mrs. Lena Justeen, and Mrs. Dora Marshall. This dear sister was a devoted mother, a true, loyal, consecrated Saint, faithful in the performance of duties. The Omaha Saints and others who knew her will miss her keenly. Services were held at the home. Sermon by Roland W. Scott.

MCDONALD.—Caroline Melissa Garner was born in Pottawattamie County, Iowa, December 30, 1857. Married Julius S. McDonald November 18, 1879. Died at McAllen, Texas, August 22, 1920. Leaves to mourn, husband, and 3 daughters: Mrs. J. A. Phillips, of Eros, Louisiana; Mrs. W. R. Adams, of Logan, Iowa; and Mrs. J. E. Reedy, of Chadron, Nebraska. Also 6 sisters, 4 brothers, 8 grandchildren, and numerous relatives and friends. Baptized October 18, 1874, by M. H. Forscutt; confirmed by M. H. Forscutt and Daniel Lambert. A noble mother, a true wife, and faithful Saint. Services at Missouri Valley, Iowa. Interment at Magnolia, Iowa.

GREEN.—Frances Green was born at Fall River, Massachusetts, January 26, 1900. Baptized at Onset reunion, August 3, 1913. Died July 31, 1920. Our young sister passed away peacefully in her mother's arms. Though young in years she was privileged to see the beauty and glory of the heavenly home. She was conscious to the last, and her spirit left this life in joyous anticipation of the rest and happiness awaiting the faithful. Funeral services at the home of her parents. Sermon by Horatio W. Howlett. Interment in Oak Grove Cemetery, August 3, 1920.

Conference Minutes

WHEELING.—With Wheeling Branch, September 4 and 5, O. J. Tary in charge. District presidency chosen to preside. Reports of district officers and elders read. All district officers sustained except the district treasurer, and it was voted that secretary act as treasurer. Missionaries present were James E. Bishop, Thomas Newton, and John Martin. Next conference with Steubenville Branch, last Saturday and Sunday preceding Labor Day, 1921. Jasper N. Dobbs, secretary.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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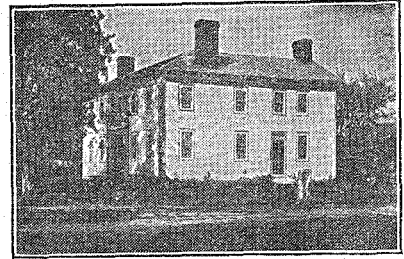
Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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THE HOMESTEAD



THE MANSION HOUSE

Eighty Years They Have Stood---

—those houses pictured above—and small though they are, and out of date, they are yet eloquent in history and testify of a time when Nauvoo was the first city in Illinois and the church was making wonderful strides toward converting the nations. Nauvoo is but a shell of her former self to-day, and the church, having gone through great tribulation is centering at another place; yet these two historic buildings look out upon the same Mississippi as delighted the sight of the early Saints, and stand as enduring landmarks of a remarkable pilgrimage.

The history of our church has been the history of building, and no sacrifice has been too great for our people to undertake. Kirtland, Nauvoo, Lamoni, Independence—wherever our people have gathered they have built testimonies in brick and stone of their faith and purpose in the gospel.

Once again the church is being asked to join in a great task. Everyone is called to assist in building the General Conference Auditorium. The very progress of the church hinges upon the response. We plan not alone for to-day and its needs.

What Will We Leave to the Future?

OUR GOAL: \$500,000

THE TIME: OCTOBER 15-31

THE BIG AUDITORIUM!

Benjamin R. McGuire

Presiding Bishop

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, OCTOBER 6, 1920

NUMBER 40

EDITORIAL

The Fruits of the Spirit

Lecture to the Priesthood, March 26, 1920,
by Elbert A. Smith. Reported by Howard
W. Harder.

Lecture Outline

I. Introduction

1. A figure of speech to denote those traits, graces, or attributes of the Christian character developed within us by the life of the Spirit.
2. Fruit must be grown, developed, matured. It must be nurtured and sustained by an inner life, as the apple is the result of the life within the apple tree—and cannot be manufactured, but by intelligent culture may be brought to a higher state of development. We are collaborators with God in the orchard and also in developing fruits of the Spirit.
3. While a gift is given, fruit must be worked for, and developed by intelligent effort. A line between gifts and fruits, though some attributes, like faith, may be at times found in both classes.

II. What Are the Fruits of the Spirit?

1. Paul's list in Galatians 5: 22, 23.
2. Peter's exhortation in 2 Peter 1: 5-7.
3. From Doctrine and Covenants 11: 4.
4. A summary of the above.
5. Christ's life and character the best exegesis: the word that became flesh, John 1: 14.

III. Outstanding Fruits of the Spirit. (Doctrine and Covenants 11: 4.)

1. Christian humility.
 - a. Humble—from *humilis*, on the ground, and *humus*, the ground, or earth. The quality that binds us to humanity.
2. Faith.
 - a. The trait that binds us to God.
3. Hope.
 - a. The source of courage and optimism.
4. Charity.
 - a. Defined in Book of Mormon as the pure love of God. The mainspring of all sacrifice either human or divine. The thing that moved Christ to come among men and that must actuate every successful mission. The crowning virtue that includes all others.

IV. What Place Have the Fruits in the Christian Economy?

1. In the individual life.
2. In the collective life.
3. In our ministry.

The subject that I have this morning is a very familiar theme. I might possibly safely follow the example of the eccentric Hindu philosopher. I suppose all Hindu philosophers are eccentric, from our standpoint. You know, the East says, "Let us sit down and meditate," while the West says, "Let us get up and go!" Sometime we may strike a balance and

think before we act, and they act after they have thought. But this was an unusually eccentric philosopher.

He appeared in the market place one day and when a crowd had gathered around him he said to them, "Do you understand the theme that I am to talk about?" And they answered that they did not. "Then," said he, "if you don't understand what I am to talk to you about, there is no use of my talking." The next day he appeared in the market place again, and asked them the same question; and this time the people all answered that they understood what he was going to talk about. "If you already know what I am to talk about," said the philosopher, "there is no reason why I should talk." On the third day he appeared and asked the people if they understood what he was going to talk to them about. Some of them answered that they did and some of them said that they did not. "Then," said he, "those who understand it can tell those who do not!" And he went his way again.

I. Introduction

The theme that has been assigned to me is, "The fruits of the Spirit." This, of course, is a figure of speech borrowed from the natural world and taken over into the spiritual world to denote those traits or attributes of the Christian character that are developed within us by the life of the Spirit.

Fruit must be grown and developed and matured. It follows that conversion is not instantaneous as some people think it is—that is, complete conversion. Fruit must be cultivated in our lives. In this case, of course, these fruits are the result of the life of the Spirit, just as the apple on the tree is the result of the life within the apple tree. You cannot put these things on, just as you cannot manufacture an apple. Fruit cannot be manufactured, but by intelligent culture may be brought to a high state of perfection or development. We are collaborators with God in the orchard, and also in the development of the fruits of the Spirit.

Apparently in the natural world, it is the law of God that through cooperation men shall bring natural fruits to a state of perfection. The wild crab apple, I suppose, has all of the potentialities of a Jonathan apple, but it takes men working in conjunction with God to produce the Jonathan from the crab apple. The little wild, insignificant daisy which grows by the side of the brook has all the potentialities of the beautiful shasta daisy, but it took the patience of Burbank to develop it. Evidently that was God's intention from the very beginning, because the statement is made that God set a man in the garden to tend it and dress it. We sometimes think of labor as a curse, but evidently God intended from the very beginning that man should labor. It is excessive labor that is a curse. God didn't intend that man should sit around in the garden smelling the flowers and plugging big ripe watermelons and doing nothing else. And so it is in the development of the spiritual fruits, carrying over the natural laws into the spiritual realm.

While a gift is given, fruit must be worked for and earned and developed by intelligent effort. There is a certain line between gifts and fruits that perhaps is not always clearly marked, for some, like faith, may at times be found in both classes. Sometimes God gives people the gift of faith and sometimes they have to struggle for it very hard; as Alma says, if they can have even the "desire to believe," just the

smallest desire, there is some hope for them. You hear men say sometimes, "I wish I could believe." Such a man has something to work on and he may gradually develop a Christian faith in his heart.

II. What Are the Fruits of the Spirit?

We go to Paul for a concise and clear statement of almost everything theological. When we want to tell the world what the principles of the doctrine of Christ are, we go to Paul; when we want to tell the world what the officers are that constitute the official force of the church, we go to Paul; when we want a list of the fruits of the Spirit, we find that Paul has catalogued them. He seems to have had a very methodical and systematic mind. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, faith: against such there is no law." (Galatians 5: 22.)

I am told that Brother Rushton uses a version which reads like this, "The fruit of the Spirit is love: joy, peace, long-suffering," etc. making them all subsidiary to love—all growing out of love. That is not a bad version if we consider charity as being what the Book of Mormon says it is, the pure love of God.

Peter gives us a fine statement about some of the spiritual fruits. These are texts with which you are all familiar and have often used: "And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge."

I pause right here to say that Peter had the correct theory of education, to my mind, and if we proceed on his philosophy and have first faith and virtue, then we are spiritually safe to go on and add knowledge to the limit of our acquirements. But the trouble with many in the world is that they have utterly ignored faith and virtue and have been content to accumulate facts while remaining godless and corrupt.

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

I like this program of Peter's, because it is a constructive and progressive program of Christian development that will keep every man busy as long as he lives. He doesn't need to sit down in any stage of his career and think that there is nothing more for him to do. The cross of Christ is the mark of addition: "Add to your faith virtue, and to virtue knowledge," etc., even as Paul says until we reach perfection.

I can understand that perfection may mean one thing to one individual and another thing to another individual. Perfection comes with the full development of the potential powers of the individual. That will be perfection for him, when he reaches full manhood, not Godhood, in Christ Jesus. All this Brighamite talk about eternal progression does not amount to anything.

In the Book of Covenants, the 11th section and the 4th verse, there is a very significant statement that we will always do well to bear in mind. It seems to be a very radical statement, but perhaps we will see the philosophy of it before we get through: "No man can assist in this work except he be humble and full of love, having faith, hope, and charity."

From these various texts we gather a list of the fruits of the Spirit, which includes love (or charity), joy, peace, long-suffering, (or patience), gentleness (or brotherly kindness), goodness, faith, meekness, temperance, virtue, knowledge, godliness, hope.

As I have noted in this outline the finest exegesis of this subject is found in the life of Christ himself, in harmony with the statement found in John 1:14, that the "Word became flesh and dwelt among men, full of grace and truth." One of the finest statements, certainly, in all the Word of God. This

may seem to be a little digression from the main theme, but is vitally connected with it.

In the life and in the character of Christ, I have of late years found my inspiration. That is the theme I like to talk about. There are many things in the Old Testament scriptures and in the writings of the apostles that appeal strongly to us, but they all fade into comparative insignificance in comparison with that supreme revelation of the Word of God that became flesh and dwelt among men; for the Inspired Bible tells us very plainly that the Word that became flesh and dwelt among men was the gospel.

I wonder why it was that Christ found it necessary to take on flesh, why it was necessary that the Word should become flesh; why it couldn't have been printed or written and sent to us for our consideration. I think that Jesus Christ wanted to appeal with all the force of divinity and humanity combined to both the heart and brain of man. You know there is a difference there. When a young man falls in love he doesn't stop to think very much about it or analyze his feelings, but he knows very well that something has happened to his heart. On the other hand, an individual may reason out a perfectly logical defense for the income tax law, but when he goes to the office to pay his tax and get his receipt, he doesn't have at all the same sensations that he does when he goes to the marriage license bureau.

Jesus wanted to make his appeal to the heart. I would not give a cent for a religion that doesn't appeal to the heart; but religion must, of course, be accompanied by the fruits of logic and reason. A cold, abstract statement of law does not appeal to the heart of man. It may be confirmed by his judgment, but it leaves his heart cold. Jesus, in order to reach the heart of man and the mind of man as well, determined to identify himself in all things with man. He came to this world and was born of woman and leaned upon her breast and sanctified all womanhood; he took on himself all the stages of development and, becoming a little child, he sanctified all childhood; he became a man and identified himself in every way with temptation and sorrow and privation, and thus sanctified all manhood. He was a man of sorrow and so brought to us a contribution we could not otherwise have had. If God had remained in heaven, though we might conceive with our minds that he could understand all things, our hearts would say, "He doesn't understand."

I do not want to encroach upon Brother Garver's theme, but I think that you will find in this the secret of the atonement. Jesus came as a little child. Why should he not? That is the way each of us came. We shall all die, too. Jesus died. He identified himself with us in all these things. I do not want to depreciate the atonement in any way. In fact, I cannot depreciate its value. It should be my business to give you a higher concept of it rather than a lower one. There were reasons for the atonement, but I look for those reasons in the effect that was had on man and not in any sense in the effect that was had on God. I do not believe that Christ died to propitiate God in any sense whatever, because long before Christ came into the world God so loved man that he gave his Only Begotten Son. The suffering on the cross did not change God, but does change man and bring man to God.

Jesus wanted also to appeal to the intelligence. The idea of God in the abstract, of course, is extremely hard to understand. It is the hardest kind of thinking to think about God in that way. The idea of God in the abstract is almost impossible for man to get hold of. Every idol that was ever formed out of stone or wood represented an effort of some man to form something that he could visualize that would give him an objective presentation that would enable him to lay hold in his mind of the abstract idea of God. And the creeds that came along a little bit later were an effort along the same line to comprehend God in the abstract. Though

they were very faulty, they were man's effort along that line.

Man cannot find out God, cannot understand God, unaided. He may reason up to a certain point and may form conclusions concerning the existence of God and the personality of God, but when it comes to understanding the attributes of God, revelation must come in or he is helpless; he cannot grasp the subject alone. It is too big for him. Sam Jones in his rather crude way said: "Man can bite an apple, but he cannot bite a pumpkin—all he can do is to slobber over it."

It was the business of Christ to interpret God so that we could understand him. "He that hath seen me hath seen the Father." The trouble, of course, is not with God or divinity; it is with man or humanity.

It seems sometimes, though of course this is not true, that God himself is at a loss as to how to reach humanity and make them understand, because he says in talking about the things of the heavens, "Unto what shall I liken these things that *you* may understand?" He understood them all right, but the trouble that he encountered was to explain them in terms that *we* could understand. And that was the situation Jesus confronted when he volunteered to save man.

I have sometimes thought of Jesus as pondering as to the best way to undertake his mission. Of course, we have been told that God cannot do this. Knowing instantly the best course he need not choose or deliberate as we do. Though Christ did not have to go through that process, I need to go through it in order to understand him. I picture Christ as saying: "How shall I reach man? Shall I send a multitude of angels to fly through the heavens proclaiming the message with trumpets? If I do, some men may look up and say, 'Your law may be a fine law for the angels, but I am not an angel. I am chained to earth and am bowed down with sin and temptation and care. I have nothing to do with your law.' Shall I cause it to be printed on innumerable pamphlets and tracts and shower them down on the earth? Some man will look up and say, 'What good is a tract to me while God remains in heaven and man remains on the earth?'" And so, I think I hear Jesus saying to himself, "I know how I must reach man. I will go and live with man and interpret the gospel to him in his own life and in his own flesh, and then he can understand." That is why the Word became flesh and dwelt among men. And that is the way you will reach your audiences if you ever reach them at all, by becoming one with them and by living your message.

Sometimes we encounter some preacher who is called a backwoods preacher and we don't hear much about him here in Independence or Lamoni; but if we go out into the field where he has been laboring we will find that he is held in the highest esteem. The secret of his success is this: In his person the Word became flesh in that locality and dwelt among men full of grace and truth. And unless we are willing to do that, any other interpretation of the gospel that we may give will be practically without value.

The reason that I have digressed along this line is that I feel that in the character of Christ and in his life we find the finest exegesis of the fruits of the Spirit that we can find anywhere. He came and lived those things and developed them while among us so that if we want to understand them let us look on him.

III. Outstanding Fruits of the Spirit

There are some outstanding fruits that I want to notice that are particularly interesting because they are set forth so plainly in the passage from the Book of Covenants that I have read: "No one can assist in this work except he shall be humble and full of love, haying faith, hope, and charity, being temperate in all things whatsoever is intrusted to his care."

We find five of the fruits of the Spirit named there. The first is humility. It is said that this is derived from the word *humilis*, which means close to the ground, and *humus*, which means the ground or the earth, and that the word *humanity* is derived from the same root. Humility, we may then say, is the trait that binds us to humanity. And I am sure there is nothing that will separate us from the people quicker than the "big head." If your congregation gets the idea that you have the "big head," that is the end of you. It not only separates you from them, but it sets everybody against you, because with the natural man when he sees anybody inflated it seems a great temptation to puncture him. We have some historic examples of that. The Kaiser is one of them; he became so insufferable the whole world united to drag him down.

The man who is not humble will preach himself, he will be the attraction; but with the man who is humble, the message is the thing.

I have a little poem here that is pretty good for preachers to remember. It is called, "The man and his message."

"He held the lamp of truth that day
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—'The world's great light,'
That, gazing up—the lamp between—
The hand that held it scarce was seen.

"He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint;
They drank—the pitcher thus between—
The hand that held it scarce was seen.

"He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then with louder notes and bold,
To raze the walls of Satan's hold!
The trumpet coming thus between—
The hand that held it scarce was seen.

"But when the Captain says, 'Well done,
Thou good and faithful servant, come!
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp'—
The weary hands will then be seen,
Clasped in the pierced ones—naught between."

The man who goes out and makes himself the thing to which men are supposed to look up cannot assist in building up this work. The man who gets between men and his message will lose out. The message is the thing that must attract the attention of the people.

Humility does not mean that we shall get down and crawl and cringe, but it admits of a fair and just and accurate inventory of a man's own capabilities. That is what it contemplates. Some men never have been able to do the work that they could do because they are constantly depreciating themselves and do not understand themselves. I know that for many years as a young man I did not move out and occupy where I could have done, because I constantly thought I was not qualified.

The fruit of hope may be considered the source of optimism and courage. This church certainly has need of optimists. I had a letter from a brother a few days ago who was writing about Zion, and he said, "It is everlastingly too late; all is ruined and lost now." When a man gets down to where he feels like that, he cannot assist in building up this work. Hell is full of pessimists, and from all reports they have every reason to be pessimistic. But why should we qualify for membership? Heaven is full of optimists. They have reason

to be optimistic. We are working with heavenly forces. Why should we be pessimistic? Sometimes we get discouraged, of course, but every one must have the conviction in his heart of ultimate victory, and that he is fighting for God, and no man can assist in this work unless he does have that feeling in his heart. A good live hope in the heart is of great assistance to the preacher.

I remember when I first started out to preach how profoundly discouraged I became. Many a night I thought I would never try it again, but always there was this hope springing up, "Well, perhaps *sometime* I will preach." I never did preach until I went out with Brother Carmichael and did tracting, leaving the tracts at the doors whenever they would open them. We had to fight for our work while doing tracting in this way. We met all kinds of people and ideas. We got down to "brass tacks," as they say, and the next time that I went into the stand to preach, I preached for the first time. For that reason I have said that these boys we send to Graceland College cannot learn to preach there. They can gather in a lot of material that will help them, but they cannot learn to preach there. We "learn to do by doing." They can only learn to preach in reality by actual contact with humanity and God, learning to stand between the two. Preaching is one of the most human processes, as it consists simply of reaching out and taking somebody by the hand and saying, "Brother, I have a message for you." If you have lost your handclasp with humanity, you haven't any right to be preaching, and you will not preach.

Now, passing on to the question of faith, if humility binds us to man, of course faith is the thing that binds us to God. You are here to-day because you have faith in certain things. If at any time your faith should begin to fail, the wall of your defense should begin to crumble away, and in a short time it would be only inevitable that you would be left without any defense and you would not be here or in the mission field. And the undermining begins by very subtle processes. When a man begins to repudiate one thing it is often followed by the repudiation of another until it may finally be said of him that he "ran well for a time"—but that doesn't get a man to the goal.

We can never get away from the point where we do not have to fight doubt. Most of us have to fight doubt. You will have to fight it on one side or the other. I would rather fight it on the affirmative side. Consider some of our preachers and brainiest men, Brother X for instance—one of the cleanest, ablest, most lovable of men. He quit the field and the last I knew of him he was asking to have his name taken from the church books, having apparently lost out entirely in the Christian warfare. Doubt overcame him. Where is he now? I am perfectly satisfied from some things that have come to my attention that he is still fighting doubt, but on the other side of the question. He is thinking, "Maybe I have thrown away the pearl of great price; maybe after all I have forsaken my call." You have got to fight doubt from one side or the other. Take the affirmative side.

All Christianity is affirmative. That is why we like it. God said, "Let us make!" "Let us create!" Jesus said, "I will build my church." All the Christian system is constructive and affirmative and progressive; while doubt at worst is destructive and at best leads to cessation of effort and to inaction, dry rot. When a man becomes a living negative, he is of no further use to this church; so it is truly said of doubt that it cannot assist in this work, because it is a constructive work and requires faith.

IV. What Place in the Christian Economy?

We might ask ourselves, "What place do these fruits have in the Christian economy?" First, in the individual life. The divine statement is made that by their fruits shall ye

know them. We are not going to be known in the day of judgment—we are not going to be known here on earth by our professions. Some may fondly believe that they are to be judged because they preach faith and baptism. We are to be judged by our fruits and not by our professions. And the individual who is bearing these fruits naturally will command respect from the discerning.

Love is the motive back of all sacrifice. "God so loved the world that he gave his Only Begotten Son." We talk about going to some foreign field. Are we capable of loving the people when we get there? Suppose you go to Jerusalem and find yourself administering to the needs of the extremely ignorant and poverty stricken and diseased, can you love them? Did you ever love a Jew peddler? Can you love Mexicans, Poles, "Dagoes"? Well, you have got to learn to do it if you are ever going to take the gospel to them; and we can learn to do it if underneath all disease and dirt and ignorance we discern the human soul, for it is always lovable. No matter how rough or marred the exterior, if you can perceive under it the human soul, you can love that man. There is hardly a man on earth but what has something attractive about him, and if we learn to know him there is something for love to lay hold on.

They say that love is blind. Love is the only thing that sees. Hate is blind; suspicion is blind; misunderstanding is blind; but love is the only thing that sees. I have been caused to wonder many times when I have tried to make peace between two men. I will not refer to any particular two men; for I have tried the experiment many times. Often there comes for settlement a case in which two of our good ministers are at outs with each other. Often I have been led to speculate: Here are two men. They cannot get along together at all; they couldn't agree for a minute. Yet I can work with either of them. Why couldn't they work together? I can see that they are both good men. Cannot each one of them see that in the other? Something had come between them and they couldn't see each other correctly. That is the trouble. They were not the men they thought they were.

I am reminded of the story that the Irishman told. He said: "As I was crossin' London Bridge the mornin', I met Tim, and I said, 'Hello Tim!' And he said, 'Hello Mike!' And I said, 'I ain't Mike.' And he said, 'And I ain't Tim.' And so we took a good look at each other, and sure enough it was nayer of us at all."

Love must be the compelling force, the motive force in our missionary work, whether at home or abroad. And it must be the moving spirit in a man's pastoral work.

If you are a pastor and do not love your congregation, your congregation will soon find it out. You don't have to tell them from the pulpit, or put it in the paper. And when this happens, your influence with them will be *nil*. But if you have the spirit of love, you have the basis for your pastorate—you have the same basis that Jesus Christ had. That is why he reached the common people. I started to say something about why the gospel went to the common people. One reason is this: The gospel of Jesus Christ comes to those who are down and out, disinherited and poverty stricken and friendless, and it says, "Come up!" It comes to the high and mighty and haughty and says to them, "Come down!" And men would rather be called up than to be called down. It calls some down (from their standpoint) but really it calls them and all men to come up.

You may ask, "What place are these fruits to have in our collective life?" I think that we cannot build Zion without them. I think they are to have a most profound influence. Zion went to rack and ruin in 1833 because there were contentions, and divisions, and evil and covetous desires, and we can never rebuild it here again unless we shall have these qualities that are called the fruits of the Spirit.

Almost any little branch has its troubles, and frequently they blaze up and the branch is simply destroyed. That is the kind of a branch I got for my first pastorate. And for some years I had the experience of trying to mix oil and water. The only solution to be found for such conditions is the development and cultivation of Christian characteristics that will enable the people to work together. The spirit of fellowship is the only one that will accomplish it. Zion is only a small branch on a large scale and the same things that will make us consolidated and help us to hold our solidarity in Zion will be the same things that help us move together harmoniously in a small branch.

I remember some months ago when I was in the city of Des Moines I called upon my first school-teacher, the woman who taught me my A B C's. I was under a great debt of gratitude to her because she gave me the key to all English literature. There is nothing so profound, nothing so simple but what yields up its treasures to me when I use those few simple lessons that she taught me, when I learned the alphabet. Possibly we do not need so many more explicit revelations regarding Zion if we only use the A B C's of Christianity that Christ endeavored years ago to teach us. The same things that will preserve harmony and work out the success of Zion are the ones taught in Obscurity Branch: love of God and love of man.

The time is coming when we must get closer together, because the world is quite rapidly going to pieces. From our human standpoint, it seems like civilization is crumbling away; that the system that man has built up with all his intelligence is beginning to fall. There never will come any permanent help until Christ comes to set up his own government. The nations get together in their peace conferences and draft profound documents. Militarism we fought for four years and defeated. Now something arises that we do not know how to meet. The French are planning great forts, much greater than anything now known in the world, but the thing that confronts them now is the thing that will go between their forts like an infection that destroys the army—the spirit of anarchy. It bids fair, so far as we can judge, to consummate what God said it would, the full end of all nations.

When all nations fall, what is going to stand? The work of God. And if we are true and faithful and develop the Christian character we will be found standing. We have got to get together and stand together. You have perhaps noticed Russia. When nations begin to fall, each community is thrown upon its own resources; each little village is forced to depend on its own resources. Shall we be able to have a self-sufficient body providing for all its own needs when that time comes? We will if we develop sufficient wisdom and the Christian character as we should. I do not profess to solve these problems that arise, myself; I am but a preacher of righteousness, but the man who preaches these fundamental principles of righteousness strikes at the root of the whole matter and is rendering the first great service in building up Zion. So, too, is the man who puts the thought into operation and takes his religion home and lives it. He is indeed a greater man than the preacher.

The Children's Bureau is issuing a bulletin, "Every child in school." It shows what has been and what can be done against child labor and ignorance. Pastors in the churches throughout the country are the ones who are doing the principal work to make the Children's Bureau effective, as their wives send for literature on infant and child care. The pastors are interested also in community child welfare. These bulletins are sent free of charge upon request from the Children's Bureau.

Subjects Being Discussed

College Women in England

It appears that a controversy is taking place in England on whether women shall be admitted on full terms of equality to Cambridge University.

At Oxford woman is treated very sympathetically. The university has decided to grant women degrees, and the vice chancellor and proctor have selected a model of academic cap which the women undergraduates will wear. The plan in England is different than in America. The university is composed of a number of separate colleges. It is not proposed that the women shall enter the men's colleges, but shall reside in colleges of their own, but shall be granted membership and recognized as part of the university.

The opposition at Cambridge is partly on the question of accommodation, as present libraries, lecture rooms, and laboratories are heavily taxed to meet the needs of the men for whom they were originally intended. Still the basic objection is that they would prefer that women should have a separate university, rather than have the existing institution extended.

Ministry of Labor

The Methodist federation for social service, in a recent bulletin, publishes the statements of certain ministers and students, telling why they are devoting their time to the labor movement, rather than to the ministry. The fundamental reason given is that the opposition of the organized church to the position of labor has caused a lack of interest in the church, while the condition of the laboring man requires a real ministry. Above all else, the giving of alms for social uplift does not meet the situation. The whole plea is for fair play and social justice, and a sincere consideration of the matters at issue. Some say that here they have found their real ministry for Christ, and that Christianity requires a change in the social order, so that all men will have a better understanding of what labor means, and all working men receive adequate remuneration and protection for their labor.

What the Churches Think of the League of Nations

The Christian Work gives in a current number several pages to "What does the church think of the League of Nations?" and gives the resolutions passed by the various bodies of Protestant churches in favor of the league as follows: Northern Baptist Convention, International Congregational Council, National Congregational Council, the Lambeth Conference of the Anglican and Associated Churches, the Methodist Episcopal Church, United Presbyterian Assembly, Presbyterian Church in the United States of America, Reformed Church in the United States, the Central Conference of American Rabbis, the Board of Foreign Missions of the Methodist Episcopal Church, Church of the United Brethren, and the Evangelical Lutheran Augustana Synod of North America. In addition to this the clergymen of various organizations, including the Southern Baptists, expressed very clearly an approval of the League of Nations.

It is noteworthy that most of these resolutions by national bodies speak in favor of the League of Nations, and urge that the President and the Senate agree in a practical way so as to secure peace, and to secure a proper league of nations.

However 15,309 clergymen signed the following petition: "We, the undersigned clergymen, urge the Senate of the United States to ratify the Paris Peace Treaty embodying the League of Nations Covenant at the earliest possible date, without amendments or such reservations as would require

resubmission of the Treaty to the Peace Conference and Germany."

Of these clergymen the largest number of signers came from New York, Pennsylvania, Illinois, Ohio, Massachusetts, California, and Iowa. The remaining half were scattered. They include Methodist, Congregational, Federated Churches, Presbyterian, Lutheran, Baptist, Christian, Roman Catholic, Jewish, Universalist, Unitarian, Episcopal, United Brethren, as well as over one thousand others.

The Zionist Conference

At the recent great Jewish conference in London Doctor Weizman declared that the British Government had already set up the necessary political machinery to assure the Jews a national home in Palestine, and that they were now free to make it a Jewish country as they were capable. No internal obstacles were big enough to prevent the aim of the Zionists: a national Jewish homeland, controlled by Jews with Zionist ideals.

The vice president of the Zionist Commission, Mr. Ussishkin, brought greetings from the Jews of Palestine, whom he represented as awaiting the moment when the great majority of the Jews would return to Palestine. He was of the opinion that at least 30,000 Jews must settle there each year for the next few years. In his opinion at least \$20,000,000 would be required to carry out the work of reconstruction necessary in the first few years. The land must be purchased and public works established. The Palestinian Jews had already contributed \$500,000 to this end, which should be an incentive to other Jews to make large sacrifices.

There were some eighty English-speaking Jews at the conference and a large number from European countries in spite of the difficulties of travel. Poland sent forty delegates, while others were present from various of the Baltic provinces, White Russia, the Ukraine, the Crimea, Bessarabia, and Czecho-Slovakia, to a total of about 270.

Extraordinary enthusiasm was manifested when Justice Brandeis of the United States was elected president of the conference and Max Nordau honorary president.

Summer Vacations for Churches

It is of interest to note in *The Christian Life* of England, a whole page given to a discussion of the closing of churches during the summer, either entirely, or for evening services.

It is noteworthy in this country that many of the Protestant churches do abolish their evening services, yet the church is supposed to have a definite relationship to the spiritual life of the community, and hence should be kept open for people at all times.

We are glad to say that we have never known of one of our churches being closed for the summer, or even for the Sunday evening service. It is no time for a let-up in the important work before us.

Child Labor Regulations

Nineteen States, up to the present year, have established compulsory part-time schools for minors in industry. Several other States, including Indiana, Ohio, Michigan, New York, and Massachusetts have enacted permissive mandatory laws, authorizing local school districts to establish such schools. But in few instances has this been done except in Boston. The highest age limit in any State law so far enacted, is eighteen years. The lowest, and most commonly designated at which compulsory part-time education may begin is fourteen years. The minimum number of hours is that provided by the Federal vocational act, one hundred and forty-four hours. As a rule the school work must be held

during the usual working hours of the minor, and it usually must be some hours between 8 a. m., and 5 and 6 p. m.

Hard Coal Prices Too High

The Dearborn Independent publishes an article on the coal situation, showing that anthracite coal costing \$3.90 mine cost, is now retailing for \$14.50 in Boston, and will soon sell for \$20 a ton. After all labor and machinery costs of mining the coal and delivering it out of the mine is completed, the cost for anthracite coal is \$3.90. To this is added an operator's margin and a sales agent's margin of \$3.94. They are combined because they represent practically the same interest.

This is also true of many of the railroads. It is true in many cases in regard to the freight, as the railroads directly or indirectly are concerned in the anthracite mines. That is, the same individuals control both. They have added a freight rate to Boston of \$3.20; to this is then added a retailer's margin of \$3.46.

From this it can be seen very clearly that the labor cost is not the reason for the high price of coal, as it has increased less than 71 per cent in six years; the mining cost less than 75 per cent. The cost to the consumer is practically doubled for the simple reason that the sales agents and retailers have each increased their margin between 172 and 177 per cent.

United States May Enter League

There is a growing opinion that the United States will enter into the League of Nations regardless of election results in November. Hungary has officially applied for admission to the league; Germany is not a member, but will submit treaties she has negotiated for registration; Great Britain is preparing copies of all her treaties for registration. The South and Central American Governments have notified the league that they will send three delegates each to the first meeting of the assembly, at Geneva in November. The South American and Central American delegation will number close to three hundred. They will also send as officially stated, on account of the importance of the work of the league, special diplomatic delegates to the permanent headquarters at Geneva.

Mexican Conditions Becoming Most Favorable

It is encouraging to learn from reliable sources that internal conditions in Mexico are becoming more settled and that much constructive work is being done. Many public improvements are being completed, industries, farms, and mines are being developed, with taxes canceled in many cases in frank recognition of the fact that bad governmental policies in the past have hindered progress. Revolutionary elements have nearly all subsided and work is given to all who are capable and willing. Judging from present outlook, the future of Mexico is assured.

The wonder of the possible persistence of personality is less great than the marvel of our origination. The irresistible force of that reasoning even Thomas Paine urgently insisted on, as did also Voltaire, who asserted that we have at least as many reasons for affirming immortality as for denying it. John Bigelow, the eminent lawyer, journalist, and diplomat, held a brief for the belief in immortality and argued it ably in the Court of Reason. To the question, "Is there existence after death?" his reply was, "As a lawyer I would naturally begin by saying that the burden of proof rests upon those who deny the continuity of life."—William V. Kelley, in *A Pilgrim of the Infinite*.

ORIGINAL ARTICLES

America a Choice Land

BY C. W. LAMB

Substantiation of the Book of Mormon statement that this land is "choice above all other lands."

The following from *McClure's* monthly magazine for September, 1919, written by Doctor Newell Dwight Hillis, might be of sufficient interest to the Saints to warrant its insertion in the SAINTS' HERALD.

The Book of Mormon says of America that it is "choice above all other lands of the earth" (Ether 1:18); that it is a "chosen land of the Lord" (Ether 6:2); that it is "the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord" (Ether 6:3); "and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph," as the prophet Ether foretold to the people of his day (Ether 6:6), which "remnants of the seed of Joseph" are the American Indians.

Doctor Hillis (who, we are proud to say, grew to manhood here at Magnolia), in this article in *McClure's*, points out some of the reasons why America is a choice land.

The Book of Mormon says that the people, who have of old inhabited this land of America and who built the ancient cities here whose remains in Mexico and Central and South America are the wonder of the world, were descendants of Joseph of Egypt. Moses, in his blessing of the tribes of Israel, in the 33d chapter of Deuteronomy, shows that the descendants of Joseph would inherit a very choice land, which could be none other than America:

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

In connection with these words of Moses about the blessings of Joseph's land, I wish to quote the following

"statistics which tell where the United States stands in various fields of wealth. Although we have only six per cent of the people of the earth (and seven per cent of the world's land), natural resources have been piled into this section of the world with a lavish hand. Witness, we have: Eighty per cent of the world's automobiles, three fourths of the corn of the world, two thirds of the world's supply of oil, sixty per cent of the world's supply of copper, sixty per cent of the world's aluminum, sixty per cent of the cotton of the world, one half of the zinc of the world, fifty-two per cent of the world's stock of coal, forty per cent of the world's iron and steel, forty per cent of the world's lead, forty per cent of the world's silver, twenty-five per cent of the wheat, twenty per cent of the world's supply of gold."—Copied by the *Omaha World-Herald* for July 2, 1920, from the *Milwaukee Journal*.

The following is an extract from the article from *McClure's*:

"What Is the Matter With the United States?"

"The golden spot and the unique opportunity for wealth production upon this planet, lies in our north temperate zone, between the Atlantic and the Pacific. North of our Great Lakes the winters are too long and cold, south of our Gulf the summers are too long and hot for great wealth production. Our country lies in the best zone for productive foods, at the very best point of that zone for world trade and commerce, and in the very midst of the one continent of the five that was built for farming land and the production of enormous wealth. It is a singular fact that more than half of the good agricultural land of the globe lies between Alaska and Cape Horn, and since farming land determines population and wealth, that more than half of the human race and the world's wealth are soon to be in our continent. All civilization, its laws, liberty, art, science, invention, are rooted in farming land, and of the five continents, ours alone enjoys ideal conditions for food production. The planet turns from the west toward the east. The New York shore is low, and as the earth speeds forward, the clouds and rain of the Atlantic fall behind and the low eastern shore slips under the rain and fog that slides across the land, while in the extreme West, the Rockies, lifting up 15,000 feet high, chill the clouds, and the rains run back into the Mississippi, thus saving all moisture and making ours a farming land continent. Had the Rocky Mountains been on the New York shore, our land would have been one vast Sahara through to the Pacific. What is the matter with North Africa? Africa's Rocky Mountains are on the eastern coast, chilling the rains that run back into the Indian Ocean, thus leaving one half of Africa a burning desert. Why is there a desert in Central Asia, one thousand miles across? Because the mountains back of Peking precipitate the rain that returns to the Pacific, leaving no rain for the deserts of Asia. What is the matter with Australia? The mountains are on the eastern side of Australia, bringing the rains down and leaving no moisture for the lands behind them. The four continents, other than our own, Europe, Asia, Africa, and the Australian Isles, have ten million square miles of farming land, while North and South America alone have eleven millions. As population is determined by farming land, therefore, ultimately, our people on the Western Continent will outvote and control the civilization of the world."

Spiritual Life

Sermon by Clyde F. Ellis at Grand Rapids, Michigan, May 23, 1920. Reported by Hazel Dexter, Lansing, Michigan.

Dear Saints and friends, we can say this morning that we are thankful for the opportunity we have of meeting you here in the Grand Rapids Branch. We wanted to bear our testimony this morning, and, in fact, started to get up two or three times, but we were so wrapped up in what you had to say that we refrained from speaking, thinking that we would have an opportunity later. We appreciate greatly the opportunity we have of meeting with you again, you with whom we labored so long in this district and learned to love because of association one with another. There have been many times during our absence from you that we have longed to meet with you, shake your hands, and talk with you. We have longed many, many times to hear your prayers and testimonies. We have longed for just one handshake or just one word from some one we knew, but considering all we are thankful this morning that life is prolonged and that we have the privilege of meeting with you and speaking to you for a short time.

We do not know whether you will be able to understand us this morning or not. When we reached San Francisco the 20th day of March, we were informed that there were two appointments set for us the next day. We talked twice that

day, and we want to tell you it was hard. It is with some difficulty yet that we express our thoughts in English, but we trust that in unity of mind we will be able to say something and say it in such a way that you will understand it, but if you do not understand, you may call upon Brother May to interpret for us.

The Privileges Afforded to Followers

We have been undecided to know just what thought will be most appropriate for our service this morning. It is somewhat customary to take a text—it used to be—and if we do not stick very closely to the text, you will pardon the diversion. One verse we are going to use as a starting point is in Matthew 13:11, the latter portion of the 11th verse, which reads as follows: "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." With that we are going to associate a statement made by a very wise man, which reads thus, "In the organism lies the principle of life; in the environment are the conditions of life." The statement we have selected from the New Testament is one spoken by Christ himself to his disciples, who asked him why it was that he spoke continually to the scribes and Pharisees in parables, to which he said in reply, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." The statement we have taken from secular writings as an associate text we will refer to later and perhaps will weave it into that which we will have to say later.

It seems from this statement made by Christ that there were privileges granted unto those who were his followers that were not granted to those who did not know him, and this privilege that was granted unto them was of associating with God and corresponding with him, and because of this correspondence with him, they received from him that intelligence that made it possible for them to understand that which he was speaking without his speaking in parables. Those Pharisees were spoken to in parables or terms that were more easily understood by them, for had he spoken to them in spiritual terms they would not have understood him. When he spoke to the farmers and those in other walks in life, he spoke to them in terms that were more easily understood by them because they were in touch with the things mentioned. It is easier for us to understand now, in our day, the spiritual things if they are revealed to us in parables, or in terms that we understand. A great many of us understand those things better if they are told to us in that way.

We recognize that there is a force in man that is dynamic, that is a living, moving force in our lives. We are not going to attempt to analyze or tell what that force is or what it is composed of, but we recognize from what we know of our own bodies, and what we see in others, that there is a force in us that is dynamic in character, and that causes us to act, making it possible for us to talk, possible to hear, to see, to smell, and to taste. There is a force within us that makes it possible for us to understand. That force in us is recognized by everyone. We do not care whether he is a religious man or whether he is not, he must recognize that there is something within us that cannot be explained or analyzed, because it is unseen. That which it does, or that which it makes possible for us to do through our organisms in the flesh, is very plainly seen in us, and it is because of what our eyes see and what we experience ourselves that we know there is a force within us. Whatever it may be, it is true that it did not originate with us, nor did it have its birth with the flesh, because it does not depend upon the flesh for its existence. Men who understand the human organism and are able to dissect it, who are able to explain the function of each portion of it, recognize that there is something there unexplainable; something there that gives the organism life and

power, gives it power to act in the different capacities which it does. We call that force a spirit; and that force, that influence that gives us action and makes us live, as we said before, did not originate with us, did not come into existence at the time the body was born, for the reason that it does not depend upon the body for its existence or life. Everything must seek its own environment in order to live. It must be left in its own environment in order for it to live.

"The Inspiration of the Almighty"

There is a statement in the word of God made by one of old, wherein he says, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." The man who made that statement was in touch with the divine; he was in touch with the source of that dynamic force; he was in correspondence with that Spirit by which he was able to say, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding."

We know how it is with the human body; it must be in touch with a physical environment, with that which will develop it and make it possible to exist. Divorce the human body from the environment around us and that body will cease to live because it has been divorced from that which it depends upon for its existence. The physical life which we enjoy in the flesh is determined and measured by our association or correspondence with the source of physical life. Divorce ourselves from the land where grow the necessary foods for the body; go to sea and be there a few days or a very short time without communication of any kind with a physical environment; the body will cease to live and it will die because it is no longer in touch with that environment that will give it life.

We think it is the same in the spiritual life, as we will recognize as we continue to consider what we have in mind this morning. We will leave that line of thought for just a moment. We are living in a day that is recognized by us as the greatest day of all ages, a day that was desired by those of old, a day that was prophesied of by the servants of God in days gone by and longed for by them. They desired to see the fulfillment of the things that we see now every day of our lives. They did not see it as we see it, they did not have the privilege of witnessing by physical sight what they prophesied of, but they saw, nevertheless, the development of the conditions that are now existing. They saw it through the spiritual sight, the spiritual eye that is developed in man when he is in touch with God, the source of the spiritual force that is within him.

Knowledge Shall Be Increased

It is a day (we are not going to dwell lengthily upon the developments of this age), but we know it is a day of great development and the things that have not been realized will be realized. We wonder when man will reach the zenith of his power. We wonder, when we think of what has taken place, if there is anything more to develop. We believe there is. There is a statement in the words of the Prophet Daniel, I think in the twelfth chapter. We are going to read a little in the fore part of that chapter before we read the fourth verse, so you will more readily understand what the prophet says in the fourth verse.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time the people shall be delivered, everyone that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever, and ever. But

thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

He is speaking here of a people whose names are written in a book. He is speaking of a time when there shall be brought forth those who have died, and some shall be raised to everlasting life and others to everlasting condemnation. He is speaking of the resurrection of two classes of people, one to life and one to death. The day to which he is referring, of which he is prophesying, is not the day that was known and on which many of the saints arose at the time Christ arose from the dead. It is not that day when those asleep in Christ arose with him and appeared unto many, but it is a day when not only the righteous but the unrighteous will awaken and live again in the environment that they sought for themselves while living in the flesh. Therefore it is a day that is before us. The prophet says it is to be a day or time when the righteous are going to be raised unto everlasting life and the unrighteous unto condemnation; when knowledge shall be increased and men shall run to and fro; when there shall be greater developments upon the earth than have ever been realized in the history of the world. The time of this development on the earth is in our day, that spoken of by him.

Darkness in the Midst of Light

We wish to branch out more fully upon the line of thought that we have in mind. It seems peculiar, strangely peculiar too, that in this day of great development and the consummation of all things—it is very, very strange that in this great day of enlightenment there should also be darkness, as well as ignorance, in the world among men concerning God and his plan of salvation. It is strange that in the day of great development and great understanding there should be that ignorance on the earth concerning God and his plan concerning man. How great would it be for man to realize the necessity of corresponding with God and also of that spiritual intelligence that leads man to that better way. But it is true, notwithstanding this day of enlightenment, there is also a spiritual darkness and ignorance concerning God and his plan.

There is a statement we are going to refer you to this morning in the 29th chapter of Isaiah and the 16th verse:

"Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"

This prophecy is concerning our day. He is referring to a day after the destruction of Jerusalem, after the dispersion of the Jews; a day after the spiritual darkness that was brought about by apostasy. It is a day after the light has been realized; after the light of heaven has again shone. It is a day when man shall say to him that made him, "He made me not," when man shall say of him that framed him, "He had no understanding." It is to be in that day when there is to be greater development than ever before—intelligence on one hand and gross ignorance on the other; but they should, instead of being so estranged from each other, go hand in hand—that development that we term physical development upon the earth with that spiritual intelligence that assists and directs the development of man. How is it that in this advanced day when there exists the intelligence that there does that there should exist that ignorance? Is it not because man has divorced himself from God and has failed to place himself in that condition that he might receive that intelligence from God? Even as the physical will die and will cease to have vitality that is necessary, through its divorcement from its environment, so will that living force of our beings fail to live and will die when divorced from God

and the spiritual environment to which they belong. Why should we be from day to day so interested in the close relationship or correspondence with the physical environment and fail to recognize the necessity of that correspondence and association with God, the source of life, that we might also receive spiritual life and the comforts that we should receive as we do in the physical? They are alike in that if they are divorced they die.

Those who were saying of him that made them, "He made me not," were those who failed to correspond with the source of that dynamic force within them. They failed to recognize the laws by which they could attune themselves to him and to that intelligence that will direct the soul. Jesus says in John 14: 16, 17:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."

Christ himself, who had been with God and who had been in the environment of spirituality, came into the environment of temporality. And because of Christ's realization of the necessity of it, he says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." He was in close correspondence with that source of life, with the Father of spirits, as Paul says, and he knew that if they should be divorced from that life, they would cease to live. That spirit of truth has not been received by those who said of him that made them, "He made me not." They are not in touch with him. They had been in touch with the physical and temporal so they were living and had health physically but they had failed to get in that close touch with God that is necessary for man in order that he receive enlightenment of the Spirit to the fullest extent, that which develops them and makes it possible for them to become acquainted with the learning that comes from correspondence with God.

Different Degrees of Intelligence

We do not wish you to understand us this morning to mean that all men who have not obeyed the gospel are in total darkness and have not received light, for all men have received some light. There are different degrees of intelligence or light in man; and as there is a spirit in man, it is evidence that that spirit does correspond with God, that great spiritual force. I say it is right that the spirit of man should receive some spiritual enlightenment, some spiritual light, that would bring him a little closer to the divine than he otherwise would be. It would be impossible for a spirit that was created by God, and that is immortal, incorruptible in nature—I say it would be impossible for that spirit to exist on the earth without having received some light. It must receive some intelligence, because it is an offspring of God, but that intelligence that evidences to us the existence of the eternal is not realized by all, notwithstanding some enlightenment has come to them.

Jesus says in John 1: 9: "That was the true Light, which lighteth every man that cometh into the world."

He says that was the true light which enlightens every man who comes into the world. It makes no difference who he is, he receives some light.

I want to impress upon your minds this morning, young people, this thought: the necessity of not only receiving some spiritual vitality, or life, because of our spirits being the same as God's great Spirit, but I want to emphasize the necessity of that full correspondence and that full accord with God, and that spiritual environment that surrounds him, that we may live spiritually as completely as we do physically, and unless we do that, we fail to realize that which the Great

Maker has in store for us and has made for us. Jesus says in the statement we have already referred to that the world cannot receive that knowledge of God, that he truly and really exists, and have that Spirit as an abiding comforter with it, because it knows him not, and it cannot know him with that intelligence couched within the philosophy of man. It is because they have not come in contact with that spirit of truth that attunes us to that spiritual source.

Jesus says in John 3:5 in speaking to Nicodemus: "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Spiritual Birth

It is based upon a birth, a spiritual birth, and unless he experiences that spiritual birth, he cannot receive that spiritual truth and that intelligence by which he may say that God exists and "I know his plan is true." I am not going to tell you in detail what that birth is like this morning, but you know how it is with the physical birth; it is impossible for a child to see until it is born, and it is some time after its birth before it sees, and that sight gradually develops; and as he develops in body, he is able to know and notice what is around him. But before a realization of that physical birth, there must be a conception. That conception develops into a birth, and that which is born after a time sees and enjoys the physical life, according to the measure of its correspondence with its physical environment into which it has been born. It is very beautifully portrayed, as in the physical creation, that before we can see spiritually we must come in contact with God and be born spiritually. We wish we could drive it with such force into your minds and hearts that you would realize that we must be born again.

Spiritual birth comes in a very peculiar way to us. It comes to one in one way, and to another in another way, but, nevertheless, it comes to us and evidences to us the existence of God. We remember one time of baptizing a good sister in Indiana who was a good-living woman. She came to us after we had been there for some time and had been preaching for some weeks and asked for baptism. We baptized her on a beautiful Sunday, and when we assembled in the church for confirmation we told her that inasmuch as she would obey the law of God as she had started that day to obey him and his word, she would receive an unfoldment of that which was dark to her, that she would see as she had never before the truthfulness of God and the plan of his redemption. And she did receive a spiritual vision and she did see clearly as never before. We left there, thinking no more of what we had told her, and after an absence of some weeks we returned, and while talking with her, she said, "Do you know that that which was dark before seems plain? It is so good to be a Latter Day Saint." We said, "Sister, do you remember what we told you in your confirmation, that if you would keep yourself in touch with God there would come a time when there would be unfolded that which was dark to you?"

To us that was a spiritual birth. It may come to one in one way and to another in another way. It is like a flower: as it unfolds there comes a fragrance from it. The fragrance of that life that is in touch with the divine, which causes its unfoldment and reveals its beauty, is grand, and let me tell you when we place ourselves in touch with God, and when we realize it, we will never have the desire to retrace our steps. The joy and pleasure realized through correspondence with God in that spiritual environment is so grand and complete that those who experience it will not desire to go back to the physical environment only, and be divorced from the spiritual force that gives them that joy and eternal hope.

Spiritual Infanticide

Here is another thought—the possibility of our committing infanticide. We speak now of spiritual infanticide. While we may not recognize that we are committing spiritual infanticide, yet, it may be that in our lives some time or other we may be guilty of this. There are those in the world who have been guilty of infanticide physically, and because of it they have transgressed the laws of God as well as the laws of nature. We may be guilty of spiritual infanticide. There comes in the life of every man and woman a time when they feel the promptings of the Spirit of God; when that still small voice comes to them, to their spirits, to their souls, and discerned only by that individual to whom the Spirit speaketh, there comes that longing to get in closer correspondence with God. There is a conception made in their souls when God sends forth his Spirit to them.

Jesus says in John 6:4: "No man can come to me, except the Father which sent me draw him: and I will raise him up at the last day." When the Father stretches forth his hand, his Spirit, to the souls of individuals, and it is to draw, that is a conception in the souls of those individuals. When it knocks at the doors of our souls and we fail to realize the importance of it, and fail to nourish that which is conceived therein, and to develop it that it be born a new child, there closes that new life that is conceived in our souls and we are guilty of infanticide.

Let us emphasize that to you this morning, dear Saints. We may be guilty of it ourselves, we who are in the church, as well as those who are not; but let us, when that influence comes to us, try to develop that which is spiritually conceived that it be developed and in the course of time, as the spirit grows day by day, there be born a spiritual child, a new life, and that through that birth we may receive that which God has in store for us. Let us not be guilty of spiritual infanticide.

The Spiritual Condition of the Islanders

The associate text that we are going to use this morning says that "in the organism lies the principle of life; in the environment are the conditions of life." Just as there is in coal or wood or that which is used for fuel, the existence of the principles of life, and when they come in contact with fire they will ignite and cause heat; just as there exists in coal or fuel the principles that when brought in contact with fire will cause heat, so also we have in our lives the existence of the principles of life; and when there is established a spiritual environment to which they can unite themselves, they will bring forth development. We have in mind our brethren in the South Sea Islands. For years and years they have lived there. No one knows from whence they came. We have our ideas, we think this or think that. However, they have lived there for centuries. They did not know God. They worshiped idols made with their hands; they offered sacrifices of human flesh to appease the supposed hunger or wrath of their idols. They were ignorant of the plan whereby they could know God. Nevertheless, there were within them the principles of life. They were hidden from the view of others, but they were there, unrecognized by the natives themselves, and the only thing lacking was the proper environment that they might be unfolded into that life that is beautiful in ways and in nature. When the gospel went to them, they received it and obeyed it and established for themselves an environment that reflects the Spirit and is spreading to the other islands, so those who are not able to develop will have the privilege of this spiritual development. That which is lacking is the environment which will develop that which is hidden within the soul.

Let us endeavor to so develop within that that desire for

correspondence with the divine may be felt, that in our community or precinct where we live, in the branch, or district in which we live, there may be, because of our righteous lives, an environment of spirituality that we may enjoy the fragrance of the spiritual life. If we come in contact with that force that is in the spiritual environment, we will be able to say that we know that God is true. It will not be as those who say of him that framed them, "He framed me not." We will be of that number and class, if we live so we come in correspondence with God, that we will be able to know the mysteries of God and be able to establish the environment in Zion, which we are all looking and longing for. To us it is given to know the mysteries of God. In the environment are the conditions of life.

We have stated that there is within us a dynamic force or power. Within us is a spiritual being which should be in correspondence with its source in order to enjoy life. We have tried to show you the great day in which we are living, in contrast with the spiritual intelligence that comes when we come in contact with that spiritual force. It is only in the unison of our lives with the divine that we can realize the spiritual as we do the physical.

So we trust that these thoughts may sink into our hearts, and wherever we go, whether it be near or far, that we will endeavor to establish spiritual environments, so the unfolding of that spiritual life may be made possible.

The Church or the World—Which?

BY S. K. SORENSEN

The third of a series of articles contrasting the joy of service with the emptiness of worldly pleasures.

"My brethren, ye cannot have the faith of our Lord Jesus Christ, the Lord of glory, and yet have respect to persons. Now if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not then in yourselves partial judges, and become evil in your thoughts? Hearken, my beloved brethren, Hath not God chosen the poor in this world rich in faith and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor."—James.

It is evident from the foregoing that there were class distinctions at that time as well as there are now. The world is divided into cults and societies, from the high-brow down to the low-brow, in all avenues and conditions in life; but it is not the character value that forms the standard, but the golden dollar, regardless of character. Shall this be the standard in the church of the living God?

Shall we pattern after the world, or heed the foregoing teaching of the servant of the Lord? Shall we countenance and in honor prefer those who by speculation and questionable methods secure riches, rather than those who by hard but honest labor and toil secure the scant necessities of life?

Shall we draw a dividing line between those whom the Lord has favored with good foresight and business ability to secure wealth in an honest way and our poor brother who has not been so gifted in that particular line? Would that be just to our brother?

Shall we erect a barrier of social inequality between those who are able to wear good clothes and be well dressed and those who are not so able? Shall we? The Lord said: "One is your master, which is Christ; and all ye are brethren."

Would we erect such barriers and distinctions between brothers and sisters in the flesh? If not, how much less then,

among those who are brothers and sisters in the Spirit of the living God, and heir and joint heir with Christ to celestial glory?

The Lord has repeatedly rebuked the church in all ages for such doing as recorded in Bible, Book of Mormon, and Doctrine and Covenants. Shall we continue along the same line and repeat the same mistakes as former generations and forfeit the favor and blessings of God?

James said as already quoted: "Ye cannot have the faith of our Lord Jesus Christ, the Lord of glory, and yet have respect to persons." So our choice lies between the two, either not to enjoy the faith and the nature of the Lord Jesus Christ by the erection of those partition lines, or to refuse to erect such and to consider each other as brethren and sisters without rank or distinction, and to enjoy the sweet union of love through the one Spirit, by which also we were baptized into one body.

If we need an example to demonstrate the ungodliness of this, Nephi gives us one which shows us the disastrous result of such a procedure:

"And the people began to be distinguished by ranks, according to their riches, and their chances for learning; yea, some were ignorant because of their poverty, and others did receive great learning because of their riches; some were lifted up in pride, and others were exceeding humble; . . . and thus there became a great inequality in all the land, inasmuch that the church began to be broken up . . . in all the land, save it were among a few of the Lamanites, who were converted unto the true faith; . . . Now the cause of this iniquity of the people, was this: Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world."—Nephi 3: 12-17.

Will history repeat itself? Will this condition ever be brought about in the true church of Christ in this dispensation? If not, let us beware of the condition which brought about the downfall of the church at that time.

I remember well the warnings of President Joseph Smith on different occasions, when he said that he did not fear that this people would ever fall for the same iniquity as the Utah people did; but he feared if they did fall that pride might be the cause. This is the substance if not the exact language.

"Hath not God chosen the poor in this world rich in faith and heirs of the kingdom?" If so, what about the rich and the proud? Would they not be willing to meet these poor on the other side on an equality? If so, why not here?

"Now therefore fear the Lord, and serve him in sincerity and in truth; . . . and if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve; . . . but as for me and my house, we will serve the Lord."—Joshua.

Having chosen to serve the Lord, Joshua said unto them:

"Now, therefore, put away said he the strange gods which are among you, and incline your heart unto the Lord God of Israel."

"Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink of the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written. The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed and fell in one day three and twenty thousand."—Paul.

The foregoing scripture is a brief outline of the condition of the church in the wilderness under Moses and Joshua. The Apostle Paul also informs us that the gospel was preached unto them, but the preaching did not profit them, not being mixed with faith in them that heard it.

We thus learn that they had the gospel at that time as we have it now, and were baptized of the water and of the Spirit; they all drank the same spiritual drink. They received the ministration of the immediate presence of Christ who followed them, and yet they were rejected as a church and their bones left to bleach on the bleak and barren desert of the wilderness.

If this was an example to the church in the days of Paul ought it not also to be an example to the church now? God has not changed, he does not wink at and overlook sin any more now than he did then; why then should we risk our salvation in doing the things for which they were rejected?

The condition in the world at the present time is such that it requires the greatest degree of courage to draw the dividing line between the church and the world, so that while we of necessity must be in the world, yet we must not be contaminated by the sins thereof. This is especially true of the younger and coming generations, as things will evidently grow worse and worse in the world. The Lord has told the church by revelation that "the Devil shall have power over his own dominion: and also the Lord shall have power over his saints, and shall reign in their midst."

The time is now that we, like Israel of old, must make a choice, whom we will serve—Christ or the Devil, the church or the world. We cannot be serving Christ and be on the good side of the Devil at the same time. Our spiritual nature should have so developed under the tutorship of the spiritual forces in the church, that we shall have absolutely no desire to follow the world and its ways, which are evil; and we should also have developed that degree of discernment that we will know how to discriminate between that which is good in the world and the evil therein.

The Lord has said by his Prophet Jeremiah:

"I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying. Know ye the Lord: for they shall all know me, from the least of them unto the greatest of them."

That is to say that the nature of men shall have been so transformed under the influence of the gospel here that they will intuitively do the will of God without being told to do it; that they will then have just as much desire to do the will of God as they now have to do the will of the Devil. They will need no written code to go by, as that is for transgressors; when we live above the law, we have no need of the law. It is our duty as members of the body of Christ to work toward that condition, and until we reach it we are not what God wants us to be.

So long as I have a disposition to be dishonest in my work and do not perform faithful service for value received, I am stealing from my employer, and have need of the law, which says, "Thou shalt not steal"; but if I have no such disposition I have no need of the law. If I am inclined to refuse to pay my just debts, I am dishonest at heart, and need the law to correct me. If I am only honest when watched and for fear I am found out, I cannot be trusted and need the transforming influence of the divine nature to be implanted within me.

If I have immoral tendencies which are a part of my nature, my nature has not been changed, and I have need of the correcting influence of the law, which says: "Thou shalt not commit adultery," and, "Whosoever looketh upon a woman to lust after her, hath committed adultery with her in his heart

already. Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart, for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell." But if such inclination is not a part of my nature, I have no need for that law.

Whenever the time shall come that our natures shall have been so transformed in all things in which we now run counter to the law, then the law will have been fulfilled and served its purpose, and we will have no need for it; because a greater law is written in our inward parts and is a part of our being. God is reflected in our lives, his nature has become our nature, and Zion, the pure in heart, is redeemed from the curse of the carnal nature and the law.

"And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom"; which law is the gospel law, the law of Christ, which must become ingrafted into our very souls and become a part of us; then we will have no need of anyone to teach us, "Know ye the Lord," for his nature will be a part of our nature, and this will be life eternal, as John the apostle says.

Now in conclusion let us ask ourselves the question, Which will I serve, the church or the world, God or the Devil? If our answer is anything like Israel's of old, we may then need to pay heed to the fatherly advice of Joshua:

"Now, therefore, put away the strange gods which are among you and incline your heart unto the Lord God of Israel."

(Concluded.)

Love's Cost

We hear much of the sweetness of love, of the joy of living, but it has another side also, and that is why it is forever the antithesis of selfishness—love costs. "Every love that enters the heart opens the door to sorrow." No pain can touch the one dear to us and we not suffer also; no danger can threaten and our heart not keep anxious watch. Every cloud that darkens that other sky throws its shadow across our sunlight. Every sin that stains the beloved soul, hurts and aches in ours as if it were our own—aye, worse! for our own sins may we cast aside and seek pardon, but who can repent for his brother?

Love's pain lies in its powerlessness. To long to bring relief and to be unable to suffer with, because we cannot suffer for, to watch from without the battle we cannot help to fight, and to share every heartache, disappointment, and loss—this is the cost of loving. But only so does our human life grow deep, and take on worth and dignity. Only so can we ever be akin to him who bore "our griefs, and carried our sorrows," who, "having loved his own which were in the world, loved them"—through all their blundering, their blindness, their sins—"unto the end."—*The Wellspring*.

The Iowa State Federation of Women's Clubs is selling a very convenient little booklet for the general information of women regarding civic officials and their duties, the school system, the court system, etc., of Iowa. All these are told briefly and in lesson form, and should be of great value to the woman who does not have the time to study the subject thoroughly. Especially with the coming election at hand and the necessity for an intelligent conception of the voting responsibility, this should be invaluable. Some of the women's classes in the Lamoni Sunday school are spending a few weeks on the subject. The booklet can be had for 35 cents by ordering of Mrs. W. H. McHenry, chairman, 2901 Rutland Avenue, Des Moines, Iowa. If interested, ask for such campaign literature as they have on hand, their supply usually including some from each of the two greater parties.

OF GENERAL INTEREST

A SURVEY OF FARM LIFE

A survey conducted by Miss Florence E. Ward, for the United States Agricultural Department, in thirty-three States of the Union, among farmers' wives, would show that 32 per cent have running water; power machinery, 22 per cent; water in the kitchen, 48 per cent; sink and drain, 60 per cent; washing machines, 57 per cent; carpet sweepers, 47 per cent; sewing machines, 95 per cent; screened doors and windows, 96 per cent; outdoor toilet, 90 per cent; bathtub, 20 per cent.

The above would indicate a shortage of running water, indoor toilets, and bathtubs, and only about half had either washing machines or carpet sweepers, and water in the kitchen.

As to women having vacations, about 13 per cent have eleven and five tenths days on an average. Of work other than housework done by them, 25 per cent help with the live stock; 24 per cent help in the field on an average of six or seven weeks per year; 56 per cent care for the garden; 32 per cent help in keeping up the farm; 30 per cent keep the home accounts. Chickens average 90 to a farm. There are no flocks of children, as the average is only 1.18 children under ten years of age, and .89 from ten to sixteen. In other words, they average only two children under sixteen years of age. The average is about a sixth less in the East, and one sixth more in the West. The farms average 64.4 acres in the East; 175 acres in the central section, and in the West 227 acres. The average farm is one and a half miles from a school. Each farm has 6.77 cows. The average high school averages six miles away, the church a little less than three miles, but the hospitals average nearly fourteen miles away, and the family doctor about six miles. But this is helped by the fact that 62 per cent of the farms have automobiles. Iowa ranks highest with the largest percentage of cars.

THE CHURCHES AND INDUSTRY

As showing the trend of the times it is of interest to note that the Labor Sunday Message of the Commission of the Church and Social Service of the Federal Council of the Churches of Christ in America is devoted principally to democracy and industry, the practical forms of collective bargaining, and the application of democratic principles to shop organization. They discuss the operation of industrial concerns such as the Leitch plan, the Filene plan, and the British scheme of shop councils, known as the Whitley plan.

It also notes the protest among a certain class of employers to the church attempting to consider the question of capital and labor. According to the view of some employers no one is competent to discuss or consider the relation between the workingman and his employer and society or the public, except the employer.

No one who studies the situation can be blind to the many unlawful acts committed in the name of labor, nor to the extreme selfishness which has at times dominated its interest. And the same is also true of that which has been done on behalf of capital. But back of it all there is the very real deep problem which neither side has as yet succeeded in solving.

The Labor Sunday Message for 1920 points out the cost of strikes to the workers and to the employers, and the need of cooperation. It is suggested that the methods so far used have been labor unions for collective bargaining and mutual shop organizations of the workers in individual plants or series of plants, for as in England, both are worked together

as not being inconsistent. The church must stand for the right of organization and collective bargaining. In this it is supported by the Industrial Council, called by the president in his report of March 6, 1920, and also by the platforms of each of the two great political parties. The National Association of Manufacturers in the platform for American industry, adopted on May 18, 1920, also recognized it as a relative right ending where injury to the public begins. The church, according to this report, must be strong enough to attack the evils in the labor movement, and to resist the pressure from unprincipled employers, either of which should stop the church from moving forward.

Beyond this, it is urged that something deeper needs to be considered, namely, the moral principles upon which the church is to be conducted, in other words, a new economic code. There is needed education. There is needed the practical application of the Golden Rule, and the substitution of a better interrelation than that on which our industrial life has heretofore been founded, as this basis is declared to be both wrong and unchristian.

The workers must be considered first as human beings with families and children, and must be helped to self-expression. Instead of this they have been treated merely as parts of a huge machine.

The Golden Rule applied to a factory would mean, first, that the management and men shall work out some effective and sincere form of organization, mutually satisfactory, which will give the men recognition of their manhood, self-protection, and self-expression. It means, secondly, the largest and just possible return for the work done by the workers, and an adequate share in increased production. In the third place, it means new human relationship between the management and the workingman. The Golden Rule would require the same spirit and cooperation from the men.

The above is a brief summary of the report, which concludes as follows:

Profits or Service?

The Christian principle takes one step further, and leads to the primary motive of industry. Is the motive of profits, which is the primary motive of modern enterprise, a Christian motive, and ought it not to be supplanted by, or rigidly subordinated to, Christ's great motive of service? Here is a world of people, human beings with eternal destinies. They have great needs, material and spiritual; they have to feed, clothe, house, transport, educate, and recreate themselves and their families, and to develop the Godlike within them. That is the real meaning of agriculture, railroading, manufacturing, education, and religion. Everybody, therefore, who has any part in these processes has a sacred calling and ought to work with the same motive and spirit as the true minister and missionary who minister to the religious needs of men.

Now, working exclusively or mainly for profits corrupts men, as working for a salary corrupts a preacher. It tends to make them selfish and grasping. The temptation is irresistible, unless one has himself well in hand, to make quick profits and big profits, and, if possible, by manipulation or speculation rather than by production. In a western State there is a whirlwind of speculation in land which has driven up values and is forcing ambitious young farmers out of the State to regions where values are more reasonable. The virus of profiteering passes naturally into the employees of factories and they use the weapons of sabotage, the strike, and personal intimidation to get all they can.

The commercial spirit, so called, can be escaped only as men consciously work to produce from the motive of service. Once again the object of industry, if Christian, is to meet great human needs, to lift the level of the life of all, to make it possible for the largest number to have the best possible

chance at life. All who work that way, work in a Christian atmosphere, which is elevating and inspiring and which brings out the best that is in them. It will have the same effect upon the total personnel of a factory.

Faith in Christian Principles

The problem the Nation is facing in the present industrial conflict is difficult and world-wide, but is susceptible of solution. What is needed is faith in God, in Christian principles, and in the fairness of employers and workers as a whole. Those extremists who turn to violence and those reactionaries who trust in force are the joint enemies of the public welfare, and of religion and of morality. But the men and women of faith and good will, who believe in the Golden Rule, who are determined to use whatever power they have to work out a better industrial organization, based upon the principles of the Sermon on the Mount—they are the hope of the Nation.

And here it is that the church comes into its own and has its opportunity. How great is that opportunity is shown by the following paragraphs of a letter from the labor manager of a large industry:

"I participated in a thorough attempt of the Chamber of Commerce of the United States to direct the industrial evolution through which we are now passing and discovered there how impossible it is for the employers themselves to meet the situation.

"I also had occasion to study thoroughly and participate somewhat in the work of the President's second industrial conference and to see how little could really be done by the Government in these matters. Indeed, the report of the conference reflects the difficulties and looks in the direction of voluntary arrangements in each industry.

"There seems to be left the power of the church as a means for educating men's minds, their motives, and interests to the necessities of the present situation. The change of viewpoint must be so great in most cases as to require the aid of some powerful influence outside of the business motives. Herein lies your opportunity, not only to supplement the work of organized business and the Government in the direction of an orderly evolution of industrial relations, but actually to propose new plans and policies based upon fundamental principles."

Here is a challenge to enter a newly opened door to service. The church cannot do less than to accept it, in all humility, but with the courage born of conscious obedience to its Lord.

PAUL'S PLAN FOR CHRISTIAN UNITY

A study of Paul's plan for Christian unity should be prefaced by a study of his teaching on Christian liberty and loyalty, because the three are closely associated and interdependent upon each other. A correct understanding and application of the loyalty and liberty of Christian worship is, therefore, essential to the unity of the same. These three must be studied and kept together, otherwise their scriptural use and meaning will be missed. The Catholic Church has unity without liberty, and the Protestant church has liberty without unity; but the apostolic church had unity with liberty, which is Christian unity.

Unity and liberty were inseparably connected in the New Testament church, and the connecting link between the two was loyalty. Liberty, loyalty, and unity constitute the scriptural trinity, the three in one, of the New Testament church; or, in other words, Christian unity cannot be without the broadest liberty that loyalty will permit; nor is any one of the three truly Christian without the other two. However, whenever it is necessary to choose between the three, loyalty to Christ must always be placed before unity and liberty.

Paul often had to choose between liberty and loyalty, and he always chose the latter. Luther was offered unity without liberty within the Catholic Church at the sacrifice of loyalty; and he chose the latter by nailing up his theses and burning the papal decree at the gates of Wittenberg, thereby laying the foundation of his great Reformation upon loyalty and liberty; however, in doing so, liberty was overemphasized and unity was lost. The overemphasis of liberty soon led to divisions, which have continued to multiply from that day to this. Luther solved the problem of loyalty and liberty, but was unable to solve the problem of unity, which has come down to us an unsolved problem. . . .

However, the pendulum has begun to swing back toward unity. The churches have at last realized the evils of division, and are seeking the way to unity. The denominations, which a few years ago were the pride and glory of Christians, have few apologists to-day, while many eloquent tongues and pens in every denomination are pleading for unity with all God's people, and the whole church seems to be possessed with a passion to return to "the one fold and one shepherd." This widespread desire for unity has found its way even into the seclusive and exclusive Roman Church, which for centuries has dwelt behind its high "wall of partition"; but to-day there has arisen the Modernist Movement in the Catholic Church, that seems to be trying to find its way into the great common fold of Christ. . . .

In fact, the prevailing feeling to-day toward unity is more than a desire; it is a necessity. In view of the greatness and the urgency of the world's need to-day, and the greatness of the task to supply this need, the church must unite, or fail in its mission to the world. The supplying of the world's temporal and spiritual needs to-day is too big a task for a divided church, just as it was too big a task during the great World War. When that great, world-wide conflagration of suffering and death broke out in the world, men and women turned to the church saying: "Where is the church? Cannot the church prevent this awful war?" And some began to ask: "Has the church failed?" Yes, the church did fail—failed because of its division. A united church could doubtless have prevented this war. Furthermore, as the war progressed, with its awful suffering and untold deaths, suffering and dying humanity again turned to the church, saying: "Can't you feed us? Can't you bind up our wounds? Can't you pour in the oil of consolation and salvation in the hour of our death?" And again, on account of division, the church had to sit helpless and unable to respond to this world call, while such institutions as the Y. M. C. A., the Red Cross, the Knights of Columbus, the Salvation Army, etc., did this work that the church of Christ was organized to do. If there have ever been tears shed in heaven, undoubtedly they were shed then, when Jesus Christ looked down upon this starving, bleeding, dying world crying for help, and his church, weakened and incapacitated through division, unable to respond to these needs. But you say: "The above institutions that did this work are Christian institutions." That is true; but they are not the church, and the church as an institution had to sit idly by, while the world suffered and died, because it was too big a task for a divided church. While the war has passed, the need for a united church is no less now than during the war, because the church to-day is confronted by other world tasks and problems that are too big for a divided church. The war brought the nations of the earth together in a common cause, and bound their welfare and destiny together in such a way that the world to-day is one, and the tasks and problems that confront us to-day are world problems and tasks. National seclusiveness is a thing of the past. Nothing short of a united League of Nations can meet and solve the governmental problems and tasks of the future, and

nothing short of a united church can meet and solve the religious problems and tasks of the future. Wherefore, the time has come when the churches must unite. It is not a time to preach Christian unity, but to practice it.

But is Christian unity possible? Surely Christ would not have prayed for an impossibility, nor would he have declared, "There shall be one fold and one shepherd," if such were impossible; and Paul declares: "I can do all things in him that strengtheneth me." What people can do depends largely on the impelling motive behind the deed. With a sufficient motive, Christian unity is not only possible, but highly probable. The strongest motive power of which men and women are capable, says Paul, is love, which he sets forth as the only influence sufficient to effect and maintain Christian unity. "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written:

"For thy sake we are killed all the day long; we are counted as sheep for the slaughter."—The Reverend John B. Cowden, Nashville, Tennessee, *Christian Union Quarterly*.

RAILROAD TO JERUSALEM

"In the tumult of the war the opening of a broadgauge railway which the British had built from Cairo to Jerusalem had passed almost unnoticed, but it was one of the great improvements which Allenby's army left behind it, in its way one of the greatest events which, next to the opening of the Suez Canal, the Near East had known in modern times. It was possible now to enter a sleeping car at Cairo any evening at dinner time and to reach a little hillside station below the Bethlehem road, which was the terminus of the Jerusalem line, at 4 o'clock the next afternoon. In former times the overland route from Ismalia to Jerusalem, via El Arish and Gaza, took three weeks and was not only expensive but dangerous. Starting from Kantara, on the Suez Canal, where the line connects with the road from Cairo, it skirts the sea to Gaza, the gateway to Palestine. South of Gaza it branches off, one line going to Jerusalem via Beersheba, the other hugging the coast.

"One could not contemplate this road and the difficulties which had beset its construction without acquiring a changed vision of what army organization means. In the historic wastes of the Sinai desert had been formed huge camps, covering miles and laid out in perfect order, with fine roads, thorough and complete sanitary arrangements, plentiful and good food, and all other necessities for a huge army. All this had been set up in a wilderness into which two years before only the most intrepid traveler ever ventured. Now an endless stream of motor lorries, Red Cross vans, equipment vans, camels, soldiers, Arabs, Bedouins, Egyptians, and motor cycles had moved across the land. Water, which two years before was nowhere to be had, was now to be had everywhere. Wet and dry canteens were so numerous that one could buy almost anything anywhere in the desert. At night a sky of stars, and a moon above fields of sand looked down on the wonders which the British army had wrought in that distant corner of the world. Under the Turk it had lain dormant for centuries and would have continued to lie dormant for centuries more."—History of the World War, vol. 8, pp. 234, 235.

ONE FORM OF COOPERATION

The California Fruit Growers Exchange took, twenty-five years ago, a vital step, in eliminating the local buyer, doing its own shipping, and selling directly to wholesale interests. The exchange handles all fruit on behalf of the California fruit growers, and acts for them as a united body.

Mr. G. H. Powell, the general manager, suggests as a requirement for cooperation, first, fundamental necessity. He says if there is no fundamental necessity, individuals will not keep in line. The necessity in this case, is distance from the market.

We might state that differently and say that for real cooperation there must be some service done by the cooperative body. It must not be simply a tying together. They must do that collectively which cannot be done so well singly.

For a second requirement he gives, participants who think along similar lines, and men above the usual ability. In other words, men of such intelligence that they possess the ability to curb their individuality for the common good, which in the end is their own good.

He suggests as a third requirement, that members should be in the same class, as all producers. If it consists of growers, buyers, and speculators, the interests are not identical. He defines a cooperative organization as, "One in which the members form an agency, through which they work out their common problems, at cost, and without profit to the agency, the benefits going to the members in proportion to the business transacted by each, receiving the same per unit per each, irrespective of the volume contributed."

He suggests as a fourth requirement, securing men to handle the business capable of doing so, and able in keen competition to compete with well-financed business interests. Such a man must have the confidence of the producer. Confidence is the very corner stone of a cooperative organization. Confidence in the integrity and fair dealing of the fellow members, but above all, the confidence of all members in the equitable operation of the management.

Mr. Powell continues that business efficiency is not enough. There must be added the ability to reach down and touch the spiritual side of the organization members. There must be something of a religion of cooperation. By that, he means an enthusiasm, that is not based alone on dollars and cents, but includes a deep pride in what the organization stands for including dealing with other associates; hence a desire to maintain quality. But deeper than that, confidence in the equitable operation of the management.

He adds to this, that the board of directors meeting is open to any member, who can see what is being done and how. Business efficiency in an organized way, however, must not be lost sight of.

Mr. Powell adds, "Cooperation is no royal road to quick profits and perfect marketing. It is a slow process. There is no short cut to that goal; nor can anybody presume to outline any but the most fundamental principles underlying the successful operation of the system. But it has its own special and peculiar problems which must be met by special measures."

In the case of this California Cooperative Movement, the members did a business of \$55,000,000 last year. The cost which includes salaries in the home office, maintenance of sales agents all over the country, and in some foreign countries, daily market news, and all other details, amounted to 4.26 cents a box; national advertising and trade promotion 2.5 cents a box for oranges, 4 cents a box for lemons; operating of district exchanges, salaries, etc., however, amounted to 94 cents a box, or about 1.07 per cent of selling price.

A few years ago, the percentage beyond the local warehouse was 5.51 per cent. Last year it was 1.52 per cent.

Where a capital is necessary for the purchasing of supplies, etc., a borrowing fund is established. The stockholders pay a specified amount a box annually. When the contribution is made the same amount of the older stock issued is purchased. The grower therefore contributes annually on the basis of his previous year's shipment, and receives a return on the shipments of five or more years previously.

THE FORUM

The Visit of the Magi

BY J. W. PETERSON

With what tenacity and persistency many people cling to their old traditions. How hard it seems for them to let go of their early training. Even when later discoveries impel us to do so, it is hard to adjust one's faith to new discoveries.

From youth we have believed that three wise men visited Jesus the night of his birth, being guided all the way from the east by a star. We have pictured the shepherds scarcely returned to their flocks, when the wise men arrive, and they scarcely gone, before Joseph starts the same night with Mary and Jesus for Egypt, Jesus being but a few hours old. Art, literature, and pulpit have encouraged that thought. Some borrowed art so pictured that first Christmas scene on our own magazine!

If I could believe as I pleased, I would prefer not to have my youthful ideas disturbed; but, alas, we must unlearn many things.

Ben Hur's story of the Christ, though beautiful and fascinating, is lacking in truth. The description of men and events he pictures are so real that the child mind at once believes the story, only to unlearn the lesson in later years.

Many works of fiction have this great fault. They are either not true to principle or not true to life, and disappointment must follow.

The names of the wise men were neither Gaspar, Melchior, or Belthasar. Neither is there any evidence that there were only three. When they visited Jesus he was more than forty days old, and perhaps near two years. It is also doubtful that they were guided by a star to Jerusalem, and quite certain they were not of different countries. Let us examine the proof.

Dismissing Ben Hur as a work of fiction, we turn to Matthew and Luke for the only authentic account, and more especially in the Inspired Version.

Jesus was born in a stable, and later laid in a manger, but when the wise men visited him, they found him in a house. (Matthew 2:11.) This at once weakens the thought that they visited him the night of his birth. Though he was born in a stable, they found him in a house.

It is altogether probable, under normal conditions, neither Mary nor Jesus were removed from the place of his birth for some days.

The Star in the East

It is generally believed that the star guided the wise men to Jerusalem. Why to Jerusalem? Jesus was not there. The text nowhere indicates that the star went before them only from Jerusalem to Bethlehem. Why should they inquire at Jerusalem: "Where is the child that is born the Messiah of the Jews?" if the star were guiding them? There would be no need to inquire at all. The only thing necessary was to follow the star. Their statement, "We *have seen* his star in the east," does not indicate that they saw it all the way, or that it was then shining. The further statement when they left Jerusalem: "And lo, the star which they *saw* in the east went before them," lends no aid to that theory either. In fact the statement still further in the account well-nigh wrecks that belief. "When they saw the star they rejoiced with exceeding great joy." Why should they so rejoice to see the star after departing from Jerusalem more than before, if it guided them all the way? The evident meaning is that they saw the star in the east, and now rejoiced to see it again.

Why Did the Star Appear in the East?

Why did the star appear at all? Was it not to indicate the birth of the Messiah? The wise men so understood it. Did it appear several days or months too soon, or at the exact time? Evidently the latter. The event of his birth no doubt occurred before they left their native land, else it was not a sign of his birth. Otherwise it was no more than a guide.

The age of Jesus must therefore be measured by the time it required them to journey from the east to Bethlehem. If they came from the far east, as seems probable, it may have required many months to make the journey. This is probable, for Matthew would doubtless have mentioned the name of any near-by country with which he was acquainted.

Of One Country

It is quite probable they, whether three or a dozen, were of one country. The text indicates that "they departed into their own country," not countries.

The Flight into Egypt

When the wise men departed for their own country, an angel appeared to Joseph and bade him "arise and take the young child and his mother and flee into Egypt." So he arose that night and departed into Egypt. (Verses 13, 14.)

From Bethlehem to Egypt was several hundred miles. To go and "remain" for some time, until the death of Herod, and then return, would require weeks and probably months. But Luke says: "When the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord." (Luke 2:22.)

According to the law of Moses here cited (Leviticus 12), the days of purification were forty. It was at this time that Simeon and Anna prophesied concerning him. They could not have gone into Egypt and returned to Jerusalem within forty days, and besides Herod was not yet dead, nor did he die for some years after. Therefore, Jesus was yet in Egypt. The holy family must therefore have gone up to Jerusalem before their flight into Egypt. Jesus must have been more than forty days old when the wise men visited him, and possibly considerably older than that, for Jesus and his parents returned to Nazareth from the presentation in the temple before referred to. Luke says: "And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city, Nazareth." That was the most natural thing in the world to do. They only came to Bethlehem to be taxed. Naturally they would remain there till the days of Mary's purification were accomplished, and, as Jesus must then be presented in the temple, it was natural that they should perform that duty before leaving that part of the country.

It was also natural that they should return home for their goods, and later come back to their new-found friends and perhaps a wider outlook for Joseph's trade. Here the wise men found them in a house. At that time the angel that appeared to Joseph called Jesus a young child, but the angels who appeared to the shepherds called him a babe. Why this difference unless he were some older at the time of the second angel visitation? By this time both Jesus and Mary were strong enough to endure the journey into Egypt. We doubt their being able to do so the night of his birth.

Two Years Old and Under

Why did Herod command children two years old to be slain, if Jesus was but two days old? And why did Herod gauge the time by the visit of the wise men, or what they had told him? The text says: "From two years old and under *according* to the time which he had diligently inquired of the wise men." (Matthew 2:16.)

One of two things is therefore apparent: Either two years

THE SEMINAR

True Aristocracy

Address by S. A. Burgess, opening day of Graceland College at Lamoni, Iowa, Friday, September 17, 1920.

Mr. President, Members of the Board of Trustees, and Members of the Graceland Faculty: I think that you are indeed to be congratulated upon this occasion. When we remember that Graceland College is starting her twenty-sixth year and that turning back the pages of time twenty-five years ago she was just opening her doors for the first time, and think what she was then, we can readily find cause for joy.

If memory serves me right this building was only in process of construction and the college was opened down town in a few rooms of the France Block, with few students, and naturally fewer faculty. In the last five years, if we speak only of material assets, Graceland has multiplied two or four times in financial worth, and I think that we are safe in saying that in that period she has at least doubled her influence. She has finished her course of probation, we trust, that she had to follow for some years through the danger of financial shoals and opposition, and has now reached the high seas of universal approval.

At this time in the church there is a recognition of the necessity of her work, a widespread desire for greater knowledge, not only on the part of our young people, but on the part of those older in years.

The college has taken a position that even a few years ago seemed almost beyond possibility. These who planned may deserve some credit, but certainly those of us who have served before can only rejoice with an exceeding great joy, that upon the former foundation so excellent an edifice is being constructed.

Congratulation is due to the town of Lamoni, to the church, and to Graceland College, because of the establishment of the junior college, and in the way it has been built up through the efforts of the dean of the college, Doctor F. M. McDowell, and its president, George N. Briggs. Also while in the past we had secured credit for work well done, to-day, thanks to the efforts of President Briggs, the work of Graceland College is recognized every place in the world.

We are thankful to know that the boys and girls who have been trained here have gone out and made good with hardly an exception. When they have gone to other institutions, the worth of what they have gained here was recognized, even when other colleges refused to recognize their credits. But to-day we do not have to go in an open window or back door to enter another college or university, for we can walk up straight to the front door with our Graceland credits, and be admitted the equal of any.

I think we ought to be congratulated on that and I think that you who have come here this morning should rejoice that you live in this age of the world. What, in this time of turmoil? Yes, because there never has been a period in all the

the wise men were making their journey, or Herod did not learn that they had "mocked" him for two years after they had left. We have seen how soon Joseph was commanded to "flee" after the wise men left. There was no reason for haste if there was yet two years' time. The former apparent fact is probably therefore true. Jesus was about two years old when visited by the wise men.

This is only apparent, but that he was more than forty days old is certain. All texts harmonize with this theory.

history of the world when human progress was as rapid as it is to-day. Never a time when there was as great a need for thinkers, for the problems of humanity and the world, and to help the church to meet the crisis.

An Aristocracy of Service

It is a tremendous prospect that rests before you. An aristocracy you are called to be; not an aristocracy of money, not an aristocracy of power, not an aristocracy of ambition, but in the fundamental sense—the aristocracy of service.

Have you ever considered the word *educate*? It comes from the same Latin root as *dux*, a leader. Educate is to lead out or unfold our natural talents, but to the end that those who are educated may be leaders. Would you be kings and queens? The privilege is yours. What is a king after all, but the man who knows, from *kennen*, to know. The king is a man that knows. He may be surrounded with a number of leaders or dukes, but he is the man that knows the way in which the nation should walk.

Moses stated in the Bible the criterion more clearly than we will find it from any other source, when he informed Israel that they were called to be a nation of kings and of priests unto God. I know some will say, (you have heard it said,) that the true priest is the God-anointed king. It is true that the true priest is a leader, in the sense that the glory of God is intelligence and the man of God should know.

But we prefer, rather, the other way of stating it, and that is that the true king and leader is God's anointed priest. Because as the Master said, "Whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant; even as the Son of Man came, not to be ministered unto, but to minister; and to give his life a ransom for many." (Matthew 20: 26-28.) The true priest is the one who day and night is at the service of the people and there is the true leader or king. He knows, and knowing chooses that which is best, not only for himself, but for humanity, and especially for his neighbor and people. It is an obligation of service, to minister.

After all, we cannot make any more a real division between real leadership and real education and knowledge in the divine sense of the term than we can make a division between the natural knowledge and religion. All truth is one. Man, in his stupidity, has attempted to make a division but has made rather a poor job of it, which has resulted only in his own confusion. It is not enough that you can hear and open your eyes and ears to have that something, called a brain, filled. You must be able to digest and use what you receive.

Somebody has suggested that there are two classes of ignorant people. There are those who do not know, and there are those who know but do not think. You may think that there can hardly be the latter class, but we find them upon every hand. They take a book and memorize. They memorize their lessons line by line, word by word. They try to memorize the rules, then come up for examination. Six months after it is over, how much do they know? Given them to review, they can get up and deliver a lecture by simply giving back exactly what is found in some book. But they have not digested what they have read.

They can solve a problem in the book by using the arbitrary principles there set forth, but have not so thoroughly mastered their work here in school that they are able to go out and meeting any new problem solve it. We cannot expect to find our answers to all our present problems in books. Books must always be from one to five years behind our time. For we are living in an age of rapid development of knowledge. But we may find there and should the fundamental principles by which our present problems may be met and answered.

Animal Psychology—Trial and Error

Man differs from the animal creation in that he is able to reason. Thorndyke, Hamilton, Watson, and others have performed numerous experiments with animals and report that an animal will in time solve a puzzle, as, how to get out of a maze. Of course when he gets out once he may be able to get out again and more quickly. But if a dog happens to be standing on his head the first time he gets out, he will assume the same position every time he tries to get out. A bird, or a squirrel will do the same thing. However grotesque the position that happens to be assumed, they must get into that same position to solve it again.

Unfortunately there are some human beings whose minds work on exactly the same plane. They think they have to do all the same things again to get the answer.

Recently an instance came under our personal observation. A girl was in the habit of bringing home her algebra problems to solve. Those with whom she was staying at the time tried to teach her to think about the problems—to work out the reason for her procedure, and how they were solved, instead of simply trying to memorize the rule, and apply it without understanding it. One evening, using this method, a very simple method was discovered for solving all the problems assigned that evening. When she went to the class the next day, very few had managed to work out the assignment. She reported that she had. The teacher asked for her paper, and then exclaimed, "You haven't worked these problems. No one living could possibly do them that way." As a rule she was very backward, but for some reason on this occasion she had enough spunk to answer, "Well, I can, and I did. You give me another problem and I will show you." She was sent to the board, and he gave her problem after problem, difficult and more difficult, and as fast as he assigned them she solved them, until at last he replied, "Oh, well, that isn't the way to do them anyhow!"

That is one trying aspect sometimes in early school work. Not how to learn a lesson, or how to work a problem, but how to get it in the shape to satisfy a teacher, who insists that everyone shall stand upon his head for the reason that as he understands the book that is the method. Now as a rule the book is right, but not always. As a rule, the teacher is right, and is much more likely to be right than is any individual student. Of course, the teacher ought to know more than you do, or he wouldn't be placed where he is to teach you. But he may not. It would be a pity if there were not some things you knew better than anyone else. But don't get unduly conceited on that account. After all what the world wants, what the school wants, and what you want is to learn how to stand on your feet and think for yourself.

An animal always proceeds on what Galton first called the method of trial and error, but which doubtless is better designated as the method of trial and accidental success. Many human beings proceed on the same method, and keep trying and trying until they happen to hit on the solution. We have noted a high-school boy or girl attacking a problem in mathematics by that method. It is a very wearing and trying method we can assure you.

Reason

Of course, the higher method of reasoning, would be to sit down and study your problem. Know what you are going to do and why, before you move. Don't waste time trying anything and everything. Yet even college graduates will sometimes do that.

I remember a class in psychiatry, in other words insanity. It was held in an insane asylum. No, the class were not inmates, though you may have your suspicions about it before we get through. We were there for the purpose of observing the various abnormal types and their reactions.

Among other things the lecturer brought forward some puzzles by which they tested the intelligence of the inmates. These were passed down the line and several of the class looked at them, and passed them on, looking wise. But the young man right in front of me took one of the puzzles and started to try to fit it together. He picked up a round piece and tried to put it in a square hole, an elliptical hole, a crescent, a cross, and so forth. By the time he had been working around twenty minutes the class noticed and laughed. To be in the fifteen-year-old class he should have solved it in five minutes. Think of such lack of intelligence in a college graduate! Here is a round piece. Naturally it goes in a round hole; the square piece in the square hole; the new moon fits into the crescent, etc. When we left there he was still studying for his doctorate. Where he is now, I do not know.

It is this faculty which distinguishes man from the animals, that he can sit down and think and thus solve his problems. If he does not, how does he differ?

It is a fact that if you have the ability to do so, you can take your schoolbook and go through it and having its aim or purpose clearly in mind, you will be able to evaluate readily. The course may take you eighteen to twenty weeks to study, but the essentials, the underlying principles, that you want to remember may be quickly summarized and told in half an hour. Nor is that an easy way to learn it. It rather means that you have made the subject yours. To repeat the principles without understanding would be no gain.

Memory is a great thing. But if you try to remember the whole list of facts you may not have time in an examination or in practical life to find the one you want. But if you are able to get down to fundamentals, to the root of things, then if you don't remember you can soon work it out.

That is true of any subject. If you can remember the essential principles, you can write out the answer; and the essential principles can usually be stated in half an hour.

Even equity and real estate which are among the most difficult subjects in the study of law, as presenting the largest number of details, can be summarized in less than an hour so as to state all that is essential to remember to pass an examination. Of course the passing of an examination is of very minor importance itself, and the facts cannot be mastered in that time. But when the subject is mastered and thoroughly mastered the essentials can be thus summarized.

Far, far more important than the passing of an examination is the fact that having thus mastered and thoroughly assimilated the subject the student is then ready to apply it to any new problem which may arise. We do not want the law of the land applied without modification, in all of its details in the judiciary, the legislative, and executive work of the church, but we do want the essence of the law, the essential principles of justice fully there manifested. We do want in all of these studies to possess the roots from which they grow; the basic principles by which we can proceed to solve the problems of the world.

One young man who is here to-day has a splendid ambition. He wishes to complete his course here in the academy and junior college, and then go to one of the best universities in America to study law, with the idea of becoming an international lawyer. Many books have been written from Grotius down, but it would seem quite certain the international law of the future will not be fully determined by these texts. It is quite probable that only a very small part of his course of study will be given over to international law. But that will help him in his future work. It is true that the international law of the future will hardly be founded on either the common law of England, or the civil law of the Latin nations. But it will be based on the great underlying princi-

ples of law in all nations, and especially in what is called the law of nature—that out of which grew equity.

Yet if that young man simply undertakes to memorize a list of rules and cases, he will make a failure. But if he studies the law to get the essential principles, he will have made a good start, whether in the end he practices in the courts of his State, or in the international court of nations.

It is probable that all the objections made against education without exception are because of those who swallow what they learn without digesting it. In the lower grades the teachers spend most of their time trying to plant a lot of facts in the mind of the child; but in college and university our primary work is to consider the value of facts, and their relation to life.

As you go into the world you will be confronted with that supposed great difference between science and religion. But what is the difference? Both belong to the realm of truth. Concerning Darwin, we must distinguish as we must also with others between his facts and the theories that he founds on those facts. In his observation he was usually careful. His facts are usually correct, so far as they go. But we are not bound to accept his theories. Rather should we continue to learn, observe, and think, and formulate our own theories as we go along. And that theory of ours should be modified as we increase in knowledge.

It is said of Darwin that if a man came to him with a fact which would upset his theory, he was ready to reply, "That is just what I want," and he meant it. His aim was to learn the truth, and anyone who could show where he was wrong deserved and received his thanks. That should be our attitude to-day. He wrote over sixty years ago; the world has progressed since then. But the true scientific attitude is still that of the Apostle Paul, "Prove all things; hold fast that which is good."

Time prevents that we attempt to discuss further the theories of Darwin or other evolutionists. It is our attitude towards our problems, our orientation, which is now of most importance. But we will suggest this: Do not let anyone tell you that you have studied your Bible too much, or the Book of Mormon too much. We have not found anyone who has done that, though we have found some people who have studied other books too little. It is doubtful if five per cent of us have studied the Bible as carefully as we should. When we do, most of the adverse criticism will melt away, as not being founded on fact. It is not necessary that we believe everything we read or hear, for our heavenly Father has given us intelligence to the end that we should face our problems, consider them, and solve them.

But we must remember it isn't the steamboat with the biggest whistle necessarily, that will travel the farthest, or accomplish the most work. Nor is it the donkey that can sing the best, that is the most valuable. Like other animals he may like to hear his own voice. It is easy to make an argument; it is much more difficult to reason. It is easier to talk than think; that is why so many talk without thinking.

The Lord has invited us, "Come let us reason together." And I think we can safely speak for the faculty when we say, they would like nothing better than to have some one discuss intelligently the problems before the class. It is interesting to find a new viewpoint. It is interesting to watch and help one who is inclined to think. Those who a few years ago were students here are now on the faculty. These new students in a few years must take up at least a share of the burden in college and church.

The time is soon coming when you must be among those who give. But you cannot give what you do not get. And what you get depends on yourself. In a university the true teacher is not a dictator, but a leader. Each student has his or her special problems to consider by way of research.

The class under the leadership of the teacher discusses the results. But before you begin your research, it is necessary first to lay a sufficiently broad basis of facts, to have studied sufficiently to be prepared to evaluate what you may discover.

The Church Needs

In the church there is a crying need for those who can and will think. We talk of Zion, stewardships, inheritance, and of our economic plans, and we continue to talk. It may be that the problems now before us will be solved before your time comes. But do not let that disturb you, for if some of these problems now are solved, there are going to be plenty more for you after you have laid your foundation. It is true that they cannot be solved by referring to your book on sociology or textbook on psychology. But it is also true that they will be solved by those who have mastered the principles of sociology, of economics, of psychology, and the other subjects which you may study here.

Some will say, Well, as to Zion, we must wait until the Lord speaks. He will tell us what we must do. But you will find here in the Doctrine and Covenants, (9:3) that he bestowed a gift on Oliver Cowdery, and then took it from him because he did not use it. The Lord told him that he should have studied it out in his mind. "Then ye must ask me if it be right, and if it is right, I will cause your bosom to burn within you."

So should we to-day study out our problems in our own minds. We should learn by the mistakes of other men. We should lay a basis for our reading. We should use all the intelligence, reason, and knowledge that God has given us, and then lay the matter before the Lord, and he will help us. He will open our eyes to see, and our ears to hear, and our understanding, that we may solve the problems of Zion, and the kingdom of God may be established.

Let us reason together. The prospect is before you. What shall be its end? There is before you the prospect of monetary reward. Those who are trained exceed many times the untrained in remuneration. The probability of worldly success is greatly increased by the fact that you spend a few years here. You are repaid many fold for every hour spent here. But is your aim to be, What can I get out of it? or is to be the true aristocracy of service?

You have the privilege of learning. There is laid upon you then the duty of service, that the ablest may be called forth. That those who are strongest, those who have departed the farthest from the brute, those who have become most man, those who are the nearest to becoming the sons and daughters of God may give themselves to the help of suffering humanity.

To them belongs the responsibility for preparedness and leadership. To them God will speak for the solution of the problems before the church, and the world.

May then all the forces that evolution can possibly bring to bear be manifested in your growing intelligence. Be not content to stand at sixty or seventy per cent of your efficiency, but realize that conversion and religion are necessary for the fulfillment of your powers. You are below your possibilities until touched with the divine fire.

Then study, as strength and ability is given, but also on bended knee seek during this period of preparation, day by day, and night by night, divine wisdom to the end that you may be promoted among those who are called of God to minister to his people, mankind wherever found.

The year 1919 was one of peace, yet many small wars were going on throughout the world. This year should have found many of them settled and done; in fact, the present year is one of less war than 1919. Yet seventeen wars are in progress to-day, actually or officially.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Self-Reliance

I began this subject with the question: "Can we have too much self-reliance?" Undoubtedly, yes. We are warned continually as Latter Day Saints to be humble, and continually to keep before us our dependence on God for all things.

Yet God will not do for us what we can do for ourselves, and it is through this desire to make the most of our talents that we shall develop ourselves physically, mentally, and spiritually. To make a success of this life for this world or the next, I believe we absolutely need self-reliance.

How we pity those parents who have to stand behind their children and shove them along all through life. With what contempt do we regard those who are contented to be thus assisted when they come to the years of what should be dependable self-reliance. Even in the animal world this characteristic is admired. The mother bird brings her fledgling to the edge of the nest, and flying to a little distance, tries to lure it into using its wings. Naturalists who have taken time to observe the feathered world and the animal world, have told us of this being almost universally practiced, and of the joy of the parents when they behold their young becoming able to help themselves. Even in our gardens or barnyards most of us have seen the mother hen lead forth her clucking brood and teach them to scratch, and the mother duck is frequently seen to push her flock one by one into the river when they were slow to make the venture themselves. By a close observer of the habits of ants, we are told that when the young ants reach a certain age, if they do not sally forth and look after themselves, they are allowed by the others to starve.

But to my mind the word *self-reliance* is a broad one, and covers more than merely getting a living out of this world by our own efforts. I like to think of it as being a state of mind which brings us more or less satisfaction in living from day to day. Self-reliance implies to me a certain amount of self-confidence, without which we cannot be contented or enjoy serenity of mind, neither do justice to our work, either at home or abroad.

If a great many people are hindered from arriving at the highest possible goal of achievement, by "thinking more highly of themselves than they ought to think," to use the words of Paul, undoubtedly there are many, many others who go to the other extreme and attempt nothing worthy of note because they esteem themselves of no account.

We need to ask ourselves, "What am I? Where did I come from? What am I here for? Whither am I going?"

When we test our value by the sacrifice that Christ thought it joy to make for us, and by the wonderful provision that he made on earth for man, and the blessings of Divine Providence poured out on us from day to day, we are wronging God and ourselves by placing too low an estimate on our powers.

Whoever forgets his relationship to God, employs his power on petty things, and ignoring eternity lives only for time, holds himself at too low a price, counting his worth at less than God holds him. When God treats us as immortal beings and we are contented to be reckoned as earthborn and a citizen of this world only, we are robbing ourselves and him. We may gain dollars yet lose life's greatest fortune. We may get a living yet fail to achieve true manhood and womanhood.

Deep in the human soul great things lie, craving utterance, and we crush them by our low aims, or by tampering with sinful pleasures. We can be great and good. Look at our bodies with their strength and flexibility, at our brains with memory, imagination, and reasoning faculties, at our souls with their yearning after noble things. Are we not well equipped by our heavenly Father for the voyage over the sea of life?

There are vacant places farther on and higher up, beck-

oning us to fill them if we will but prepare ourselves. If we degrade ourselves by forgetting that we are the sons and daughters of God, and that we shall live to all eternity, punishment must come to us sooner or later.

It has been said: "Determined adherence to a plan brings consciousness of power which makes manhood." It might be said that it also creates self-reliance. We must not give way helplessly to temperament, or to circumstances, and allow ourselves to drift wherever the mind bears us. It is thus we become victims at times to despondency which robs us of our reliance both upon God and ourselves. We must keep a goal before us in our own minds, and ever walk toward it with uplifted faces, with steadiness of purpose, as far as possible with serenity of mind. We shall find the latter only as we learn to look up from day to day to something which is far above and beyond the passing events of daily life.

The routine of our daily life, whatever our daily work may be, is not to be despised by us. Rather should we seek to master the smallest detail of it and by faithful performance of it make it a means to an end.

If we have reliance in God and reliance in ourselves developed sufficiently to achieve this coveted serenity of mind, we should not worry. We are told that worry is the greatest disease of the age. All worry is really fear, which becomes chronic, fear so well established that it becomes a habit. If we had the right state of mind as we are privileged to have it, we would steadily do our best and leave the problem of the future with God. A beautiful poem expresses this to my mind, called "Unto the desired haven":

"What matter how the winds may blow?
Or blow they east or blow they west?
What reck I how the tides may flow,
Since ebb or calm alike is best?
No summer calm, no winter gale
Impedes or drives me from my way.
While still I toward the haven sail
Which lies perhaps not far away.

"I mind the weary days of old
When motionless I seemed to lie
The nights awake when fierce billows rolled
And changed my course—I knew not why
I feared the calm—I feared the gale,
Foreboding danger and delay,
Forgetting I was thus to sail
To reach what seemed so far away.

"I measure not the loss and fret—
Which through those years of doubt I bore;
I hold their memory fresh, and yet
Would hold God's patient mercy more.
What wrecks have passed me in the gale,
What ships gone down on summer day,
While I with furled or spreading sail
Stood for the haven far away.

"What matter how the winds may blow?
Or blow they east or blow they west?
God holds me in his hand I know
And I may leave to him the rest,
Assured that neither calm nor gale
Can bring me danger or delay.
I steadfast toward the haven sail
Which lies, I know, not far away."

E. M. DAVIS.

To All the Friends of Graceland

We need your assistance to help furnish the new building now near completion. We are holding a bazaar on November 2 and wish all sisters to help us by sending aprons, towels, pillow slips and all useful articles. Please send in by October 25 and help boost Graceland College. Send to Mrs. Charles France, chairman, 304 South State Street, Lamoni, Iowa.

LETTERS

The Onset Reunion

Onset is a nice little town near Buzzards Bay, Cape Cod, Massachusetts. The reunion grounds are about fifteen minutes' walk from the town and are owned by the district. The Saints have erected about thirty cottages on the grounds. These are comfortably furnished and are occupied occasionally on holidays and of course at reunions, and some stay in them until school starts. There were about thirty tents also erected. Many said this was the best reunion in every way the district has ever had. It was good to see so many of the young people of the district present. They "all" seemed to be there.

Brother Griffiths was at his best and handled the reunion with skill and kept everybody in a good humor. I shall not go into a detailed account of who were present, etc., but shall mention some special stunts, etc., which helped to contribute to the success of the gathering.

The committee has discovered that athletics is a large feature in satisfying the requirements of the young. A couple of acres (so it looked to some of the batters when they tried to knock home runs) has been set aside for an athletic field. Bishop Fisher had it put in as good shape as possible for this year and it was appreciated by the campers.

There is a fine lake of salt water partially inclosed by the grounds and here bathing is a superdelight. A big new raft was in evidence, to the joy of everybody.

The children were looked after by Sister Ross and Mabel Harris. Institute work, Women's Department, etc., was under the supervision of Sister Lucie Sears. The boys were under the care of John Sheehy. Herbert Johnson and Arthur Koehler with assistants made the grounds ring with sweet music.

After the evening service we had games and the Graphic Arts Bureau was in evidence. Part of the time we had three cartoonists on the grounds, but the larger share of the work was done by Doctor Sinclair, of Boston, whose skilled pen and alert mind contributed much to the success of the evening's exercises.

These cartoons were drawn on glass slides with ink especially made for the purpose which can be obtained in any color from the Standard Slide Corporation, 209 West 48th Street, New York, at twenty-five cents a bottle.

In connection with the cartoons we had a number of the oldtime songs, "Nellie Gray," "Old Black Joe," etc., winding up with a hymn thrown upon the screen. Brother Griffiths also gave us his lectures on the Society Islands, Australia, and Palestine.

The Attleboro young people reproduced a play they gave in their branch, boosting the Christmas offering.

One evening we had the "Ten virgins" acted out in a beautiful manner by the young sisters from the camp. This was followed by the same sisters with tableaux of "Deborah's song of triumph" and "The fall of Babylon." Being given out in the open, red fire was used very effectively.

We had one evening "Visiting the branches in the district." Each branch emphasized something characteristic of the place. Verses were sung to some popular tunes. For instance, Boston had these verses, sung to the tune of "Smiles."

There are beans we get in Boston,
There are beans we get in camp,
There are beans we get in the store tent,
That are called by men, the old "Van Camp."
There are beans that give us indigestion
And from eating them we must refrain,
But the beans that you can get in Boston
Are the beans that have won the fame.

The prayer meetings were highly spiritual, the outward gifts were frequently exercised while the less noticeable gifts were there and a blessing to the meetings.

The 1920 Onset reunion was a large gathering of happy

Saints of latter days who are trying to serve the Lord in the beauty of holiness.

C. EDWARD MILLER,
For Press Committee.

Arkansas Reunion

The first reunion of the Arkansas District, at Bald Knob, Arkansas, has passed into history. Considering the disadvantages that had to be labored under we had a good reunion. The preaching was of high order, the prayer meetings all spiritual. The greatest blessing enjoyed was that Brother F. O. White, judge of White County, was ordained to the office of elder. We believe he will be of great use to the church as he is well known and well thought of by everybody who knows him.

We had with us Apostle W. M. Aylor and he indeed gave us some fine sermons which will never be forgotten by the citizens of Bald Knob. Other speakers who occupied were Elders J. T. Riley and E. A. Erwin of the missionary force, A. E. Ziegenhorn, president of the district, H. M. Daniels of Jonesboro, Arkansas, Charles Hardy of Fisher, Arkansas, and George Davis of Thayer, Missouri.

At the close of the reunion a vote was taken to hold another next year, the time and place being left to the president of district. Elder J. T. Riley is following up the reunion with a series of meetings in the grove where the reunion was held.

IDA EMDE.

DAVENPORT, IOWA, September 18, 1920.

Editors Herald: We peruse the pages of the HERALD, anxious to learn concerning other branches and the progress of the work in general, and the thought occurred to the writer that there may be some who would be interested to hear from this part of the vineyard for it has been some time since Davenport Branch contributed any news to your valuable paper.

The work is onward and the indications for success are bright and encouraging. During the past five years while your correspondent presided over the branch we saw the completion of the church edifice, and the growth of the branch to a good degree. This year the work is presided over by our able and worthy Brother Milo Burnett. Our branch numbers nearly a hundred members. Recently the branch president baptized four, and the writer also administered the rite of baptism to four in Davenport, and two in Muscatine, and we have reason to believe they have their "faces toward Zion."

We are now making preparations for a series of preaching services by our district president, Amos Berve. At the present time the priesthood is distributing tracts in the vicinity of the church, using the angel message series. From the observation and experience of the writer, he is inclined to believe that a number of outsiders will avail themselves of the opportunity to attend the services, as some of the homes that I have gone into to introduce our message have manifested a deep interest.

Because of the large number of Utah elders and their adherents in this city, combined with their active efforts, the writer has felt the necessity of a thorough study into the leading questions at issue between the two churches, and has had a number of opportunities to meet these elders and canvass the differences. The efforts that they have put forth to advertise their work challenges us to redouble our efforts for a greater publicity to "Let your light shine."

During the past three months I have been lecturing on different occasions on the differences between the two churches, and our attendance at the services and the interest in the subjects has been very encouraging. Commencing this month, the president of the Rock Island Branch has invited the writer to deliver a series of lectures, at least two lectures a month, on the subject, "Mormonism exposed," in their chapel in Rock Island, and we hope to be able to get a favorable hearing and clearly to set forth the difference between our church and the Utah church, which we have evidence persists in telling the various homes they visit that both churches are the same.

MISCELLANEOUS

Conference Notices

Eastern Iowa, at Clinton, October 22, 23, and 24. Committees will meet all incoming trains Friday and Saturday. Evening services will be "missionary" in their character, and a series of services will follow the conference. Don't forget our slogan, and come enthused with the missionary spirit. Amos Berve, president.

Nauvoo, at Nauvoo, Illinois, October 22, 23, and 24. W. H. Gunn, secretary, 3014 Seneca Street, Fort Madison, Illinois.

Utah District, with Malad, Idaho, Branch October 15, 16, and 17. An excellent program has been arranged, featuring education, health, and social work. Conferences have been provided for the priesthood, Sunday school, Religio, and Women's Department. We hope that the members of the district will not fail to avail themselves of this opportunity. M. A. Etzenhouser, president.

Northern Wisconsin, with Black River Falls Branch October 23 and 24. We hope to have a report from each branch, also a report from each one holding the priesthood. All come and have a good time. A. L. Witeaker, president.

Far West Stake, Cameron, October 9 and 10. A large attendance anticipated and a good program of preaching and other exercises. R. S. Salyards, president.

Northwestern Ohio, October 30 and 31, at Toledo. Large gathering and spiritual feast expected. Everyone come. All branches bring songbooks. Previous to conference a series of meetings will be held by District President Jessie Hardin. October 17 will be rally day. Bring lunch baskets and spend the day. Brother Hardin will be with us and begin his series of meetings at 2.30 p. m. Strangers take Dorr Street car and get off at Waverly Avenue. Church is half a block from Dorr Street. Local president is W. S. Hettrick, Bell phone Forest 1430.

Southeastern Illinois, at Tunnel Hill, October 29, 30, 31. All branches requested to send in statistical report to district clerk at least one week before conference. W. E. Presnell, clerk, Xenia, Illinois.

Little Sioux, at Logan, October 9 and 10. Mrs. C. S. Van Eaton, secretary, Pisgah, Iowa.

The Presidency

The appointment of Elder Thomas Newton has been changed from Missionary to the Virginias to Local and confined to the West Virginia District, of which he has been made president.

September 30, 1920. THE FIRST PRESIDENCY.

Quorum Notices

The First Quorum of Priests of the Eastern Michigan District will hold an interesting meeting at the Sandusky conference. A new quorum will be organized and all members are urgently requested to be present. Annual election of officers. Fred W. Cadow, 418 Huron Street, Port Huron, Michigan.

Are You Interested in Graceland College?

If you are sufficiently interested, send your name and

Ever praying and laboring for the ultimate realization of the great hopes before us, I remain,

In gospel bonds,

WESLEY W. RICHARDS,

1414 Harrison Street.

Publicity Agent.

NEWS AND COMMENT

CHURCH NEWS

The local papers speak very highly of the Pisgah, Iowa, Fair, and of Brother C. B. Woodstock's work, bringing it to such a successful issue. It is also reported that the consolidated school at Pisgah is to be discussed as representing other schools in the *Country Gentleman*. It is of six schools in six different States so selected. Brother Woodstock is superintendent of the Pisgah consolidated schools.

The Women's Department of the Latter Day Saint Church will hold a school of instruction for women voters at the church Wednesday afternoon, September 29, at 2.30. All women voters are invited. Miss Dora Young will conduct the class. A lecture will be given followed by a regular demonstration.—*Holden Progress*.

The Des Moines District aims to be in the front ranks in education. There are eleven young people attending institutions of learning away from home. Seven are in Graceland College, two at the Sanitarium, and four attending other colleges because the special work they offer is not now offered by Graceland. Also in several branches, our people are leaders in education, on the school board, faculty, and parent-teacher associations.

A letter from President Frederick M. Smith intimates that he will probably be abroad longer than first intended. There is much requiring his attention, and it appears better to attend to it now, rather than to have to go again. The

address and a dollar and a half to S. G. Russell, Lamoni, Iowa, care Graceland College, and they will send you every two weeks for the school year *The Graceland College Bulletin*, a school newspaper published by the students, depicting the scholastic, social, athletic, and church activities at Graceland.

Addresses

Elder J. B. Wildermuth, 2068 Forest Street, Denver, Colorado.

Elder C. W. Clark, formerly of 58 East Blake Avenue, has moved to 115 East Maynard Avenue, Columbus, Ohio.

TRAVELING PUBLICITY
AGENT

It is quite as important that the Saints shall read the church papers and church books as that they shall go to church, and it is a good missionary work to awaken them to their duty in this regard. The Publicity Department in following out its policy of placing the church papers and church books in every church home, have employed a traveling publicity agent who will go from branch to branch stimulating the Saints to action along the lines mentioned.

Brother Charles E. Blair

well known to many in the church will have this work in charge and the branch officers are asked to facilitate his work by cooperation.

GENERAL PUBLICITY DEPARTMENT

Approved by First Presidency

whole question of foreign missionary work in Europe and the Near East is at issue. He expresses the hope, that as a result of the work done by Apostle T. W. Williams and himself, the work in South Wales and South England may receive a new impetus, and be energetically and successfully pushed. They are attending the Birmingham district conference the last of September, and the Manchester and Sheffield district conferences in October. After that the work on the continent will be taken up and considered, he expecting to visit Switzerland and Germany in November.

The following list of names constitutes the enrollment of the class in religious education at Graceland College this year. We are sure the Saints will be glad to get this information.

- Brown, Bruce E., Lincoln, Nebraska.
- Brown, Mary E., Lincoln, Nebraska.
- Burt, George E., and wife, Columbus, Ohio.
- Crum, Carl, Kellogg, Iowa.
- Closson, Eugene, Independence, Missouri.
- Campbell, Lawrence, Windsor, Ontario.
- Dawe, Pearl, Kansas City, Kansas.
- Daniel, G. Scott, Cameron, Missouri.
- Foo, Prescott A., Hilo, Territory of Hawaii.
- Fletcher, George E., Lamar, Colorado.
- Farr, Floyd W., Woodbridge, Ontario.
- Fletcher, Alice N., Lamar, Colorado.
- Gregory, Lloyd, Ribstone, Alberta.
- Gregory, Laura, Ribstone, Alberta.
- Graybill, Lloyd, Weston, Iowa.
- Hartsough, Fulton E., San Francisco, California.
- Haas, Edward L., Lamoni, Iowa.
- Koehler, H. A., Vinal Haven, Maine.
- Kenyon, Bernard, Pontiac, Michigan.
- Lentell, Mrs. Estella, Scranton, Pennsylvania.
- Lentell, John, Scranton, Pennsylvania.
- Manning, William, Flint, Michigan.
- Mifflin, Solomon, Chatham, Ontario.
- Ohlert, Elmer, Rock Island, Illinois.
- Pace, Millard, Council Bluffs, Iowa.
- Roberts, Roy L., Independence, Missouri.
- Robley, George F., Thornton, Rhode Island.
- Ruch, Verner, Huntsville, Missouri.
- Ruch, Zella, Huntsville, Missouri.
- Smith, Asa E., Killingly, Connecticut.
- Voltman, Herbert, Buffalo, New York.
- Winegar, H. E., Independence, Missouri.
- Wood, Ruth M., Windsor, Ontario.
- Cheville, Roy, Rhodes, Iowa.

We note an unusually fine exhibition of willingness to do as well as say something for the cause of Christ in recent numbers of *Zion's Ensign*. Brother E. Stafford, who has in the past made similar offers, says he will send the *Ensign*

free for a short time to nonmembers who will agree to read it, if the names and addresses are sent to him at Independence. Already a goodly number of names are coming in, and he hopes they will continue to arrive. Look around and see if there are nonmembers of your acquaintance who would appreciate the *Ensign* and help Brother Stafford with his commendable missionary plan.

Sister Audentia Anderson is in Lamoni on business connected with the publishing of the new Year Book of the Women's Department, to be issued from the Herald Office plant.

Doctor G. Leonard Harrington was in Lamoni between trains recently in connection with the serious illness of Ardis, daughter of Brother and Sister Hubert Case, who is suffering from a severe attack of typhoid fever.

Marlette, Michigan, reports an excellent all-day meeting on September 19. A good spirit prevailed and two gifts of prophecy were manifested. V. D. Schaar, S. G. St. John, and W. H. Sheffer were the speakers.

Elder E. E. Long intends to meet Apostle Gomer T. Griffiths in Omaha the first of October, and visit and organize the Indians in Nebraska. He will also labor with the Indians at Pine Ridge Reservation in Bennett County. Some of them already are desiring baptism.

In the debate with Elder E. E. Long on Book of Mormon propositions, Robert R. Hull of the church of Christ, Campbellite, spent the first two nights in repeating the argument of Clark Braden in the Braden-Kelley debate. Not satisfied with the result, he then shifted to the Solomon Spalding Romance, and talked for the remaining six nights on that proposition with no better success.

A twelve-pound son has arrived at the home of Brother and Sister G. R. Wells. Sunday school workers will understand any possible delay in answering of correspondence.

FROM THE BRANCHES

Lamoni, Iowa. An excellent sacrament meeting was held on the 3d, with very large attendance and a high attainment of spiritual intelligence manifested, with the gift of prophecy in evidence. The women of the community met in the afternoon at the church in charge of Mrs. I. A. Monroe, organizer in charge of the Women's Department in the stake, and were addressed by J. F. Garver, Audentia Anderson, and Max Carmichael on the problems before the women for immediate solution. As a result of the meeting, plans were matured for the organization of the town by wards, with a friendly visitor for each of four wards. This will be done progressively.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

PRICE \$2.25 A YEAR IN ADVANCE

Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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WILL HISTORY REPEAT ITSELF?

“And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord. . . . And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it; and they received of Moses all the offerings which the children of Israel had brought for the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work, which they made; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing, for the stuff they had was sufficient for all the work to make it, and too much.”—Exodus 35, 36.

While the building that we are called to erect is neither a temple nor a sanctuary, and the command for its building was issued by the vote of General Conference rather than by the voice of God, yet the essential principles of the offerings that must build it are the same. The voice of the church as expressed in the General Conference must be respected, and it is the carrying out of the wishes of the church that prompts this big effort to raise the funds with which to build. As in the days of Israel, the gifts must be free offerings and from willing hearts. It is not enough to read those stirring Bible accounts of great sacrifice and faith on the part of the people. If we would claim spiritual kinship, we must emulate their example in these good works. A fair standard has been set up. Will we measure up to it?

SUNDAY, OCTOBER 17TH, WILL BE CONSECRATION DAY

The sermons in every pulpit of our church will call your attention to your duty in the campaign just opening, and you will be asked to examine your affairs and to get ready to make some consecration for Zion.

BE AT CHURCH YOURSELF AND BRING OTHERS

OUR GOAL: \$500,000

THE TIME: OCTOBER 15-31

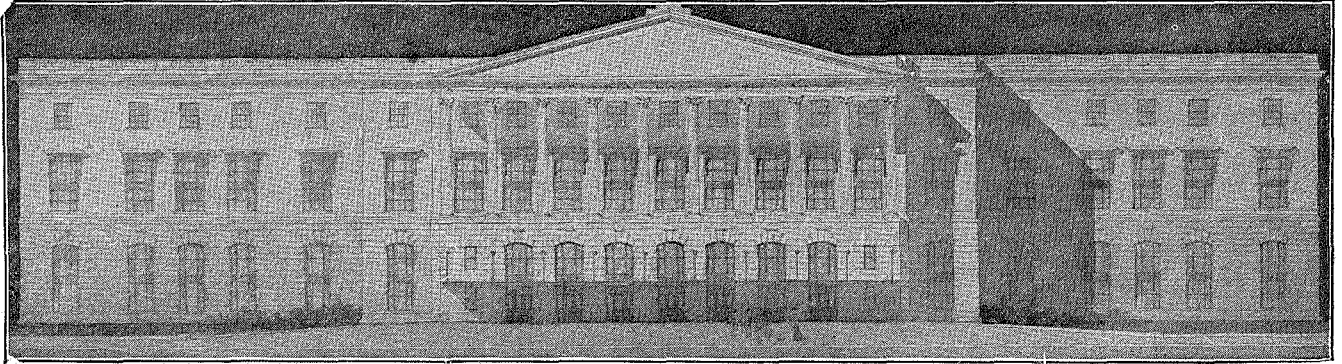
GENERAL CONFERENCE AUDITORIUM

Benjamin R. McGuire

Presiding Bishop

THE SAINTS' HERALD

INDEPENDENCE, CHURCH HEADQUARTERS

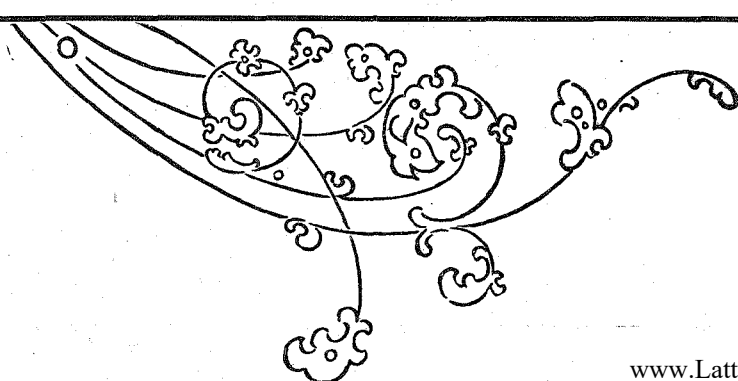


THE CHURCH ARCHITECT'S STUDY OF THE PROPOSED NEW GENERAL CONFERENCE AUDITORIUM

THE hearts of all true Saints incline Zion-ward. ✕ ✕ ✕ ✕ ✕ ✕

The ideals of the church include a definite location, with an efficient directing organization at Independence as the center place. ✕ ✕

This number of the Saints' Herald offers a brief survey of the situation in Independence to-day and suggests some of the possibilities of the future. ✕ ✕ ✕ ✕ ✕ ✕



The General Conference Auditorium

Before you read the contents of this number, look over these final suggestions.



WE HAVE BEEN preparing for the past month for the drive for the General Conference auditorium. Now with this week's issue, the time is at our very door—not only to think, but to do. How much can we do? How much are we willing to do?

The general church officers are all working for the success of this effort. The Presidency and Twelve are sending to the missionaries and to the local men a request that services be turned over for this two weeks for that special purpose; that local committees be appointed, and that the work be taken up in a systematized way. No doubt this has been done, and all these men appointed are working upon it. *What are we willing to do?*

The first consideration is doubtless our tithing. We should pay our debts before we are generous. Tithing is needed to send missionaries abroad, in this country, and beyond the seas; to carry on the regular work of the church.

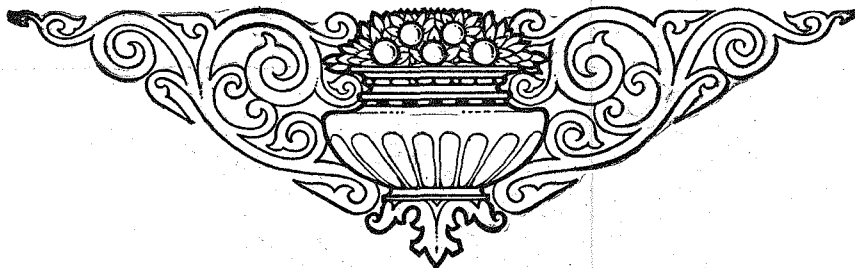
As indicated by the President at the last General Conference, and as seen by all there present, a church auditorium is a special need. The Bishopric indicated it would have to be raised outside of regular receipts of tithes and offerings. Will we give what we can, or less? Or will we go a little farther and really deny ourselves and make a sacrifice, to make a success of this effort? The money need not all be paid at one time. Arrangements may be made for deferred payments. But we do not want in our generosity to sign for more than we can afford. Yet there is no use doing like many drives in other organizations—talking of sacrifice, when we are giving less than the cost of the upkeep of our automobile for a month, or perhaps only a week. Let us not talk of sacrifice unless it involves some real self-denial.

We know there are many who are denying themselves, and will deny themselves to make this effort a success. But the question is now up to each of us to cast a practical vote to show how much we think the General Conference needs such a building. If you have not attended General Conference, ask those who have gone as your delegates.

We must remember that a dollar apiece will not begin to do it; it will take much more than that. Also we must remember that a large part of the church membership is scattered and cannot be counted in the estimate.

There are some to whom the widow's mite will mean a self-denial; a very few to whom a dollar will mean a liberal donation. This means that the rest of us must think in terms of, How much more than a hundred dollars can I give, or how many times a hundred dollars can I give? A few should ask themselves how many thousand.

Do not put it off, but as you read this HERALD, face the issue squarely with yourself and decide what you are ready to do.



THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, OCTOBER 13, 1920

NUMBER 41

The Philosophy of the Gathering

By Elbert A. Smith

"Zion is a magnet. Its greatest appeal is righteousness and truth. Every heart that responds to that appeal is drawn."

The doctrine of the gathering (if we may call it a doctrine) has played an important part in our teachings and in our history. What is back of it? Why do the Saints wish to gather? One may answer that God has commanded it, and to some minds that is sufficient. But back of every commandment there are reasons. Moreover, the reasons for most of the Lord's commandments are to be found in human nature and human necessity. What then is there in human nature and human necessity that prompts the gathering?

I. The Desire for Safety and for Peace

There are several factors, some of which we will note, first of all being the perfectly normal and natural desire for safety and peace. When men are young, it is true they may adventure forth in search of danger and combat. But that passes. The normal adult mind craves safety and peace, for the very good reason that there can be no orderly, constructive development of either the individual or the community excepting under conditions of safety and peace.

Jesus very clearly outlined world conditions that should precede his coming; wars, rumors of wars, pestilence, famine, fear, violence, and, significant words, "distresses of nations with perplexity." (See Matthew 24; Luke 21.) And when he had finished, he said, "Watch ye therefore, and pray always, that ye may be accounted worthy to *escape* all these things that shall come to pass, and to stand before the Son of Man."—Luke 21: 36.

Escape how? Escape where? These are significant questions. So far as we are aware no other church has attempted to answer them. Yet Jesus suggests them. In modern revelation we have the answer: Escape to Zion. And we are told that it shall be "a land of peace, a city of refuge, a place of safety for the Saints of the most high God."—Doctrine and Covenants 45: 12.

To be sure there is such a thing as ignoble fear, or cowardice, which is contemptible. If the Saints were to flee to Zion for no other reason than that they were frightened and wished physical safety, they would not be worthy of Zion. Even so, we contend that it is perfectly natural and normal for them to desire safety and peace for themselves, for their friends, and more particularly for their loved ones. That desire remains a factor to be considered with others perhaps more important. The Lord himself suggests the "city of refuge," the "land of peace," the place "of safety." He is responsible for the suggestion, and makes it knowing well human desires and needs.

When San Francisco was devastated by fire and earthquake, had it been known that a certain area would escape, in all probability every man, woman, and child in the city would have directed his or her footsteps toward that place of refuge. That would have been natural and not at all reprehensible. What more natural, then, that in the midst of the confusion, calamity, anarchy, and violence coming on the earth the minds and hearts of the Saints should turn toward

the place of safety and peace appointed by the Lord for all who desire escape and are worthy of it?

There is another consideration. The escape may not be altogether physical. In all probability as time goes on there will occur more and more violent struggles in which the Saints of God cannot take part conscientiously for the reason that they cannot approve the cause or the methods of either side; nor can they remain and escape taking part, but must choose between taking up the sword on one side or the other or fleeing to Zion.

This has been illustrated in a small way in more than one conflict already occurring between capital and labor. A certain brother in the West was a member of a labor union. A strike was called. Some of the men continued work. Committees were appointed to wait upon them. The meetings occurred mostly in the dark in secluded places. Two men would hold the right arm of the recalcitrant member in a horizontal position. A third would break the arm with a piece of gas pipe. The man thus "labored" with would then consent to refrain from work until the strike was ended. The brother mentioned could not countenance such methods or have part in them.

On the other hand there is seldom a strike called that capital does not import hired thugs and assassins, professional strike-breakers, to assault and murder striking union men. It is war. Our sympathy may be with labor. Our sympathy is with labor. But can we have part on either side conscientiously as the struggle becomes more violent and ruthless and the methods more questionable?

Furthermore, the gathering contemplates escape from iniquity in various forms, as will be seen later; and under the term, *safety and peace*, many things are contemplated that are vital to an orderly development of righteousness, justice, equality—in a word, salvation.

II. The Desire for Fellowship

There is in the physical realm the law of attraction and affinity that draws particles of matter together. Drummond sought to trace natural law in the spiritual world—or its analogy. Jesus recognized the same principle. He says that light cleaveth unto light, darkness cleaveth unto darkness, intelligence unto intelligence. The rule of like to like is embodied in the old proverb, very homely and very true, "Birds of a feather will flock together."

The law of cohesion is a very powerful physical law, as it operates in certain substances. It binds together the atoms of matter in a steel bar so that they cannot be broken apart under the trip hammer. In the spiritual world the law of spiritual attraction and cohesion binds together the church of God so that it cannot be broken apart by external persecution or pressure, but only by internal dissension when foreign elements or forces enter in.

Man is naturally gregarious. He may find benefit in seclusion in mountain or desert for a brief period; but always his footsteps turn back to his fellows—the social instinct triumphs. Solitary confinement is the most terrible punishment ever devised. When one is so unfortunate as to be born blind, deaf, and dumb, like Helen Keller, she still finds a way to break through her prison bars and commune with her fellows.

This natural, normal desire for fellowship is vastly

strengthened in any group where there is a community of ideals and ideas, especially if they are powerful and stimulating ideals. So we have the fellowship of patriots among men who are of one nation and serve one flag, that sometimes rouses a consuming flame of devotion to common interests. There is the fellowship of Masons and the fellowship of Odd Fellows. And there is the fellowship of Republicans, Democrats, Socialists. There is even the fellowship of thieves—not that we would class political parties with thieves even if all parties do number many of them. But the greatest fellowship is religious fellowship; for religion is the most ancient and powerful influence that has ever dominated the lives of men. It is the spiritual law that draws devoted men of one religious conviction together.

There is a most significant statement concerning the Saints at Pentecost: "They were *all with one accord in one place.*" (Acts 1:1.) Pregnant words! All with one accord in one place! What was the power that drew them together? Did



GENERAL CHURCH OFFICE BUILDING

At the corner of Lexington Street and River Boulevard. It was formerly a residence, occupied for a number of years by Bishop E. L. Kelley.

they come in obedience to a king's edict, as when they came up to pay taxes when Jesus was born? No; they obeyed a more powerful impulse that often made them disobedient to the king's edict, so that when they could not meet elsewhere they met in the tombs among the dead—that they might be together—in one place with one accord, like Enoch's band, "of one heart and one mind."

That powerful impulse is not dead. Because of it our fathers gave up home, lands, friends, popularity, life itself to follow the church. Their sons and grandsons and great-grandsons feel its thrill and will continue to do so as long as men and women are found here and there who love the pure gospel of Jesus Christ.

We have a community of ideas and ideals. These ideals and ideas may mean nothing to the world—to us they mean everything. Our fathers died for them. The very highest honor that we can hope for is to live for them. They are all gathered up under that word, surcharged with divine meaning and human enthusiasm, *Zion*. It is perfectly natural for the Saints to wish to be together.

III. *The Desire to Render Our Program Effective*

We have a program that cannot be carried out by isolated Saints; one here, one there. It is a program calling for co-operation as one of its basic principles. There must be unity, solidarity. Jesus makes this very plain: "Except ye are one, ye are not mine."

There is another very old and humble proverb: "In union there is strength." Abraham Lincoln knew that the States working each for itself could never carry out the ideals had in mind by the fathers when they drafted the Constitution. So he made the union his paramount issue and fought his war on that basis. Neither can the Saints carry out our age-old ideals, each working for himself, and all scattered abroad here and there as the gospel found them.

A single strand of wire is easily broken. One hundred or one thousand strands are as easily broken if taken one at a time. But a thousand strands of wire twisted into a cable cannot be broken. God wants a cable. A chain is only as strong as its weakest link—but a cable has all the strength of all its strands—and where one strand may be weak others may have an extra strength.

If it were possible to do so, you might take a bucket of water from Lake Erie and empty it into the Mississippi River, and another into the Missouri, one into the Saint Lawrence, one into the Pacific, and one into the Atlantic, until you had drained Lake Erie, and you would never develop any power. But when all the waters of Lake Erie are gathered up and poured through one channel over Niagara Falls, power is developed to turn the wheels of a thousand factories.

Standing by that great cataract very recently, we wondered if the time would ever come when all the resources of this people, in money and time and brains and spirituality, would be poured through one common channel toward the accomplishment of one purpose. Not till we get together and get organized—"get set," as a striking modern phrase has it.

IV. *The Response to Righteousness and Truth*

Zion is a magnet. Its greatest appeal is righteousness and truth. Every heart that responds to that appeal is drawn. Note this beautiful declaration:

"Righteousness and truth will I cause to sweep the earth like a flood, to gather out my elect from the four quarters of the earth unto a place that I shall prepare; a holy city, that my people may gird up their loins, and be looking for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem."—Doctrine and Covenants 36:12.

Now we are getting to the most important phase of our subject, the response of the righteous heart to the appeal of righteousness and truth resident in Zion and all she stands for. Two appeals have gone out among the children of men. Satan is preaching his gospel as never before; and he is winning converts everywhere. Some may think that Latter Day Saints are prejudiced and inclined by tradition to believe that the times are always growing worse. So we quote from men who cannot be accused of religious prejudice.

Note carefully their diagnosis of world conditions. Dean Frederick S. Jones, of Yale University, says:

"It is a more subtle influence, I believe, that is bringing

about the decay of the national conscience. It is the acquiescence of parents to the loosening standards of morality. In that fact we face a dangerous and terrifying progression. The children of to-day are the parents of to-morrow. Will they in turn acquiesce to continually lowering standards? What will then be the result? So-called modern 'liberty' is fast approaching license. It seems to me at times that the very core of our civilization is at stake.

"The crazy seeking after gayety, the rush of social activity, the liberty between man and woman, increase in dishonesty and in all forms of crime and nervous disease—these are not confined to our youth or our college towns, to our cities or to any one class of society. They are nation-wide and world-wide.

"About eight or nine years ago the popular vogue of the 'new' dances commenced. Right then was the beginning of the lowering standards. At first the more conservative parents were obdurate, but gradually they acquiesced until not only do we have the dance craze developed to its nth degree, but we have various other evils in its train. Chief among these are the appearance and actions of the modern girl and the growing popularity of the 'public dance hall.' . . .

"The morals of the college man have, I think, been in the past well above the average. I believe this still to be true. That does not argue well for the morals of the rest of the country. We are approaching a moral crisis, nor do I think we can avoid it by educating."

Doctor Hibben, President of Princeton University, says:

"About us is a world of confusion and turmoil, and under the spell of a general moral laxity we are groping in the dark for the ray of light which we have not yet discovered."

President Richmond, of Union College, says:

"We must not blind ourselves to the fact that the world over the mass of men and women are in the mood to barter their spiritual inheritance for a mess of pottage.

"If we think for a moment that the confusion into which this world has been thrown is to be straightened out by the devices of economists or by the manipulation of political experts we are making a hideous mistake. It will be done, if it is done at all, as it was done in the beginning when the Spirit of God brooded over the face of the deep and brought an ordered world out of chaos."

All of the foregoing quotations are from the *Literary Digest* of July 20, 1920.

Captain Albert E. Mowery, M. D., who served as surgeon with the United States army in the late war, and subsequently was attached to the Chicago Medical School, is quoted as saying:

"I sincerely believe that the masses have tired of morality, and deliberately and sincerely seek immorality. Just why this is so is a mystery, but there seems to be a tendency to tear down moral standards and usages and customs that the ages have built up."—*The Light*, January-February, 1920.

In a recent syndicated article entitled, "Is Europe dying," Sir Philip Gibbs concludes that there are evidences that the entire civilization of the old world is in imminent danger of dissolution. And he says, "The disease is quite as much spiritual as it is physical."

Yes, the appeal of evil is sweeping the earth like a flood. Men and women respond to it. Jesus said they would—that it should be in the day of his coming as it was in the days of Noah—eating, drinking, marrying, and the earth filled with violence.

But God says that he is to cause righteousness and truth to sweep the earth to gather out the elect from such scenes. Who are the elect? Beecher said, "The elect are those who will. The nonelect are those who won't." That is all there is to the doctrine of election.

The reason, then, that "one will be taken and the other left," even from the same bed, or from the same mill, is because one will have it in his or her heart to respond to

the appeal of righteousness and truth, while the other will have no such response, but rather will respond to the things of the world. So Zion is not only to be a place of safety and peace, but a place of assembly for those who have it in their very souls to respond to the commandment:

"Get ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon."—Doctrine and Covenants 108:4.

Conclusion

We have rather briefly summed up some of the vital reasons involved in the philosophy of the gathering. In conclusion a few words of caution may not be amiss.

When we write or preach upon this subject it is necessary immediately to sound a note of caution, for the reason that some who are quite unprepared to gather may at once and without preparation pick up and move to Zion.



INDEPENDENCE STOREHOUSE NO. 2

This is the leading retail store of three storehouses in Independence, located just across the street from the general office building. These storehouses are managed by Bert Peterson and do a business of around \$23,000 a month.

The last instruction that we had from the Lord on that particular point was to the effect that our gathering should *not* be in haste. When the time for haste comes he will let us know. Also we were told to have all things prepared before us.

No one should move without having knowledge of certain things. He should know *where* he is to live—be sure of a home to move into. He should know *how* he is to live—the source of his income for subsistence. And he should know how he is to *live*, that is, what manner of life he is prepared to live in Zion.

The demand is not for speculators or for added burdens, but rather for men of ability and means who can help and will help to prepare for those less fortunate who may come after them and make it easy rather than hard for them to come to Zion and find means of honorable subsistence.

About November 1 there will be added to the office force of the Presiding Bishopric the services of Elders E. J. Smith and Chris Hartshorn, of Madison, Wisconsin, and Chicago, Illinois, respectively. Brother Smith is an expert accountant and Brother Hartshorn an experienced office man. They should be a source of much strength to the department.

Zion: In Prophecy and History

By S. A. Burgess

"The hope in establishing Zion is to prepare a people who may live and dwell with our Lord Jesus Christ during the millennium."

The earliest Zion of which we have any record is Enoch's city, which was translated.

"And the Lord called his people, Zion; because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them. And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of Holiness, even Zion. . . . and lo! Zion in process of time was taken up into heaven."—Genesis 7: 23-25, 27, Inspired Version.

One heart and mind . . . in righteousness . . . no poor, and so they were Zion.

This 7th chapter of Genesis is repeated in the 36th section of Doctrine and Covenants. Through the tribulations of the earth Zion remained in the bosom of God, but when the day comes that the earth finds rest, in the last days (verse 67), of that time it is said:

"And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion; a New Jerusalem. And the Lord said unto Enoch, Then shalt thou and all thy city meet them there; and we will receive them into our bosom; and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; and there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest."—Genesis 7: 70-72, I. V. (Doctrine and Covenants 36: 12, 13.)

The King James Version of the Holy Scriptures, Genesis 5: 22, 24, makes the significant statement that Enoch walked with God, three hundred years after he begat Methuselah. Of his progenitors and descendants, it is merely stated that they lived so many years, but Enoch walked with God, and God took him. This is confirmed by Hebrews 11: 5: "By faith Enoch was translated that he should not see death."

Other records tend to confirm this story of Enoch and his city; that Enoch was a friend of God; that he possessed tremendous powers, and was able to set at naught the armies of men; that he had great knowledge and great faith and that his people were pleasing to God. Outside of the Bible, traditions to that effect have been handed down among other nations, as in various esoteric writings.

In the Doctrine and Covenants we have several revelations which were given to Enoch and the church in his day, sections 36, 77, 81, 89, 93, and 101, and they explain how and why there were no poor among them; those revelations are repeated to us to-day.

Referring to later history, the word *Zion* is used in connection with the city of Jerusalem more than any other place in Palestine. Its etymology is given as being a hill, and it was the term applied to the hill in the southeastern part of Jerusalem. David, when he took it, made it his home, and there was the royal residence for many generations. The word *Zion* is used in connection with Jerusalem in 2 Samuel 5: 7; 1 Kings 8: 1; 1 Chronicles 11: 5; 2 Chronicles 5: 2; Isaiah 10: 32; 30: 19; Zechariah 8: 7; Job 2: 23; Matthew 21: 5; John 12: 15, as well as in other passages.

The name Zion was also applied to Mount Hermon on one or two occasions. (Deuteronomy 4: 48; Psalm 133: 3.)

The word is also used to include the theocracy, the church

of God, and finally the heavenly church, the New Jerusalem. There are a multitude of passages in which Zion and Jerusalem are used in the same passage, but in such a way that it may be referring to two different places, and probably is. (Isaiah 2: 3; 24: 23; 31: 9; 40: 9; 52: 1, 2; 62: 1; 64: 10; Joel 3: 16; Amos 1: 2; Micah 4: 2; Zephaniah 3: 14-17; Zechariah 1: 17.)

Though Zion is used frequently to refer to the city of Jerusalem, it is quite evident that the word is used in the Old Testament many times to refer to a condition then long in the future. There are many beautiful passages, especially in the Psalms and in the prophecies of Isaiah. They are well worthy of our attention as showing the ideals of Zion, and what it has meant in prophecy in ages past.

"O that Zion were established out of heaven, the salvation of Israel. O Lord, when wilt thou establish Zion? When the Lord bringeth back the captivity of his people, Jacob shall rejoice, Israel shall be glad."—Psalm 14: 7.

"Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself. Selah."—Psalm 50: 2-6.

"The Lord loveth the gates of Zion more than all the dwellings of Jacob."—Psalm 87: 2.

"But thou, O Lord, shalt endure forever; and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be gathered shall praise the Lord."—Psalm 102: 12-18.

"The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth. The Lord hath sworn, and will not repent. Thou art a priest forever after the order of Melchisedec."—Psalm 110: 1-4.

"They that trust in the Lord in mount Zion, cannot be removed, but abide forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."—Psalm 125: 1, 2.

"For the Lord hath chosen Zion; he hath desired it for his habitation."—Psalm 126: 1.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah 2: 3.

"For the law shall go forth of Zion, and the word of the Lord from Jerusalem."—Micah 4: 2.

"Yea, it shall be unto them even as unto a hungry man who dreameth, and behold, he eateth, but he awaketh and his soul is empty; or like unto a thirsty man who dreameth, and behold, he drinketh, but he waketh, and behold, he is faint, and his soul hath appetite. Yea, even so shall the multitude of all the nations be that fight against mount Zion."—Isaiah 29: 8.

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy and holiness shall be upon their heads; they shall obtain gladness and joy; and sorrow and mourning shall flee away. . . . And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Behold, thou art my people."—Isaiah 51: 11, 16.

"And then shall they say, How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchman shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem."—Isaiah 52: 7-9.

The 60th, 61st, 62d, and 63d chapters are all worthy a careful reading.

Now it is evident that it would be difficult for a prophet of Israel to refer to Zion on this land of America with anything like the clearness with which he refers to Jerusalem, Mount Hermon, or Jericho. Yet a close approach to this is made in Isaiah 18. The whole chapter should be read. We quote only the first and last verses:

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters. . . . In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto, a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion."

It is a "land shadowing with wings." Though it is true that North and South America do not exactly represent wings, still they have been used many times thus in illustrating advertisements, and elsewhere, as though they were the wings of a bird. They possess more similarity to two wings than is the case with any other continent.

"Beyond the rivers of Ethiopia." America is the only land beyond the rivers of Ethiopia; part of Egypt and northern Africa is beyond the Nile; but beyond Ethiopia, or Cush as it is given in some versions, lies America.

"A people scattered and peeled," a people trodden down. It was because of oppression that the colonies came to America; it was in order to secure religious freedom. And yet from the beginning of the United States of North America, it was a nation strong or terrible. And finally—to it is referred the term *Zion*.

Isaiah 35 also refers to Zion, in connection with the time when there will be peace on the earth—no ravenous beasts, and a highway will be cast up for the righteous.

In the New Testament we learn that they held all things common; neither considered any man aught that he had his own. They met together frequently. (Acts 2: 44-47; 4: 34, 35.)

We learn from the history of the early Christian church that the saints engaged in many love feasts; they delighted to meet together to worship God and partake of the sacrament. Evidently they gathered together as much as they could, and gathered as nearly as they could, and carried on the economic plan of the Order of Enoch as well as their conditions permitted.

Also upon this continent, after the coming of the Savior, the church worked in harmony with all things common.

"And many of them saw and heard unspeakable things, which are not lawful to be written: and they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another."—3 Nephi 12: 11.

"And they had all things common among them, therefore there were not rich nor poor, bond and free, but they were all made free, and partakers of the heavenly gift." (4 Nephi 1: 4) But pride arose. (4 Nephi 1: 27.) So they divided and established many churches, and no longer had things in common, nor were they any longer equal. Some

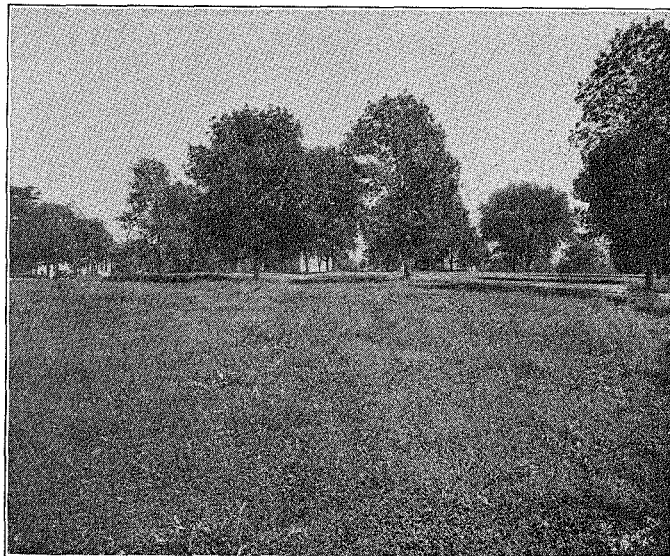
were lifted up in pride because of their greater riches. Then contentions arose and they fell apart.

The future gathering of the Saints is referred to in Matthew 24: 28-31, and Revelation 20: 9. This is again an illustration that the camp of the saints is evidently not the city Jerusalem. This gathering is mentioned in Mark 13: 27 and John 11: 52. The Holy City, Zion, is named in Romans 11: 26, and Hebrews 11: 16 mentions that city in heaven for which the righteous of ancient times looked.

In Hebrews 12: 22, Mount Zion is again directly referred to as the heavenly Jerusalem.

Similar statements are made by the prophets in ancient America. (1 Nephi 3: 187; 2 Nephi 5: 33; 7: 118; and 12: 30.)

"He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain, and praise of the world; but they seek not the welfare of Zion. Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love. And except they should have charity, they were nothing; wherefore, if they should have charity, they would not suffer the laborer in Zion to



THE TEMPLE LOT

This lot is held by the Church of Christ, who hold services in the church building shown in the background. The Stone Church is shown on the left.

perish. But the laborer in Zion shall labor for Zion; for if they labor for money, they shall perish."—2 Nephi 11: 106-109.

Ether plainly declares that the New Jerusalem will be upon this land, for the rebuilding of the city of the Jews is not the New Jerusalem, but the Old Jerusalem. Ether saw the days of the coming of Christ, and announced that in the last days a New Jerusalem should be built upon this land unto the remnant of the seed of Joseph.

"For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him, who dwell upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord. Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from

whence Lehi should come; after it should be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord: and it should be built up unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there."—Ether 6: 2-6.

That the city New Jerusalem in upon this land of America is also stated in 3 Nephi 10: 1-3:

"But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem."



"A LAND SHADOWING WITH WINGS"

The artist easily visions North and South America as an eagle with outspread wings.

It is not surprising that this ideal of a gathering place, the city Zion, should again be revealed in modern revelation. Its central place was established at Independence, Missouri. In 57: 1, it will be noted that Zion is referred to as the land of Missouri. Later Nauvoo, Illinois, was referred to as a corner stone of Zion. (107: 1.) Zion is the pure in heart. (94: 5.) It is more important that the people of God keep the commandments of God than that they locate in any one place. In keeping the commandments of God it is certain that they will also keep the laws of the land (58: 5), and will live in harmony with their neighbor.

Yet in accordance with the ancient ideals, and in order to carry out its purposes, Zion must also have locality. The law plainly directed that land should be purchased, and it provides for a rational gathering. The early settlers en-

gaged in a few battles; in this they evidently erred, as they were directed to sue for peace, and lift an ensign of peace (102: 11), and were commanded to proclaim peace. (95: 3.) They were also admonished, "For, behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfill, I will fight your battles." (102: 3.) Nor does that involve any threat towards any honest man or woman, for Zion is to become a refuge of all nations. It is to be a place of safety for the oppressed of the earth, and the Gentiles are to assist in building up Zion. (128: 7.) "Behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven." (64: 8.)

"And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy."—Doctrine and Covenants 46: 13, 14.

"Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem; unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, Let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him."—108: 4.

"It has been prophesied that the Gentiles shall assist in rebuilding the waste places of Zion. This cannot refer to the inhabitants of Zion who are the pure in heart, but must refer to the places which have been occupied or which it may be contemplated to occupy in the regions round about. The Saints cannot occupy in any place on the land of Zion which is not under the domination of civil law, and as citizens of the State, holding their liberties under the law, there must be a proper recognition and observance of these laws. The Lord has said that this condition of obedience to law must continue until he comes whose right it is to come and assumes to reign over his people. Under the provisions of the laws these organizations or associations must be instituted and carried to completion if they shall be of benefit to those who shall be engaged in them."—128: 7.

That Zion is not confined to Independence may be seen again from the following:

"It is well to understand that the term *regions round about* must mean more than a small area of country round about the central spot, and that the necessities of the great majority of the church in gathering together can only be provided for by settling carefully together as many in one region as may be practicable and profitable and in accordance with the feelings of the people under the laws existing in the places where such settlements are to be made."—128: 5.

"Wherefore, I the Lord have said, gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth unto the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion."—45: 12.

The church had hardly been organized before a revelation was given in the summer of 1830, to go west, to locate the land of Zion, and in the fall of that year, those who should go were named. By December they had reached Saint Louis, and early in 1831, proceeded up the river to Independence, Missouri.

Sidney Rigdon was commanded to write a description of Zion, which he did. The place for the establishment of the temple was also pointed out, and Zion located, and arrangements made for a settlement almost at once.

But in a little over two years the Saints were all driven from Jackson County, and five years later from the land of Missouri. They were told that Zion would not be moved out of her place and that they should return there.

The causes for the expulsion were doubtless religious prejudice, and secondly, the question of slavery. The Saints had come mostly from the North, and many from New England families. They were therefore opposed to slavery. While Missouri owned but few slaves at that time, the State was favorable to slavery, and this formed a second issue, in addition to that of religious prejudice.

Unfortunately there were also contentions and divisions among them. There was unwillingness to consecrate, and a strong tendency to hold back and delay. (98:2; 102:2, 3.) These were some of the underlying reasons which resulted in the rejection by God of their work. But when we recognize human frailties, and the abilities of men to-day, in Zion and elsewhere, we cannot afford to be too critical of their failure, but rather should we search our own hearts to see how well are we fulfilling the laws of Christ.

But none of these things excused the mob, which assaulted and drove them forth in contradiction of the law. Their purpose was peaceful settlement, and they had a right to their opinions. The land was but sparsely settled, and it would seem that they should not have interfered greatly with their neighbors. But there were probably some who felt like one settler in the West—it was getting too crowded if a fence was run a hundred miles north of him.

The question of Zion is closely related to the gathering, in order that we may study together. Hence we find that a school was to be established there (94:5), and provision made for a school of the prophets (5:37; 87:5). The central place is also the headquarters of the general officers of the church, and the center of administration.

There also is to be erected a central temple. The plan of Zion, as laid down, is not that of a modern city, with many people crowded in a small space, but is rather that of a model city as presented by certain architects—a small city of a few thousand inhabitants, surrounded by agricultural lands, and then another small city; the whole of the organization of various towns or cities constituting the one place, each family being allowed one half acre, and thus free breathing space. (Church History, vol. 1, p. 297.)

As to the temple, it is very apparent that meeting places will be needed in each of these several divisions. In fact, in the original plan, it was intended that more than one should be erected in each plat of one mile square. But the principal temple will be erected at the central place, and will undoubtedly be far more magnificent than are the other meeting places. As to this temple, we note first, that it will be built by commandment of God, and that it will not be built until it is so commanded. (Doctrine and Covenants 107:12.) We may note that the action taken at Far West is to the same effect. (Church History, vol. 2, p. 117.)

Only one temple has been erected in accordance with the commandment of God, and completed in these latter days, and that is the one at Kirtland. According to the use to which it is put, we may rightly infer as to the character of the building to be erected at the central place. The temple is

not given over to secret rites, nor is the public excluded. In fact the church is commanded not to exclude the public from general services, nor even from the sacrament services. (46:1-3.) All services of the church are open to the public. The exception is in case of offense, the trial shall not be before the world. (42:23.) The Kirtland Temple is open to visitors at proper hours, yet very few beheld the vision which took place at the dedication of that temple, and only those touched with the divine fire partook of the endowment. The visible formation could be perceived, but not the invisible outpouring of the Spirit of God, for the glory of his presence is only made known and can only be seen by the eye of faith. The temple is kept clean, and is not devoted to worldly purposes. But it is a building for general purposes.

At the Kirtland Temple there is a smaller auditorium on the second floor, and various study rooms on the third floor for the use of the priesthood, and for the establishment of a



THE ORDER OF ENOCH HOUSE

A hotel maintained by the church especially for the accommodation of visiting Saints. It is always filled to capacity.

school of the prophets, or school of the elders. It is for purposes of study, so that here may be found those who see eye to eye, and who are all of one heart and mind.

While the Nauvoo Temple was not completed, and while changes were made in the plan after the death of Joseph Smith, still it is of interest to note his anxiety that it might be completed as soon as possible, for one reason so that the Saints would have a place to meet and not be exposed to the weather, as they were in the grove at Nauvoo. Evidently the Kirtland and Nauvoo Temples were to be used as places for the general church services, priesthood meetings, baptisms, and administration of the sacrament, as well as places of assembly for the people of God, devoted wholly to his service in which they might more nearly approach his presence and receive a greater endowment of his Holy Spirit.

The establishment of Zion will also make possible the carrying out of the financial law as given to Enoch, already referred to, so that there will be no poor among us.

These are some of the reasons lying back of the ideal of Zion; a place of preparation; a place for study; a place of worship in the temple of God; a place in the temple of God for study and preparation; a place for carrying out the financial law of mutual helpfulness; a city of refuge; a city of peace; a place where the righteous will delight to come; a place delightful for all the inhabitants thereof.

The hope in establishing Zion is to prepare a people who may live and dwell with our Lord Jesus Christ during the one thousand years of the millennium; a people who will be instructed so that they may go forth carrying healing to the nations of the earth, and minister to humanity. Zion is a place from which will go forth the law of God and will doubtless be taken by suitable ministers, in peace, for the blessing of suffering heirs of earth. The ideal is the one set by the city of Enoch—all of one mind, no poor among them, and of one mind because they desire that which is right; because they are Zion—the pure in heart.

The Office of the Presidency

The place where all the departments of church work center and from which they radiate to the specific departments which reach all of us.

The first general impression one gets upon entering the offices of the First Presidency is that there is every sort of office equipment in general use to-day for handling the work the church assigns this department. Of course they are crowded, but perhaps no



PRESIDENT FREDERICK M. SMITH
President of the church; grand-son of Joseph the Martyr.

more than the average city office, and besides, the removal of the Bishopric to the Battery Building may give them an extra room or so, but they are evidently not worrying over little things like that.

The general office building was formerly a residence, and in the private office of the Presidency, which includes Frederick M. Smith and Elbert A. Smith, is a homey fireplace and the usual appearance of a comfortable living room except that the desks are stacked pretty much with mail in process of being attended to, and one

notes telephones and other equipment that distinguish it as an office.

There are dictating machines standing about in this department as well as in the others, with the reproducing machines for repeating the dictation into the ears of the stenographers. Sometimes when all is quiet and there are no callers to disturb, President Frederick M. Smith comes in and dictates a score or so of letters to these accommodating machines, which give the stenographers a merry time the next day. But nearly all the office men here prefer to talk to a human being back of a pencil and stenographer's tablet, so most of the letters we get are born after this manner.

It is not difficult to talk to the secretaries, and assistants, and stenographers in the next office because they use noiseless typewriters. We have heard the so-called "silent" machines, in fact get some of our daily exercise on one of them, but these noiseless machines are like a lullaby as compared with them.

In the office we noted telephones a-plenty radiating from an office switchboard, up-to-date self-locking steel filing

cabinets for filing important mail, a file of drawer maps on which all district boundaries are definitely located, the location of branches shown, and in some instances the places where scattered members are located, though the latter is not strongly developed since the statistical department is preparing to give it special attention.

In one corner we noted a pile of nicely printed stationery which, with tasty envelopes, is furnished free to all who are under conference appointment.

They have a good library in the office and a very complete file of Government publications, such as the *Congressional Record*, industrial and vocational bulletins, soil surveys, and topographical maps. These may prove of great value some day, especially if indexed and catalogued.

Another file held matters of controversial nature, all cross-indexed and ready for quick reference. They have duplicating machines and a multigraph with printing attachment. They print all their report blanks and formerly printed their own letterheads.

Still another important feature that we did not see but only was informed of, was a file under lock and key in the fire-proof vault, the complete records of all church court cases and confessions. These are sacredly kept on file, and are used only in case of second offense in adultery cases and when court cases are appealed or otherwise come up again. These matters come in from all church courts and presiding ministry as a protection to everyone concerned.

The mail that comes to the office is delivered into the hands of Elder O. W. Newton, the secretary of the Presidency. Letters intended for the Quorum of Twelve or for special departments are distributed accordingly. All mail for the Presidency is opened and read by the secretary unless it is found to be strictly personal or is so marked on the envelope. Practically all letters are then read by one or both members



PRESIDENT ELBERT A. SMITH
Counselor to Frederick M. Smith in the First Presidency.

of the Presidency. They are thus able to visualize the field and its needs. During the year an effort has been made to

relieve President F. M. Smith of the burden of correspondence as much as possible; but where necessary important matters are at once forwarded to him even when he is abroad, and he replies by letter or cablegram.

Some letters of considerable length contain but a few items that would interest the Presidency, so these are marked by the clerks for quick finding. Some are really matters that should be handled by other departments, and are so referred; in fact if such fact is stated on the top of the letterhead they may be sent to these departments without reading.

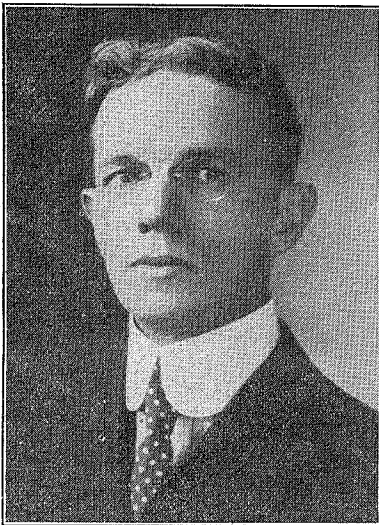
The assistant church secretary, Elder Guy Fairbanks, is one of the clerks in the office. Howard W. Harder, secretary of the Religio Department, is another clerk who handles a division of the work coming to this office. A large amount of mail comes to this department for consideration each day, and these brethren, with the assistance of other stenographers, lighten the personal load of the two men in the Presi-

The Financial Headquarters of the Church

The department that collects and disburses all the general church funds and has a distinct and prominent place in our Zionie developments.

Of great relative importance in our Zionie development as a church and as individuals is the financial department of our work, known as the general Bishopric, and in its headquarters relation, the Presiding Bishopric, composed of Bishop Benjamin R. McGuire, Presiding Bishop, and Bishops James F. Keir and Israel A. Smith, counselors.

Last year they handled a half million dollars for the church, collecting from the entire membership and distributing far and wide to families of missionaries and general officers as well as providing for innumerable minor as well as major institutional interests. The church edifices of our organization all over the land and the general institutions,



BISHOP JAMES F. KEIR
Counselor in the Presiding Bishopric.



BISHOP BENJAMIN R. M'GUIRE
Presiding Bishop of the church.



BISHOP ISRAEL A. SMITH
Counselor in the Presiding Bishopric.

dency as much as possible. It is the right of every member to have the advice and assistance of the Presidency if required, but at the same time there are many things in the way of routine that can better be attended to by those who specialize in that work.

The office of the Presidency is an interesting place to visit, but they like to have us leave after our business is finished, lest others be deprived of their rights, so we would look for some other place to relax and enjoy a social call. A card hangs on the wall, reading: "Yes, we are glad to see you here—on business."

Twenty-five years ago the Independence Branch adopted resolutions of gratefulness to the street railway company for stopping the cars at the church on Sundays.

"The Commonwealers, or Coxieites, that have been camped on the Missouri River, between this and Kansas City, secured flatboats and left the fore part of the week for Saint Louis, where they hope to secure transportation to Washington."—*Zion's Ensign*, June 23, 1894.

such as the Saints' Homes, Children's Home, Graceland College, etc., come under the general care of this department as to their financial affairs, they dealing through the local authorities elected for that purpose.

The system of collections under which the church operates includes Bishop's agents in all organized territory, under the direction and supervision of the Presiding Bishopric. These men, either in person or through local subagents of their appointing, collect tithes, offerings, consecrations, from the members, giving receipts and reporting carefully the details to the central office in monthly reports. Eventually these items are printed in THE SAINTS' HERALD in an annual detailed report of the Presiding Bishop.

This department is made responsible in large part for the "gathering" ideals of the church. The law of the church specifically directs that all things be prepared before the members move into Zion or the regions round about, and this includes consultation with the Presiding Bishopric or some of their local representatives. Thoughtful members of the church at large are observing this rule to their own benefit and that of the church.

The department is gradually being enlarged and competent

help being secured to meet the increasing demands made upon it. About October 1 they will move their offices to the newly purchased Battery Block in the business district of Independence where they will have ample space for their operations. We have no doubt the growth of the church will demand that more and more good men and women be employed to handle the vast amount of detail centering in this office.

Bishop Robert T. Cooper, a former California real estate dealer, is in charge of the real estate department in the Bishop's office. His assignment is an important one, and includes the keeping of a complete and up-to-date file of all deeds, contracts, mortgages, insurance items, etc., concerning each building owned by the church in all the world.

Bishop J. A. Becker represents the Presiding Bishopric in Zion, having charge of the local responsibilities pertaining to this office, caring for the many calls for advice and assistance from incoming Saints and collecting and distributing local funds.

Vernon A. Reese, chief clerk, handles the clerical details and efficiently manages the office force.

The provisions of the law for the establishment of stewardships and inheritances, the putting into effect of the law of equality, must be met in this department and they fully realize the importance of the responsibility. A strong central organization with able local lieutenants in all districts and stakes is required and being built up.

The Bishop, in charge of the present campaign for quickly raising five hundred thousand dollars for the erection of the auditorium which the recent General Conference decided on, confidently hopes for a loyal response so that it may result successfully and the other financial interests of the church each receive the attention it demands. These are days when we must think in large terms to attain a big ideal.

From an advertisement by I. N. White & Sons, cash grocery, in the *Ensign* during 1894, we extract the following prices:

2 3 lb can Tomatoes, New Stock	\$ 15
6 lbs New Navy Beans (Choice)	25
21 lbs Granulated Sugar (Best)	1 00
24 lbs Brown Sugar	1 00
6 lbs Good Rice	25
1 lb Baker's Chocolate	40
Dry Salt Meat, per lb	08½
Breakfast Bacon	11½
6 lbs Soda Crackers	25
All Extracts, per bottle	05
14 lbs choice lard	1 00
All 3 lb California Canned Fruits, per can	15
Kansas Pearl Patent Flour, 300 lb lots per hundred	1 40

But those who remember those times will recall the very low wage scale and the difficulty of getting work at any price, hence few will care to go back to "the good old days."

Times change. In an old *Ensign* we note that a morning service at the church was "quite lengthy," closing a 12.45—and this feature was mentioned incidentally, Brother Arthur H. Mills, just recovering from a serious illness, was able to attend without serious fatigue.

"Independence is putting on city airs. She is to have a fire company. The tool house back of the city hall has been remodeled and fitted up for headquarters. This is something that has been too long neglected for a city of seven thousand inhabitants, hence, are glad to see this advance move."—*Zion's Ensign*, July 7, 1894.

Independence as Missionary Headquarters

By U. W. Greene

From an early day in the history of the Reorganization, the members of the Quorum of Twelve, and occasionally one of the seven presidents of the Quorum of Seventy, were assigned as missionaries in charge of sections of the United States, Canada, and various foreign countries where missionary work had been undertaken. As a general rule, mission headquarters was where the one in charge happened to hang his hat, or, at least within the precincts of his home. All correspondence and matters of importance—oftentimes of a historical character—were kept in widely separated parts of the world. While the brethren at the head of the missionary departments were full of zeal, God richly blessed their labors, and many thousands were baptized into the church, yet many important reports and documents were kept in private files.

With the passing years the bitter prejudice and hatred of the people in the regions round about Zion began to die out, and the Saints carefully moved in. God gave them favor in the eyes of the people; it became evident that the time was approaching when Zion should be established, and that headquarters should be moved to the center place. Steps were taken to that end.



APOSTLE U. W. GREENE

The present "office man" of the Quorum of Twelve.

The offices of the First Presidency and the Presiding Bishopric were among the first to be moved to Independence, and the members of the Quorum of Twelve were requested to move to headquarters, that they might be conveniently located for frequent counsel with the First Presidency,

and because of their central location, more readily reach various mission fields as emergencies might arise. Steps were finally taken to locate the office of the Quorum of Twelve at Independence, and in order that the office might be in close touch with the missionaries scattered throughout the world, they were instructed to forward to the office a weekly letter, which would enable the authorities to learn where they were located, the conditions surrounding them, and the success attending the work they were doing. In addition to this, a monthly statistical report was required, from which the report of the Quorum of Twelve to the First Presidency is compiled. By our records we know the field to which men are assigned; whether they are actively engaged therein or at home attending to necessary duties. We are also able to meet emergencies as they arise, and send needed assistance to any point in any district of the church.

This year the work assigned the members of the Quorum of Twelve is as follows: The president of the Quorum, Gomer T. Griffiths, is in charge of the Indian work, and has a very efficient corps of assistants who are laboring among the Indians in different parts of the country. It is evident that the set time to favor the Lamanites has come,

for many are manifesting deep interest in the history of their forefathers as contained in the Book of Mormon. They appear anxious to hear the word of God and quite a number have been baptized, and are rejoicing under the blessings of their heavenly Father. Several of them have been ordained and are developing into efficient workers for the church.

Apostle C. A. Butterworth is residing in Australia where he has been in charge of the work for many years and is being ably assisted by Apostles J. W. Rushton and P. M. Hanson, who have performed efficient work in the South Sea Islands, and New Zealand. They have been in Australia for nearly one year. Before returning to this country it is expected that they will visit other parts of the Australasian Mission.

Apostle T. W. Williams is in charge of the European and Asiatic Mission. He is now in Great Britain, associated with President Frederick M. Smith, and expects to visit France, Germany, Switzerland, Italy, and Palestine before returning to his native land.

Apostle W. M. Aylor has been appointed in charge of Africa. Some fine young men with their wives are to assist him in opening up that vast field to the fullness of the gospel.

Apostles U. W. Greene and M. A. McConley are in charge of the work at the office of the Quorum of Twelve, Independence, Missouri, and are directing the missionary propaganda in Independence and in the Holden and Kansas City Stakes.

Apostle R. C. Russell is in charge of the work in Quebec, and has several able ministers as his assistants there.

The "Minute Men" of the quorum this year are Apostles J. F. Curtis and J. A. Gillen.

Several hundred men are under general appointment, laboring in various fields at home and abroad. The conference year has been especially marked with the spirit of unity and good will. The outpouring of the Holy Spirit upon the Saints in every part of the country has caused

The Historical Department

The department that helps us determine the meaning of the present by an interpretation of the past.

By the time this article appears in print, it is intended that the Historical Department shall have been moved to Independence from Lamoni where it has been located for many years.

This will involve the transfer of the historical library at that place and the editorship of the *Journal of History*, though it is expected to continue the publication of the latter at Lamoni till the consolidation of the publishing houses, in 1921. The *Journal* is a quarterly magazine and has been of late under the direct care of Heman Hale Smith, assistant editor and assistant historian.



WALTER W. SMITH

Church Historian; until recently, president of Independence Stake.

A conversation with Walter W. Smith, church historian, brought out his ideals for the department, which are to make it possible for the members of the church to view history as a unity rather than as a local manifestation. In other words, not to overemphasize the collation and recording of facts, but rather rightly to interpret history.

He hopes to be able to furnish the missionaries in the field correct information on controverted historical points and material for meeting unfair opposition from those who would pervert the meaning of historical events. To this end there is close cooperation with the Publicity Department so that when occasion demands, direct propaganda may be furnished to meet a situation of widespread interest.

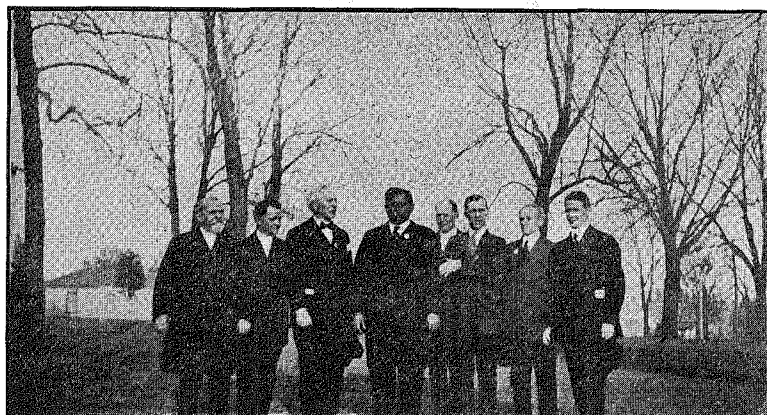
It is hoped to help local communities to determine what was a success in the past and the reason therefor, and what was not, and why.

In the mail of the other general offices are always a number of inquiries which involve historical points, and these are often referred to the Historical Department for answer, either direct or indirect, as the case may demand.

Membership is maintained in nearly all the historical societies in the Mississippi Valley and the national societies, and in archaeological and other learned organizations. This brings not only the magazines of these societies to the department, but the privileges of the meetings held, etc.

In this connection it is interesting to note that in Independence is a local society of the American Institute of Archaeology, and as a result all national lecturers in that organization stop in Independence as a regular point in their itinerary.

Local historians under the appointment of this department, are active in almost every district in the church. These people are expected to record all current church events in



A MISSIONARY GROUP

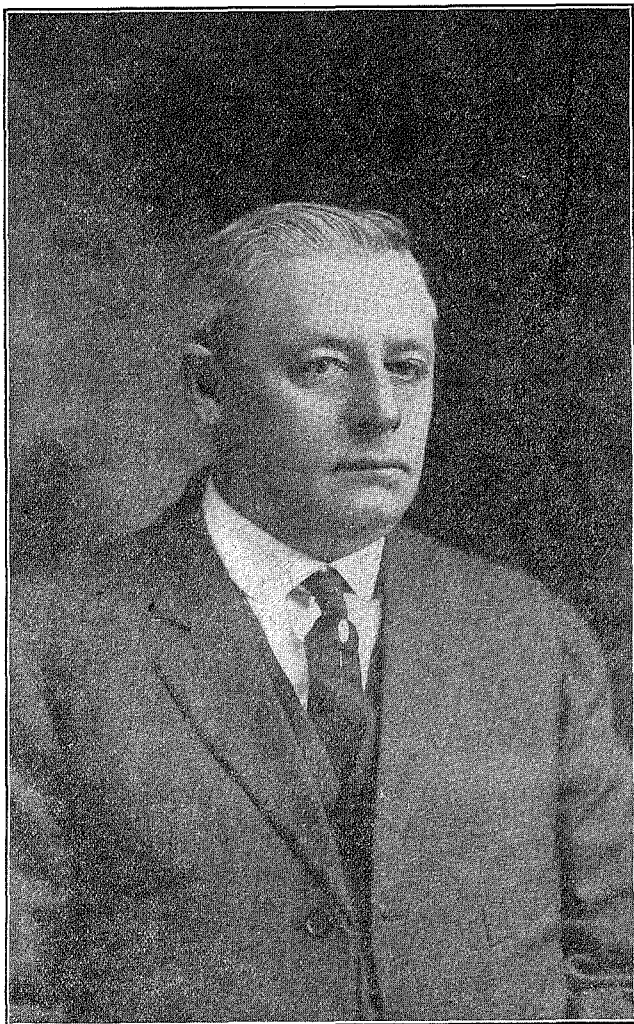
In the center is Elder Paia a Metuaaro, a native of the Society Islands. From left to right are missionaries who have been to his land: Elders G. T. Griffiths, Charles May, F. G. Pitt, J. W. Peterson, Hubert Case, C. Ed. Miller, Clyde F. Ellis.

thousands to rejoice. In many parts of the country, the people are lending a listening ear to the message presented by God's servants, and hundreds have been led into the waters of baptism. We are rejoicing in the evidences that accumulate from week to week of divine favor and blessing. Truly the set time to favor Zion has come.

The only amaranthine flower is virtue.—Cowper.

their territory, changes in the personnel of the various departments of church work, special developments, etc. Their work is passed on to the general office and oftentimes made the basis of interesting material in the *Journal of History*.

The headquarters of the department is in the Library Building in Independence, though for some time, on account



FREDERICK A. SMITH
Presiding Evangelist of the church.

of the crowded condition among the offices, the department of publicity has occupied most of the space. However, the removal of the latter department to the general office building will relieve the situation and the splendid collection of church and other historical books as well as the nucleus for a good archæological museum find a convenient home.

Through this department, with its quarterly *Journal*, the church has been able to secure in printed and convenient form, many things that otherwise would not have been available. During the past year, for instance, an invaluable biographical index was published, listing all biographical and autobiographical articles that have appeared in the SAINTS' HERALD, *Autumn Leaves*, and *Journal of History*. Yet this is but one of the many ways they have been able to preserve in convenient form material otherwise unavailable to the average member.

"Fine blackberries at a dollar a crate, and peaches at eighty cents a bushel are in the market."—Independence news in *Zion's Ensign*, in 1896.

The Order of Evangelists

These men have a warm place in the hearts of the people.

Late in September Presiding Evangelist Frederick A. Smith moved his family and office from Lamoni to Independence, and at the time we visited him was expecting to have an office in the general office building when some changes were made by the removal of the Bishopric to the Battery Building.

As is generally well understood, the Order of Evangelists is not a large organization, there being but twenty-four members and but twelve of these in active work. Half of them are by age and infirmity able to do but a limited amount of church work, though they invariably do what they can for the cause they love so well, having given their earlier years of activity to the service of others.

Brother Frederick A. Smith travels extensively in the interests of his department, conferring many patriarchal blessings on the Saints, preaching and counseling in his capacity as father to the church. He attends as many reunions as possible during the season. In addition to this, he attends to the filing and correspondence concerning the copies of all the patriarchal blessings. A copy of every blessing given by one of these men is kept on file for the convenience of those who may lose the original.

One of the order is G. T. Gresty, whose field is Australia. J. W. Wight's field is Lamoni Stake, and he labors as his health will permit, traveling considerably, especially to reunions.

Some of the other active men of the order are John Shields, in Canada; James W. Davis, Western Michigan; W. A. McDowell, Northeastern Illinois; F. G. Pitt, California; Hyrum O. Smith, Far West District; Richard Baldwin, Boston; George W. Burt, Central and Eastern Michigan; A. D. Angus, New York; Ammon White, Idaho.

The work of these men as evangelists, being free from local responsibilities, is often the means of much general comfort to the Saints, and their presence is much appreciated.

The Pen and Ink Club

For about a year and a half there has been organized in Independence a club to develop the literary talent of the members in the community and to unify and crystallize their ideals in contributing that talent for the benefit of the church periodicals.

They meet once a month to compare notes. They bring their productions, where they are criticized by the chosen critic of the club, who at present is Richard J. Lambert, associate editor of *Zion's Ensign*. They do not as yet attempt any definite class work, and have no adopted text for study.

Mrs. Eva Short is the president, Mrs. M. T. Short vice president, and Mrs. Evan Davis secretary.

At last report they had written some sixty-seven articles, poems, and stories, some of which have been published in the church periodicals. The membership is about twenty, and anyone inclined toward literary work and who desires to help is welcomed into the club, with some minor entrance qualifications.

An interesting little corner in the Central Radio School, now managed in Independence by Lamoni boys who have moved there for the purpose, is a little corner room fixed up as a typical ship's cabin wireless station. In size and equipment it will give students an idea of what they may expect if they go to sea as operators, and they will no doubt feel entirely at home.

The Department of Statistics

The place to which all the ministry are reporting their official ordinances performed.

Under the direction of Elder Frank A. Russell, the office of church recorder has been changed to that of Department of Statistics and the entire system reorganized. In the upper rooms of the general office building he and his corps of assistants have been busy for months transferring the record of names and items of all living members from the eleven old sheepskin-covered books to various indexed card files.

The missionaries have all been supplied (and the local men who desired them) with a full set of blanks for reporting all such items as blessing of children, baptisms, ordinations, and marriages, direct to the general office at Box 255, Independence. After these are recorded properly, the items are supplied on pages specially prepared for the purpose to the branch clerks, ready to be filed in the local records. So, in brief, all ordained men are to report these items to the Statistical Department on blanks furnished for this purpose. In case a local man does not have the blanks, he is supplied from the office of the local branch clerk.

The system is simplified very materially and should be correct and up to date if each person will report promptly.

We encouraged Brother Russell again to set forth briefly the whole plan of operation for general publication and to give us frequent notices for our information so there would be no excuse except our own carelessness for not knowing the essential facts regarding this important work. He has promised to do so, yet we are not able to assure him that all who ought to will read and remember.

Time and again he has sent out information to the right people and had an inquiry come right back concerning the very items fully explained in the former instructions.

We are interested in noting that since November 1, 1919, there had been 2,924 baptisms reported, 5,182 transfers, and over 700 names transferred to the "Unknown" list.

Now that the transfers have been made—and none too early, for the old books were getting very badly worn—Brother Russell hopes to be able to enter more analytically into the statistics of the church.

He is now proposing a new plan for caring for the scattered members. His announcements concerning this will no doubt be in print ere this article appears but a reiteration of the general plan should be helpful.

It is planned to enroll on a nonresident list all members in a district whose exact location can be ascertained and who are not within attending distance of some branch in the district. By the consent of the district officials these names are placed on a list which by correspondence will come under their direct care. This will furnish a missionary in the district the best possible information as to location of members throughout the territory involved.

A recent development is the arrangement for having all reports from the Statistical Department go direct to the recorder in the stakes. The stake is hereafter to be the unit with whom the general office of the department will deal, rather than each branch in the stake. From the stake recorder the items are sent to the branch clerks after being recorded in the stake records. The system of reporting original items from the ordained men in the branches of the stakes continues as before.

Another item we all ought to know is that this department reports to the branch clerks once a month all new enrollments, baptismal certificates, enrollment cards, and notifications of losses. These reach the clerks about the first of each month. So if a transfer, for instance, is in process and the letter requesting it comes in on the 26th of September,

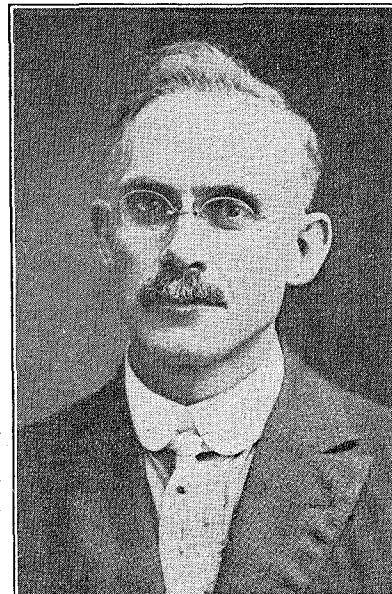
it is held till the 25th of October and sent out by November 1 or before.

All branches are known in the Statistical Department by number, so correspondence is greatly expedited if each branch clerk will use that number continuously on his letterheads.

All correspondence is filed under branch numbers, and if a letter bears a branch number and no signature, it can easily be identified. A slogan of the office force is: "Always use your branch number."

The process of weeding out all names of people whose whereabouts are unknown and cannot be ascertained has begun, and will be continued. Every effort will be made to locate these people, but if they are lost entirely they will no doubt be finally dropped from the active membership list.

A visit to this office with its many-sided, human-interest features impresses one with the need for attention to the necessary clerical details concerning our individual work. Unless we are dutiful in this regard the records will be deficient.



FRANK A. RUSSELL
Church Statistician.

A Chat With the Church Architect

A department that will help us to be far-seeing in our building ideals.

The church architect, Brother Henry C. Smith, is a young man of big ideals and long-distance vision, acquired from years of special training and experience in his chosen field. And all these years while studying in the best schools and listening to the premiers of the profession present in lecture form the latest developments in their special fields, he has been thinking of Zion and her building needs.

We interviewed him regarding the erection of the large new auditorium to carry out the expressed desire of the people. He was not thinking alone of the building we so insistently need, but its future service to us, and its relation to all the other general buildings we must have.

It is generally conceded that what we build to-day may easily be outgrown and useless to-morrow, unless we do it with much forethought. The future ideals of the church as well as its immediate demands, must carefully be considered and planned for.

So we plied him with the questions we thought you might ask. "If the church will lay before you a half million dollars within the next month, will you build us a building to seat the next General Conference?" we asked him.

Like any other professional man, he disliked being held down to such severe limitations. We discussed the matter rather thoroughly from a number of angles, and in the end came to know this:

The building material situation is very uncertain except in one respect, and that is prices. There has been a weaken-

ing in some prices, but they are still strong enough to stand alone. We are not producing building materials ourselves, therefore we must go out into the open market and pay the prevailing prices.

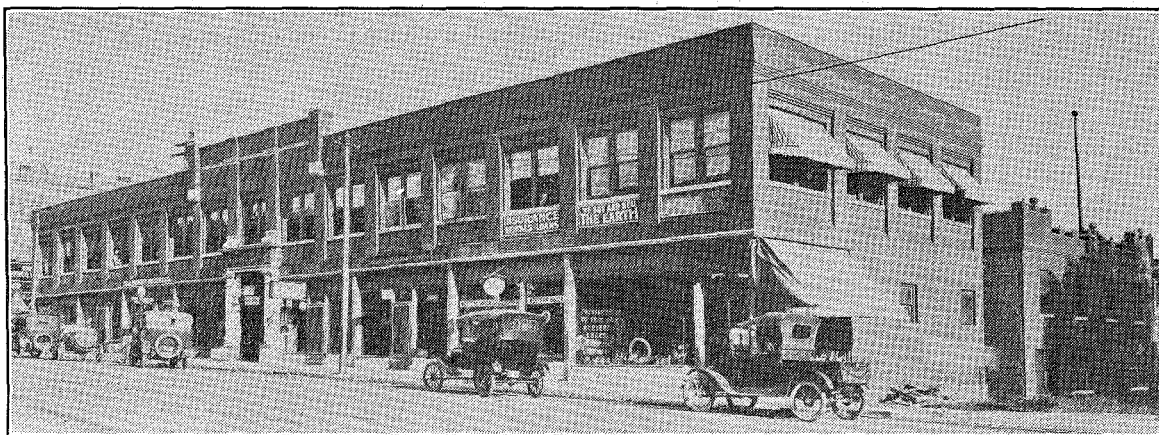
We order our materials subject to a line (sometimes a whole paragraph) of type printed right on the contract which reads like this: "All agreements are contingent on strikes, accidents, fires, floods, and other delays unavoidable or beyond our control." Some extend the list indefinitely, but it is not hard to understand the intent. So as a matter of fact we are sure of nothing except that we must pay high prices and wait indefinitely for the material. The structural steel for the new college building in Lamoni was ordered on Jan-

but our church architect, who has made a special study of acoustics, had said all persons in the building could hear the speaker equally well. We are glad to believe it.

"The building is so planned that if in the future it is deemed necessary, it can be surrounded by suites of rooms to house other church activities.

"At present we may leave the exterior rough concrete and tile so there will be no material and labor lost in adding such wings.

"But among the many points that have to be considered is this: a clear span of roof over such a large area costs very much more accordingly than a smaller space, and as we increase the size, each added foot of area costs proportionately



THE BATTERY BLOCK

This extensive office and store building was purchased this year, and the office rooms on the second floor are to be occupied by the Presiding Bishopric and other church offices, some of them ere this is in print.

uary 31, delivery promised for April 1, and it arrived late in July.

But of course the sooner we begin our work on the new auditorium the sooner we shall succeed, in spite of the adverse conditions prevailing, and they are growing no better.

"Where will the building be located?" we inquired.

"Well, there are a number of good places it can be built, but this has not been definitely settled as yet." He pointed out several spots that have been considered, and we agreed that the Presidency and Presiding Bishopric, in charge of that part of the program, might well be intrusted with it without worry on our part. So we hunted up something else to worry about.

"What will be the seating capacity of the new building?" You see we were thinking of the many deserving people who travel each year many, many miles from home to attend the General Conference of the church, only to fail even in securing admission to the building during the business sessions.

"While that matter is still subject to change, we hope to build large enough to seat eight thousand people. We plan an elliptical interior, with the roof one great segmented vault. [We looked in a dictionary and found all those words.] There will be no interior supports to obstruct the view of the people, and we can provide acoustic properties so every person in the building can hear the speaker. That is a big audience—eight thousand people—and it is worthy the consideration of our public speakers. They might even be justified in training themselves for the task of filling with their voice such an immense space."

There is a famous building out West where from a certain spot one can hear the full length of the building the drop of a carefully selected pin. We wondered if it were possible to have such excellent qualities better distributed,

more. It is a simple matter of mathematics, but not always understood.

"Ample entrances and exits are planned for all four sides.

"If we do not rush the process of building and do not arbitrarily set too many restrictions on ourselves as to time, we may be able to save some large amounts of money."

"Will it be fireproof?" we further inquired.

"Absolutely."

"And well heated and ventilated?"

"With the very latest systems, so there will be no drafts and bad-air pockets."

"And you won't assure us it will be all ready for use by April 6, 1922, if we want it on that date?"

"We shall do our best," he replied calmly, "but we have explained the building-material situation. If we had the money to pay a premium and outbid others, we could secure priority shipments in some instances, but we don't want to do that. We cannot afford to be prodigal with our resources in view of our many needs as a church."

There is a very satisfying element in the architect's side of the building program—satisfying to us. We are content to leave it to him and those who help him decide. We could only wish that we as church members were organized into groups and making brick, quarrying building stone, turning out steel products and metal castings, manufacturing cement, marketing gravel, putting out finishing material, etc., so we could build this and other buildings satisfactorily.

Then we might be nearer the solution of the big housing problem hanging like a specter over our heads to-day.

Anyone with creative ability and an artistic bent will find much to interest him in the work of an architect. It is a wonderful profession.

The Publicity Department

The new program of the church calls for favorable publicity through press and mails.

This is a day of advertising. The messages of business, of politics, of religion, all are impressed on the public by means of publicity. The organization that fails to take that great factor of modern progress into account, fails to employ one of the most potent means toward success.

Our church has always believed in publicity. Our printing press has always been a part of our missionary equipment. Few churches are so aggressive in direct advertising as are we; but heretofore this work has been more or less local in its nature. Last year President Smith recommended to the joint council that a central publicity bureau be set up and that the work be placed on a systematic footing. Ours was the second church to thus establish a general publicity organization.

Arthur E. McKim, a professional advertising man of Kansas City, was called to organize this new department, and on January 1 of this year he took charge as general publicity agent for the church. A budget was allowed for the department thus created, and a broad field allowed for its development:

Briefly stated the Publicity Department has undertaken to direct the general advertising of the church. This not only includes the general organization, but reaches the individual branches as well, and by means of local publicity agents in each branch, an advertising organization is being built up that assures the work a thorough and competent publicity.

The gospel literature work has been made a part of the publicity program, and the local agents have been charged with that important responsibility.

The Publicity Department has charge of the sales and subscription problems of the church publications, and a careful system has been worked out whereby a follow-up can be maintained on all subscribers, and effective campaigns instituted in all branches for new readers. Great importance attaches to this work, and much attention is paid it by the department.

Inquiries from nonmembers are sought and carefully answered. They are filed and worked from time to time, and the list is steadily growing. All missionary tract requirements are filled by this department, and a careful revision and amplifying of the tract list is being studied out.

The scope of the publicity work is widening out very rapidly, and the general response of the church is most gratifying. Many ambitious advertising programs are under way at various branches now, and before the winter is over it is planned to put on a church-wide campaign.

In times past our church has had much publicity that it did not seek. The new program calls for favorable publicity in the press and through the mails, and to accomplish that, the general publicity agent is working through his local agents to



ARTHUR E. M'KIM

Brother McKim is publicity manager for the church, also member of the Board of Publication.

acquaint the press everywhere with our history, and to induce the branches to make publicity a part of the branch program. The work promises much success.

The Church Auditor

The department that checks accounts of all kinds and seeks to establish more and more efficiency.

Though his work goes on quietly and unassumingly, Brother R. B. Trowbridge's work as church auditor has many aspects and requires much application of effort.

His department succeeded the old system of appointing some three men each year to spend several weeks going over the accounts of the financial department and the church institutions. The idea was to have the services of an expert auditor constantly available, not only to go over accounts and correct errors, but to assist in the general correlation and efficiency of each department.

To this end Brother Trowbridge has labored for some two years, preparing data, developing plans, and trying to be generally helpful to all. In some instances he has been able by the inauguration of new systems in bookkeeping in some of the church institutions, to minister greatly to their increased efficiency, and he hopes to continue in this line.

In fact the department is not, as is too often supposed, a sort of secret service system to discover dishonesty or to pry into the private affairs of the departments, but aims to be helpful in developing the best systems and promoting special efficiency in all the church institutions. If errors are found, naturally they should be pointed out.

Altogether, we should say the job of an auditor is rather a thankless one, but since consecration and devotion must lead somewhere in order to make it mean anything, we can see that some one must do this work and are impressed with the size of the task as well as its importance to the church and the individuals concerned. No doubt it will grow with the other departments and be a source of much strength to them as their activities widen and increase.

The Department of Music

One of the youngest but most enthusiastic of our church departments.

The church has from the beginning given much attention to its musical needs, especially vocal. Recognizing the fact that the "song of the righteous is a prayer" unto God, those affiliated with the great Restoration have not been content to utter song-prayers unless they were expressive of the sincere desires of the heart. We have our own peculiar beliefs that demand thoughtful expression in song. Some of the great songs of the age have been given a warm place in the hearts of the Saints, but in addition many other beautiful composition have been indited by the inspiration of God.

In following the injunction of the Lord to cultivate the gifts of music and of song, the Saints have been gradually coming to the place we occupy to-day, with a full-fledged and well-recognized department of the church devoting its energies to the fullest development of musical interests in the church.

In the HERALD of May 12, The Staff department carried an important announcement to the effect that the choir movement of the church had at last broken its chrysalistic bonds and emerged as the Department of Music of the church, with a general director, assistant director, and secretary, with plans for the appointment of a managing director. Since then the latter-mentioned plan has developed, as we shall note later.

Arthur H. Mills, editor of the *The Staff*, announced at that time some of the aims of the department, from which we quote:

"The great *general* aim of the Department of Music is to promote and encourage the spirit of music in the church *in every possible way*. This is quite an extensive undertaking, but the church needs this big thing accomplished and we are willing to bend our efforts to do it. And when we say that the new department proposes to foster the spirit and work of music in all possible ways, we mean exactly that thing. The former general choir movement aimed at the promotion of choir interests but the Department of Music aims at fostering and developing *every* musical interest in the church. Our church choirs, whether near or remote, are subjects of its care and entitled to its aid; the budding young orchestra, whether in Maine or Australia, anxious to give its service to the church or Sunday school, is an object of its interest and concern; even the individual student who is earnestly striving, perhaps far remote from advantages of musical surroundings, to cultivate his gift of music or of song, is dear to the heart of the department, for it wants him to succeed and stands ready to help him. Wherever God's people are striving to cultivate the gifts he has endowed them with, that they may use them in his service and to his glory, this department is anxious to render help and encouragement. Is not this desire a holy one, and do you not find your hearts responding with a determination to cooperate with us?"

"There are so many things that we need to do for the church's good that we can scarcely begin to enumerate them. For instance, the development of the missionary spirit among our singers and musicians, whereby they may help the missionaries of the church present the gospel message more attractively by a proper accompaniment of music and singing with their services, is one of the things needed. The development of the power of original composition, whereby our own people may produce more of the music we play and sing, is another. But why try to enumerate them? One eminence mounted, another rises to view and the horizon ever widens before us. . . .

"In the course of time (and we trust it may not be too far off) and as our work shall develop and experience shall show us just what is needed and how to secure it, the Department of Music expects to launch a campaign of education in music and music work. This campaign is intended to embody educational work to meet the needs of many in the church; that will aid the struggling choir in the isolated branch—the ambitious vocal or instrumental student away from the centers of culture. In many ways this may be made to function, and in such work we feel that the music work of the church may be more thoroughly accomplished.

"Another thing the Department of Music proposes to do: You have all doubtless learned of the plans established at the last General Conference for the erection of a large auditorium at Independence. For the music work of this auditorium there will be needed a large pipe organ—a very large one in fact. This department proposes, in cooperation with the Bishopric of the church, to work energetically for the promotion of 'The Pipe Organ Fund' for this auditorium. Cannot the musical workers of the church furnish the means for this large organ, and would it not be peculiarly fitting that this magnificent instrument should stand as a testimonial to their zeal and devotion? More about these plans later."

There is a difficult pioneer stage to most all enterprises—a period of slow growth and a feeling of uncertainty. The choir movement has experienced it, and even yet may not make a meteoric rise, but it is becoming more and more articulate as the days go by, and we expect much of it, though anent that phase of the subject we quote from Brother Mills:

"It cannot be expected that the new Department of Music shall spring, Minerva-like, into the full realization of its work and powers at once. Like all movements that men make for their betterment, it must grow, becoming each day in its development, more proficient. Evolution is always a matter of comparatively slow growth, but true evolution is always upward. Therefore, while we expect the Department of Music

to evolve into that which is higher and better, we shall also expect you to be patient, trusting that we may reach the goals we are seeking in due time. As we grow and as experience shall give us proficiency and wisdom, we shall some day be able to do better things for the church than we now can do."

The personnel of those now in charge of the work of the Department of Music is: Albert N. Hoxie, former general church chorister, 3119 North Sixteenth Street, Philadelphia, Pennsylvania, general director; Paul N. Craig, director of the School of Music at Graceland, Lamoni, Iowa, assistant director; Arthur H. Mills, former secretary of the general choir movement, 1514 West Short Street, Independence, Missouri, secretary. Harold C. Burgess, now in charge of the Lamoni Electric Co., at Lamoni, Iowa, and a vigorous and popular leader in choir work in Lamoni Branch and Lamoni Stake, is managing director, expecting as soon as possible to



ELDER A. H. MILLS

Elder Mills is secretary of the Department of Music and editor of The Staff, the department's official column in The Saints' Herald.

secure release from his present work and devote all his time to musical work for the church at large. As the work grows, doubtless others will be called to help us with the burdens, either in an official capacity or in assistance in various ways.

Brother Hoxie has had to carry on most of his work for this department at long range, except at conference time, though he has given considerable attention to the general direction of the choir work and chosen the oratorios and anthems for the conference choirs. He was engaged in community song work in connection with the League Island Navy Yard in Philadelphia, during the war, and gave his whole time to that important and eminently successful work. But following the conclusion of that work he has felt it possible to give more attention to the needs of the church, and hopes eventually to move into the big task before the department with the same enthusiasm and personal attention that characterized his work for the Government.

Paul N. Craig, director of the school of music at Graceland College, is on leave of absence to further pursue musical studies in New York City. He is not only a great lover of music but has the ability to interest in a definite way the young people with whom he associates, with the possibilities of the song as a method of spreading the gospel message.

Arthur H. Mills, of Independence, Missouri, as secretary of the department, is giving his whole time to its development. During the summer he visited ten reunions, in Canada and the eastern part of the United States, specially in the interests of music. This has given him an intimate touch with local conditions. For a number of years he has edited *The Staff*, the music department's official column in the *HERALD*, appearing monthly, seeking to enthuse the Saints over this important opportunity as well as educate them in various important details.

The department necessarily depends on local and district workers for the results that indicate church-wide development. District choristers are appointed by the executives of the general department, with the concurrence of the First Presidency. These people in the districts are expected to organize the local interests so they may function with the utmost unity. In many instances this has resulted in a unified choir at conferences and reunions in the districts who because of this direction were able to do very effective work for the church.

Orchestral work is given due attention and encouragement. A special orchestral number of *Autumn Leaves* is now in process of development and will likely appear at an early date, under the direction and efforts of the Department of Music. No doubt more time will be given to this feature as the force of workers increases.

The Women's Department

The work which reaches and affects the vitals of our social structure: the home.

In an upper room of the Women's Building we found the office of the Women's Department: the headquarters from which emanates the office detail which should unify the activities of the womenfolk throughout the church.

They have the ideals, the ability, the plan, but they are right up against the adolescent period of their development, as it were. In other words, they have been for years getting along, making good progress by the devoted efforts of various of the sisters here and there who with a little help in their household expenses at most, perhaps, could keep the work of their departments in good condition.

But they have now reached the next period in their growth, when they are just a little too big for that kind of work to suffice, and have not yet been able to get assimilated into the church machine sufficiently to secure the financial support they need.

So they feel they are in a way marking time. There is a recognition of their condition by the financial department of the church, but they, too, must meet many demands and see that everything goes on as it should in the branches of the church work for which they are already responsible.

But the sisters are going on, doing all they can, confident that the day will soon come when they will have the services of sufficient office help to carry on the voluminous correspondence necessary, made especially heavy by the acceptance of two new departments and the development of other features in their program.

The day we visited this department Sister Audentia Anderson, superintendent of the department, had just arrived to spend a week or more at the office helping develop plans and meet the ever-changing new situations arising. With Sister William Madison, assistant superintendent, she would go over a great many phases of their mutual problem in the women's work.

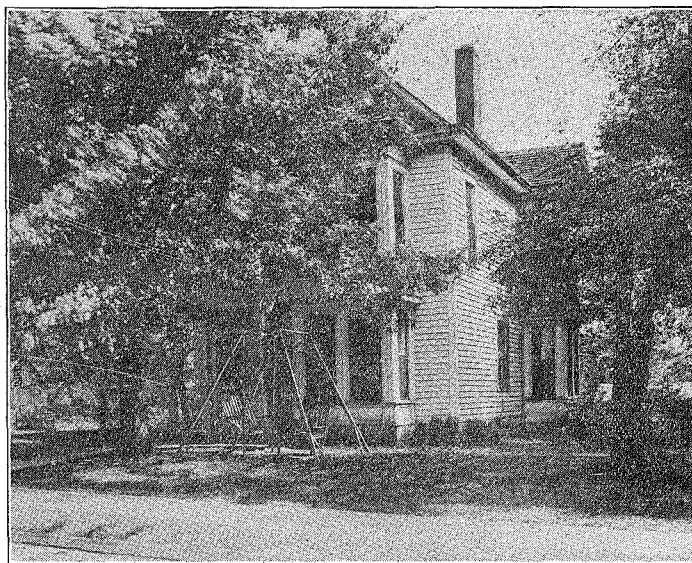
In this little room was the desk of the general executives, one for the home department, and one for the cradle roll work. These latter are new acquisitions for the women, and they are laboring hard to see that the proper assimilation is effected.

The Women's Department in Zion is a definite factor to be reckoned with, and should be duplicated in many other places. It is functioning in every one of the thirty-six groups, each having a leader and a friendly visitor. These women promote sociability, spread the spirit of good-fellowship, collect used clothing for the poor, seeing to mending and altering. Class work is held in various groups, and a mothercraft course is offered by the Independence Institute of Arts and Sciences, which offers a 20-hour-a-week course to train leaders for the

women. In fact, it is a definite normal course to help supply the great demand for trained workers for the Women's Department. Calls come in from all over the church for women who will come into the communities and help them get started, tell them personally what to do, and in general put the work on its feet. But at present there are few with the ability who can respond. Hence this effort as a beginning in preparing for the future.

The ideals of the department are most wholesome, and no one who converses with these general leaders on the ground, or with Sister Frederick M. Smith, director general of the work, now in California, has any misgivings about the final outcome. We can only hope and help them get into their rightful places soon and attain their ideal of raising the standards of the home, bettering environments, perfecting character, for the Zionic condition. They recognize the home as the vital unit in our whole structure. It must be reached to carry on any local program; it must be reached in a propaganda program by the missionaries.

Earnestly they are bending all their energies to this end, and as they see the magnitude of the task might well be discouraged, but they are not, and only wish for more consecrated help to consummate their plans and help Zion to flourish indeed.



WOMEN'S BUILDING

On River Boulevard about a block from the Stone Church. Houses the headquarters office of the Women's Department.

The weekly department in the HERALD, edited by Audentia Anderson, of Omaha, in the interests of the department is one of the chief educational factors in the women's work. The general aspects of the work, with announcements of current developments, are presented promptly.

"Independence offers the advantages of living in a small city and at the same time has the privileges of those who live in the larger cities," said one of the brethren recently who resides there. "The fare to Kansas City is eleven cents, and the car service good."

Elder Frank A. Russell was in Lamoni on the 8th and 9th, getting stake recording work established on the new basis suggested in the article in this issue on the Statistical Department.

The Religio Department

The part of the church work giving special attention to the social and recreational needs of the church.

The central office of the Religio Department is in the Quorum of Twelve Building, just north of the general office building, in Independence. They have a stenographer who devotes part of her time to this work and the rest to the Quorum of Twelve. All mail, however, is addressed to Box 255, and goes first through the hands of the secretary of the department, Howard W. Harder.

Following the big changes made in this department at the recent General Conference, considerable correspondence has been carried on with district presidents in church work and with the local pastors. Information has been widely disseminated so everyone might know the exact status of Religio activities. They intend to continue this educational propaganda.



THOMAS W. WILLIAMS

Superintendent of the Religio Department.

All missionaries have received letters concerning the new aspects of Religio work, and in a majority of cases they have replied as to their willingness to conform to the new plan and further the interests of the Religio.

On the new basis the districts and stake Religio Departments have no administrative functions. They have no occasion to hold district or stake Religio business meetings, and at conferences in districts hold only institutes and workers' conferences. The field worker may call such meetings as the occasion demands, but the old usages are all changed in the newer aspects and methods of this department.

The end is not yet. The officers are at work on a manual which eventually will supersede the present constitution by furnishing in another form the necessary information for each separate department of the organization, yet not embarrass them with a multiplicity of detailed requirements and regulations.

It is an interesting period in the history of the Religio, and we like to watch the outcome, expecting many interesting developments while it is finding its ultimate place as a young people's department. It cannot effect its changes in a day, nor a week, nor even a year, but it is making rapid and satisfactory progress under its new centralized management. Though Superintendent Williams is giving most of his time to missionary work in foreign lands, he is vitally interested in the department and is constantly in touch with developments here.

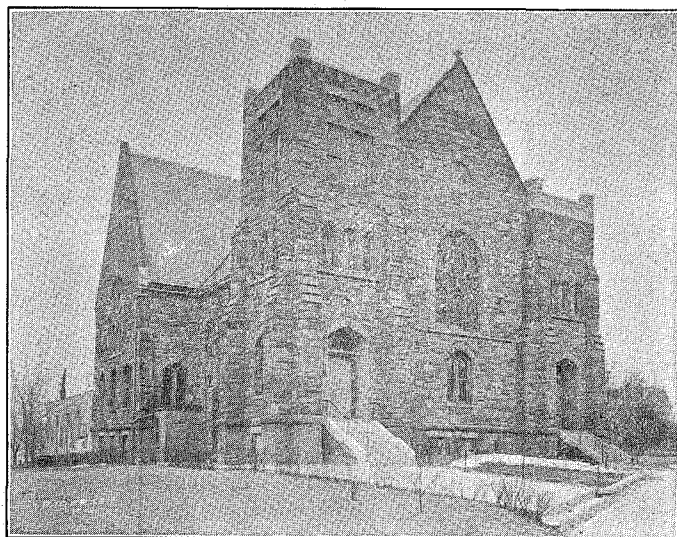
Management of the Local Churches in Zion

The local organization is the point of contact with the individual member and largely determines the efficiency and value of the church in general.

Following the dissolution of the Independence Stake at the recent General Conference, it having been presided over for a number of years by Elder Walter W. Smith, the Presidency took charge of pastoral work and the management was by the First Presidency given into the hands of Elder Roy V. Hopkins.

In his work he represents the Presidency of the church in a local way, being directly responsible for the spiritual interests of the four thousand or more members of the city of Independence and the suburb of Englewood. He sees to the appointment of speakers at the Stone Church, is responsible for the other meetings, receives reports from and directs in a general way the activities of the local ministry.

Elder Arthur Allen, in charge of the Second Independence church, is acting as office assistant for Brother Hopkins, and has been of late developing a complete survey of the membership in the city and bringing all the records up to date. The fast-increasing size of the group has made it difficult to keep the records properly, so he is giving considerable attention to this feature.



THE STONE CHURCH

The largest public building owned by the Saints in Independence.

The place is divided into 36 groups of from 25 to 40 families each. These groups are divided into 9 districts. Over each group is an elder, a priest, a teacher, and a deacon, whose duty it is to look after the welfare of the Saints in the same manner as branch officers do. They visit the homes of the Saints, look after the needs of the poor and the stricken, counsel and advise as to spiritual matters, have charge of the local group prayer meetings held each Wednesday evening, and in general act in the place of the pastor.

Over the districts are mostly high priests, with some elders. In each case the pastor of a church is also a district supervisor. There are five churches.

A system of reports is in effect whereby the deacons report financial matters each month, with details as to calls made, number pledging help on local expenses, number of wage earners in the group, amount collected for local expense, and amount collected for tithes and offerings, etc.

Each elder in charge of a group reports weekly to his su-

supervisor various matters of importance regarding the work in his group, including services held, number of priests, teachers, and deacons present, with total number present, etc.

The district supervisor collates these reports and sends the result to the office man who files it for reference. Once a month a meeting is held at which all these supervisors meet with the First Presidency and Brother R. V. Hopkins, discuss their mutual problems, and seek to establish greater efficiency.



ROY V. HOPKINS
Acting for the Presidency in charge of the pastoral work in Zion.

The order of services at the Stone Church is as follows: On Sunday, young people's prayer meeting at 8 a. m.; Sunday school at 9.30 (with attendance of over one thousand); preaching at 11 a. m.; prayer meeting at 2.30 p. m., and preaching at 7.30. Religion is held on Friday evening, and during the summer they have been having a brief program of motion pictures.

On the first Sunday of the month sacrament service is held at 11 a. m., instead of preaching, and at 2.30 a problems meeting for all the members of the community.

This has come to

mean a discourse by one of the leading authorities, with no general discussion.

The local quorums meet on the fourth Monday evening of each month, assembling en masse and later dividing into quorum work. There is a high priests' section, and a quorum each of elders, priests, teachers, and deacons.

Once a month there is a general business meeting at the Stone Church, but there is a possibility this will be changed to quarterly.

During the summer season the church has given a motion picture program on the lawn near the church on Saturday evenings, at which thousands of people attend regularly. The expenses are kept up by semi-monthly collections, and it is hoped to raise a sufficient fund for a free lyceum course.

The pastors in charge of the local churches other than the Stone Church, which is the largest general assembly building the church owns, are:

- Second Independence, Arthur Allen.
- Walnut Park, B. J. Scott.
- Enoch Hill, W. D. Bullard.
- Liberty Street, J. M. Cockerton.
- Englewood, W. P. Warren.

In charge of the Sunday school work for all the churches is A. L. Sanford, and J. M. Lloyd is field worker for the Religion work.

The Presiding Bishopric are represented in Zion by Bishop J. A. Becker. His duties include the handling of all finances, collection of local funds and tithes and offerings. In this he is aided by the deacons in each group, who report all details and turn over money collected. A monthly summarized report comes to him, a copy going to the pastors or supervisors, so they may if necessary help him in his work.

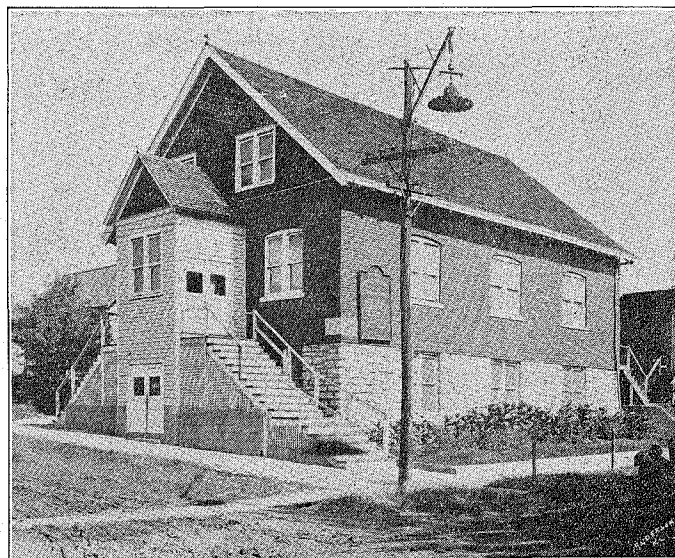
Not the least of the duties of this office is to advise and help the Saints get located. All too heartbreaking frequently Saints will move unannounced into Independence, without previous plans or arrangements, and hope to locate satisfactorily. The housing situation is perhaps no worse there than in any other place, but as is well known, it is serious all over the country, and no person should hope by faith to get settled happily and comfortably without due preparation unless he has an excess of funds—and these should not be used unwisely.

The street car service between Independence and Kansas City is very good, and on special occasions Saints from Kansas City and Saint Joseph often attend in considerable number. In fact, in normal times there are always a number of visitors present from outside the city. One Sunday in September we attended the Sunday school at the Stone Church and there were reported on that day twenty-seven visitors from out of town.

The increasing number gathering into Independence and the regions round about makes the demand insistent for more room for a meeting place, and because of this the Independence Saints have already and will in the future, subscribe very liberally to the fund for building a new auditorium.

At conference time President F. M. Smith assured an inquirer that he would see that good use was made of such an auditorium between conference sessions. He will find plenty of support for this idea from local people.

The work in Independence is growing in magnitude day by day and will continue to grow; not only in numbers involved, but in the problem of educating every member to appreciate to the fullest extent the responsibility of being a Saint.



SECOND INDEPENDENCE CHURCH

The people who meet here have an enviable reputation for progressiveness in church activities.

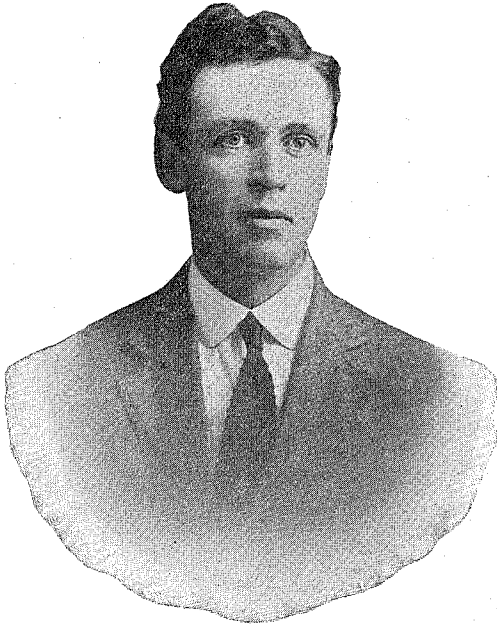
The church at large looks anxiously to the central place to see it take the lead.

The farms around Independence are well improved and fertile. A representative number of the Saints live in the country and on small tracts in the edge of the city. Market conditions are excellent and the growing season conveniently long. The winters are not severe and snowfall, though occasionally heavy, does not remain on the ground very long at a time.

The Ensign Publishing House

The home of one of the best-circulated periodicals in the church.

The Ensign Publishing House in Independence, in the same manner as the Herald Publishing House in Lamoni, has in the course of its existence so extended its interests that the



RICHARD J. LAMBERT

Acting editor and business manager of the Ensign and plant.

name is not entirely descriptive of its place in the church.

It is the home of *Zion's Ensign*, the missionary newspaper of the church, but in addition does a large book and tract business, as well as doing a great deal of job printing for the various church officials. It also publishes *One*, the

spondence columns contain letters weekly from Saints all over the church.

It began its existence in Independence as a private venture in 1891. Later it was purchased by the church and placed in charge of the Board of Publication. This board of five members, including the Presiding Bishop as chairman, controls the general policy of all the church publishing interests, choosing the editors and business managers. A recent action contemplates the appointment of an editor in chief of all the periodicals, by the First Presidency, the choice by this person of a staff of editors to come before the board for ratification.

The present Board of Publication is Benjamin R. McGuire, A. Carmichael, Frederick B. Blair, Arthur E. McKim, and Richard J. Lambert.

Elder Richard J. Lambert is associate editor of the *Ensign* and business manager of the Ensign Publishing House. Elder Walter W. Smith resigned as editor when over a year ago he assumed the responsibilities of church historian, and since that time Elder Lambert has carried the editorial responsibility alone.

Several pieces of mechanical equipment have been added to the plant the past year and still more is due any time. The building has been enlarged in recent years and the interior tastefully decorated so that it is a pleasant place though too small for their extensive business.

The consolidation of the Ensign Publishing House with the Herald Publishing House is likely to be consummated early in 1921 in accordance with the action of the General Conference of this year. The new organization will function in The Battery, a large building across the street to the east of the Ensign Office, purchased by the church this year for that purpose. The Herald Publishing House will bring approximately twice as much equipment as the Ensign has, with the addition of an up-to-date bookbindery for all kinds of high-class work.

There may be a reorganization of the entire personnel, managerial, editorial, mechanical, and clerical. The definite date of the change has not as yet been decided, nor the details all worked out, but these will be developed rapidly, and



THE BATTERY

This is the building that will house the consolidated publishing interests of the church when the change is effected early in 1921.

monthly priesthood periodical edited by President Frederick M. Smith and Bishop Benjamin R. McGuire.

The *Ensign* has a wide circulation in the church and goes to the homes of a considerable number outside, carrying intimate news of church developments in Zion and the regions round about, as well as many sermons and special articles of interest to member and nonmember. Its corre-

the Saints may reasonably expect some beneficial changes.

The proposed new arrangement will make possible a better-defined and more efficient policy among all the editors and allow a more intimate, mutual understanding of the internal processes by which the church is making its progress. It may in some ways reduce the cost of production by allowing more quantity buying.

The use of the present Herald building, a very good, modern structure built after the fire in 1907, is being given due consideration by the church authorities concerned. We may well be assured that it will not be allowed to stand idle and unused. The upper floor is largely used for church offices now, the stake presidency and bishopric of the Lamoni Stake, and the superintendent of the General Sunday School Department, G. R. Wells, being found there. As early as June, 1919, the executive council of the General Sunday School Association took action to move Sunday school headquarters to Independence, but conditions affecting the publishing interests made it unwise to make the change as yet.

The publishing interests of the church are a vital factor in all our church activities, furnishing a means of education in religious affairs for members and nonmembers, a medium for the general dissemination of internal policies—in fact the big, wide field the printer's art has come to fill in these days of improved methods is before them.

From its earliest history, this church has appreciated and utilized the value of the press in molding opinion and in furthering educational ideals.

To-day the same appreciation exists in large measure, accentuated by a heritage that requires those who have been warned to warn their neighbors concerning God's wonderful plan for the redemption of man. Every Saint owes it to himself and the church to read and study its literature and keep up with its current history that he may be an efficient servant in the hands of God.

Tracts and books in foreign languages as well as in English, are published and in stock for distribution, but this work has only begun. There is a vast field to be covered in this one regard, furnishing an invaluable means for the spread of the gospel to the nations of the world.

Our literary concerns must be in a position to keep pace with the onward march of God's army to a victorious triumph.

Independence Sanitarium

The institution from which the work of the Health Department will spread till it affects the whole church.

At the recent General Conference an important step was taken in the reorganization of the board of trustees of the Independence Sanitarium so that it now includes (when the First Presidency has its full personnel) seven members, composed of the First Presidency, the Presiding Bishopric, and the church physician, G. Leonard Harrington.

Doctor Harrington is the director of the Sanitarium which is but one of the institutions involved in the Health Department, but naturally the center of them all.

It is intended that the work of the Health Department shall ultimately exert a direct and helpful influence over the mental and physical interests of the Children's Home and the various homes for aged, and even extend into Graceland College and finally into every private home in the church.

Already plans are made to place a nurse each in Independence, Lamoni, and Holden by November 1 of this year, not only to look after the health work in the church institutions at these places but to establish classes in nursing. Three



G. LEONARD HARRINGTON

Physician in charge of the Sanitarium and the Health Department of the church.

sets of equipment for fitting out a typical sick room have been ordered and will be installed at these places for practical demonstrations in nursing.

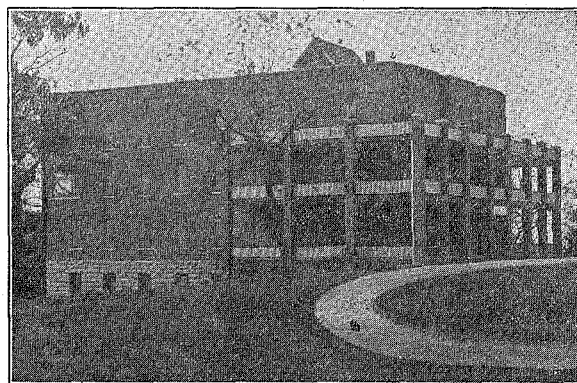
Sister Laura N. Mann, director of nursing in the Health Department, will continue in general charge of this work, and the nurses are very enthusiastic over the possibilities for extended service. Many of these graduate nurses are gladly withdrawing from a field in which there is an insistent demand for their professional services and are placing their budgets before the Bishop, indicating their willingness to forego the \$35 to \$50 a week they might receive and work on a definite stewardship basis, on the basis of needs and just wants.

Fourteen reunions throughout the church were visited this year by representatives of the Health Department, giving lectures and demonstrations, and disseminating information to the public. This feature will be enlarged upon from year to year. Those in charge of this extension work hope to educate the whole church as to the ideals of the Health Department, so it may be of practical benefit to every member.

Occasionally some one expresses a reservation concerning this department on the grounds that it is destructive of faith, yet no one who comes to know these noble leaders in this work will long continue in that belief. There is the finest kind of cooperation between the spiritual and medical aspects in all cases that reach the Sanitarium, while the big thing we must all remember is that the primary object of the whole movement is disease *prevention*. If the entire church could be saturated with this prophylactic doctrine, we should be a favored people indeed. And all of them are working to that end, from Doctor Harrington, with his wholesome attitude toward administration under the hands of the elders of the church and who believes the Word of Wisdom a vital plank in our religious platform, to the youngest nurse who carries a glass of water.

In fact, a recent development is the installing of Elder Ralph W. Farrell, who has had nursing training, as chaplain of the Sanitarium. He studies the spiritual needs of the patients and ministers to them from that side of the problem as carefully and conscientiously as do those skilled in the medical aspects of the case. He calls to his assistance various of the local elders and is able to secure some most gratifying results from faith and prayers.

Another newly added feature is the addition of Doctor W. E. Stoff to the staff as specialist in dentistry. He gave up a fine practice in Omaha where he has been specializing in the orthodontic branch of dentistry, in order to be of direct



THE SANITARIUM BUILDING

Though this is a spacious and modern building, it is already too small, and plans are under way to build other buildings.

service to the church through this department. At the time of our visit he was planning to devote most of his time to the

work of the Sanitarium under the direction of Doctor Harrington though he is establishing a general practice in Independence.



A CLASS OF NURSES AT THE SANITARIUM

Seated, left to right: Ina Martin, Victoria Blackburn, Ellen Jepson, Ruby Miller, Sarah Rodgers, Henrietta Dahl, Irene Pope, Blanche Remington.

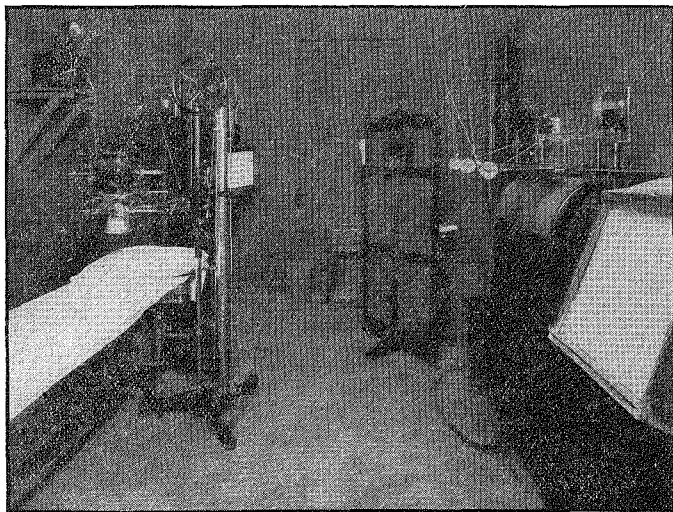
Center Row: Laura Martin, Carmen McClean, Idella Neff, Ruth Russell, Maybelle Wells, Faye Franklin, Laura Mann.

Upper Row: Elsie Barnett, Elizabeth Paxton, Lillian Shirk Wilson, Minnie Vesey, Sadye Butler.

The personnel of the executive staff is as follows:

Doctor G. Leonard Harrington, director; G. W. Eastwood, superintendent of hospital; Sarah M. Rodgers, R. N., principal of training school; Elizabeth Paxton, night supervisor.

The training of nurses is one of the most important features of the Sanitarium work. Young women from twenty



X RAY DEPARTMENT: INDEPENDENCE SANITARIUM

This is a well-equipped department, providing excellent facilities for examinations by this wonderful method. One of the newer fields in which this instrument is serving is in detection of lung diseases.

to thirty years of age may enroll in the first-year nursing work if they have the equivalent of two years high-school work to their credit.

The day we visited the institution in September, Sister Rodgers had perfected arrangements whereby eight of the nurses in the first-year work were to take one semester's work, five days a week, at the Kansas City Junior College in the following subjects: Dietetics, anatomy and physiology, history of nursing, materia medica, bacteriology, practical nursing and ethics, hospital housekeeping, chemistry, and hygiene.

To supply information to all inquirers about the training of nurses, a complete circular has been provided and may be secured on application to Miss Sarah M. Rodgers, R. N., Independence Sanitarium, Independence, Missouri.

The nurses' home is a pleasant place about a block from the institution, where the nurses, under the care of a competent matron, have home privileges and cheerful environment. They must work hard and conscientiously to become competent in their profession, but the conditions under which they do this are very satisfactory indeed.

The capacity of the Sanitarium is already outgrown, and new buildings have been authorized by the General Conference. The first to be erected will be a psychiatric building to the west, for the treatment of mental cases. Likely the second will be a building still farther west and south for tuberculous patients.

The plans formulated by the church architect include other buildings as the needs of the institution demand, until some day the main building now occupied may be used exclusively as executive and medical office building. But that is in the future—yet a dream.

We were struck with the thoughtful care manifested in utilizing to the best advantage the space and equipment now had. The X ray department is well equipped and is an absolute necessity these days, though it was not so many years ago that the Sanitarium was struggling along without one. We are not only glad to see the institution keeping up with the march of progress mechanically, but above all we appreciate the spirit which pervades the place and the entire Health Department, even including the specialists who have no affiliation with the church but respect its ideals and often are glad to contribute their part in cases of genuine need. Doctor Harrington has had considerable surgical and other experience in war work. He is a specialist in diagnosis. As the services of specialists in other branches of the profession are required for certain cases, they are called in from Independence, Kansas City, and other points for that purpose. In this way the finest combinations possible in medical and surgical skill are made possible.

If our space permitted, it would be a pleasure to elaborate on a number of these points, but we shall conclude with one instance, typical of the spirit of service that is engendered, especially by those stricken and unfortunate.

Two evenings a week J. A. Gardner, an Independence brother, visits the Sanitarium and cares for all the barber work of the patients. To many of these it is a Godsend, and



THE NURSES' HOME

The nurses of the Sanitarium training school live here while learning their profession.

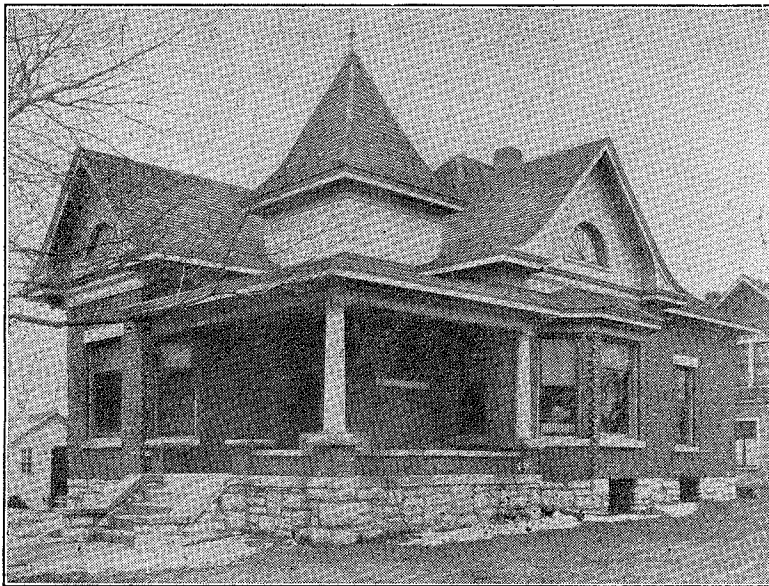
a great deal of his service is gratis. It might seem a little thing, yet it means that much time given over absolutely to others that might selfishly be employed otherwise. It is on a par with the visits of the elders who administer to the sick, a service greatly appreciated and bringing its own reward.

The Independence Library

By Vida T. Short, Librarian

An important institution in the education of Zion's inhabitants. This is from October Autumn Leaves.

The Independence Latter Day Saint Library consists, at present, of upwards of five thousand two hundred volumes. These are arranged on steel shelving in two stack rooms, one containing the books of reference, which are not taken



THE LIBRARY BUILDING

Located next door to the Stone Church, this is becoming an increasingly popular place in Independence. Here are housed some 5,800 books and more coming in constantly.

from the building, and the other the circulating department, which is open to the public.

To this are added fifty books from the State Circulating Library at Jefferson City, every three months, the only cost being the freight charges each way.

In this department is a section of books for the use of the Sunday school officers and teachers; another for the text and reference books used in the institute work; another is reserved for a private collection of books on music, loaned for the use of the members of the new musical club; still another reservation is for reference books along the line of the work outlined by the Women's Department.

The books in the library on religion outnumber any other one class, yet the other general classes, philosophy, history, natural science, useful and fine arts, literature, sociology, and general works are all represented in some measure.

There are primary books for the little folks, books for the boys and girls, for the young people, for all others—a constantly increasing variety.

Very many of these—hundreds of them—have been donated. President Smith sent in so many that Sister Smith said if she missed any of hers, she felt sure that she would know where to find them.

There is an unusually fine collection of books on ethnology—most of these from the Presidency's office—and, by the way, the other day Brother William Madison showed us a full-page picture of his grandfather in one of these, the aged Chippewa chief, Meja-kigi-jig. These books, along with those on archæology and kindred subjects, are soon to occupy a separate department along with the beginning of an archæological museum.

The Dewey system of classification of the books is being installed, and when present plans are perfected, the Cutter author numbers added, and a complete card index of all the books is available to the public, the library will be in good working order.

The Newark system of charging out the books is used, and the librarian's hours are from eleven o'clock to five, though the reading room is open from eight to five, also on Monday, Tuesday, Thursday, and Friday evenings.

Both stack rooms open into the reading room, a pleasant, well-lighted room, and the librarian's chief joy. There are pictures on the walls, and bookcases in every available space, the largest one filled with church publications, old and new, others containing special reference books suited to the place.

There are two encyclopedias in this room, the Britannica and the New International, the latter with yearbooks up to date.

The chief feature of the room is the long reading table, and the tempting array of many of the late magazines and periodicals.

Some of these are given to the reading room by subscription, and other friends of the library donate their own magazines as soon as read. After they have been here a certain time, a number of these are sent to the Sanitarium.

Brought in as they are from various sources, we note at present the following: *American Review of Reviews*, *The Red Cross Magazine*, *Collier's*, *The Woman Citizen*, *Illustrated Review*, *California*, *Radio News*, *Literary Digest*, *HERALD*, *Ensign*, *Autumn Leaves*, *The Outlook*, *Farm Journal*, *Missouri Ruralist*, *Youth's Companion*, *The Musical Monitor*, *Boy's Life*, *The Geographic Magazine*, *The Watchman*, *Musical American*, *Popular Mechanics*, *Munsey's*, *Poultry Topics*, *Judge*, and *Life*.

On Thursday mornings the long table is set to one side, and chairs are placed in rows for the little ones, for this is their hour, the story hour. There are two classes, one in an adjoining room. One is entertained by Sister Daniel Macgregor, and the other by Sister Nellie Sampson, of Denver, who is spending the summer in Independence. These pleasant hours are popular with the children.

While we are quite sure that the library has not as yet fully come into its own, we are just as sure that it is coming, and are very hopeful. On the conscious need of its help, depends the usefulness of a library.

The studious boys who ask, "Has the latest *Radio* come yet?" or the boy who is finding here helps in his geometry or trigonometry, "Just what I wanted," he says, the little lads who slip shyly in to look at the pictures, the student who comes eagerly searching for knowledge in the encyclopedias or other reference books, the elderly ones who often drop in to spend a pleasant, quiet hour, the missionary who wishes access to the old periodicals, or it may be a helpful book he is after, all these presage the coming of the day when the library will be recognized for what it should be, a source of available information along all lines.

Independence Institute of Arts and Sciences

A school for those unable to attend regular institutional classes.

One of the unique and most appreciated institutions of Independence is the Independence Institute of Arts and Sciences, under the direction of Walter W. Smith, as its president. This year begins its fifth season of successful work, registering during the opening week, beginning September 14, 242 pupils.

The keynote of this institution of learning, is classes in the day and evening "for those who must work but are willing to study." It thus occupies a special field and fills a need not otherwise provided for in the church.

Its instructors donate their services entirely without remuneration, except the joy of service rendered to others. They are a fine corps of men and women, duly qualified by previous training in their special fields, so that the work they do is subject to full credit. The school is as yet not a fully accredited institution, for lack of buildings and equipment; yet the work done is given individual consideration and the graduates invariably given full credit on examination, on the basis of junior college work.

Two new departments have been added this year, engineering and mothercraft. In addition to these, courses are offered in kindergarten-primary training, religious education, social service, and high-school and commercial subjects. The radio work hitherto done by the institute will be carried on in the future by the recently organized Central Radio School. The school work is done in the library, the Stone Church annex, the general church offices, and other rooms. To date eleven have graduated from the kindergarten-primary training department, and have been enabled by this means to enter the teaching profession in the public schools.

The board of directors of the institute consists of the members of the First Presidency, Frederick M. Smith, and Elbert A. Smith; the members of the Presiding Bishopric, Benjamin R. McGuire, James F. Keir, and Israel A. Smith; Bishop John A. Becker, and George N. Briggs, president of Graceland College. The faculty is the chief asset of the institute, and the personnel is as follows:

Walter Wayne Smith, Ph. B., B. D., M. A., President, Director of Religious Education Department.

Eunice Winn Smith, A. B., Registrar, Director of Kindergarten-Primary Training Department.

Mable Knipschild Smith, B. S., A. B., M. A., Director of Social Service Department.

August L. Landsberg, B. S., Director of Engineering Department.

Etta Duckett Hunt, Director of Mothercraft Department.

Samuel A. Thiel, Director of High School Department.

Albert L. Sanford, Director of Commercial Department.

John R. Green, A. B., M. D., Physical Diagnosis.

Roy V. Hopkins, A. B., English.

Earl M. Moore, B. S., Mechanics.

Henry C. Smith, B. S., Architecture.

G. Leonard Harrington, M. D., Mental Hygiene.

Stanley L. Green, B. E., M. D., Physiology and Hygiene.

Frieda Davis Milburn, B. S., Agriculture and School Gardening.

Richard C. Smith, A. B., Social Science.

Dora Glines, B. Pd., Sociology.

Ruby M. Williamson, B. Pd., Primary Methods and Handwork.

Tessie Smith, Kindergarten Play Material.

Arthur E. McKim, History.

Eva Carstensen, English.

Ruby Short McKim, Art.

Zella Blasdell Harder, Music.

Winifred M. Gould, Religious Pedagogy.

Florence Chatburn McNichols, Bible.

Fannie G. Pender, Spanish.

G. William Eastwood, Bookkeeping.

Harry G. Barto, Bookkeeping.

Albert H. Knowlton, Accounting.

Amos E. Allen, Accounting.

Howard W. Harder, Stenography.

Vivian Weed Barto, Stenography and Typewriting.

Grace Koehler Moore, Assistant Kindergartener.

Viola V. Short, Librarian.

New Radio School in Independence

During this season a new radio school has been established at 513 Lexington Street, called the Central Radio School. It is the successor of the Independence Radio Institute, formed earlier in the summer by Arthur B. Church and Paul E. Anway.

An organization has been formed with a capitalization of \$10,000, all but \$3,000 of which has been subscribed, and the directors selected Arthur B. Church to act as president of the Central Radio Company for the first year, and Paul E. Anway to be the secretary-treasurer, these two acting as managing directors of the company and school. They are working on a stewardship basis and glad to help the church in this way.



THE HOME OF THE CENTRAL RADIO SCHOOL

Fitted up this year and beginning auspiciously its career as the largest and only exclusive radio school in the Middle West.

The boys have had to remodel the building throughout, one which was moved on to the spot this year, but as a result of much hard work they have succeeded in providing space for fifty students in the classrooms and fourteen roomers in the dormitory rooms.

They will have wireless antennae on the pole on the tower of the building, a radio phone sending area of from three to four hundred miles and a radio telegraph sending distance of up to fifteen hundred miles, with receiving power much higher than that. In addition to this, they have quick connection with the big tower at the Saints' church by telephone, and will no doubt have all the latest equipment in wireless telephone service with that station which will continue its service with Lamoni and other points where it is expected stations will be established.

This school is the successor of the radio department at Graceland College and of the instruction department in the Independence Radio Institute.

We predict that the work of the organization will rapidly broaden in its interests, even though it is now doing an extensive mail order business in handling supplies. Only recently a day's orders called for material to be sent to both Alaska and Mississippi. Most of the trade is with schools and college and experimenters in radio work, known as "radio experimenters."

Brother Church is at the head of the department of communication of the new industrial commission formulated by President F. M. Smith at the late General Conference, and the work of that department must eventually include all forms of communication, including the telephone. With a proper appreciation of the value of this department to the church as an organization and as individuals, the systems of communication possible will all be developed until at all times all parts of the regions round about will be within easy communicating distance of the central place.

The City of Independence

This old place had an important part in the early history of Missouri.

Ten miles to the east of Kansas City, and about a mile and a half south of the Missouri River where it takes a big turn and starts east across Missouri, lies Independence. It is a historic old town of some twelve thousand inhabitants, its earlier citizens being largely of the aristocratic type for which the South is famous. Their descendants have remained, and the city has grown continually though not rapidly until to-day its charm lies in the fact that it is almost purely a residential place, but with all the advantages of city life, being closely connected with Kansas City in all its affairs, especially the industrial aspects. Good street car service is maintained and thousands of men and women are carried to the city each day to help supply the enormous demands of the southwestern metropolis for help.

The city was incorporated in 1827, and old gazetteers mention Kansas City as a suburb of Independence. For many years it played an important part in the settlement of the great Southwest, being at the eastern terminus of the old Santa Fe Trail, now a memory but cherished by a long line of granite monuments which show its original course over the plains.

The tide of emigration toward the Southwest followed the Missouri River from the East to this part of the country, where it was the custom to land just north of Independence and come to the little place for outfitting with clothing, food, guns, horses, wagons, and the typical equipment of the plains pioneer. Not only did this place contribute strictly outfitting materials, but up till about 1840 was the point from which a large amount of general trade was dispatched to the newer country to the west.

But to-day the old trail is traversed by a constant stream of modern traffic, following the meandering course probably first made by the buffalo and the Indians that hunted them.

An excellent system of rock roads extends from this place as a center, perhaps thirty or forty miles, tapping a rich agricultural section, dotted with fine modern farm homes. The section has its own road-building material in abundance, and it is used to good advantage in blending farm life into that of the city.

While Independence remains the county seat of Jackson County, and has a large courthouse commensurate with the vast amount of official routine necessary, the old log building that once housed the county officials is still preserved on a spot to which it has been moved, a society being organized for that purpose. But there is no jail in the city. Furthermore, prohibition was put into operation some two years

before the national amendment went into effect, though the State itself was still "wet" up to that time. No Sunday amusements are allowed.

The city has a complete school system, the William Chrisman High School being among the largest in the State, fully accredited, and offering the advantages of normal training. It is a member of the Northwestern Association.

A fine public library offers excellent literary advantages to its citizens, while Kansas City's immense collection of publications is also easily accessible. Recent reports are that more books have been read this summer than any previous summer season.

The Jackson Examiner is a local newspaper with weekly and daily editions, edited by W. M. Southern, and is universally known as one of the cleanest and most liberal papers in the State. Its editor has been a leading spirit in the development of good journalism in Missouri.

The community owes the local electric light plant, which provides excellent service in heating and lighting, at a very low cost. The gas plant is a private enterprise but furnishes good service at usually prevailing rates.

Most of the Saints live in two wards of the west end of the city, though there are large groups here and there elsewhere in the place, some of them making up what were formerly rather large branches in such communities as the South Side, Walnut Park, Enoch Hill, etc. The Saints invariably take an active part in all movements for civic betterment, one of the latest developments being that Bishop M. H. Siegfried has been elected vice president of a chamber of commerce committee in process of organization for public betterment.

The Independence Sanitarium is considered as a civic asset, furnishing convenient hospital service and the best medical skill to all patrons, of whatever religious belief.

While Independence has its own civic boundaries and local government as a city, there is no apparent dividing line between its limits and Kansas City, the entire territory being built up in residential and small business sections.

The new band is making wonderful progress and on Thursday evening of last week favored the public with a very creditable concert. The band has adopted the title of "Knapp's Military Band," in honor of their leader, Mr. W. M. Knapp, who has proven himself to be an excellent instructor, and in time will bring the band up to a high state of proficiency. Brethren Orville James, Will Mills, and Alma McCallum, clarinets; J. W. Luff, piccolo; Ola White, Ammon White, and Burr Loar, altos; Frank Barbee and Charles Austin, tenors; L. R. Wells, baritone; John Barbee, tuba (bass); Will Bartholomew, Charles Mills, Mr. E. F. Grinter, and Mr. Robert Moore, cornets; Alma Chatburn, bass drum, and John Robinson, snare drum, compose the membership at present, from which it will be seen that the Saints are well represented and have more than an ordinary interest in its success. They play in good time and measure, and do remarkably well for the short time they have been practicing. We are already beginning to feel proud of them.—Independence item, *Zion's Ensign*, August 1, 1896.

Strange as it may sound, some of the older books on statistics and geographical data list Kansas City as a suburb of Independence. As a matter of fact that was the case in the earlier days, and even to-day Independence has the courthouse of Jackson County, in which Kansas City, Missouri, is located. Independence is a city of some ten thousand people, and Kansas City, the business district proper of which is ten miles to the west, is a place of around a half million people.

OF GENERAL INTEREST

A Country Church

Showing what can be done in an agricultural community, by what has been done.

[In connection with the work of Zion, it is interesting to see what has already been done in the agricultural communities. There are many prepared to say, "You can't do this, and you can't do that," and others have gone ahead and have done many of the things which have been said to be too difficult. Our readers are already aware of what has been done in the Colonies. The laws of Iowa are much more favorable to such an organization than are the laws of other States. Now we note in the *Country Gentleman* an account from which the following extracts are taken, and what has been done for and by a country church, and in what appears to be distinctly a farming community. This article shows what can be done, because it has been done and is being maintained.—EDITORS.]

"In Orange Township, Iowa, are 142 of the best farms in that State; 142 of the largest, whitest, most comfortable farmhouses; 142 of the biggest, reddest barns; 142 of the tallest, stoutest silos; 142 herds of fine cows; 142 families of farmers—a total population of 802 of the most prosperous, contented, and happy souls to be found anywhere.

"This township has been settled since 1850, but there has never been in it a saloon, a drunkard, a pauper, a Bolshevik, a dance hall, a justice of the peace, a constable, a crime, a lawyer, a lawsuit, or a quarrel of any consequence.

"Orange Township is six miles square; and in the exact center of it is its only church, which is said to be the largest and costliest church in the open country in America; with the biggest rural Sunday school in Iowa. Of the 802 persons in the township, 375, nearly one half, are members of this church. One to every one and one half persons of the farmers' families attend this Sunday school.

"From this church have gone forth in recent years ten preachers, two college professors, and seven missionaries, all of them from the farm families to which this church ministers. Three of those missionaries are supported by this church.

"From this farmers' church has gone out, too, a mission church to the people of the near-by city of Waterloo; it has a membership of 200. There are many city churches that have planted branch churches in the country, but this is said to be the only country church that maintains a branch in a city.

"All but four of the 142 farms in Orange Township are owned by native-born Americans; and of the fifty-six tenants in the township all but four are native-born Americans. All of those Americans, both owners and tenants, are of German ancestry. They came from Pennsylvania to Iowa and are members of the Church of the Brethren, commonly known as Dunkards.

"The first man to take up a homestead in Orange Township was a Dunkard from Somerset County, Pennsylvania. This sect was known then as German Baptist Brethren. A few years ago the name was changed to Church of the Brethren. The nickname, Dunkard, comes from the German word *tunker*, meaning to dip, and was given because they baptize by dipping the convert under the water three times in succession.

"The first settler wrote back to his relatives and former neighbors in Pennsylvania and told them of the richness of the soil; and other settlers came and have been coming ever since.

"The church of this township has a committee the business of which is to see that no undesirable person comes to live in the township. If a man wants to sell his farm this committee undertakes to find a buyer, and this buyer is always a member of the Church of the Brethren. There are always

many more applicants for farms than there are farms for sale. . . .

"The Iowa State College of Agriculture made a rural social survey of Orange Township three years ago, the first township survey made in the State by that college, and it found fifty-seven homes equipped with running water; forty-seven with bathtubs; thirty-four with indoor toilets; sixty-three with gas or electric lights; sixty-eight with power washers; thirty-six with electric or gas irons; seventy-six with carpet sweepers; seventy-six with vacuum cleaners; seventy-two with furnace, hot water, or steam heat; 132 with telephones; fifty-five with refrigerators; forty-five with sleeping porches; eighty with pianos; seventy-five with motor cars. The 142 farm homes in the township had an average of 8.6 rooms each.

"In 132 of the 142 homes a total of 170 daily papers were taken; in 126 homes a total of 393 weekly papers and magazines were taken; in 105 of the homes a total of 168 monthly papers or magazines were taken; sixty-nine owners of homes had an average of 106 volumes in their libraries, and fifty-six tenant homes had an average of ninety-five volumes each.

"The eleven school districts of this township were consolidated into one district four years ago, the eleven small school buildings were sold to farmers, and the one big central school was built close to the church. It has 245 pupils this winter who are carried to and from the school in twelve omnibuses when the ground is bare, and in twelve sleds when there is snow on the ground. The majority of the young men and women of the township, all of whom are sons and daughters of farmers, take the full high-school course, which includes agriculture and domestic science. Many of them go away for a college course too. A large percentage of those college graduates come back to the farms. The state-college survey showed that twenty-seven owners of farms and eighteen of their wives, and eighteen tenants and fifteen of their wives, had been in college. Of the eighty-three hired men in the township twelve had been in college. In the majority of cases the college to which they went was one of the denominational colleges of the Church of the Brethren.

"Professor O. W. Hamer, principal of the consolidated school, is a graduate of the University of Chicago. In summing up the results of its survey, the college professors said:

"The stranger coming into Orange Township is at once impressed with the high standards that seem to prevail generally. Parents seem to be very solicitous of their children's actions, welfare, and happiness. The children seem to have a deep regard for their parents, and all without the parents being in the least severe with them. Corporal punishment of children by parents is almost unheard of in the township. The school records show, and this is confirmed by the secretary of the school board, who has been secretary for years, that for many years no pupil has been expelled from school for misconduct."

"The survey says that the religious situation is unique, especially in that the church plays such a large role in the life of the community in general."

A. B. Macdonald, the author of this article continues:

"I rode through Orange Township with the Reverend Albert P. Blough, who has been the religious guide of the people for more than a quarter of a century. As we went over the freshly graded road that is to be a wide graveled highway straight through the center of the township, he told who lived in the big farmhouses along the way.

"These folks have solved the problem of how to make a living," he said. "They have all they need of this world's goods. Their lands are rich; every acre of land in this township is good tillable soil, except where the two creeks wind their ways, and where two or three groves cover an acre or two. These farmers know how to keep their land rich and how to make it produce to the utmost. They are good farmers. They read and study the science of farming. They know the value of pure-bred flocks and herds. The State Agricultural College at Ames has made of this township an experiment station for years. They come here to try out their experiments, because they know that here is an intelligent class of farmers to welcome and encourage them."

"The farmers of this township own their telephone system. The line runs into Waterloo, and there the association pays a switching fee to connect with other lines. Enough non-members of the association rent telephones to pay for the upkeep of the lines.

"We have a cooperative egg-selling association, the first in the State, its object being to produce more and better eggs. The eggs are guaranteed to be fresh and each egg is stamped. The association sells 15,000 dozen eggs a year to one firm in Waterloo and gets four cents a dozen above the regular market price.

"We have cooperative threshing and silo-filling outfits, a cow-testing association, and a cooperative creamery that has been in existence thirty-one years. Its butter sells for from two to three cents a pound premium. Its income is about \$100,000 a year.

"So, you see, in the things of this world we are well supplied in this township. The great concern of the people now is to live right and to get the most joy out of life. They have solved the problem of how to get a living, and now their problem is how to get the most satisfaction out of that living; they are doing that through the influence and activities of their church. The church forms the community tie that knits us all together in bonds of friendship and love."

"One corner of Orange Township touches the boundary of Waterloo, a city of about 35,000 people, with theaters, moving picture shows, dance halls, and other allurements of a modern city. I asked Mr. Blough if the folks of the younger generation were enticed away by the city, or were they loyal to the church of their fathers. He said:

"In my opinion the young folks are more attached to the church than even their fathers and mothers were. The church membership is growing. We added fifty last year without a revival, although I believe in revivals and aim to have one in my church at least once a year. But our church is revivalistic and evangelistic all the time; we never forget for one instant that the greatest end of the church is to preach Christ, and that all other things are secondary in importance to that."

It will be noted that this is relatively a small community. The church is located in the center of the township, six miles square. The church finances are met by assessing each member under eighteen, a dollar a year; those from eighteen to twenty-one, five dollars a year; those above twenty-one are assessed according to the property they own, and a yearly budget is provided of the church, and also of the city mission.

"Of course we plan to keep our young folk interested in the church and in the farm too. We crowd into our church work and into our farm work all the fun we can. We are a happy, cheerful people. You'd soon discover that if you came to one of our picnics. They are love feasts indeed. Take our harvest picnic, for example. It is held every summer between harvest and threshing, on the banks of Blackhawk Creek. A committee is appointed to decide what the "eats" shall be, and every family is notified to bring so and so. We have as many as one thousand at that picnic. The stranger is made to feel at home, and treated as one of us.

"Then, there is the Fourth of July celebration, distinctly a Sunday school affair, designed to keep the boys and girls away from the city on that day. In the forenoon we have a program at the church, with the patriotic feature at the front. We have a dinner for all in the grove near the church, and in the afternoon basket ball and baseball and other games.

"Another big event is the annual banquet to our young people when they come home from college for the holidays. This is held in the basement of the church, where we have the most modern kitchen and a large dining room. Only unmarried persons and those who have been married less than one year are eligible for it.

"Thanksgiving Day and Christmas and Easter are big community days, with a sermon always in the forenoon and a basket dinner in the church.

"Many of our farmers and their wives are college graduates and they have an annual banquet in the church. Every summer we have a community picnic especially to make new-

comers to the township feel at home. All hired men and women and any who have recently moved into the township to live are invited and welcomed. We call this our get-together picnic. We have another way of making our hired men feel that we look upon them as of us and equal to us in every respect. Some Sunday morning in summer our Sunday school superintendent will announce that on a certain afternoon all hired men and grown-up boys are to be let off early in the afternoon to meet at the church. They come that afternoon and people are there with motor cars to take them on a tour of the township, with a big picnic dinner at the end of the trip."

"Carefully Selected Tenants"

"Then we have a Golden Rule Sunday school class of unmarried girls, and a young men's class of unmarried men. Those two classes are always entertaining each other with some kind of a surprise party. They have great fun out of it and, here the pastor turned to me and winked, 'it solves the problem of getting the young folks married off.' And he laughed. . . .

"When a farm is to be sold we older heads get together and decide upon one of our promising young men whom we wish to keep here, and we often go on his notes and help him to get started. Some who do not live among us say that is a narrow way. But in the cities they have restricted neighborhoods; why shouldn't we combine to keep the springs of our neighborhood life pure, and where the church has been so supreme in doing good, why shouldn't we combine to keep out the anarchists and infidels and Bolsheviks? We don't want them among us."

The Best Soil in America

This article helps us appreciate the natural advantages of the Zionia region.

In the *Country Gentleman* for April 3, John R. McMahon discusses relative fertility of various soil areas in the United States.

Leaving out all considerations of market, improvements, population or lack of population, labor conditions, freight rates, mosquitoes, or rainfall, the richest soil is the black belt, including the corn belt country of the north central States, extending in rather a narrow strip from north to south.

"According to the latest data of science the bonanza territory of the Central West is divided into three parts. . . .

"There is first the dark or blackish earth that you begin to see in Ohio in spots and patches. This increases in Indiana until it becomes an unbroken belt that sweeps over the whole of Northern Illinois and into the southeast corner of Iowa. It is wet or moist loam soil which often needs artificial drainage.

"Next there is the larger area of dark, well-drained soils with more or less lime content. This takes in the rest of Iowa, Northern Missouri, the western three-fourths of Minnesota, easterly parts of the Dakotas, Nebraska, Kansas, and Oklahoma, and a strip through Texas to the Gulf of Mexico. Though it is all the same ground, it grows lemons and cotton at one end, wheat at the other end, and corn in between.

"Like a Toe Dancer's Foot"

"The last member of the black triumvirate adjoins the last described on the westerly side, extends similarly from the Canada border to the Gulf Coast region, cuts a little deeper than its eastern neighbor into the Dakotas, Nebraska, Kansas, Oklahoma, and Texas. It constitutes a strip of fairly uniform width although the extreme range between about seventy-five miles in Texas and Oklahoma up to a maximum width toward 300 miles in North Dakota at the Canada border. Taken altogether, the shape of this trio of soils on the map is like that of a toe dancer's foot, the ankle up north composed of Minnesota and the Dakotas, the heel projecting east into Indiana, the straightened and narrowing instep pointing

south and the toes sort of wiggling in the waters of the Mexican Gulf."

This is of particular interest to us, for the reason that northern Illinois, practically the whole of Iowa, and northern Missouri, reaching down to and including Jackson County, is included in this belt, of what is called America's champion soil; even Jackson County is near the eastern end of one strip.

This discussion of the valuable soil continues:

"How about the Mississippi alluvial belt, for instance? Well, we took off our hat to the alluvial in a previous article and gave a medal ranking it only second to the black zone. As for the West beyond the present indicated lines, there is a medal of the third class awarded to the western part of the Dakotas, Nebraska, Kansas, Oklahoma, and Texas, included in which guerdon are eastern sections of Montana, Wyoming, Colorado, New Mexico, also northern parts of New Mexico and Arizona.

The article continues by awarding a fourth-class medal to the serpentine strip farther west. It notes that the question of irrigation does not enter into this, but only the quality of the land. Also that the far western soils have not yet been as thoroughly analyzed as has been the case with the rest of the United States. It states that the South Atlantic soil ranks far below all of these. Of course there is no comparison with the desert soil. These three or four are the premium soils of America, but first rank is given to the black belt.

So far as Jackson County is concerned, we have added to this accessibility in the early days, to the Missouri River at the north, with the possibility of watering or irrigation if necessary, and a rainfall at least twice that which is considered necessary for irrigation purposes. This holds true of much of this strip of territory running north into Iowa.

FROM THE BRANCHES

Stockton, California. The district conference was held at Irvington and 25 were in attendance from this place. All enjoyed it greatly. J. A. Gillen was present and the Saints were glad to get acquainted with him. Brother and Sister Fred Farr were present at the reunion and welcomed back to the State by all who knew them. One baptism recently.

Hagerman, Idaho. R. C. Chambers just closed a very interesting series of meetings which proved very beneficial. Four were baptized. The Women's Department has been organized with Deborah Sherman as president. Arlie Abercrombie has charge of the Oriole girls. Plans are being made for the organization of the Boy Scouts soon. Several of the Saints attended the Boise reunion and report a very enjoyable time.

In the October number of *The National Geographic Magazine* is a profusely illustrated article on "Tahiti: a playground of nature," by Paul Gooding. It contains perhaps no more information than our missionaries have contributed to the pages of the church periodicals, but the pictures are certainly works of art, some of them by a local photographer and some others by the author.

There has been considerable discussion concerning the adoption of a prohibition amendment during the war, while many young men were still in Europe. A resolution was made recently at the meeting of war veterans criticizing this action. But it was voted down overwhelmingly. Even those who voted for it took pains to have it understood that they were not opposed to prohibition, but only to the vote being taken during their absence. It would appear to be clear that prohibition has popular approval, even though, as with other statutes a minority continues to oppose.

News from Council Bluffs is to the effect that the interest continues strong and thirty baptisms have been performed. The combination of good advertising, good singing, and

MISCELLANEOUS

Convention Notices

Western Montana Sunday school, at Deer Lodge, November 5, 10.30 a. m. Mrs. G. W. Thorburn, Race Track, Montana, superintendent.

Northern Wisconsin Sunday school, at Black River Falls, October 22. Expect the best convention ever held in district. Come and enjoy it. Program will be given in evening. Mrs. Leroy Colbert, secretary.

Conference Notices

Western Montana, at Deer Lodge, November 6 and 7. E. E. Eliason, secretary.

Addresses

F. G. Pitt, 1105 Mahanna Street, Long Beach, California.
S. S. Smith, 1714 F. Street, Bellingham, Washington.
Elder William Anderson, 1345 East Willetta Street, Phoenix, Arizona.

Notice of Transfer

Notice is hereby given of the transfer of Elder J. B. Wildermuth from the Northern Wisconsin District, to the Eastern Colorado District, missionary.

THE FIRST PRESIDENCY.
THE QUORUM OF TWELVE.

Quorum Notices

Important Notice to All Missionaries Under Conference Appointment

Instructions have been issued to the men representing the church to file a weekly letter as to where they have labored and the results attending their work, with the office of the Quorum of Twelve.

A great many have failed to do this for some reason. This is inexcusable. We therefore request that every missionary see to it that his weekly letter is forwarded to this office.

THE QUORUM OF TWELVE,
By U. W. Greene.

Correspondence Course in Religious Education

There has been a widespread demand on the part of many not in a position to enter Graceland College as regular students for a correspondence course in religious education. It is recognized that such a course could not be of so great benefit as the classroom work, because of inability to participate in the classroom discussion. At the same time it should be of great assistance to those who are desirous of better qualifying themselves for either local or missionary service.

We take pleasure in announcing that we are now in a position to offer the doctrinal features of the religious education course for correspondence study. The study will include lessons based upon the Book of Mormon, Bible, Doctrine and Covenants, Church History, and the doctrinal lectures delivered before the class by representative men of the church.

At the present time the Book of Mormon course is ready and the other courses will be ready in the near future. The study of the Book of Mormon is divided into 36 lessons. These lessons will be sent to the student as rapidly as he is able to handle them. Usually this will be at the rate of one a week. It is urged that those who enroll do so with the idea

prayerful, energetic interest on the part of the Saints, with a speaker of power, is invincible. Elder Macgregor enjoys these experiences.

in mind of making a systematic effort to return the completed lessons on time.

The cost of the Book of Mormon course, to cover merely the expense connected therewith, will be \$15. Those desiring to enroll should write at once to The President, Grace-land College, Lamoni Iowa. Announcement as to the balance of the course will appear at a later date.

Pastoral Notices

To the Saints of Central Nebraska District, Greeting: Having been elected president of the district at the last conference, I should like to get in touch with all the Saints; also to hear from all the priesthood and branch presidents, relative to your needs and the opportunities for labor. We shall put forth every effort possible to keep the work moving onward, and I earnestly ask the cooperation of the Saints and priesthood of the district. Write me. Let us get acquainted. It may help some. Your brother and colaborer,
CLEARWATER, NEBRASKA. F. S. GATENBY.

To the Saints of Western Michigan District, Greeting: Having been chosen at the late district conference to preside over our district for the coming year (F. W. Hastings and J. E. Bennett, associates), we use this means of expressing our appreciations of the confidence thus indicated, and earnestly request the cooperation of everyone concerned.

In accepting the new duties and broader responsibilities connected with district work, we sincerely seek the concurrence of every member and friend in our territory, to the end that this year may be one of marked progress in every department of church activity, so far as our district is concerned.

“Help one another,” a grain of sand
Said to another grain, just at hand;
“The wind may carry me over the sea,
And then, O! what would become of me?
But come, my brother, give me your hand,
We'll build a mountain and then we'll stand.”

The sentiment expressed above is fine. Put it into action and we may justly hope for satisfactory results.

Our district has adopted coordination. A very few of the branches have, as yet, given the matter much consideration.

We hope to be of assistance to branch presidents in systematizing the work of their organization and departments.

Every officer and department head is expected to study and qualify for more consecrated work and efficient service.

God's work requires, and the hour demands our best! That is what the Master gave for us. Will we be satisfied with giving less in return?

“Duties are ours. Events belong to God.” We would value

a letter from branches and scattered Saints at any time when we might render assistance.

Your problems, joys, sorrows, and trials become ours. Let us help you.

Yes, our tasks will be many and duties arduous, but we must meet them and conquer. Hopefully your brother,
H. A. DOTY, *President.*

TRAVERSE CITY, MICHIGAN. 116 Monroe Street.

The Bishopric

To the Saints of the Old Southwestern Oregon District: Having been appointed traveling solicitor for this part of the district (now included in the Portland District), I am prepared to receive and receipt for all tithes, offerings, and consecrations. The scattered Saints (or any) that we may not have the opportunity to meet very often, if at all, can mail same to me at Myrtle Point, Box 246, and I will return receipt for same. Let us make every effort possible to reach the million dollar mark, and the Lord will bless us. Do not wait for big things, but when you have a little that you can spare, send it in. The Lord only asks us to do what we can.

Also let us prepare for the consecration weeks, that in the great improvement drive we may be able to go over the top with our portion.

We are also laboring as missionary under district appointment, so if anyone knows or feels that good can be done at any place, or in any way, if they will let me know, I will do my best to reach them and do what I can to strengthen the Saints, and build up the work.

Yours for the million dollars tithing, and the advancement of this great cause.
ARTHUR A. BAKER.

MYRTLE POINT, OREGON, Box 246.

Our Departed Ones

HUTCHINS.—Avery C. Hutchins was born in Chase County, Nebraska, March 1, 1894. Died August 17, 1920, at Paonia, Colorado, of pneumonia. Baptized when nine years old by James Kemp, and confirmed by Brethren Kemp and C. E. Blodgett. Besides his parents, he leaves to mourn 4 brothers, and 2 sisters, all of whom were present. Funeral services from the Christian Church, Chester Young in charge. Sermon by Amos T. Higdon. Interment in Cedar Hill Cemetery.

JOHNSON.—Minerva Ann Johnson was born near Lebanon, Indiana, March 25, 1837. In childhood she moved with her parents to Nashville, Tennessee, and there married George Johnson. To this union 11 children were born. Husband and 4 children preceded her to the great beyond. United with the church December 12, 1912. Died July 22, 1920, at Indianapolis, Indiana. Leaves to mourn 5 daughters, 2 sons, 40 grandchildren, and 30 great grandchildren. Her life was one of sacrifice to the ideals she believed to be right. Interment at Nevada, Iowa, July 25. Sermon by J. L. Parker.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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We Are Counting on You

OCTOBER

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MILLION

FOR

BUILDING

UP

ZION

The campaign to raise \$500,000 with which to build the General Conference Auditorium has now opened—what its outcome will be depends upon you, and upon you now.

We are counting on you to do your full part. We believe you will contribute to this great work with your utmost effort. We have faith that you will pledge a sum commensurate with God's goodness to you, and that you will even go beyond your present means, knowing that two years are given you in which to pay.

The church and its future look to you now for decision. *Will your offering be a real consecration or a compromise? You must decide yourself.*

The Church Is Counting on You

Benjamin R. McGuire, Presiding Bishop

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

L A M O N I , I O W A , O C T O B E R 2 0 , 1 9 2 0

NUMBER 42

Our Building Program

Never before has our church had before it a definite building program. Now there has been developed that which insures steady progress toward accomplishment in building with the needs of the future clearly in view.

The General Conference building is, as yet, our largest undertaking in the line of edifices. The campaign for the necessary funds must be quickly successful. Those who have long seen the steady progress of spiritual development towards Zion conditions, have rejoiced, and their joy cannot but be enhanced by the evidences multiplying apace that the physical or material realization of our Zion dreams and visions is near at hand. A glorious Center Place, of deep interest to all the church, supported by the curtains of Zion, thronged with a happy, devout people, moving and living in conditions ideal with warm spiritual atmosphere, is the goal toward which we move.

Success to the campaign for funds for the great and much-needed building!

Yours faithfully,

Frederick M. Smith

BIRMINGHAM, ENGLAND,
September 30, 1920.

Music as the Handmaiden of Religion

Address by Elbert A. Smith, delivered at the Stone Church, Independence, Missouri, June 27, 1920, during the Musical Festival, held under the auspices of the Department of Music.

The theme that I have selected for the morning's address is, "Music the handmaiden of religion." It might be well for us briefly to review the historic connection of music with religion.

One writer on the subject that I have read after, says that "among all people music first originated in religious service." If that be true, it means, in other words, that among all people music first originated in man's effort to express his religious emotions and convictions, and would justify the theme I have selected, music as the handmaiden of religion.

Filmore, in his *Lessons on Musical History* says, "In all ancient nations music was believed to be of divine origin," and Tapper in his *Essentials of Musical History* says, concerning the Hebrews, "Both Hebrew poetry and music seem to have served from the beginning no other purpose whatever than to extol Jehovah and proclaim and emphasize divine ideals and ideas."

We are particularly interested in Hebrew history because, as Christians, we inherit from Judah; and it is equally true, probably, that in the early Christian church music served no other purpose whatever than to extol the name of Jehovah, and to proclaim divine ideals and ideas.

Of course in modern Christianity music has come to serve many social functions; also military functions, and it is probably true that a great many modern Christians are more familiar with the music of the dance hall and theater than the music of the church; but among our people, whose ideal is that religion covers everything in the way of activity, the same statement ought to be made concerning us that was made concerning the Hebrews.

Origin of Musical Instruments

The origin of musical instruments is found away back prior to authentic history. We do not know whether Adam and Eve had any music in the home. It is hard to think of them raising their children without at least a jew's-harp, or its equivalent. But it is a fact that as far back as the fourth chapter of Genesis the statement is made of Jubal Cain that he was the "father" or teacher of all those who played upon the harp and organ. He was about the seventh or eighth from Adam, so thus early in their history they had developed two very distinct types of musical instruments.

It is thought that instruments of percussion were first invented, beginning, perhaps, with the effort of some ambitious drum major, who pounded on a hollow log with a club, and from this evolved the great family of drums, bells, cymbals, and other instruments of percussion.

The wind instruments were next invented, beginning with very simple forms, a flute with a single note, or a whistle, or something of that kind, and from that humble beginning was evolved the many wind instruments that we have, up to the great pipe organ, king of them all. So that the shepherd lad who played upon a pipe of oat straw, or the pandean pipes, had a potential cathedral pipe organ in his hand. Of course, he didn't know it. He was a pioneer experimenter, and many had to follow after him.

Then came the stringed instruments, beginning, perhaps, with an instrument of a single string, and suggested by the twanging of a bowstring. That would be my guess, and the theory of evolution being a series of guesses, I guess that my guess is as good as anybody's guess. From that beginning was evolved all the various stringed instruments, including

that prince of all, the violin, whose beautiful music we have just listened to. Finally in our day we have invented the most singular instrument of all, the mechanical mocking bird of the musical world—the phonograph. I sometimes think it must have been a severe jolt to Father Time when the phonograph was invented. Singers sometimes sing to kill time, and time then kills the singer, and that used to end it. When Father Time got tired of the croaking of any particular musician, he could finish him off and that was the end of the story; but now we can wind up a man's voice on a spool and unwind it long after he is dead.

Caruso, I suppose, will sing just as sweetly twenty years after he is dead. Harry Lauder will laugh just as infectionously the day after his funeral as he does to-day. But, of course, if that were the only kind of immortality, consisting of a series of indentations in wax, it would be a poor kind of immortality.

The point I am working up to is this, that all these instruments have been used in religious services: and all of them, moreover, have been used in conjunction with the human voice, which is the first great musical instrument, in the service of God. So we are justified in concluding that music is indeed the handmaiden of religion.

The Devil Stole Music

It is true that the Devil took over to his own use musical service, to a large extent. We ought not to hold that against music, however, because we must remember that he took over the whole thing, monasteries, churches, ministers, ritual—the whole business—not simply the music. Yet there was in Christendom a rather natural reaction on that account, and the early Christians would not tolerate any kind of a musical instrument, because they had seen how in Greece, where they had a large following, all these instruments were prostituted to the service of Bacchus and Venus in all kinds of immoral rites. They went to the extreme of rebellion against that prostitution, and it was a long time before they would tolerate any kind of a musical instrument.

We have seen the same reaction in our own day. The organ had a hard struggle to get into the church. There is one denomination to-day that will not have the organ in its service. The violin was long considered to be of the Devil, and would not be tolerated in the musical service. And it is said of one of the early pioneers in our church, Lyman Wight, that he would not allow the congregation in his charge to sing the different parts. They could sing soprano, but they must not sing anything else—lest they pander to the world. So the young people congregated out in the woods, moonlight nights, while Lyman was asleep, and sang the different parts.

Sphere Music

There have been in the past a number of great musical festivals. Job tells us that when the foundations of the earth were laid, "The morning stars sang together, and all the sons of God shouted for joy." That may be the origin of the idea that we so frequently note in literature. I refer to the idea of sphere music. The idea that the stars, as they roll upon their wings, in the midst of the glory of God, as the Book of Covenants says, gave forth a melody too deep and grand for mortal ears to hear, but always ascending to God on high in praise and adoration.

Be that as it may, if Job was right, when the corner stone of the earth was laid they had a musical festival.

On the occasion when the Israelites had crossed the Red Sea, and while they were yet looking upon the dead bodies of the Egyptians cast upon the shore, and while their hearts were filled with the terror and the wonder of the miracle that they had witnessed, they got together and held a musical

festival, and the record says, "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." The song continues through the greater part of the fifteenth chapter of Exodus; and at its close all of the women, led by Miriam, came forth with their timbrels or tambourines, and danced and repeated the song that the men had just finished.

In the School of the Prophets

The Israelites are said to have carried with them the musical culture of Egypt, which was more or less well developed and then they proceeded to develop a musical program of their own, particularly in the temple service. The leaders in this movement were the prophets, and especially David. Luther said, "Music is the art of the prophets." And Smith's Bible Dictionary is authority for the statement that music was one of the chief things taught in the school of the prophets. Speaking of David, you will remember the occasion when he went into the tent of Saul, who was possessed of a devil, and with the aid of his harp, cast out the evil spirit. Rather a significant incident. David seemed to have been efficient in casting out devils; he cast one out of Goliath and one out of Saul, using two different instruments, but both of them very effectively.

I might digress here to say that I have heard different men on different occasions argue that the experience of David was an evidence that we ought not to make preparation. We ought simply to trust God. Now that's a good argument if it is properly applied, but it may be carried too far. We may have a mental picture of David waving aside the armor and sword offered to him and going out with his sling, firing at random, God taking charge of the missile and planting it, ping! right in the center of the giant's forehead, thus ending the story; but, probably the facts are that David had passed many years practicing with the instrument used against the giant. He had been a shepherd boy, and I presume he had practiced and practiced on animate and inanimate targets until nine times out of ten he could put a pebble just where he wanted to, so while he went out with faith, trusting God and giving him glory, he was ready. If there is anything in his experience, it is an argument in favor of practice and preparation.

So when he went into the tent of Saul I do not think he went unprepared. Saul was a fearsome man to face, at best, and when he was possessed of a devil it must have been a trying experience to go into his tent and confront him. I do not think that David went in and practiced some wild incantation like an Indian medicine man that exorcised the evil spirit through some magic rite. David was a master of the harp, and I imagine that he played melodies, and sang songs redolent with sacred memories that appealed to Saul, and created a religious, harmonious atmosphere in which the Devil did not feel at home so he got up and left. That was all. The Devil doesn't like harmony. He likes discord. David brought in a quieting, soothing, religious atmosphere of music, and the result was that the evil spirit left Saul. But it takes practice to do that. I wouldn't try to play on the harp. I am afraid it would have exactly the opposite effect and the Devil enter into my hearers.

After They Had Sung a Hymn

When Jesus came into the world it is recorded that the heavenly host appeared over Judea singing and praising God, and wishing humanity well. When Jesus was about to leave this old earth he called his disciples into an upper room where they observed the Passover. He served them the sacrament, and finally when they were about to disband, never to meet again in the flesh, this very brief but very

significant statement is made, "And after they had sung an hymn they went out unto the Mount of Olives."

Who do you think suggested singing that hymn? Who do you suppose selected that hymn? Jesus Christ had been Master of ceremonies all during the evening. He was president of the meeting, and without doubt he chose, at the last moment of his last meeting with his disciples, to engage in song service with them.

The Objective of Musical Culture

But perhaps we better pass on to another phase of the subject that I want to consider, and that is, Music as a means and not an end, in itself. A critic I have recently read after, said that too often church music is regarded as an end in itself, when it always should be a means to an end. In other words, our musicians should not be satisfied with obtaining perfection of expression.

They ought not to think of it as being their function to entertain or to show off, but it is theirs to engage in religious service, and their profession is not an end in itself, but a means to an end. We may discover what that end is when we ask ourselves, What is the end of all religion? The answer comes back immediately, it is the development and salvation of man: First to win sinners to Christ, and second to help Christians live the Christian religion.

The gospel of Jesus Christ has a twofold task. The first is by argumentation and logic to convince the mind of man; and the second is to break the stubborn and wicked heart of man; and I conclude that you cannot get very far convincing man until you break the heart of man, and make him truly repentant. Here is where music enters in, because it appeals, not logically but directly, through emotion. It is the language that speaks to the heart. After the preacher has reasoned and the sinner sits unconvinced, the people sing "Nearer, my God, to thee," and something comes into his heart that completes the work.

If this, then, is the objective of music, there ought to be in the church the closest cooperation between the musical department and the department of preaching—the work of the preacher being primarily the mission of preaching to save the world.

Is Music Performing Its Mission?

We may ask ourselves two questions, and the first of these is this: Is music performing its full mission in the work of developing and saving man in connection with the work of preaching the word? I mean throughout the church, in all the branches and districts. Not so many years ago I attended a reunion. The prayer services were splendid; preaching was fine—I thought so; I did part of it myself—but the music was simply atrocious. It was a tragedy. There was one time when the musical department was not performing its full function in the work of reaching sinners and comforting Saints.

Music has its work among Saints in the preaching meeting, in the prayer meeting, and in revival services, to create an atmosphere religious in character, so that the hearts of the people will be ready for the word of instruction or admonition, as the case may be, and in missionary work in tent meetings and street meetings, and missionary meetings of all kinds, the musical department must rally to the support of the preachers. I am glad to say that in the organized tent meetings that we are putting on in Iowa and other places this summer, there are teams of singers going to help the missionaries in their work.

The chorister comes into close connection in his work with the preacher, and has it within his power in his selection of hymns either to make or mar the service, to a very great extent.

You have all heard many anecdotes about the hymns that have been unwisely selected. Brother Greene likes to tell about one time when he and Brother Phillips were holding meetings in a city in the East. Brother Phillips preached on the subject "Hell" and his sermon was immediately preceded by a solo, "Tell mother I'll be there."

Strickland W. Gillilan said when he finished his first sermon the choir sang "Hallelujah, 'tis done."

I remember—perhaps I ought not to tell this, but when Brother Richard Lambert, Brother Carpenter, and myself were leaving Lamoni with our families they gave us a little farewell meeting and sang, "Praise God from whom all blessings flow." One might have thought them glad to get rid of Brethren Lambert and Carpenter.

In contradistinction to these experiences, I recall many times when the opening hymn, without any previous arrangement or understanding, has fitted in with the theme so completely that it was perfectly evident that there had been a spiritual cooperation between the preacher and the chorister, or whoever selected the hymn.

I recall one time going into the pulpit in Lamoni to preach on the mission of Jesus Christ. No one knew what I was going to preach about, but Brother Burgess announced the anthem, "From glory down to Calvary," which fitted in with my theme so perfectly that I felt that the Spirit of God which had directed me in my subject had directed him in his selection of the anthem.

I may as well confess that, as a rule, I do not feel very much interest in many modern anthems. It is probably a lack of education on my part, but I have heard a great many that I have sometimes said, if they were selling for ten cents a dozen I wouldn't take home more than six of them. But sometimes I hear one that is so perfect in its text, music, and rendition that I feel well repaid for listening to those I did not enjoy. Probably, as Mark Twain said, they were better than they sounded. I am more interested in congregational singing.

Does Music Ever Exceed Its Function?

Now we must ask the question, does music at any time exceed its proper function? In the sectarian churches, as we sometimes call them, the sermon has been gradually crowded into a very secondary place. The average sermon is not only short but thin. The modern sermon is a sermonet from a preacheret. A little sugar-coated pellet in a teaspoonful of musical jelly—and the preacher devoutly hopes the audience will swallow the jelly without discovering the presence of the pill.

I hope our church will always have upstanding preachers who give a man's dose of gospel truth; and that their efforts will always be accompanied by a beautiful and powerful musical program, of proper length, that will prepare the hearts of the people and carry home to their emotions the gospel of Jesus Christ.

Therefore I say, God speed the musical work, and especially congregational singing. I do not want to depreciate anthems, but to me more interest attaches to congregational singing. You may have noticed that the Catholic Church to-day is trying to revive congregational singing, which with them for centuries has been absolutely dead. They are trying to revive the old chants. We also want to revive the spirit of song service among people, so that they may sing with the choir. We will need the trained singers to lead us, but we ought to try to follow as we have been instructed by the chairman at the beginning of this service. We must be a singing people to sound forth our songs of everlasting joy in Zion.

I hope that God will bless the musical work of our consecrated and devoted musicians and that he will help them to

measure up to the needs of the church in prayer meetings, preaching services, and out on the firing line of missionary work, and that music may indeed be the handmaiden of religion.

Blue Pencil Notes

Cold cream will not cure a cancer. Talcum powder is no good for leprosy.

Systems of ethics, philosophies, "new thought," and other superficial remedies will not cure the thing that ails humanity.

It is a very splendid thing for our men to study philosophy, science, art, literature, all of those things, that their range of knowledge may be increased. But those things are to help them in the declaration of their message; they do not constitute the message.

Some men make a mistake right there. The thing that they are studying is the thing that they preach. If they happen to be studying sociology—that becomes their message. They may not know it, perhaps, but it is so, for the time being at least. Or if they study economics, or psychology, it is the same.

Working that way, a man may preach a sermon as long as Mayor MacSwiney's fast and feed no one. The lecture room is the place for such dissertations. They are very profitable in their place. The pulpit is for the declaration of the gospel of Jesus Christ. These studies may furnish the preacher arguments, illustrations, helps, collateral evidences, but they do not furnish him his *message*. If they did there had been no need for an ordained ministry or for a restoration; because there are thousands of lecturers, unordained, who can do better work in their special lines before the people than the average elder can hope to do.

We were sent to preach a rather definite message to the world. It is simple, yet by no means narrow. And it is the very thing that the world needs to-day. The essence of it is faith in God, and repentance from dead works, and personal regeneration, or rebirth, or spiritual cleansing, of which baptism in water is a very splendid symbol that signifies everything when the man is truly repentant and desirous to be clean, and signifies nothing when he is not. Community regeneration follows individual regeneration.

The more we study the principles of the gospel the more beautiful and sufficient they seem. Faith in God—that is fundamental in all our preaching, and is needed to be taught more than ever before. The man whose ministry does not increase faith among his hearers stands in jeopardy. Repentance—with men and women becoming ever more reckless, lawless, and Godless, the world over, every minister needs as never before to cry repentance, that he may move sinners toward God. Regeneration, cleansing, personal rebirth—that is getting down to the very base of every Christian experience and of social regeneration as well.

The early elders were told that they were sent out to teach and not to be taught. That was very true concerning the principles of truth that go to make up the gospel of Jesus Christ. No one has ever taught us a new, essential principle; to the contrary, many truths that we first taught have been taken up by the world. In other realms there is much for us to learn. But the man who goes to other realms for his *message*, surrenders at the point where we are strong and

(Continued on page 1031.)

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ORIGINAL ARTICLES

Spaldings and the Book of Mormon

By Ralph W. Farrell

"Neither the Bible nor the Book of Mormon can be destroyed, for they are the written messages of Almighty God."

The remarkable thing about the two Spaldings of which I write is, neither is the man that some persons, very ignorant of facts, claim wrote the Book of Mormon. The first hero of this sketch is the originator of Spalding's Plasters. It was some fifteen years ago that I advertised a lecture on the Book of Mormon, to be given in a large New England city. I started early in the day to "bill the town," and as I pushed my notice under the doors, I observed that some one had preceded me and had left at every door a circular advertising "Spalding's Celebrated Plasters." It is quite probable that this coincidence resulted in reviving in the minds of certain persons who came to the door, the old line of false teaching connecting Solomon Spalding with the authorship of the Book of Mormon.

The second hero of my sketch is Franklin Spencer Spalding. And I write of him to show how a man can be broad or narrow in his judgment. Mr. Spalding was bishop of the Episcopal Church in Utah. He was a remarkable character and in many respects a splendid gentleman. In his biography, published in 1917, is a letter he wrote to his mother. It reads: "September 10, 1914. Professor Clay is much interested in the 'Book of Abraham.' He suggests that we draw up a set of questions on the Mormon literature and submit it to scholars of the world. He says he knows lots of them at home and abroad and that he will help. He thinks he can get seventy-five opinions himself. I don't know whether it is a good plan or not. Would my mother believe that Moses did not write the Pentateuch if seventy-five scholars said he did not?"

Mr. Spalding did get out the work examining the "Book of Abraham." He sent me a copy with his compliments. I read it. I have read several replies to it. Mr. Spalding proves nothing. In one sense, his position is neither for nor against the Reorganized Church. Nor do the statements of the scholars he submits prove or disprove the interpretation of the prophet Joseph Smith.

Admitting that the statements of the learned men are correct in that several Egyptian pictures and figures, as produced in the *Millennial Star*, represent the different gods of Egypt, this fact—if such—does not destroy the further possible fact that originally those figures represented just what Mr. Smith claimed for them. The Utah church is bound to take the latter position, for the Salt Lake people have committed themselves to the belief that the "Book of Abraham" was translated by special inspiration.

The true Latter Day Saint Church has never so committed itself. We have built up no house of cards out of false theories, which must fall when the hand of truth shakes it. We do not deny that Joseph Smith thought he received light in his solution of the characters on the parchment which was found on the mummies in his possession. Mr. Smith so states in his diary. We do not deny, neither do we affirm. (By "we" I mean the Reorganized Church.)

The Utah church claims that it believes the "Book of Abraham" to be the word of God. Their elders preach from it on the streets and in their churches. Let the Utah people defend their claim, successfully if they can. We have no such claim to defend. We take no special interest in the Spald-

ing-Abraham theory. I touch on it here, however, to use it as a text for the thoughts of this sketch.

Now recall Mr. Spalding's statement to his mother, a woman remarkable for her clear intellect: "Would my mother believe that Moses did not write the Pentateuch if seventy-five scholars said he didn't?" That's the point, in a nutshell. Scholars in the past have made glaring mistakes. We must accept their statements with caution. Scholars, so-called, are saying that Moses did not write the Pentateuch; that the flood statement, Garden of Eden statement, etc., are but myths. So-called scholars are radically disagreeing in their opinions of Bible teachings. If we believe every claim made by every "scholar" we believe too much and therefore believe error.

Some time ago the transcript of certain characters taken from the plates of the Book of Mormon was submitted to "scholars." It is somewhat humiliating (to them) to state that they did not agree in their conclusions. Mr. Bays defeated his own position when he published in his book these contradictory decisions of these scholars.

Mr. Riley, another scholar, decided to try his hand at explaining away the "mystery" of "Mormonism." He took for his theme Joseph Smith. Completing his work he submitted it to his alma mater, and received his degree. Shades of Phoenicia or Egypt or whatever country that invented letters (degrees)! Mr. Riley advocated the theory that Mr. Smith was a physical weakling; and that his inspiration was the result of ecstasy or "fits" or what not! Some scholar, this! A Daniel, in the form of Woodbridge Riley, come to judgment! We may applaud Mr. Riley for his desire, though sickly desire, to be original. He had waded through the monotonous writings of other writers on Mormonism. He must have read with deep disgust the oft-repeated stories about walking on water, killing hens and sheep, and fortune telling.

Surely the public, thought he, would not tolerate another book dealing with such trash. So fresh from the field of abnormal psychology, our scholar comes, and with his abnormal brain, evidently, makes up a case against Joseph Smith. Joseph Smith, a man weighing between two and three hundred pounds of solid flesh, in perfect health, as his tremendous exertion alone testifies, with a mental power far above the ordinary mind, as his writings witness, this man, pronounced a weakling and a mental pervert, by the scholar Riley. We do not envy him his scholarship. And we do not say a word against true scholarship. We warn against false claims only.

But I want to show you that Joseph Smith has not been the only prophet to suffer at the hands of the "wise."

I quote from the *Encyclopedia of Religion and Ethics*, volume 10, article "Prophecy": "It is said, e.g., that Ezekiel suffered from temporary dumbness and hemiplegia (A Klostermann, S K 1 [1877] 391 ff., 417 f. 422). . . . A fairly common theory is that the prophets were subject to ecstasy, and a recent scholar of some eminence, F. Geesebrecht . . . comes to the conclusion that their prophetic consciousness was in part due to the estatic state. . . . The Hebrew prophets have also been charged with ignorance in matters of psychology."

Isn't this wonderful? What these scholars, with their long and unpronounceable names, say must be so. The slander of hysterics is leveled not only against Joseph Smith (by Riley) but also against Isaiah, Jeremiah, and other of God's inspired servants, who spake as they were moved by the Holy Ghost. About the same thing was cried on the day of Pentecost. "These men are drunk." But others, using their common sense, replied: "This cannot be, for it is but the ninth hour of the day, and not possible for men to be drunken, under the circumstances."

To return to Spalding. In his diary entry written while waiting in the Union Pacific Railroad station, Mr. Spalding made this comment: "I am reading the Book of Mormon and am going to read nothing else until I finish it, or at least that is my intention." Again he notes, under date of August 6, 1905, "I am patiently reading the Book of Mormon. It is terrible rot, but I suppose I ought to know it, if I am to represent the district adequately. I shall be expected to be an authority on Mormonism."

Here we might well be much surprised, to find a man of Spalding's culture (and he was educated above the ordinary stage) calling the Book of Mormon "rot." The Book of Mormon is not "rot," and no man who reads it carefully and reads free from prejudice, will call it such. The fact is that Spalding's statement is "terrible rot." The works of agnostics are filled with such statements when referring to the Bible. President Faunce of Brown University thought he was sanely putting the Book of Mormon forever from his mind by making a statement similar, though more modified, to that of Bishop Spalding's.

Just a moment's reading of the Book of Mormon will reveal, to the unprejudiced mind, that such criticisms as those introduced by Riley, Spalding, Faunce, and others, are exaggerated distortion of facts; even less than that, for they do not even squint at fact.

Neither does John Hay squint at fact when he writes this line against the Book of Mormon (as published in the *Edinburgh Review*, April, 1854): "Not a spark of imagination or invention enlivens the weary sameness of the annalist." Yet other critics tell us that it was Smith's invention; that he invented names, criticisms against secret orders, tirades against sectarianism, etc., and that the entire book deals with gross imaginations. It is surprising how shockingly these renowned scholars disagree. But Mr. Hay lets us into the secret of his misunderstanding of the book—he was half asleep when he read it:

"It seems inconceivable how any man could patiently sit down, day after day, to weary himself with writing sheet after sheet of such sleep-compelling nonsense. . . . We do not remember, among all the ponderous folios which human dullness had produced, any other book of such unmitigated stupidity."

I have stated that no man's education is complete if he fails to learn to play chess and fails to study carefully the Book of Mormon. Messrs. Faunce, Spalding, Hay, et al., may have understood the art of chess playing, but they evidently failed to give the Book of Mormon even a decent reading. Yet they attempt to explain it. They use the Tom Paine method of Bible attack. Paine wrote:

"I have now gone through the Bible as a man would go through the wood with an ax on his shoulder and fell trees. Here they lie; and the priests, if they can, may replant them. They may perhaps stick them in the ground; but they will never make them grow."

Do adverse critics of the Book of Mormon think that they have done a similar work? Perhaps they have, and their efforts will meet the same fate that met Paine's attack. They with their futile efforts will cease to ripple the surface of respectable thought.

Hysteria made its record rise in the latter days of Francis Willard. In an introduction to *Women of Mormonism*, Miss Willard writes: "Who will lead us along the path of high endeavor which this thoughtful volume indicates, until the Book of Mormon is burned in the blaze of Christian manhood's indignation and woman's righteous wrath?"

I wonder what this writer wanted the Book of Mormon to teach? Did she not know that it upholds the highest type of Christian virtues? Did she not know, what comparatively

everyone knows, that the Book of Mormon is more strongly and clearly opposed to the doctrine and practice of polygamy than the Bible itself? Why burn the book? I speak with no disrespect of womankind when I say that Miss Willard did not know what she was talking about. She expressed ignorance that is unpardonable in one that poses as an enlightener of the darkened mind. Yet the whole world seems to be shadowed by a cloud of prejudice that moves the pen to write things absolutely false about "Mormonism."

The prejudice and ignorance that exist are woeful. I take up the higher critic's Bible or God's Bible, written by William Henry Burns, M. A., D. D., (omit one D) and I read: "Is there a judge in this Republic but 'Judge Lynch' that would hang a worthless negro tramp on simply 'probable evidence'?" "Ah," whisper I to myself, "here is a writer who will give us facts, weighed well, pressed down, and running over." But, alas! After reading to page 298, I notice a word that quickens my interest. It is the word *Mormon*. And I repeat, "Here is a writer that will give us facts." I read one—"The fires of criticism may destroy the fables of the Shasters or the lies of the Book of Mormon; but not the Bible." The *lies* of the Book of Mormon! What lies? Another promising historian gone over to the great majority. His degrees did not save him. They rather unsaved him; he tripped over the conceit of them. "Alas, poor Yorick." We know them well. And somehow, stop my ears as I may, I can't entirely shut out the whisper of the Psalmist: "And I said in my heart, All men are liars."

But the Book of Mormon is not alone suffering from the thrusts of ignorance. The Bible is sharing a like fate. S. M. Merrill does not overstate the facts when, referring to this phase of the question, he says: "A large number of young men come out of the schools inclined to discredit the authority of much that is in the Bible. They speak lightly, if not sneeringly, of what experienced Christians hold sacred." Our late Senator Hoar wisely though perhaps not correctly stated that higher criticism has eliminated from the Bible all that is of any importance except the Lord's Prayer; but that being left untouched, is sufficient for the wants of Christendom. Wellhausen, famed for his scholarship, claims that "Abraham is not an historical person. A whole series of stories about the patriarchs are cultus myths." (See his *Prolegomena to the History of Israel*.) "Is it (the Deluge) literal history?" asks Doctor Harper. "No," he answers; "nor is the book of Job, nor the book of Chronicles, nor the book of Kings, nor the book of Samuel." (*Biblical World*, vol. 4, p. 120.)

"The primitive sources of Biblical history," says Doctor Briggs, "are mythologies, legends, poems, laws, whether inscribed, written, or traditional historical documents and the use of the historical imagination." (*Study of the Holy Scriptures*, page 555.)

We read in the stenographic report of Mr. Burns's Yale Lecture, published in *Zion's Herald*, this language:

"One of the most conservative of critics, George Adam Smith, says, 'In the pre-Abrahamic account we are not dealing with history. Some of these Old Testament characters were not real individuals, but as fabulous as Prometheus. The first nine chapters of Genesis to a large extent were taken from the raw material of Babylonian myths and legends.'"

Thus do these higher (spare the mark: they are so high in the air of delusion that they cannot discern the solid foundation of truth) critics level their wisdom against the Bible (as others do against the Book of Mormon). They transform the book of Jonah into an allegory; the book of Ruth into an idyl; the book of Daniel into fiction, and the writer into a forger; the book of Chronicles into manufactured history; and other books of the Bible in a similar way; and

give us all kinds of reasons—tentative suggestions, conjectures, suppositions, *a priori* assumptions, tendencies, theories and possibilities, but *no facts*; nothing stronger than supposed probabilities. And they ask us to take their *ipsi dixits* as "law and gospel," whethel their thunderings and vaporings are hurled against the Bible or the Book of Mormon.

"All truth is safe," says Max Mueller, "and nothing else is safe; and he who keeps back the truth or withholds it from men, from motives of expediency, is either a coward or a criminal, or both." To this we say amen—and think of the attacks on the Book of Mormon. We listen to Gladstone speak of the "impregnable Bible," and we add, Book of Mormon. We read four words into Doctor Munhall's statement: "Destroy the Bible [or Book of Mormon]; one might as well think of puny man blotting the sun out of the sky." They stand to-day like the peaks of the Rocky Mountains, facing the mysteries of time and eternity. Neither the Bible nor the Book of Mormon can be destroyed, for they are the written messages of Almighty God, dictated to the souls of men and recorded for the salvation or condemnation of the world. So let it be!

May it please God that in the near future men like Lyttleton and West will arise, and approach the Book of Mormon only to find it solid gold. The Reverend T. T. Biddolph tells us, in the Evangelical Family Library, volume 14, page 102, that Lord Lyttleton and his friends, Gilbert West, both men of acknowledged talents, had imbibed the principles of infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the cheat. Lord Lyttleton chose the conversion of Paul, and Mr. West the resurrection of Christ for the subject of hostile criticism. Both sat down to their respective tasks full of prejudice; but the result of their separate attempts was, that they were both converted by their efforts to overthrow the truth of Christianity. They came together, not as they had expected, to exult over an imposture exposed to ridicule, but to lament over their own folly, and to felicitate each other on their joint conviction that the Bible was the word of God. Their able inquiries have furnished two of the most valuable treatises in favor of revelation. So may it be with the Book of Mormon.

Learn to Be Still

By Fred Gregory

"Absolutely silent are all of God's operations—no friction or unrest."

Stillness is heavenly and essential to all growth. All nature responds to it gladly. To the human it is a powerful asset in life. It is the precursor of that peace which passeth all understanding and no life is complete without it. It is the soul of contentment, the secret of mental control. To think deeply, speak calmly, and act peacefully are important factors. This stillness is not the silence of the diplomat, not the foxiness of the crafty, not the indolence of the sluggard, nor the covert policy of the deceiver. Genuine stillness is an eternal verity, founded in truth and love, its heavenly concomitants.

The universe is alive with invisible forces. Every atom, or ion, is impregnated with the power of God and gently contributes its share of peace to the great noiseless whole. The great cosmos is in constant motion. God's omnipotence fills all space and is everywhere in evidence.

The Spirit of God is the greatest of all cosmic forces. Paul declares the Spirit searcheth all things, yea, the deep things of God, and that no man knoweth the things of God but by the Spirit of God. Granting this scripture and much more

that might be quoted, note how silently, how quietly this Omnipotent force operates. Absolutely silent in all of his operations. Universally operating in perfect peace, without the slightest indication of friction or its consequent unrest. All noise is lost in eternal stillness. This is God moving in his majesty. What a magnificent example of harmony. This is surely the peace of God that passeth all understanding. Real peace, the gift of God's love.

God's presence in the universe is not merely passive. To the contrary, it is intensely active. Not boisterous, but peaceful, quietly permeating and vitalizing the whole. The way of grace is the way of peace. Silence reigns supreme throughout the great cosmos. Even in ourselves the stillness of the spirit as an active, intelligent entity may be observed. Who among us is aware of the indwelling of the spirit—our real self—from any perceptible movement of the spirit itself? Stop and think long enough to determine the truth of the matter. You will better appreciate stillness. Just think, we possess and operate the body in absolute silence. That is the law. Silently we enter the body at birth and silently we take our leave at death. Were it not for the outward manifestations of life we would have no conscious knowledge of the spirit's presence. And just as our spirit silently functions in our fleshy body so does the Holy Spirit function in silence as the life of the body of the universe. What a wonderful lesson in stillness.

To crucify the lusts of the flesh, put off the old man with his deeds, die to the world, walk not after the flesh but after the Spirit, etc., man must control his conscious mind. He must learn to be still by turning his thought inward where all is still, and quietly holding it there long enough to sanctify the outer consciousness. Then will intelligence cleave unto intelligence, and in a very pleasing manner the divine stillness of the soul will gradually impress its superior intelligence upon the outer man.

The way to peace and happiness is through the mentality.

The mind must therefore free itself from all confusing and boisterous thought and hold itself calm and undisturbed regardless of environment. It can be done.

Don't antagonize, but banish fear and set to work if you would obtain so priceless a jewel. Simply line up with the universal law. Quiet the mind to the stillness of Divinity. Practice daily and you will be rewarded richly. Know that all is quiet and serene within for so it is. Bathe the mind regularly in this heavenly calm and life will take on a new aspect. Old things will surely pass away and all things become new. Be master of yourself and quell every disturbing element. You would not walk around in torture if a pebble should get in your shoe. You would immediately remove it. Use the same judgment and free the mind from all its torturing worries. Learn to be still. It is the secret of self-control and will bring you up to full strength. It is the seed bed of faith, the womb of truth, the key to success. Learn to be still and give the sweet, gentle spirit of truth the opportunity to bless you in spiritual things.

Brother H. M. Aebli writes from Loxley, Alabama, concerning the many activities in which he is engaged, and assures those who have had to do with his conversion and baptism that he is appreciative of all they have done for him. He is holding the office of elder and seeks to magnify the office and calling.

Brother Fred W. Cadow writes from Port Huron, Michigan, that five have been baptized at Yale where some twenty adult members have been located. They have been revived and interested and he believes there is a bright future before them. He believes Brother William Fligg should not be tied down anywhere, as he is an excellent minute man.

OF GENERAL INTEREST

FREQUENCY OF EARTHQUAKES PUZZLE MEN OF SCIENCE

"And there shall be earthquakes in divers places, and there shall be famines and troubles."—Mark 13:8.

Frequent earthquakes in North and South America and Europe during the last few months have puzzled Government scientists. They regard the disturbances as a geological anomaly, for they say that the greatest seismic disturbance is known definitely to be in February, March, and April. Their opinion coincides with that of Father Tondorf, director of the Georgetown university seismic observatory.

The Government scientists have no particular scientific reason to suggest for the frequency of the recent earth disturbances. They are making no special study of the earthquakes, and their opinion is that geology is too young a science and too little is known of it for anyone to attempt an explanation of the cause of the anomaly.

Geologists recognize that the earth's surface is in a state of continual unrest, and they explain that whenever the accumulated force passes the "breaking point" earthquakes follow. The disturbances which recently have occurred in three continents are regarded by scientists as movements of the earth's crust and yet they say that some of the shocks may have extended to a depth of 200 miles.

Fault lines or weak places in the earth are well known to the geologists, according to G. P. Morrell, curator of the National Museum, who explained that because of this knowledge a general prediction regarding the area of a disturbance can be made by the scientists. But, he adds, "no sane man" would attempt to say exactly where or when, for a fault may extend for several hundred miles.—*Des Moines Register*, October 11, 1920.

A NOBLE SACRIFICE FOR THE RED CROSS

On November 11 the annual call for membership in the American Red Cross will be sent out all over the country, and it is hoped that by Thanksgiving Day the people of this country will have again rallied to the standard of this wonderful organization by a nominal support in the way of dollar membership.

The chief use to which the money is to be put this year is home health service, and a perusal of the detailed plans is most productive of enthusiasm over what should be done and can be done only through organized effort. This non-partisan effort to raise our health standards at home and save the vast loss we sustain annually from preventable disease, is certainly worthy the help of the Saints.

The appended item from the *Holden (Missouri) Progress* shows what one aged sister has done. We could cite many other instances, but our readers know of many in their respective localities.

The following item was handed to us this week: "Mrs. Rachel Mason, who has been living in Kirtland, Ohio, the last few years has joined the Latter Day Saints Home family; she is 81 years of age, but is active and desirous of doing her part." Rather a commonplace item, isn't it? But not when you know who she is. She was an ardent patriot during the war. Two years ago last May she was housekeeper for two brothers on a farm near Kirtland, and made them this proposition: They to donate to the Red Cross the price of the coal it would take to heat the house the following

winter, and she to personally cut enough wood to take the place of the coal. She kept her part of the bargain, cutting many cords of wood for use on the farm, in addition to wood donated to poor families in the neighborhood. She did this along with her other farm work, which during harvest time meant the preparation of food for seventeen harvesters. She was born in Halifax, Nova Scotia, married young, and when only nineteen her husband lost both hands in a circular saw. Since that time, she has made her own living and educated her two boys, sending them through an architectural school at Boston. When asked how she could do this hard man's work, she said: "I won't boast about my work, because if it were not for God's help, I could not do it. The people to-day do not follow God's teaching as they ought. I kneel every morning when I get ready for the day's work and ask God to give me the strength to do this work." Mrs. Mason has a very practical religion. Not blessed with an abundance of this world's goods, she is nevertheless always ready to help the "poor" as she is able. Her philosophy of life is summed up in this: "I could not think of coming to this home and doing nothing. One must be useful in this world, and the more you do for others the happier and healthier you will be. Never hold a grudge against anyone. If some one is working against you and he is in the wrong, treat him kindly and pray to God to make him see things in the right way. Believe in God and ask his help and the whole world will be better." And somehow we can not help wondering in these days of billions and war fortunes, if she hasn't really made a magnificent success of life.

FIRST JEWISH ASSEMBLY OPENS IN JERUSALEM

NEW YORK, October 9.—The first Jewish constituent assembly of Palestine convened in Jerusalem Thursday according to advices received at the headquarters here of the Zionist Organization of America.

Although the labor element in the assembly has a majority, no ultraradical legislation is expected, the advices stated, the national radical party being moderate and the "capitalist" group favoring modern social innovations. Women delegates took the seats notwithstanding orthodox protests, is the advice added. The assembly has the sanction of Sir Herbert Samuel, British high commissioner to Palestine.

In the elections held last April not only did many women vote but several were elected as delegates, including two from Petach Tikvah, oldest Jewish agricultural settlement in Palestine.

The national radical party, according to the Zionist organization, favors development of cooperative societies as well as encouragement of private initiative. The "Ezra," or capitalist group, favors profit sharing and other modern social innovations. All parties recognize the sovereignty of the Zionist organization, it is said, some even proposing that it shall have veto power over all legislation adopted by the assembly.—*Des Moines Register*, October 10, 1920.

COLLEGES CROWDED

Collegiate work in the United States is clearly appreciated, as shown by the following item from the *Christian Science Monitor*. There is a real demand for more college facilities everywhere.

"Colleges in the eastern part of the United States have been overrun with applicants this fall. It is quite probable that anticipation of such a situation is the main reason for the particularly difficult entrance examinations presented to prospective students. Pending the erection of new buildings, for which there seems to be a general demand in all eastern

PASTORAL

Why Some Priesthood Visits Are Failures

By Edward D. Moore

There are times when a social call, if allowed to take the place of a genuine pastoral visit, is a grave mistake.

"That visit was a failure, and I find myself holding it against that young man to this day. I was in trouble and needed spiritual sympathy. I had a right to it, but I didn't get it."

It was in a Sunday school class where we were discussing the privileges of citizenship, which branched out into the religious responsibilities we bear to each other.

The methods by which the sisters of the church could operate to best advantage, through visiting the homes of the Saints, suggesting kindly little things here and there which would greatly benefit the family and ultimately the entire community, were up for discussion. We had suggested that no tactful member of the Women's Department would knock on a door of a home, be it ever so dirty, and announce that she had come to give it a cleaning up.

No! Neither would a member of the priesthood who used the sense that God gave him and expected he would develop still further, go into a home with the openly announced intention of shaking it up and clearing it out—even though such renovation might be thought advisable.

"But, Brother Moore, why is it that so many times the priesthood come into our homes and chatter about everything under the sun but the vital issues of our soul's welfare—often leaving us untouched and unmoved by divine impulses and incentives?"

What could we say? What would you have said? It is all too sadly and commonly true that such results are apparent.

Then she continued: "I remember once when two of the brethren called at our home. One was an old man and the other a young man. They 'visited' a while, but it was really only a social call, devoid of what one might well expect of men of God. At the time I was in deep trouble and needed just the sort of consolation they could have given, but when I tried to introduce the subject so vital to me the young man pulled out his watch and said they must hurry on, while the older brother continued on with his commonplaces, while his young companion impatiently examined that miserable watch and kept saying they must go.

"That visit was a failure, and I find myself holding it against that young man to this day. I was in trouble and needed spiritual sympathy. I had a right to it, but I didn't get it."

Can you blame her? We could not.

It is true, as we explained to her, that there are people and occasions when it seems humanly impossible tactfully to break over the barrier and broach the intimately personal phases of religious discussion that every pastor has a right to discuss with his members. Sometimes it seems best to adjourn the visit *sine die* and return at a more opportune

time. Yet to our way of thinking, a pastoral visit has as a basic objective such opportunities as she afforded. What if there are a few bores in every community who think only of their woes? They perhaps did not so consider this sister, and even if they had, we raise the question: Was it not their duty to reach her best motives through this channel? Isn't it a principle of good pedagogy that we must proceed from the known to the unknown? Do we go into homes of the Saints to dominate them with our personal ideas, when we may reach their hearts by other methods?

There are always possible extenuating circumstances that may alter such cases. These brethren (whoever they were, and names do not matter) may have made previous engagements that should not have been broken, but granting that, the most important engagement for a succeeding visit would have been to return to the home of this sister in order to discuss with her the biggest thing in her life at that time.

Personal evangelization is one of the most satisfactory branches of service to God. The preacher who goes into the pulpit saturated with the human interest experiences that come to him only by intimate contact with the members of his flock has a message that will unlock the hearts of his hearers, for he has found the key.

Yet those experiences do not come to the man who is afraid to converse with the members of his branch concerning their personal habits and ideals. A friendly call has a definite value, it is true, if it is not allowed to stand in the way of a genuine pastoral visit at which minister and member exchange frank views as to what it means to follow Christ.

It is surprising what revelations of the soul struggles that make up life one gets when he is fearless yet humble. Few people really resent straight-from-the-shoulder suggestions from one whom they recognize as their true friend and representative of Christ.

It has been our lot to visit all sorts of people, from high presiding officials in the church to members whose names were a blot on the records of the organization, yet the occasions when they have been discourteous have been so few and far between that we cannot recall them. We have discussed ethics and morals and religion with them all, including half-demented ones, ex-inebriates, and those whose "Golden Rule" was to do the other fellow first, yet none of these have sought deliberately to avoid the issues we put squarely up to them.

And this is not boasting. Any man who has gone into the homes of the Saints as a minister for Christ and had the courage of his convictions will testify with us that God has truly opened the eyes of the spiritually blind, unstopped the ears of the spiritually deaf, and made the spiritually maimed to leap and walk.

On the other hand, we are hoping some of those to whom we have gone in the past may not read this, for to them we may have seemed as sounding brass and tinkling cymbal. We trust they will forgive us and forget those occasions when we were getting our bearings.

It is a double tragedy when we go empty-hearted and timorously to God's people. Sometimes we leave impressions of genuine dissatisfaction such as the sister quoted suggests, but more often the Saints must conclude that either the system is faulty or the servants are inefficient, they are not sure which. We may have a serious charge to answer for at the great judgment bar of God for not having said the straightforward things necessary to set a soul aright. (We are presuming that one's previous record for consistent action will not cast a shadow of aspersion on his teachings by precept.)

We were glad to hear a young priest observe some time ago that he was dissatisfied with his own methods and some

institutions of learning, there is likely to be a continuance of a rigid entrance examination policy. Even such a distant college as the University of Maine, in Orono, is feeling the pressure for admittance, and the large enrollment this year is acquired only by 'boarding out' scores of students, in the private homes of not only the university town but adjacent cities and towns."

AT THE FRONT

APOSTLE GRIFFITHS TOURS MISSOURI

I have just made a short tour of my old stamping grounds of forty-two years ago, in the old Northeastern District of Missouri and the Far West Stake. I had the pleasure of being with my aged sister, Mariah Suridag, of Bevier, Missouri, on her seventy-ninth birthday. I had not seen her for several years previous and certainly enjoyed the visit. Notwithstanding her extreme age she is able to keep house, does her own cooking, and cared for me while there. I also visited with the Saints there, most of whom I have known for very many years. It was at this place that I was ordained forty-four years ago this summer. Of course it seemed like being at home to be there, and very encouraging to meet some of the old Saints; only a few of them are left, most having passed over the great divide to their eternal reward. We have a number of bright, intellectual young men who seem very much interested in the work and who, if faithful, will make competent ministers for the Lord. I also met with my nephew, Iver Suridag, who seems to take great interest in the church work—one of two nephews known to me to be interested in the Lord's work.

My next point was Brookfield where I spent a few days with my only brother and his two daughters, one a Catholic, the other affiliated with the Presbyterian Church, and he, seemingly not concerned about religious matters at all. This was discouraging and caused me to feel very sad to think that I am out trying to save others and don't have time to devote to my own relatives, as I very seldom have the pleasure of meeting with them.

I next called at Hamilton where I spent about a week with Brother Coleman Snider and family, old-time friends—at least his father and mother were special friends of mine in the days of my youth, when I needed a friend indeed. I performed missionary work in these parts, namely: Kingston, old Far West, Crooked River, Wakenda, and in Daviess County close to old Haun's Mill. I preached at Kingston in their commodious chapel to a good-sized audience, and likewise in the old Far West church across from the old Far West Temple Lot where Uncle William B. Smith, brother of the martyred Joseph, J. M. Terry, and I preached on the corner stone forty-two years ago this summer. The Saints from all over the country in those days gathered at this sacred spot and held a mass meeting. There were a great many of the sons and daughters of the old mobocrats present on this occasion who seemed very bitter in their feelings against the Saints. Many wonderful changes have taken place in that part of the country within the last forty-two years. The houses in those days were nothing but shacks, and rude sheds housed the stock. The fences were in a dilapidated condition, and everything indicated that the people inhabiting that part of the country were not very industrious. Most of the houses had only one room with a half window and a door; the whole family slept in the one room. Prejudice was very strong against us, and almost everywhere we went to preach we received notices to leave forthwith, and if we didn't obey the command we were threatened with death, to be sent, we were told, "where old Joe Smith is—in hell." Brother William B. Smith took for his theme, "The temple," and I have never heard anyone from that day to this deliver such a grand, edifying discourse on that topic. He must have been a very powerful and eloquent preacher in his young days. I was never associated with a brother in the ministry

others he had observed. Moved with divine discontent, he will progress, and with him will be led the Saints who come under his charge. All of us might well check up on ourselves sharply. The times demand much of us as bearers of the priesthood of God.

As leaders of the flock, our sheep must know our voices, and God grant that we shall be known favorably for our qualities of genuine spiritual leadership.

who displayed such patience and who was more content with his lot than this old brother. He would get up early in the morning, singing like a lark. His favorite hymn was, "There are mansions prepared for me above." He related to me many interesting incidents of the early history of the church. He surely acted the part of a father toward me in those days when I needed a friend, when instruction by reason of my inexperience and lack of education was so much needed. I have always had a warm spot in my heart for the good old brother notwithstanding he has gone to his reward many years since.

The face of the country throughout Caldwell County has undergone so many changes that I hardly recognized it as being the same territory in which I traveled in those days. Up-to-date, modern houses, fine barns, good fences, new roads—Caldwell is one of the most beautiful counties, in my opinion, in the whole world, and I have been in a good many countries. The Lord surely made no mistake in selecting this part of Missouri for a stake. Where we had no church buildings forty-two years ago, we now have a number of houses of worship dotting the country here and there, and our people are happily situated, blessed with good farms and modern homes in which to live. If I were a farmer and was going to change my location, I would most surely go to Caldwell or DeKalb Counties. It seems the locations the Lord has selected for the Saints for a gathering place are the most beautiful spots in all the world.

I preached four times in the Oakdale Branch over which Brother Snider presides, and I wish to state that I received a grand reception from the Saints in all these places and that I certainly enjoyed my short visit among them, and I live in hopes that I may have the privilege of visiting that part of the Lord's vineyard again sometime in the future.

In the old days, Brother William B. Smith left me in these parts, after which I was associated with the patriarch, Alexander H. Smith, with whom I then traveled throughout this country right through to Iowa. He, like Brother William, showed me every kindness and consideration and bore with me in my weakness and assisted me greatly with his advice and counsel. He, too, acted the part of a father toward an ignorant boy who had no father to counsel him. The interest he thus took in me has always been highly appreciated. That was a period in my life when I required sympathy, wholesome counsel, and instruction, not only in the things pertaining to the gospel but in matters of common school education, never having had such advantages, being an uninformed Welsh boy. Hence it is that I try in all my travels to sympathize with the boys of our time and take an interest in them, as it is impossible for us to tell from looking at an ordinary boy what he will be in the future. God makes wonderful changes in the boys as well as the older ones, so my advice to parents is to be patient with their boys and to leave them in the hands of the Lord who doeth all things well.

I also visited Haun's Mill, where eighty-two years ago this coming October seventeen men and boys were massacred by a bloodthirsty mob and buried in a well. The old blacksmith shop where the two innocent boys that escaped from the mob were murdered in cold blood is no more. The mill has disappeared, also the well in which those bodies were thrown has been filled up and plowed over. Notwithstanding that these landmarks have disappeared, the memory of the terrible, horrible event remains with us and those who committed those awful acts no doubt have suffered and are suffering the penalty of their crimes.

In Daviess County, across the river, not far from this point Brother Emsley Curtis, father of our present Apostle Curtis, and the writer opened up the work, and all the while we were thus engaged we were threatened with death by sons and daughters of those who were the persecutors of the Saints back in 1838. I well remember that one day a son of one of those, who boasted that his father had helped mob the Saints, did all within his power to kill me with his knife, and a Missouri woman, large of stature, stood between me and him with an old-fashioned cane chair in her hand. It looked as though he would accomplish his evil design for a time, but the Lord protected my life through the woman mentioned.

From there I went to Crooked River, beyond Far West. This is the place where the mob horsewhipped old Brother Harvey Green, and I had quite an experience at this place, threatened with mobs, but stood by the work with the result that I baptized fifteen and organized a branch, and one of the number I was instrumental in gathering in in this seemingly God-forsaken place was our late, worthy Charles Duncan, who was a missionary for many years and died in the harness in Colorado. He was well known throughout the Central and Western States, one of our most active missionaries.

All these scenes and many others were brought vividly to mind during my short sojourn in this part of Missouri. I might say in this connection that Brother Curtis was one of the bravest men I have ever seen in the church. He didn't know what fear was and he was instrumental in removing much prejudice in that part of the world and brought many into the church. He was a powerful preacher and always at work. It is no wonder that he has four sons who are actively engaged in the ministry. God does not overlook the seed of men who rendered such noble service to him at times and in places where every time they went out they carried their lives in their hands.

I delivered four discourses at Stewartville, where we have four branches, to large congregations and with special liberty. It was thirty-six years ago that I preached there last. I met many of the old-time Saints at this place and enjoyed my visit among the people there. We have a young army of men coming up who will make their mark in the church if they continue humble and faithful before the Lord.

I am now in Saint Joseph for a couple of days, from which place I will go to Omaha, thence to Decatur, Nebraska, to attend the district conference which will convene the coming Saturday and Sunday. Will be accompanied by Brother E. E. Long for a time in said district operating among the Indians. I am told that we have a number of Indians there who belong to the church, and our intention is to organize them into a branch so they can be cared for like the white people and be properly fed.

Wishing all success in the Lord's grand and glorious work, I remain,
Your brother,
GOMER T. GRIFFITHS.

ADDRESSES HISTORY CLUB

On Monday evening of this week I spoke before the History Club at the college (by invitation) on "The History of the Mormons and Latter Day Saints in Missouri." You will note that the subject as stated gave me a rare opportunity to set forth the difference between us and the church in Utah and to straighten out in the minds of the hearers the history of the whole movement. I also covered our present status telling of our institutions, etc. A number of the faculty were present, including the head of the history department.

At the close of my remarks quite a number of questions were asked. I have never received a better response to our message than at that time. I very much appreciate such opportunities for the work's sake.

(From letter of F. A. Cool, Warrensburg, Missouri, October 6, 1920.)

OPPOSITION IN KANSAS

I have been in this section for three weeks trying to start something. I went to the Baptist church just across the Nebraska line about six miles from Oketo. This is a place that has been used a few times by our missionaries. There were times in the past when a few would come out. But nothing came from it but the reviving of the Saints in that section. I tried again and the same result followed. I believe if the empty chairs could talk they would say that they believed the gospel. But we will not count them as converts.

Investigation was made and we were able to obtain the use of the hall in Marietta about seven miles away, and a nice place to hold meetings it is. It will seat about three hundred and fifty, and it was free to us and the lights also.

Meetings started here and we were hoping that we would be able to arouse an interest. We had some good meetings

here, about ten all together. Those who came were here almost every night and seemed eager for the message.

We were unable to secure the hall last Friday and Saturday. So I went to visit a family of Saints sixteen miles from here. I thought I would have a nice visit and a little rest. I had not been there but a little while when the phone rang and we learned that two Utah elders were to have a meeting about four miles from there. They had told others that they would be glad to meet me and I wanted to see how glad they were.

The first man preached on "authority." He was a boy. He told his story in a faltering manner and he was not well enough acquainted with the Bible to quote it properly. He did not try to read it. He occupied thirty minutes; then the other elder took his turn. It seemed that he had been out a little longer than the first speaker. He spoke on the apostasy, the restoration, the Book of Mormon, and on the mission of Joseph Smith. The meeting came to a conclusion and the benediction was given. I then took my turn. I was a perfect stranger to both of them, and they had been told that I was holding meetings in Marietta, so they were not expecting me.

I asked them if they thought that it was necessary for a man to have authority from God to properly represent him. They stated that it was and quoted some scriptures to prove it. I asked them if they believed that there was a time when the authority was taken from the New Testament church and they said, Yes. I asked them how long they thought it remained in the church and they replied about four centuries. I asked them the reason why it was taken away and they said because they departed from God's law. I asked them if that would work out that way in all ages of the world, and they replied, Yes.

I asked them if the Book of Mormon taught polygamy and they said, No, sir. But they had said previously that they were in harmony with each other, the Bible, and the Book of Mormon. Then I said, "Judging from what you have said, we conclude that the Bible does not teach that doctrine." He denied that and stated that it taught polygamy. He read the passage about Nathan giving Saul's wives to David. He gave me the opportunity and I explained that. He was going to use some other passages and I turned to the Inspired Version and then he denied there being such a thing as an Inspired Version. Then he said it was not finished. I told him then we learn from Andrew Jensen's Chronology that it was finished. (That is one of their publications.)

Then I thought I might reveal myself a little more. I told him that Brigham Young was condemned by his words, that Brigham Young had taught polygamy, which was contrary to God's laws. He had taught that Adam was God, and blood atonement, and since he had taught such doctrine he could not represent God; his arm was flesh. He was worked up then and said it was no use to continue longer. From his point of view, it was not. I invited them to Marietta, told them I would divide the time with them and that I would be glad to have an opportunity to discuss this matter in a public way and that we could get the hall for that purpose. They had the one reply to make, that they were not to debate.

There is pity in my heart for them; sleeping in schoolhouses and strawstacks is the way they are received in this section. They walk and carry heavy suit cases filled with their Utah teachings, but they will not take instruction. May God help them to see the light.

As soon as the discussion was ended with those elders a Dunkard minister approached me in an anxious manner and said he was glad I was there that night. He wanted to know who I was. I told him. He said, "I must have a talk with you." I went to his house the next afternoon.

I found the minister to be a fine man. Our visit lasted from 1.45 until 5.45 and this was called forth by many questions from him and gave me the opportunity to tell him about the restoration of the gospel, the Inspired Version, and the Book of Mormon. The only objection that he urged was found in the last chapter of Revelation, "Man shall not add." I quoted from Deuteronomy the same thought and then his opposition melted. He seemed to appreciate the visit and took me home in the car.

I had three services yesterday. I preached in a Campbellite church three miles east of Marietta at eleven a. m., in the hall at Marietta at three p. m., and also at 8.15. Good attendance and fine interest in each place. I leave this place with many friends and the hope is that at a later date I may do them more good and have the honor of baptizing some of them when they are ready.

I am ever praying for God's work and want to do my part.

In gospel bonds,

MARIETTA, KANSAS, October 3. LYMAN W. FIKE.

EIGHT BAPTIZED

I came here September 15, and have held meetings almost every night since, and from two to three times on Sunday. Have enjoyed a goodly degree of the Spirit, and the interest has been fine.

I baptized eight yesterday; others are interested. One of those that were baptized was a school-teacher. This is the second teacher I have been permitted to baptize this conference year.

There is rather a peculiar circumstance about two sisters baptized yesterday (Mary and Clara Carpenter). There is just one year difference in their ages, and their birthdays are on the same date, and both baptized on their birthday.

I am, Ever your brother in the one faith,
F. S. BRACKENBURY.

PORT HOPE, MICHIGAN, October 4.

AMONG THE INDIANS OF WYOMING

Entering our field this year sometime after our General Conference, via Cheyenne, we have visited Albin, Lingle, Chugwater, Rock River, Casper, Lander, and finally this point on the reservation of the Shoshone Indians. The Arapahoe Reservation lies adjoining.

Last winter while at Casper in my close contact with Chief Lonebear of the Sioux I fortunately became acquainted with some of the Indians from here, particularly Bat Enos and Frank Pogue who came to Casper either to visit Mr. Lonebear or to get work.

So after rendering what was to my mind a service of reasonable length at Lander within the past two months I determined to improve the said acquaintance thus formed and come on to the reservation. Just previous to carrying out our plan the Lander fair took place, which was attended by a goodly share of both tribes. There I formed some new Indian acquaintances and also met Bat Enos who was friendly and eager for my visit.

And thankful we are that we made the visit. For some weeks have we, wife, Lorne, and I been camped on the bank of the Little Wind River, beside our big Stanley steamer, where almost daily we have received Indian callers who have continued to come from the very time of our landing. To them we have unfolded and enlarged upon and repeated the story of the Book of Mormon, the accounts of their forefathers. I have stayed up all night with them in their peyote meeting and talked to them at length. I have visited the Indian school but a couple of miles from our tent and told some fifty children, some near grown up, the story of their forefathers. Some whites were present. The superintendent thought my theme would be very suitable.

They have left their drum and gourd at our tent, so that it is on hand for a song whenever they visit, and I am gratified to observe that I have the confidence of not a few of the redskins.

And last night, which will be more interesting to you, dear reader, I had the unbounded satisfaction of baptizing no less than four of their noble forms in the crystal clear of the Little Wind. We had a good fire on the shore which afforded both light and heat; for the nights are very cool and snow is in sight not far from us, little flurries of which have already reached us in the valley.

Repairing to our tent, we confirmed the brave and confiding four. They were Roy S. Blade and Mary Blade, his wife; Elouise Sonnicant, Sister Blade's daughter by former marriage; Laura Blade, Brother Blade's daughter by former

THE STAFF

Edited by Arthur H. Mills, 1514 West Short St., Independence, Mo.

The Staff Is Late

This number of the Staff is about five weeks late and while we don't feel like making apologies we do feel like explaining. The reunion trip upon which we started late last June kept us "on the road" constantly until four weeks ago. The first part of this trip was taken at a pace that was comfortable enough and we were enabled to get out our portion of "copy" for the Staff; but the latter part of this trip was really strenuous, involving frequent changes and short stays at each place. We soon discovered that such a life was incompatible with literary production; we made several attempts to get our work out, but finally gave it up. Then the Magazine HERALD came along last week, putting us behind another week. So this is why the Staff is late this time: we had to wait until we got home, rested a bit, and caught up with our work.

ARTHUR H. MILLS, *Editor*.

Further Musical Meanderings

In the last number of the Staff we described experiences and music work at the northwestern Canada conferences, which were in reality four-day reunions. In this number, even though long delayed, we shall try to recount experiences and work at the two eastern Canada reunions and the four American reunions visited, trusting that the narrative will still be of interest.

It was a big jump from the conference of the Southern Saskatchewan District at Radville, to the reunion of the Chatham, Ontario, District at Erie Beach, on the shores of historic old Lake Erie. We were on the train from Sunday night at six o'clock (with the exception of a short day at Chicago) until Wednesday morning, when we landed at Detroit, Michigan. Then a boat ride of three hours over Lake Saint Clair and up the Thames River in Canada to Chatham, and a trolley ride to the beach landed us on Wednesday afternoon at the reunion grounds, after a journey of about seventy hours.

We found a cheerful welcome awaiting us at this reunion. We had heard much of the Saints of this district and the excellence of its reunions and were anticipating pleasant times and associations. Well, we were not disappointed; we had the pleasant times in large measure, and the associations with these devoted Saints will long be cherished in memory. Further, the spiritual atmosphere found at this reunion was truly

marriage. Sister Sonnicant is a student in the Indian school of Genoa, Nebraska, to which she presently repairs. Grace-land may await her.

Brother Blade is an Arapahoe and his wife is a Shoshone. More still, she is granddaughter of the well-known Chief Washakie, the friend of the white man, who was buried by our soldiers and who sleeps beneath his imposing monument not far from our camp.

This is a positive new opening among these people and I intend to watch it loud and long. Others have in a conditional way signified their intention to embrace our message.

When I talked to the Mormons it was all Doctrine and Covenants. To the Gentiles it was always all Bible. To the Indians it is all Book of Mormon. Surely the "work of the Father" is commencing among them.

This makes fifteen I have baptized since conference and the prospects are that more will be added to this number ere we motor to Zion soon to deliver wife and Lorne there for the winter, which we do via Rawlins, Laramie, Denver, and Pueblo, then the Santa Fe trail.

Albin, Wyoming, remains my field address.

ALVIN KNISLEY.

FORT WASHAKIE, WYOMING, October 6.

invigorating and the spiritual food partaken of greatly refreshed and strengthened us.

Much had been done in the way of preparation for the musical work of this reunion and we therefore found little trouble in entering into the full swing of our labors there. The people were hungry for the work we had in hand and they are eager for the development of the spirit and work of music among them. Brother G. Orlow Coburn, who was director of the music work of the auxiliaries, was in charge of the work of the reunion in the place of Brother J. H. Tyrrell, the district chorister, who could not be present. Brother Coburn had the work well in hand, with definite program outlined and special features planned, which contributed alike to the facility of our work and the musical success of the reunion. A number of the talented ones present furnished individual musical offerings, both instrumental and vocal, which contributed both to the development of the individual workers and the enjoyment of those who were but auditors.

The conduct of the general musical work at this reunion was very pleasing to us. A sufficient number of the Songs of the Legion had been secured and a proper supply of the church songbooks was on hand, so that both choir and congregation were well equipped. The evening "sings" before the services were enthusiastically rendered and heartily enjoyed. Here, as everywhere else, was demonstrated the certainty that song is taking hold of the masses and becoming an actual part of our worship. Not only were the church hymns sung as is usually done, but other things were demanded. The "Holy City" was as much a favorite here as elsewhere; "The sunshine of your smile," "Mother Machree," "Dear old pal of mine," "A perfect day" were all sung and enjoyed, as well as Brother Hoxie's "Pray, men, pray." And we must not forget to mention that "The Maple Leaf," the national song of Canada, was as heartily enjoyed here as at any of the Canada reunions. It is the "Star Spangled Banner" of Canada. How the people did enjoy these "sings" and how the spirit of song engendered in them induced a deeper spiritual atmosphere for the presentation of the spoken message of the sermon afterwards!

Towards the close of this reunion a number of those belonging to the Windsor, Ontario, church orchestra, assisted by those present who played upon orchestral instruments, assembled themselves together under the direction of Brother Arthur Cartier, their leader, and rendered some substantial service, both in accompanying the congregational singing and in individual work, which feature was greatly appreciated by all. We felt a deep interest in this orchestra, for we discerned a spirit with it that betokened consecration and a desire to progress, and we shall anxiously watch its future development.

There is much in the way of talent in the Chatham District and we feel very hopeful for the future of musical work therein. The Saints there are very devoted and fervently desire to be fully alive in the church's scheme of progress. We parted from them with the conviction that our hope is justified and they may be expected to do good things in the future.

Five hours ride on the Grand Trunk Railway brought us to our next reunion at Lowbanks, Ontario, again on the shores of Lake Erie. Here we found ourselves expected the day before, but were welcomed just the same, and we felt it was good to be among the people of God.

This reunion is peculiar in that it is not a function of the Toronto District, wherein it is situated, but of the Toronto Branch. This branch, it will be remembered, was the center of operations of one who once was in places of trust and honor in the church but who chose to betray the trust imposed in him and in dishonor repudiated all that he once held sacred. And how cruelly he betrayed the trust of those under his care and how he had in ways that are devious held these confiding ones in a form of bondage they knew not of! And bondage it truly was; individual incentive and development were discouraged that he might alone appear radiant. The growth of intelligence and culture were alike as odious to him as the growth of true spirituality. Why should music, the handmaid of true religion, be fostered by one who rules because he represses the finer instincts of his fellow men? Consequently we found that in this populous and important

section the musical atmosphere and equipment were regretably less than they should have been. But we have much hope; there is talent among those goodly Saints in full abundance and they long to advance themselves in the cultivation of all the finer graces and sentiments. In Brother Thomas R. Seaton, the district chorister, they have an able champion who will strive to foster and develop the musical spirit everywhere among them and who, by nature and training, is exceptionally capable for his work.

Several pleasant little incidents happened at this reunion, one of which we remember because of its enjoyable character. Around a camp fire on the beach of the lake, every night after the evening service, the young people (and many who were still young in spirit) would gather, and usually a part of their pastime was singing: sometimes the folk songs of the day, sometimes the beautiful hymns of the church. Somehow nature and song seemed to get nearer each other at such times.

A couple of days taking in Niagara Falls (and we left it still flowing), a day at Buffalo for a conference with Sister Anna Brothers, newly appointed chorister of the New York District, and we were off to Kirtland, the scene of our next reunion.

No one who has ever seen Kirtland and the cherished old temple will ever forget the experience. It was almost noon of a bright, beautiful day when we alighted from an auto in front of the sacred building, whose time-honored walls are as a monument to the faithful labors of early church days. We felt as we drew near this holy edifice that truly here was "The house of the Lord" and here we might meet him. We felt an additional reverence for this venerable structure, a sentiment that keenly related itself to our musical work; for be it fully known and ever remembered that within the walls of this grand old fane, at the conference of 1887, God gave to the church that wondrous revelation enjoining upon them the cultivation of "the gifts of music and of song."

There was much to make the music work of the Kirtland reunion enjoyable and interesting. The first, and a very important, thing, was *organization*. Brother John Martin, who had been placed in charge of the reunion music had a well-defined program with arrangements well perfected. He had chosen a Mr. William Householder, of Kirtland, as director of the special work of getting together and training a choir. Mr. Householder and his sister also sang some miscellaneous musical numbers that were greatly enjoyed. Brother Charles Romig, of Barberton, Ohio, was placed in charge of organizing the material present into a working orchestra. As for John himself, he was one of the most useful men, musically, we ever saw for a reunion. He found and engaged the pianists; secured some one to play the organ in harmony with the piano at the services; he hunted up the soloists for the various occasions; did any soloist want an accompanist, John was on hand to do the task with eminent satisfaction; was no one else at hand to lead the singing for a service, John could be relied on. His gifted musical nature and his excellent attainments enabled him to do these things so efficaciously. Oh, for a lot more Johns in the musical work of the church.

We well remember the "sings" held in the temple each night before the preaching services and the enjoyment the people had in them. How the radiantly enameled walls would resound when the grand old hymns of the church were sung by those who gathered to sing them. At times it seemed like the spirit of song in its fullness had descended upon the assembled multitude, and we could not help but imagine that even then the angelic hosts of heaven might be joining their praises with those of like faith within the building. In such a sacred place and at such a time we did not feel like taking up the lighter things in our collection, but we used and the people enjoyed "The Holy City," "The lost chord," "Mother Machree," besides the "Prayer of thanksgiving" and Brother Hoxie's "Pray, men, pray."

"Music Day" at Kirtland was a very enjoyable one, filled with educational features and ending with a program that was a distinctive credit to the ones participating and a very marked treat to those who were present. It was on an un-

usual order of merit and many were the expressions of approval that were given.

We must not leave this reunion without paying a passing tribute to the orchestral forces who assembled themselves and rendered some real help in the congregational sings. Let them be mindful of the good they did and let them continue to advance and develop themselves for greater work.

The next point of our journey was the reunion of the Kewanee District, at Mathersville, Illinois; and arriving here we found "Music Day" already on, the Saints assembled in prayer service, at which the central theme was prayers for the musical work of the church and testimonies of the good that music had done for the church. Then followed our address and after dinner institute work was held; and on a succeeding afternoon classes were conducted on several subjects. The same evening a program of enjoyable things was given, illustrative of the better things of music, which was enjoyed by everyone present.

One of the greatly pleasing features of this reunion to us was the large number of young people present and the hearty way in which they took to the music work. The older portion of them were in the choir and enriched it with the timbre of their sweet voices. There was a younger portion of them that served in a "junior choir" most effectively and their singing was both pure and true. Many beautiful voices were distinguished among them, and in this regard will say that over the church there is many a gem of a young voice that would be a distinct asset to us if it were properly cared for and cultivated. Brother Joseph G. Cole, of Peoria, Illinois, who is chorister of the district, produced some excellent service with his choir, which almost filled to the exclusion of the preacher the platform space in front. (We wish more choirs were large enough to exclude preachers, especially some preachers.) Brother Cole is anxious to extend the choir work of his district and talked with us at some length regarding such work.

We esteem our visit with the Saints of this district very highly and are indeed grateful to them for the many kindnesses shown to us in our work. They were found to be very intelligent; have fully as many talented ones among them as any other district and are eager to advance themselves. Unfortunately, living so remote from centers of cultural possibilities, their opportunities in this regard are limited, but perhaps they may be better situated some day, and it is for them to hope for that day.

To the shore of beautiful Lake Monona, at Madison, Wisconsin, was our next step, where the Saints were holding the reunion of the Southern Wisconsin District. The site for this reunion is as beautiful as one could imagine. Monona Park is adjacent to the capital city of Wisconsin and is a large tract of majestic forest trees sloping gently to the waters of this beautiful inland lake, which is a veritable gem of turquoise set in a cluster of radiant emerald hills. It was a vision that artists might try in vain to reproduce and poets rave over. In the evening as the sun would sink behind the western horizon and the classic outlines of the capitol building would stand silhouetted against the sky, the lights and shadows would descend upon these placid waters and chase each other in elusive pursuit. Then I loved to go down to the boat landing and gaze until my love for the beautiful was sated and my poetic fancies stirred. Afterwards I would go up to the evening service and lead the singing with more zest because I had been in such close association with the beautiful, and it would seem like the people sang better also.

Sister Mary Woodstock, chorister of the district, had much of the music work of the reunion mapped out before we arrived, which helped greatly to render the work more successful. A number of the talented ones of the district were on hand and prepared with vocal and instrumental offerings which enriched the services and formed part of the material for the special program on Music Day. This program was enjoyable and richly repaid the efforts of its production as well as furnished a measure of profitable enjoyment to all who heard it. Of Music Day we can but largely repeat what we have expressed concerning the music days of other reunions, in that it was filled with educational and institu-

tional work. The interest was vivid, showing that these people desired progress in education and culture.

Last but not least comes the reunion of the Northeastern Illinois District, held at Elmhurst, Illinois. Here the Saints have purchased a very pretty tract of land about a mile outside of this homelike town and on it have erected the buildings that will constitute the nucleus of a future excellent reunion equipment. Much of the burden of this work has undoubtedly been upon the shoulders of Brother Ward L. Christy, who, by the way, is the district chorister, but who found his duties of management of the reunion so burdensome that much of his work as chorister of the reunion had to be delegated to others. In this regard, Sister Margaret Wickes, who holds a chair in the Chicago Musical College, rendered valuable assistance, especially in the matter of training the song forces present into a very creditable choir, whose individual offerings gave great pleasure as well as definite spiritual settings to the services.

Music Day here was largely the same as at other reunions. We particularly remember the interest manifested by the people in it and the liberty we felt in the conduct of the work. The evening program at its close was particularly notable in the extreme excellence of its numbers and we must especially commend the work of those who rendered vocal numbers. This is unquestionably due to the number of singers living at or near Chicago, where the best of instruction can be had. Our talented ones living away from the centers of culture and art are, of course, denied some of the advantages that many have in this line.

Our reunion trip, which covered an itinerary of ten reunions and extended over two months in length, was successful in many ways and we would not have missed it for anything. We feel that much good was done at the points we visited in getting the Saints to realize the importance of music in their lives and religion, of the call for them to employ it in their labors and worship and the necessity for them to develop the powers and talents that were divinely intrusted to them. We believe that the seeds of future development were sown in many hearts, in time to bear a proper harvest. We further feel that the real spiritual meaning of our music is better understood by the people.

But the benefit from this trip was not to those visited alone, but a rich harvest was reaped personally. We got close to the hearts of the people and learned their aims and ideals, their longings and aspirations. We know more than ever before what their desires and needs are and can serve them more effectually in consequence.

We must, ere we close, pay humble tribute to the sustaining power and guidance of the Holy Spirit, which we enjoyed throughout all our pilgrimage. At no time were we left alone but at all times were we blessed by its direction and guidance. Nor was this confined to the silent subtle forces, unseen in their operations. Thrice did the Spirit manifest itself directly, in prophecy and in tongues, giving instruction and cheer, telling of the pleasure of God in the work of the Saints in music; of the magnitude and importance of it; that it would be a very potent factor in the accomplishment of the redemption of Zion. In one particular instance a brother came to the prayer service devoted to the interests of the music work, in a skeptical mood. He didn't see why the precious time of one whole day of a reunion should be taken up just for music. But he was converted in a very peculiar way: God chose *him* that morning as the bearer of a wonderful message to the people, expressive of God's delight in the efforts of his people to advance themselves in this his chosen art.

The work of music in the church is a wonderful one, filled with infinite possibilities for God's people. They cannot yet sense the multitude of its possibilities or the infinitude of good that shall come to them from a proper development of its spirit within their ranks. But we know that everywhere the hearts of the Saints are being turned towards this wonderful feature of God's work, in longing desire that it may have its proper place with them; become part of their lives and work in them its blest fruition. And it will.

ARTHUR H. MILLS.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Anent the New Yearbook

This announcement is written from Lamoni, where the writer has been for the past fortnight in discharge of duties connected with the work of the department. It is a pleasure to inform the women at last that the yearbook is on the press, and within another week or two will be nicely bound, and ready for mailing from our office in Independence.

We call it a yearbook out of habit, presumably. It is, however, very little like the usual yearbook of the usual women's club. Being representative of the work of a large organization which reaches into far corners of the world, this book could not take on the definite and detailed nature of a yearbook, which usually contains all the dates, committees, special plans, etc., of a single club, or local organization.

However, we hope we have been able to convey to the reader of our book a fairly comprehensive idea of the scope and purposes of our Women's Department of church work, its prescribed field of expression, and the ultimate place such activities shall find in Zion's endeavor.

We have not attempted to outline detailed work for local groups, believing that each one will be better able to meet its own individual conditions and opportunities. We have tried, however, to include suggestions of a general nature, that may be applied with local success.

The clear call of the President of the church in his message to us, followed by the splendid vision and inspirational confidence in our work, expressed by our director general in her contribution to the book, will be appreciated by its readers, creating in them a desire to fall in line, get in step, and move forward with the progressive sisters of our organization.

Our department historian has given us a concise but comprehensive glance over the paths by which we have come. She recalls the workers of the past, points out the many advance movements made from time to time, and leaves with the reader the impression that while the women's work has come up at times "through much tribulation" it is a cause blessed of God, and one which is destined to play its full part in his economy of redemption.

A quaint but attractive picture of Emma Hale Smith, wife of the first president of the church, serves as frontispiece in the book, which item will be highly appreciated by those who know of her work in the early days of struggle. A dedicatory poem by a granddaughter who was privileged to know and love her, also adds to the attraction of the book.

Orders for copies of this book, addressed to our general office, (Women's Department, Box 255, Independence, Missouri,) will receive prompt attention. The price is but sixty cents, which, we feel, will place it within the reach of every woman in the church. A. A.

Some Changes in Our Official Personnel

The editor of your column has again been in Independence in session with the general executive of our department. The absence in California of our director general, Mrs. Fredrick M. Smith, was partly compensated for by the frequent telegrams, special delivery and other letters which passed between us and our senior officer.

At this session some vacancies occurring since our General Conference have been filled by appointment from the director general.

Sister May Mather, hitherto acting as second assistant superintendent, has removed from Independence, her family being now located in Los Angeles, California. Not wishing to hold an office in which distance would prevent her from functioning advantageously, Sister Mather tendered her resignation in order that some other one might be called to take up the work she felt she should relinquish. That "some one" proved to be our well-known Sister Dora Glines, who ac-

cepts this position with a full knowledge of the contribution of service required. For years she has been in touch with the developing stages of our women's work, having rendered splendid service in the educational work which has marked our progress. Sister Glines took up her duties actively and with characteristic energy and thoroughness, and her associates fully appreciate the impetus and insight she is giving to the cause.

The resignation of Sister Marie Morgan as secretary, made necessary by a burden of home duties which prevented her giving as large a contribution of time as the growing work demands, was regretfully accepted. Her services had been deeply appreciated. The appointment of Sister Goldie Brooks to succeed Sister Morgan, is one in which the executive heartily concurs, for it brings to our department official force a woman trained in secretarial and accounting work, who will be able to help place our department on a business efficiency basis comparable with any other department in the church.

In this she will be ably assisted by Sister Rogene B. Smith, who has accepted appointment to the position of assistant secretary, succeeding Sister Vivian Barto, whom circumstances prevented from giving to our work the service anticipated. Sister Smith has had years of office experience and brings to this association a well-qualified and wholly consecrated contribution.

The supervisor of our Young Women's Bureau, having been called by the leading authorities of the church to another position of great responsibility, felt it imperative that she should give up her connection with our young women. She is now superintending the Children's Home, and has a family of thirty-two upon her hands, which as all the sisters will agree, is quite enough for one young woman. We regretted to lose Sister Monroe as she had entered into our work with great enthusiasm and a clear vision of its possibilities. However, we are rejoicing that another has been found whose qualifications are equally fine, whose consecration is equally great, and whose desires are equally deep and sincere for the welfare of the girlhood of the church. We refer to Sister Mary Steele, of Independence, who accepted appointment to the position of Young Women's Supervisor with the humility and heart devotion which promises a valuable contribution in this direction. Another appointment which has brought us happiness was that of Sister Laura B. Mann, R. N., as head of the health division of our work. Sister Mann holds the position of general nursing director to the church, conferred by the church Health Department, so we feel sure our women will appreciate the value of her instructions to us, as they shall appear from time to time in our publications, or by correspondence with our general office. Sister Mann is deeply interested in the work of the cradle roll, having helped to prepare the letters and blanks which have gone out to the workers in that line. She examines carefully the blanks which have been sent in, and immediately gets into correspondence with the mothers of those infants whose records show need for professional counsel or attention.

Another addition to our official family was that of Sister Pearl Gardner, perhaps one of the best-known women of the department. She is coming into our historical section, joining Sister Madge Siegfried most enthusiastically in the enlarging work outlined there. A museum feature is to be emphasized, believing the women of the church will be greatly pleased to make a collection of those articles which would be of historical interest to our church people. The library interests, too, will also hold the attention of these sisters, and from time to time you will be made aware of the needs and desires along these lines. Nothing could be of more real value to any group of women than to have access to a library of well-chosen books, and to have a taste and desire to use it for personal culture and development as well as for the good thus made possible for others.

Sister D. J. Krahl has perhaps not formally been introduced to our readers as heading the social purity work of our department. She is peculiarly qualified for this contribution, for her natural refinement and wide reading gives a combination of the attributes most needed in recognizing the

field of work and intelligently planning for its cultivation. Unwise attempts at teaching the principles of sex knowledge have in the past hindered the proper understanding of the plain duty which is before the parents and educators of the young to-day. It is to the instructors themselves that the department will direct its most earnest efforts, in order that a better conception of the task and a better equipment for it, shall prevail. Sister Krahl has conducted a careful research among the literature offered on the many phases of this subject, and has, counseling with others, made a critical selection of the best to be found, classifying it according to the purposes to be served. Those who have waited so long for instruction along this line, may write our office at once, stating their desires, and helpful suggestions will be forwarded promptly as possible.

We feel sure our readers will be glad to know of these appointments, and that their consecrated services will enable our department to enter and occupy wider fields of usefulness.

A. A.

Parent-Teacher Associations

In case any of our sisters live in a community or city where there is no mothers' circle or parent-teacher association, and desire to make an effort to start one, we are told that the following address will reach a woman who will assist them in so doing, Mrs. H. B. Lee, 19 Robie Street, Bath, New York.

We do not need to suggest that our women of the church have a great responsibility not only at home in rearing their own children, but in helping the mother who has not the influence of the gospel in her life in her effort to bring up her children in a right and proper manner. Does not the Good Book tell us to do good to all men, especially those of the household of faith? Is there any greater field for doing good than the one to which we just referred?

A large percentage of the children of this generation are not attending Sunday school of any kind. They are not getting religious training at home. What is to be the result? We can see the results every day.

A large percentage of the children of this generation are not being taught the truths essential to life and happiness. Our children must to a greater or less extent be associated with such children, and influenced by them. Just how strong a hold on the confidence of the child we have will determine how much damage may be done by the uninformed child.

If we can manage to become associated with the mothers of our neighborhood and talk matters over, we can let our light shine, if we have any, and if we are true mothers of Israel, we should be full of light, shedding it abroad to those less fortunate. Instead of being the last in the neighborhood to become identified with a mothers' circle or any such organization, we should be first, and help to organize if necessary.

MARY MESLE.

SHERRILL, NEW YORK.

Control of Child Through Play

Parents seldom realize how often the child's imagination and the play instinct can be utilized in securing obedience.

Little Dick, age four, had been ill and was just recovering, so his mother was alarmed one cold winter day to discover that he had become thoroughly chilled and that his little hands were icy. In her effort to warm him up quickly she tried to induce him to drink some warm milk. But Dick, who had grown somewhat irritable of late, absolutely refused. He threw himself on the floor and screamed at the idea of drinking warm milk. To try to discipline a sick child and handle such a fit of temper was a real problem, and even more than securing obedience she was interested in getting him warm. Nothing but alternate commands and coaxing had occurred to her when Uncle came to the rescue. Dick had the profound interest in automobiles which even a tiny boy of this generation seems to have and his uncle took advantage of this fact to calm and interest him.

"Dick," he said, taking the cup of milk in one hand and

Dickie's small cold hand in the other, "I want to try a new kind of gas in my automobile and see if it will go better."

Dick's screams ceased suddenly as his rage changed to interest. He allowed himself to be led into another room and seated on the couch close to a register. To be asked to drink the milk had a moment before filled him with unaccountable wrath, but if he was an automobile and was being given gasoline, that was entirely different, and he sipped the milk and listened with absorbed interest to Uncle's excited comments about the improvement in the running of the "car" on its new fuel.

Suddenly Uncle picked up a blanket and threw it across the small boy's knees. "Why, Dick," he said, "you ought to have a radiator cover for this sort of weather! Your engine will be too cold to start." Not a murmur of protest followed, and a moment later Uncle exclaimed in pretended distress, "This battery is frozen. We'll have to thaw it out," and Dick obediently held out his cold fingers to the register until Uncle was satisfied that the "battery" was properly warmed.

Dick was an entirely appeased, interested, and comfortable child at the end of a half hour of this appeal to his imagination, whereas the ordinary treatment—orders, entreaties, and perhaps even punishment—would probably have left him exhausted from nervousness and tears.

Of course ordinarily parents should require prompt, direct obedience. But there are also many difficult situations such as the one described above when the use of tact and an introduction of the imaginative play element will work wonders and secure the result the mother desires with the least amount of wear and tear on both herself and the child.

The only point we should be inclined to question of the above is that "ordinarily parents' should require prompt, direct obedience." The child is an individual, and why should he not be treated as such? If an appeal is made to the intelligence, in a proper way, in ninety-nine cases out of a hundred obedience is secured. The child is not a machine or an animal, simply to yield arbitrarily to our wills. There are things that are good for a child, things that are not good. But with reasonable care a child can be trained to defer to the parents' judgment, the reasons being given from time to time, so the child can see that it is not simply an arbitrary order, as unfortunately it is in the case of some parents.

Still we will concede there are times when the parent must act for the good of the child, as forcibly picking up a child from in front of an automobile, and to prevent a child from falling in deep water. But even that can be done in most cases in a way to leave the child laughing instead of crying.

When one considers the importance for the development of a child, such a method is at least worthy of trial.—Frances A. Gray.

Brother Joseph Arber writes that on Sunday evening (3d) he and Brother Keith Rogers closed a most wonderful series of meetings at the Armourdale mission on the Kansas City, Kansas, side of the river. The local pastor is quoted as believing that no series of meetings has been more beneficial to the Saints and nonmembers. Two heads of families were baptized and six children blessed and many others specially interested. He is sure Brother Rogers will develop into a capable missionary. They are counting on doing their part in the twenty thousand converts with faces turned Zionward, the emphasis on the latter phase.

Brother J. W. Wight tells of attending a funeral in Utah, over the remains of a member of the dominant church there. The elder making the discourse waxed enthusiastic: "I feel good this morning, brothers and sisters; the Spirit is here and hope we may have another such occasion soon." The audience gasped. He realized what he had said, and wilted. He concluded in about five minutes.

"The winds of God are always blowing, but if you wish to go forward, you must keep your sails unfurled."

LETTERS

Christmas Offering News

The good reports coming from the various schools and some of the members and missionaries give us much encouragement. These reports tell us of very excellent work being done by the members and schools as a whole.

November 14.....DOLLAR DAY.....November 14

We are asking the schools to set aside Sunday, November 14, as "Dollar Day." On this day we hope to receive in the various schools an amount equal to \$1 for each member of that school, and more than this if we can. Attention is called to the fact that we are asking everyone to earn this dollar in some special manner. Do not just dig down in your pocket and give the dollar, but earn it in some special way aside from your regular work. Oh, yes, you can, for there are any number of ways we can earn this dollar and several others with it. If we can earn more let us do so and swell the offering. God will bless us for the effort.

Some of our missionaries have been very faithful toward this good cause and we have here two very good letters telling of work being done.

Brother Edward Rannie of the missionary force writes: "I have earned my dollar [he has reference to the "Dollar Sunday"] by turning a washing machine and wringer for a sister and by helping a brother build a garage. I have stowed this away in my leather bag that holds all my offering which is growing bigger and bigger every day."

Brother Joseph Arber, another of our good missionaries, gives us the following good news: "I not alone wish you success but want to tell you that I have taken advantage of every opportunity in Sunday schools and in my missionary efforts to present the merits of the offering cause. In addition to my efforts to encourage others I have not been behind in sending in my own offering which I have made from the sale of church books. We are allowed ten per cent on books sold, and this discount goes to make up my offering. It is possibly not much the missionary can do himself, but he can help others."

These are good letters and should encourage others in the field to do their part to help us gain our goal and I am sure we will receive the cooperation of all our field workers.

Brother Floyd Pottorf, Paonia, Colorado, gives us the following good news: "I am glad to report that our Christmas offering is swelling continually. We always start our offering the first of the year. I do hope we can raise a large amount this year. Some of our members save a certain amount from all sales made." This good school has now approximately \$4 per member ready for the offering.

From Bert Kilmer of Winnebago, Nebraska, (I do not know that he is a member) we have the following good word and a check for \$5: "I am sending this as a freewill offering to your church work." We thank this good brother—he is surely a brother whether he is a member or not.

We were very glad to receive the following letter from a dear old sister who surely is making a splendid effort to help in our good cause. Sister M. Scott, Maple City, Michigan, writes: "I have not been able to do as much as I would like as I am alone in this work in our home. I have earned my offering by picking wild berries and it is quite a sacrifice, as I am now fifty-six years old and not strong. I was sick nearly seven years and had to be carried into the water to be baptized and it took two to hold and baptize me. I owe everything to the gospel."

Sister C. I. Carpenter, Rock Island, Illinois, Sunday school, writes very interestingly regarding a card and stamp system they are following in their effort to raise their offering. The cards are arranged on the order of "thrifty stamp" cards and have places for affixing the stamps. The stamps range in denominations of from 1 cent to 25 cents, etc., and are sold to the pupils, and the money credited to their offering fund. The cards cost one half cent each and the stamps five cents for each sheet of 100 stamps. Sister Carpenter

writes: "Needless to state that each one is anxious to get his or her card filled and many a penny and nickel have gone to the offering that otherwise would have gone for other things. We tried them here with great success and told others about them. At Joy they have almost doubled their offering since they began using the cards."

We believe this plan will help many of our schools and I am to-day writing to secure information regarding these cards and stamps. Those interested may write me regarding them or write direct to Hammond Publishing Co., Milwaukee, Wisconsin, for the information.

We hope each member will be sufficiently interested in the "Dollar Sunday" movement to see that their school has this brought to their attention for we hope to have the entire cooperation of all members in this movement. If we can our \$150,000 offering is assured.

Let us hear from you, for we are interested in what you are accomplishing and don't forget that your scholars are very anxious to see articles in this paper from your school—they look for them and when others appear and their school is not represented they become discouraged. Let us hear from all of you—just a short letter telling of your progress.

Yours for \$150,000,

A. W. SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

Des Moines, Iowa

Speech is silver, silence is golden. We in Des Moines have been in the golden silence, but we are not asleep, nor have we been inactive. During the season when some branches are taking vacations we have girded up our strength and staged one of the most strenuous campaigns along many lines. Since General Conference we have felt a new impulse. We have sensed our stewardship. We have not felt free to use our means and our faculties of mind and body for selfish motives nor personal aggrandizement. Thinking in terms of the group, and realizing that nothing is more potent in creating and perpetuating solidarity that a common purpose, a goal, or objective, we have moved forward to one goal, only to establish another and again move on.

Financially we have established a record. During the past three or four months the Des Moines Branch has raised over seventeen hundred dollars exclusive of tithes and regular contributions to branch expenses. More than half of this amount was raised in a cooperative effort in conducting a dining tent and refreshment stand at the State Fair. The remainder was raised by popular subscription. This money has been used for Christmas offering, payment of a seven-hundred-dollar parsonage debt, to assist in the purchase and equipment of a missionary tent for the district, and finance a missionary campaign, and we still have a neat sum on hand for the financing of another missionary effort beginning on our annual home-coming, November 14. We have further pledged ourselves to raise one hundred and eighty dollars as our share of a four-hundred-dollar fund for the installation of a radio station in Des Moines within the next few days.

We have done more than raise funds. Besides the usual branch activities, Brother J. A. Dowker, of the missionary force, and Roy A. Cheville have conducted tent meetings in the city for the major portion of the summer. The effort closed last night in the church. Thirteen were baptized. These with the eight previously baptized make twenty-one additions for Des Moines Branch since General Conference. Many others are interested and investigating. We look for them to come in when our next campaign is staged. It is hoped that Brother Dowker, who has proved himself a tireless worker may be kept in the city this winter in order that the good work accomplished may be followed up.

With the coming of the fall months renewed activity is manifested in all departments. There is no place to stop. Beginning Sunday, October 10, we will begin an intensive visiting campaign. Our slogan is, "Every member visited." The priesthood and Women's Department will cooperate in this. Simultaneously group prayer meetings will be held in

preparation for the annual home-coming and missionary campaign following.

Of course the above items are only the "high spots." We apologize for our failure to tell you of these good things sooner, but really we've been so busy we hardly had time to write. You will hear from us through our publicity agent, Brother L. E. Anderson, more often than heretofore.

Two Letters From Sweden

STOCKHOLM, SWEDEN, September 14, 1920.

First Presidency: I, together with my family, arrived in Christiania, Norway, Sunday, September 5.

After having tried hard in vain to secure a room for one day, we went to a family, members of the church, who received us gladly and where we had opportunity to meet with a few of the Saints in the evening.

All were glad to hear about the church and its work in America. Although the said family had very little room for themselves, and nothing to spare, they willingly divided the little room they had so we could stay over night. The next day we went to a place named Bon about two hours' journey on the railroad. There we met a little band of faithful Saints who received us gladly, and who desire to do their share to help in the good work. We had the privilege of meeting with those people and some of their friends three times, and if conditions on our side had been such that we could, we would have stayed longer. We left Norway on the evening of September 10 and arrived in Stockholm, Sweden, at eight o'clock the next morning. I have been busy visiting members and friends since our arrival. We are glad to say that we have a few that have remained faithful during the time they have been left without a missionary, but also are sorry to say that some have become indifferent, and some that once were interested are now enemies to the work of God. We did meet with a few of our faithful ones Sunday and we had a very good meeting.

The only way we can meet is in the homes of the Saints and even that will sometimes be difficult to do as there is the same trouble here as in other places. Houses are so scarce that people are compelled to dwell many in one room. We will have a hard time to find a place to dwell in, but if there is room in the heart it will be possible and as we have some friends I hope we will be able to get along some way. After we have been to see the American consul and visited others of our members outside this city I will take my family out in the country to my parents till we get time to arrange for something else. In gospel bonds, OSCAR JOHNSON.

STOCKHOLM, SWEDEN, September 27, 1920.

First Presidency: It is now two weeks since I wrote you. Last week I was in a place where there was no connection with a post office. I have, since writing you last time, visited some of our members out in the country and also my parents and other relatives. I am glad to say that we have some members that like to know the law of Christ.

A family that at one time belonged to the Utah church, but who about four years ago joined our church, are very interested in the law of tithing and expressed a desire to comply with the same.

A young man, son to this family, promises to be a great help to the church if he will continue faithful. I have been trying to do what I can to encourage the Saints and to work with them before moving out much among the people of the world.

I am yours in gospel bonds, OSCAR JOHNSON.

The branch at Dallas, Texas, reports progress, with many baptisms and Saints moving in. Brethren Rowe and Chrestensen, missionaries, have been present and doing good work, including selling of books and tracts while the State Fair is in progress. The Christmas offering goal was \$300 but over \$400 has already been raised, with tithing over \$800.

Northeastern Illinois Remembers Former Missionary

This has certainly been a busy year thus far for me, and I sometimes wonder how the time goes by so fast; but I assure one and all who may read these lines, this year has been an interesting one. I have before me a copy of a manifestation of the Spirit through an unknown tongue, given in Chicago, January 23, 1915, through Patriarch J. W. Wight, and from it I quote the following:

"To-day, while you occupy in this peaceful way, the Spirit making itself manifest in your midst, in foreign lands, as you know, there is misery and woe, strife on every hand. And amidst the cannons' roar and the bursting shells, men are being killed, very many wounded for life, while widows and orphans are being left, and as a consequence, desolation and woe are in the midst of the land. Yea, by the voice of earthquakes, by the voice of pestilence and famine, will the people of earth feel the chastening hand of Almighty God, until they repent and turn unto me and become humble, and contrite in spirit. And from the midst of the nations, I will in mine own due time, raise up men, who in their own language can proclaim my truth unto their own people. And so, when the strife and toil shall be over, then my work will increase, move forward with a rapidity never known before in its existence in this day and generation, until the times of the Gentiles shall come in, when my work shall turn unto my chosen people, Israel, and they will come from the north, from the south, from the east, and the west and sit down in the kingdom of God, into the complete occupancy that I have long since promised unto the faithful in Christ."

Truly the church is moving forward as never before, and it makes every one who senses it, feel like putting forth the greatest effort possible, that it shall keep on, and even increase in rapidity, that hungry souls everywhere may be sought out and brought to a knowledge of the truth. I am convinced that there are plenty of those who desire the truth; and the reason they have not come our way faster in the past is that as individuals, branches, districts, and the church collectively, our righteousness has not been sufficient that the Lord could intrust more of them to our care. The thing I now fear most is that the world at the present time is attracting too many of the church to follow those things that are displeasing to God, and that which the church has advised as not good. For instance, some are disposed to think that the church can mother and father most anything, and that the Lord will accept of it, because of that fact; but to my mind this is a mistake.

Cards played in my home are the same cards that others use for gambling, and should I allow it to be done I am fostering that which has brought many to ruin. The same is true of dancing and many others things that some are disposed to do under cover of church or home!

Should a branch or district look with favor on theater going, shows, or condoning the fact that now and then some of our young men are becoming members of secret orders, we are lowering the standard, even lower than some of the churches around about us. I hope as fathers and mothers, we will see to it that we early in life impress the true standards of the church upon the minds of the young, and not weaken, and then wonder why more are not converted to the restored gospel.

I am thankful to see souls coming into the church from time to time, but with them comes the great responsibility of seeing that they are cared for, that they may grow as Saints should.

Last Sunday I had the pleasure of baptizing Carrie Vanderhoof, of Milwaukee, daughter of Mr. and Sister Thomas Vanderhoof. To-day I had the satisfaction of leading Harry and Millicent Collins and son Robert into the waters of baptism, while the rolling waves of Lake Michigan dashed high upon the shore. Thank God for these precious souls.

While in Milwaukee last week with W. A. McDowell, we held a very satisfactory series of meetings in the Saints' hall at the corner of Mineral Street and Sixth Avenue, and we feel that the work in that city is gaining. We hope to see several more come into the fold there in the near future.

I wish to say to the Saints of the Northeastern Illinois

District that last Saturday I received by mail a very pleasant but unexpected surprise; a nice gold watch, "Illinois" by make, with this neatly carved on the back: "J. O. Dutton, N. E. Ill. Dist., June, 1912; June, 1920." I assure you that I should never have forgotten you without this very useful and needed present, but now many times a day I shall think of you all. I now wish to call to your minds the purse you presented to Sister Dutton, a year ago this last reunion, and we both appreciate your kindness to us, and desire the richest of God's blessings to ever attend you one and all. This is the second watch I have ever had and I hope this one will serve me to the end of my days, though they may be many. The other one, my Sister Julia presented to me when I was going to Milton College, when about eighteen years old, so you see it has lasted twenty-nine years, and nine seasons of that around a threshing engine. There now, I have told my age! Well, who cares if I have? I shall keep the old watch for the good it has done and may do yet.

Sincerely your brother and servant in Christ,
 J. O. DUTTON.
 KENOSHA, WISCONSIN, September 29, 1920.

Making Out a Financial Statement

Continuing the series of letters to the Saints of Lamoni Stake.

In our last letter to you we stated that the second step was to comply with the law of consecration of temporal things.

That the first step to take to comply with the law of temporalities was to "lay all things before the Bishop in Zion."

That this meant to make out a statement showing our assets (what we are worth) and our liabilities (what we owe) and hand or send this to your Presiding Bishop or if you live in a stake to hand it or send it to your stake bishopric.

We also noted that doing this did not mean that you were to give all that you possessed to the Bishopric or church.

You may not just understand fully how to make out this financial statement. So we herewith show you how it is done. After we have shown you how to make out the statement we will then tell you how much or what amount or part of your possessions the Lord tells you to give and always remember that what you do give should be given because you are willing, because you want to give and never by being forced to give.

We will now suppose that you have never made an inventory or financial statement (called in Doctrine and Covenants "testimony") and wish to do so. Here is the way to do it. We will suppose that your name is Samuel Doe.

FINANCIAL OR PROPERTY STATEMENT

By Samuel Doe, 216 North East Street, Lamoni, Iowa.

<i>Resources</i>		<i>Liabilities</i>	
Residence	\$ 2,500.00	Note	\$ 2,000.00
80 acres @ \$200....	16,000.00	Note	1,500.00
Furniture	600.00	Accounts	500.00
Clothing	200.00		
Poultry	50.00	Total	\$ 4,000.00
Cow	100.00		
Cash	500.00		
War stamps, U. S.	50.00		
Bonds, U. S.	200.00		
Total	\$20,200.00		
Deduct liabilities ..	4,000.00		
Present worth	\$16,200.00		
Tithe one tenth	1,620.00		

Samuel Doe owes the Lord \$1,620 or one tenth of his net worth, or stating it in another way, Samuel Doe owes the Lord one tenth of all he has after allowing for his debts.

Remember also that Samuel Doe, up to the time he has made out this statement, had had his living supplied. He

had had his needs and just wants supplied, but being saving and frugal he had accumulated \$16,200.

The Lord says that one tenth of this is his.

Samuel Doe now places this property statement in the hands of the Bishopric and pays the Lord's share (one tenth of the net worth or \$1,620) to the Lord's representative, the Bishopric.

In our next letter we will tell what Samuel Doe should next do.

Yours very truly,
 LAMONI STAKE BISHOPRIC.

Society of American Indians to Meet

I wish to call your attention to the annual conference of the Society of American Indians to be held at Saint Louis, Missouri, November 16 to 20.

The conference is composed of the leading Indians of the United States who meet together to consider the present problems confronting the Indian race of America. Here is an excellent opportunity to become acquainted with these matters. And I would urge every Latter Day Saint who can possibly attend, especially our missionaries among the Indians, to do so as there they will gain an insight into Indian character and the needs of his race.

Sincerely,
 WILLIAM MADISON.

British Isles Mission Conference Reunion

Held August 8, 1920, at Amhurst Park, Stamford Hill, London, N. 16. The reunion executive committee, Elders R. May, Thomas Jones, and J. A. Judd, were by previous resolution empowered to take charge, but as President F. M. Smith and T. W. Williams were present they were asked to form the presidency of the reunion, and the executive committee was associated with them.

Prior to the official convention of the conference, a reception was held to welcome President F. M. Smith and Apostle T. W. Williams, who arrived a few days previously on their first visit to this land. Each of the Saints present was introduced to the two brethren, and then passed on into the reception room, where light refreshments were provided. Our mission patriarch, Elder Henry Greenwood, made the opening address, and Elder S. F. Mather gave the official address of welcome, being replied to by the guests of the evening in turn. A very pleasant time was spent, and the favorable impressions then received were only intensified on further acquaintance.

Preaching during the conference was done by Elders F. M. Smith, T. W. Williams, and Thomas Jones; and a very successful open-air service was held in the park near by, Elders Leggott, Armstrong, Mather, and Williams taking part in the speaking.

Reports were received from the mission officials, the various districts, etc. The principal business done was the reduction of the board of publication of the mission to three members, with instructions to proceed with the publication of a mission paper as soon as possible, the committee chosen being Elders T. W. Williams, R. May, and Joseph Dewsnup. Secretary was instructed to prepare a directory showing the name, office, position of responsibility, and address of the members of the priesthood in the mission, to be furnished all members of the priesthood desiring it. Gloucester was chosen as the place of the 1921 reunion.

Officers elected: Executive committee 1921 reunion: R. May, T. Jones, E. J. Trapp, G. W. Leggott, S. F. Mather. Mission secretaries: F. Henry Edwards, and Isaac Jones; historian, F. Henry Edwards; librarian, E. J. Trapp; financial secretary, Bishop R. May; auditors, J. E. Meredith, J. W. Worth, and J. A. Judd.

In conjunction with the reunion, a convention of the British Isles District of the Sunday school association was held, Superintendent John A. Judd being in charge. Elder T. W. Williams did much to dispel misconception in a short talk to the Sunday school workers present. Sister Blanche Edwards

gave a splendid address on the art and purpose of story-telling, illustrating it with one or two stories. Officers chosen for the year were, superintendent, Sister Blanche Edwards; assistant, John A. Judd; secretary, Isaac Jones; normal superintendent, E. Henry Edwards; librarian, Sister L. Harris; treasurer, Bishop R. May.

Women's Department also held sessions. A talk by Elder T. W. Williams was very much appreciated. Officers elected were, president, Pearl Crick; vice president, Blanche Edwards; secretary, Gertrude Edwards; treasurer, Beatrice Young.

The members of the elder's quorum present, and later the whole of the priesthood present, were addressed and encouraged by Brethren Smith and Williams. We believe that a more clear conception of our mission and responsibility has already been gained by our intercourse with these brethren, and there is a clearly manifested desire to go forward.

The musical side of the gathering was admirably looked after by Sister Pearl Crick, who was ably assisted by a choir of the members of the London District. Solos were rendered by Sisters W. B. Arrowsmith, Gertrude Edwards, and Brother Mather, while Brethren W. T. Goulee and Isaac Jones assisted with their violins.

At intervals parties were conducted round this historic city, and shown the sights by some of those "in the know." The Parliament Houses, Westminster Abbey, Saint Paul's Cathedral, the Tower, Westminster and London Bridges, the Zoo, the National Art Galleries, and the haunts of Dickens (including the original of "the old curiosity shop") were all included in their itinerary.

The final day of our association came at last, and we said good-by to one party after another with the hope that such pleasant meetings would long continue to be a feature of the work in this land.

F. HENRY EDWARDS,
ISAAC L. JONES,
Secretaries.

LONDON, N 16, ENGLAND, September 30, 1920.

Editors Herald: Will all Saints having friends in or near London, England, to whom they would like to have the restored message taken, please send names and addresses of these friends to the undersigned, and we will try to reach them.

Particulars regarding friends or relatives anywhere in the British Isles will also be appreciated, as it is hoped to have this information to hand for the use of our local Saints, and for missionaries who may be appointed in the near future.

F. HENRY EDWARDS,
Missionary, London and Birmingham District.
19 Amherst Park, Stamford Hill.

PORT ARTHUR, ONTARIO, September 16, 1920.

Editors Herald: Just a short letter to let you know how the little flock has been revived here at Port Arthur. For some months the work here has been at a standstill, no interest whatsoever, no outsiders attending the services, and many of the Saints were discouraged and remained away. We have been pleading for an elder to be sent here, so on the 14th of last month our hearts were made glad when through Elder D. I. Perkins, our old Elder S. W. Tomlinson, who first opened up the work here, dropped into our city. The way looked dark and no doubt discouraging to the elder when there were but five adults and some children attended his first preaching service on the 15th. He remarked to me that the way looked dark for proselyting, and so it did to us all. But by his wise, judicious way of carrying on missionary work, his numbers increased, and two brothers that had grievances one with the other for over a year, and who were not even on speaking terms, were reconciled.

Our hearts were made glad when two precious souls were added to our number on September 5—both heads of families, one a fine gentleman whom we look forward to being of much use to the church.

Elder Tomlinson has indeed done a great work here for the

short time he has been with us, and this time he left us carrying with him the best wishes of us all. We were sorry to part with this faithful and spiritual father, and trust the blessings of God will attend his pathway through life, and that he will be spared and permitted to visit us again, for truly the need of spiritual help here is great. He left here for the Canadian Soo, and we have no doubt but what he will there be a power for good.

I still want to continue faithful to my covenant at the water's edge, and hope and trust that in the very near future some one will come to assist us here.

Your sister in the gospel,
MARGUERITE MACLEAN.

DEIRKS, ARKANSAS, September 28, 1920.

First Presidency and Twelve: This past week I have preached six times; baptized one on Sunday at Winthrop, Arkansas; blessed two children. I had a splendid meeting at Winthrop, good crowds. They need more work. I came to this place yesterday in order to get here to meet the arrangement that was made for meetings. I had to leave Winthrop, Arkansas, after Sunday night meeting, and come most of the way in the night.

I will stay here over Sunday, then go to Haileyville, Oklahoma, to hold meetings. There is no question, brethren, that the chances never were better for preaching, in the parts I have been in, at least. We need more help. I am trying to do two jobs—preaching to the world and looking after district work.

I think in this district, we should do most of our work where we have Saints and build up our branches by getting new members.

Your brother in bonds,
J. ARTHUR DAVIS.

OTTUMWA, IOWA, September 27, 1920.

Editors Herald: I cannot allow the opportunity to pass and not write a letter of appreciation, and a testimony to the young Saints. I arrived here from Wigan, England, on September 3. I came via Quebec, Canada. It took me just five and a half days to cross the ocean. I soon found the fine change in the weather. After being back in England from the war ten months, the weather was bad—cold and wet, most of the time, so I certainly appreciate your weather on this side.

It was with deepest regret that I left the good band of Saints at Wigan, which branch is in a fine condition. I am pleased to say that I always appreciate the company of Saints. I am pleased, too, that there is a branch here, and I surely felt the good spirit in the good handshake of introduction to the Saints here.

The work in this part of the Lord's vineyard seems to me to be in a fairly good spiritual condition at present, and the Saints here have a good, strong desire that the work here will go forward. In this branch we have one elder, two priests, two teachers, and the sisters are working hard in the Sunday school.

I thank God I have been permitted to live to see the country I always had a desire to see. As I mentioned in some of my previous letters, I had four years in the army, and I was in France, Italy, Greece, Bulgaria, and Turkey, and now I am here. I strongly advise the young people of this church to work with their might, always waiting and ready to relieve our older brothers and sisters when age overcomes them, because I realize it is the young who will have to carry on this work. So always be ready.

Blessed be the tie which binds us together as brothers and sisters in deeds.

Yours in bonds,
F. C. BEVAN.

Apostles J. W. Rushton and Paul M. Hanson sailed from Australia on October 21. They will spend some time in New Zealand in the interests of church work there, and arrive in San Francisco about December 10.

Give Us Room That We May Dwell

A special message to Sunday school workers

A year and a half ago the executive council of the Sunday School Department informed the First Presidency and the joint council of the church that they were ready to move the superintendent's office and the printing of the *Gospel Quarterlies* from Lamoni to Independence. We were informed that after considering the change they advised that they did not think it wisdom to do so at that time. Lack of room for Sunday school office was probably one reason. Within another twelve months or so the printing offices will all be assembled at headquarters under one roof, where then will be published our *Quarterlies*. Room for superintendent's office will also be available.

But it is not this alone that we are thinking of as we write. For years our workers have been cramped for proper facilities to hold conventions, and make the necessary demonstrations and exhibits in our institutes at General Conferences. The opportunity is now at hand to provide ourselves room by helping build the new auditorium.

Over 25 per cent of the increase of our church comes through the Sunday schools. We expect to continue to be a factor in building Zion and will want a place at headquarters. Perhaps the Sunday school is taken for granted, something like the divine institution from which it is named. It may be thought it is so well established it needs no write-up in advertising the factors functioning at headquarters. Granted. So long as we have a Sabbath we shall have a Sunday school.

Now we are bold enough to take something else for granted. We are all going to help provide ourselves a place in the sun. We want the building big enough, with rooms enough to hold an ideal convention. The Bishop is taking it for granted that our department is going to do its bit. *He counts on us* and we are not going to fail.

Every Sunday school member, officer, and teacher is called upon to sacrifice something during this drive for the half million. Let it represent some form of self-denial. Lop off the luxuries and also some of the necessities—let it hurt; it's for a good purpose. When you go to future General Conferences it will be a pleasure to look on a commodious assembly hall and say, "I helped put that there."

Superintendents will please bring it to the attention of their schools and show the children they will all be able in the years to come to share in this great convenience. They all expect to attend General Conferences in the future. And yet, not for themselves alone but for the benefit of the church they love should they help provide for its general purpose buildings.

"Give us room that we may dwell, Zion's children cry aloud."

For success,

GOMER R. WELLS,

Superintendent Sunday School Department.

LAMONI, IOWA.

The reports on the results of the campaign for a half-million dollars for the new church auditorium in Independence indicate satisfactory responses from all quarters. The announcements of the Bishop in this issue, the letter from President F. M. Smith, all teem with encouraging news. The Lamoni forces are well organized and will no doubt report good results.

The Des Moines District has appropriated four hundred dollars for a radio station to be erected immediately in Des Moines. This station will not only handle church work, but also Iowa radio news for the *Des Moines Register*, which agrees to give the church due credit and publicity each day. And the *Register* editors give one of our church men the credit for the suggestion of developing a wireless news service.

MISCELLANEOUS

The Bishopric

Western Montana District: On account of the removal of Brother Thomas Reese from the Western Montana District he has resigned, and we hereby appoint Brother D. L. Allen, Deer Lodge, Montana, as Bishop's agent of the above district.

This district is not a large one from the standpoint of membership. The Saints have been very loyal to the Lord's work in the past, and I solicit for Brother Allen the same cooperation that has been extended to Brother Reese. The needs of the Lord's work are increasing year by year, and it becomes our duty to faithfully discharge the obligations which the Lord has placed upon us in a financial way. One tenth of our increase belongs to God, and I am sure that none would knowingly and willingly withhold the Lord's portion from flowing in the channel in which he has directed it.

Our prayer is that the Saints in this district may be blessed, as well as to receive of that Spirit which brings peace and comfort. BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Conference Notices

Northwestern Ohio, at Saints' chapel, 1124 Waverley Avenue, Toledo, Ohio, October 30 and 31. Other district Saints are welcome. William G. Kimball, secretary.

Minnesota, at Saints' chapel, corner of Fifth and Queen Avenues, Minneapolis, Minnesota, November 6, 1920. The members of the district are cordially invited to come and remain over Sunday. Take Western Avenue or Sixth Avenue car and get off at Queen Avenue. William Sparling, president.

Youngstown-Sharon, at Conneautville, Pennsylvania, October 30 and 31. First meeting Saturday, October 30, at 2 p. m. T. U. Thomas.

Pastoral Notices

To the Saints of the Eastern Iowa District; Greeting: It having pleased the powers that be to transfer me from the western part of the State to this district that I might take up my labors with you, I take this means of communicating with you.

I am exceedingly anxious to see the work of the church triumph in this district, and to the end that it may flourish, we must learn to unite and concentrate our efforts in a common cause. This I feel assured we are all willing and anxious to do. We have before us very bright prospects. The good Lord has blessed us with a bountiful harvest, and the opulence of nature is in evidence everywhere.

Not only should we be interested in the upbuilding of our branches in the district, and the stimulating of the membership to spirituality, but we should be active in supporting the general church in a material as well as a spiritual way. Our obligations to the church in the way of tithes and offerings should be discharged. We should also remember the special request for funds for a general conference building, and contribute liberally to that fund. All this comes as a part of our work and a duty we owe ourselves as well as God.

We should also make a vigorous effort to push forward the missionary work. Let each member in the district, whether he be isolated or in the precincts of a branch, consider himself a committee of one to assist in evangelizing the world. You can set an example of Christlikeness; you can drop a timely word; you can distribute tracts and church papers amongst your friends and neighbors; you can cooperate with the missionary in the district, and thus be a source of strength to him. Let us remember that our slogan is "Twenty thousand converts, with their faces turned Zionward." Let each one ask himself, "What part shall I have in this matter, and in what way can I render the best possible assistance?" Then having determined the best course to pursue, let us go

An Enthusiastic Campaign

The big campaign has gained wonderful momentum in the few days that it has been under way. Reports are pouring in from all parts of the field, indicating that our people are awake and on the job in every branch from Georgia Bay to the Gulf and from the Atlantic to the Pacific. We have no doubt but that the foreign fields are at work too, for we are giving all an equal responsibility in this matter and have called on the Saints in all the world.

The campaign has ten days yet to go. We hope that every branch and district team will keep up their work until the time limit is up, and that every member in their respective localities shall have a chance to contribute liberally to this great work.

We anticipate that when this great sum of money is raised and the beautiful conference building is erected, every Latter Day Saint will want to feel that he has had a part in the erecting of that building, so we ask that the solicitors overlook not a single one.

Thoroughness and consecration are the two words that count big in this campaign. To let every man know his duty, and to give him a chance to contribute his part, will bring the big success and nothing else will.

Even though you are far over your quota, keep up the good work, and if more cloth is furnished, the bigger we can cut the garment. We are going to build according to the material furnished us. Zion will go forward with just the impetus that the people will give her. We have no doubt but that that impulse will be tremendous in its force.

The Saints are doing wonderfully. It is more than we had hoped could be true. There is only one more word to give: Keep it up until the last hour of the consecration weeks is over. We can then sit back for a bit and enjoy the thought of our success. Until that time let everyone be at work. We need every cooperation.

Sincerely and happily yours,

BENJAMIN R. MCGUIRE.

to with our might and make the gospel message resound to the uttermost bounds of our district.

I shall be glad to have your assistance in the work, and I will be glad to assist you. Let me hear from those who are anxious for meetings in their respective localities, and I will do my very best to assist you. For the present, at least, I will make 719 East Fifteenth Street, Davenport, Iowa, my mission address. Mail sent there will always reach me. Let us then bestir ourselves and see how much good we can do in the work of the church. I am sure we are all interested in it; and I am satisfied we all want to do our part. May we then labor together in love, and make our work inviting, and the name of our God honorable.

Yours very sincerely,

J. E. VANDERWOOD,

Senior Quarterly Exhausted

We regret to announce so early in the quarter that a twenty-thousand edition of the *Senior Gospel Quarterly* is exhausted, and that the number of orders in hand will not justify the printing of another edition.

We take this opportunity of advising our patrons who order by the quarter only that if they wish to make sure of delivery they can easily do so by getting on to the permanent, yearly list. Ordering by the year will save ten per cent for the Christmas offering, or other worthy object.

The superintendent has been trying for six years to find a basis by which he could safely estimate the number to print and has kept records for future reference and comparison.

These records show that we have lost enough in left-over *Quarterlies* to make a very substantial subscription to the new auditorium at headquarters.

There was nothing in our records this time to guide in estimating the edition. Our oldest office man could give us no help. For we can never tell how many orders are going to come in for the single quarter—those sold over the counter. For July-September we counted 1,100 *Senior Quarterlies* left over—quite a cut out of the profits on those sold. Therefore we felt justified in cutting the next quarter. Now we find the demand exceeds the supply because we could not forecast the demand.

Now that the new year is approaching, we once more urge schools to look ahead and place an order for the year. It is payable in advance but it will pay to borrow the money, if necessary. (A friend of the school would surely loan it.) If the school grows during the year, you can easily add to the order, at the quarterly rate, of course. Do this and we can guarantee you will be served, for we always print enough for our regular subscribers whose orders are filled a month before the quarter begins.

We can only guess at the number of "short orders" and cannot guarantee that such orders will be filled.

SUNDAY SCHOOL DEPARTMENT,
G. R. Wells, Superintendent.

A new daughter arrived at the home of Editor S. A. Burgess and wife on the evening of the 17th.

BLUE PENCIL NOTES
(Continued from page 1012.)

impregnable, and makes his stand on ground where he may be very weak.

Do not be narrow, or churlish, or ignorant; but in preaching let us stay rather close to our message. Under the simple statement of the terms of the gospel is a rich and profitable field for instruction to saint or sinner, beginning with the first lessons of faith and running on to the most profound consideration of Zion's problems.

Our strength and our safety, our originality and our glory, lie in the message committed to us in the revelations contained in the three books: "The elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit."—Doctrine and Covenants 42: 5.

This is not an argument against education. It is an argument in favor of a proper use of the things education gives us, namely helps in the presentation of our message, but no substitute for it. A man well learned in all philosophies but ignorant of the contents of the three books is ignorant indeed. We believe most profoundly in the Book of Mormon statement: "To be learned is good, if they hearken unto the counsels of God."
ELBERT A. SMITH.

As a result of the assistance given by Sister Audentia Anderson, superintendent of the Women's Department, the women of Lamoni have been organized into four groups. In charge of these are Mrs. Callie B. Stebbins, Mrs. Gustav Platz, Mrs. Oscar Anderson, and Mrs. Grant Stephenson. Until election time, these classes are addressed at their weekly meetings by various brethren on the problems of citizenship. After that time other work will likely be taken up.

While attending the conference at Sandusky, Michigan, Apostle J. A. Gillen was in an auto that ran into a ditch, bruising some of the occupants, but no one was hurt.

Sister Laura Mann, R. N., is in Lamoni in the interests

of the Health Department of the church and will proceed immediately to establish a health center in conformity with the plan to have such centers in each stake. Classes in home hygiene and care of the sick will be organized for church members, and so far as possible a survey made of family health problems. The chief aim of the present movement is educational, to impart a better understanding of the laws of health and disease prevention. The classes will be in charge of Sister Myrtle Radmall, R. N., who is now teaching a class in hygiene at Graceland College. Sister Mann, as nursing director of the Health Department, will return to Independence after getting the work well organized at this place. There will be a basis of cooperation established with the Children's Home at this place, and we have no doubt the scope of the work will spread gratifyingly as it becomes better known and appreciated.

Price of Yearbook

On page 1023 of this issue, price of Yearbook is given as 60 cents. Notice has been received from the Women's Department that this has been changed to 75 cents.

A Most Generous Offer

In a letter to the *Ensign*, Brother E. Stafford, who in the past has done a great deal for the cause in like manner, says:

"If anyone is receiving the *Ensign* unexpectedly, remember you have a friend who is sending it to you free of charge, that you may become more acquainted with this great latter-day work, restored from heaven by the hand of an angel in 1830.

"Remember that I am only sending *Ensigns* to those whom the ministry recommend. Members must send for themselves to nonmembers."

As we have mentioned before, Brother Stafford hopes this will become a big thing. He is willing to send the *Ensign* free to nonmembers if the names and addresses are sent to him by missionaries who will recommend them as likely readers. The exact length of time may vary, but at least our investigating friends will have opportunity to become acquainted with our literature. Help the missionaries become acquainted with the nonmembers who ought to be getting the benefit of this generous offer. Address E. Stafford, Box 54, Independence, Missouri.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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We Have Made a Great Start!

Dozens of letters and telegrams are pouring into our office from branches and districts who are "going over the top"

Eighty men before starting out to solicit Independence for \$50,000 first solicited themselves. In eight minutes they raised \$8,000, just a hundred dollars to the man.

One brother, intending to give \$50 to the building fund, had a dream wherein he was shown that his share was \$500. He gave it.

Southern California, with only 1,000 members, men, women, and children, has shouldered a quota of \$21,000. They intend to raise it too.

Boston with a quota of \$3,500 wires Saturday morning: "Held meeting last night on plan of local committee, considering incomes and suggested amount each individual should pay. Plans a success. Asked one member for \$100 and he gave \$500. Nearly all pledged more than committee asked. Subscribed \$7,500 to-night. More than doubled our quota."

A faithful missionary writes from the field: "I have earned over \$60 toward the \$75 which I pledged. This I have earned by embroidery work, mostly in my sleepless hours, when insomnia prohibits my dreaming. So I turn on the light and work with the colors, which does not affect my sight. I will make my pledge \$100 and maybe more, and the pleasure is mine."

George E. Harrington from Toronto writes: "During the Sunday afternoon meeting of conference, we raised over \$3,000 for the new auditorium, making the subscriptions for the Toronto District about half of the allotment asked by the Bishop and the drive not yet on."

Charles Fry writes that his district had already subscribed 90 per cent before the drive opened.

M. C. Fisher wires that Massachusetts with a quota of \$15,000 will go over the top easily.

One missionary's wife sends in \$500 unsolicited. Another writes: "My companion and I have decided that we want to help boost the \$500,000 drive. So we will give \$100 to help turn the wheel of fortune for the Lord."

Keep the Good Work Going!

Benjamin R. McGuire

Presiding Bishop

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 26.

VOLUME 67

LAMONI, IOWA, OCTOBER 27, 1920

NUMBER 43

EDITORIAL

Our Duty as Citizens

We are reminded of a story told by a prominent attorney, who had been active politically in one of the two great parties in this country.

He stated that on one occasion within recent years his party convention nominated a man in whom he had no confidence, a man to whom he would not have considered intrusting any of his private, legal business. The opposition party nominated a good man for the position, which was that of probate judge. Although the party to which this attorney belonged normally had a good majority it soon became apparent that in the position of probate judge there was a strong undercurrent for the opposition candidate.

In this situation the county committee called upon him and other well-known reputable citizens to go out on the stump and in public addresses, and privately, urge votes for the party candidate as probate judge. He finally agreed to do so and did. The result of this canvass was that the party candidate was elected.

Shortly thereafter his brother-in-law died, and his estate naturally came into the probate court. Thanks to the mal-

To uphold the prohibition law, it is important that we note carefully the character of the candidates for the United States Senate and House of Representatives in Congress, for the enforcement of the law now on the statute books, or any law that may be put on the statute books in the future, we have to look primarily to the President.

When it comes to State and local officers, there appears but little sound reason for voting at all by the usual party designation of Republican and Democratic. The governor or a member of the State legislature has nothing to do with national policies like the tariff, or international policies like the League of Nations, or even with national prohibition, with the single exception of those occasional times when amendment to the Federal Constitution is proposed. And since there have been but four such amendments in the last fifty-five years, national policy is hardly a sound basis on which to elect State officers; especially since none of the constitutional amendments have been made on a purely party basis, except possibly the fourteenth and fifteenth amendments.

If there exists practically no reason for electing State officers on a national party basis, there exists still less reason in the case of municipal and township officers, for never under any conceivable circumstances are they connected with the national policies, as the tariff, League of Nations, for-

Independence Reports Very Encouraging Results

With a quota raised above the average and set at \$50,000, the Saints at Independence raised during the first week of the two Consecration Weeks for the auditorium fund a total of \$65,000 and as we go to press are confident of raising \$75,000. A late report from Northeastern Missouri indicated their quota would about be tripled.

administration of the probate judge whom he had assisted to elect, the estate was dissipated, and his sister left without support, not because her husband had not made due provision, but simply through maladministration. This attorney is now providing from his own purse for his sister, and he is keenly aware of the fact that it is his own wrongful act which made her destitute.

It is probably true with our readers, as it is with the editors of the paper, that they have considered themselves associated with and members of one of the national political parties. Yet if we are to obey Doctrine and Covenants 95: 2, "to seek honest men, wise men, and good men diligently to uphold," we cannot consistently vote year in and year out, simply on the basis of party designation.

In electing a man to a public office, character is of the first importance. Close after it would come the platform of principles. Principles are in some ways more important than individuals. But since the political parties so often use a platform, as the colored man expressed it, just like the platform of a railroad coach, "Something to get in on with," the character of the man is of the greatest importance.

In national politics party designation has significance as representing national and international policy, though a close student of history is often struck with sudden reversals of position of party leaders and representatives, often because of purely personal reasons, of spite, or otherwise.

eign treaties, interstate laws, the free coinage of silver, the freedom of the Philippines, or any other of the questions which have divided the great parties in the past. For city and town administration men having practical ability in the administration of such affairs should be chosen. The importance of this may readily be seen by an examination of our tax receipts. Indirect taxes, and income tax of the Federal Government to-day do not equal for most of us our municipal taxes, while the State tax is, as a rule, trivial in comparison with town and city taxes. Whether a man is a Republican or a Democrat, or a good party worker has next to nothing to do with his fitness for municipal office. His practical qualifications, however, can be and should be investigated and considered.

Some cities to-day elect a commission, who choose from their number one to be mayor, and appoint to the other members the various departments of municipal work. Some cities in other countries elect a council, which employs or hires a business manager as mayor, trained for such work.

To some of our readers, politics may seem to be of but little importance. It is undoubtedly true that an unorganized majority has often been defeated by an organized minority, and sometimes by a small minority. But that does not furnish a justification for a failure or neglect to do what lies in our power for good government. It is a problem both for the men and the women of the church. It is idle for us

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to talk of social and economic reform, unless we work for it. It is idle to talk of social and economic reform and the building up of Zion, and then either fail to take any part in the primaries and elections, or else always vote solely by party designation. To do the latter comprises rather a malicious case of not letting your right hand know what your left hand is doing, but to have them fighting against each other.

We are convinced that there are enough who want good government; who want all the laws strictly enforced, including those on prohibition; who want in an abstract way, good men in office, who want economy of administration; who could unite and work for that which is right, and thus secure the best interests of the community. We are convinced that a majority desire that which is good. S. A. B.

The Meaning of Citizenship

Because of the imminency of the general election in the United States, one's dominant impression of the meaning of citizenship may be his privilege at the ballot box. In fact we are inclined to think that is the case in a majority of instances.

Having of late discussed intimately the subject with various groups of representative women, we were loath to admit that the word *citizenship* was directly associated with a vision of a mystical something called a ballot. And the fear that they could not rightly attend to the simple task of marking a sheet of paper and thus registering their votes correctly loomed large in their minds.

Now to those of the more favored sex who have gotten past that stage this seems trivial and not worthy the time to discuss it. Nevertheless, one who would impart instruction must recognize situations as they are and be disposed to proceed from the known to the unknown. In ten minutes one can draw a sample ballot and demonstrate it, or explain the simplicity of a voting machine if such is in use in the community.

Then the next big question that arises is, For whom shall we vote? As one sister put it: "It's fine to get generalities about citizenship; it is good to know the structure of our Government and the methods by which we select our officials, but we want to know who to vote for and why!"

We wish it were as simple as that. It would be most gratifying to feel that some one could assemble enough wisdom into one cranium to allow him to sift out all the information involved in that proposition. But very frankly we told the sister we were afraid she was wanting a university course when she was with the rest of us in the primary grade. She wanted a year's work in about four forty-five-minute periods. Which is human nature. We like short cuts and ready-to-wear methods.

She knew she couldn't get what she asked for handed to her all ready to swallow, yet we cannot blame her for wanting it. We all want it.

Why all this period of national struggle over politics, this disturbance of business, the general feeling of insecurity over the future unless we can from it elicit sufficient information to allow us to cast a ballot that represents our wishes?

But after all the process is like eugenics, to insure being born right one should begin his process of selection with his grandparents. So the choosing the right candidates should begin a long time before the date of the election.

Citizenship, rightly considered, is the warp upon which the woof of our social fabric is woven. It is broad enough to include our best religious and moral ideals, and intimate enough to affect our whole social life.

Ostensibly, any sort of government is but the outgrowth of the highest ideals of the individuals who make up the nation. In reality it often affords a means whereby designing men

so direct the machinery of government that it serves their own interests first.

Not until the rank and file are sufficiently interested in the principles and methods by which government is effected are we to expect any material reforms where our rights have been violated.

So those women who for the first time have seriously considered the relative merits of various candidates, from local to national, may well say in some instances, "But party means nothing to me; I want to know why it is I must in this instance or that either refrain from voting or else support men who seem utterly incompetent for the trust they wish us to impose in them."

They must realize that true citizenship implies as careful selection in the primary, the caucus, and the convention, as in the final vote at the ballot box.

Real citizenship begins at home, extends into the community, reaches out to cover the county and State, and finally indicates a definite choice for its national officials.

How can a person in public office serve the interests of his constituents if he is not acquainted with their wishes? How are the people at home to develop clear ideas as to policies concerning government except by a process of education which will enable them to judge the larger issues by an intimate knowledge of the lesser ones?

To our way of thinking, there is even more to the right of franchise than to "use your brains and vote." It may be necessary to institute campaigns, to clarify and express issues, to develop sentiment; then choose a candidate who because of his ability and sympathy can do his part in putting those ideals into effect. Otherwise citizenship becomes an endless experiment, a groping for an undefined something, and frequent disappointment.

In spite of the abhorrence many good people have for politics, there must be a sane consideration of the fundamentals of citizenship which allow religion to function, the home to flourish, and communities to be safe, clean, and healthful. If it is politics to do these things, even to the selection of candidates and their election, the making of it possible for them to serve in the best possible manner, then we must enter politics as individuals and local groups to solve our local problems.

Since our church is not a local affair, not even a national organization, but international in its ideals, the church will likely never enter politics as a church, but no matter of which sex, regardless of location, we must recognize citizenship as a sacred right not lightly to be disregarded, and something which affects our attitude toward the church as an organization and toward our fellow citizens as such. It is deep and wide, always worthy of our careful study.

E. D. M.

Please Mark Your Papers

Often the Saints send us copies of papers from their respective communities, sometimes with a letter or card accompanying, often with nothing.

Now we always appreciate this kindness and hope it will be continued, even though we may not use everything sent us. But if the Saints would kindly mark the pages and items which we should read, it would greatly facilitate our work. Often we search patiently through page after page and find nothing at all of special nature, which is a disappointment to us and to the sender. Go this one step further and we shall greatly appreciate it. HERALD EDITORS.

Last-minute conditions crowd from this issue a number of newsy letters from all quarters. We shall print them next week.

Blue Pencil Notes

Not long ago I stood on the summit of Mount Manitou. About me were giant granite boulders and great pine trees; before me were the eastern plains out over which I could look for more than a hundred miles and watch the play of sunlight and Titanic shadows; about me were the rush and roar of the elements, for it was storming where I stood.

And there I had a new vision of the awful majesty and power of God. But the bigger he seemed to grow to my vision the smaller I became. There was nothing there in all that I saw to indicate to me that the God who made Manitou had the slightest interest in an insignificant creature like me.

But then there came to me something else, a clearer perception than I had ever before enjoyed of the great necessity that Jesus Christ should come in the flesh teaching men that God does care. The mountains declare a God of majesty and power; but Jesus came to reveal a personal God of sympathy and understanding.

The law of Moses came down from Sinai with thunder and terror, so that the people trembled in their shoes and hid their eyes and said, Surely our God is a terrible God of power and dominion. But Jesus Christ came walking along the shores of Galilee, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Through him ye may dare to presume to make friends with God, for he said to his followers, "Henceforth I call you not servants; but I have called you friends." We don't get that idea from elemental evidences. We must have a spiritual revelation, a revelation of God's personality. That thought is tremendously important.

In all the infinitely varied, multiform manifestations of intelligent life in the animal world, there is ever a struggle upward toward a more well-marked, clearly defined, positive, and enduring personality, reaching its climax in this world in man. Passing from man to God is there any reason to presume that the process will be reversed? Rather may we assume that in him is ever resident the most complex, yet clearly defined personality, eternal, omnipotent, omniscient, beyond our power in and of ourselves ever to understand or find out. What is that personality? What are its moral attributes?

Thomas Carlyle declared that light was ahead for him and his feet had found firm standing only when finally he was able to believe that God and not a fiend had made the universe. Browning rejoiced when he could write: "So, the All-Great were the All-Loving too."

Very many scientists admit the existence of God—a God—something unaccountable, unapproachable. But what sort of God is it? Exactly the God that is revealed by the heart of a granite boulder, the roar of the mountain winds, the sweep of the far-flung plain, the arch of the skies—an elemental force, awful, magnificent—that may care or may not care, that may feel or may not feel—who knows? Man cannot commune with Saturn, or have fellowship with the tides, or be friends with gravitation.

Yet the idea of the personality of God is infinitely important to us. On that idea hinges our destiny, our very conception of our own personality. As Snowden says:

"The question of the personality of God is one of fundamental importance. Our answer to it will frame our concep-

tion of God, of his character and worth and relation to the world; shape our view of the universe; determine the reality and worth of our own personality; measure all our values; decide character and destiny; and underlie all our psychology, ethics, economics, sociology, politics, science, philosophy, and religion. As this central, sovereign Personality of the universe stands or falls will all finite personalities and worths abide or wither."

We are dependent upon revelation through faith to bring us any true concept whatever of the character and personality of God. And the most vital and all important revelation of all time was in the person of Jesus Christ. In him "the Word was made flesh and dwelt among us, full of grace and truth." For that revelation I was most profoundly thankful as I listened to the roar of the elements upon Manitou. It lightened the whole vast universe like a candle in the window at home at night. It put a life and a soul and a purpose into all things that I saw and heard and felt.

ELBERT A. SMITH.

A TYPICAL LETTER

(This letter is typical of dozens being received by Bishop McGuire.)

BROCKTON, MASSACHUSETTS, October 20, 1920.

Dear Brother McGuire: Last night was one long to be remembered in the history of the Brocton Branch.

Bishop M. C. Fisher was with us Sunday, and met with our committee, giving council.

Monday, at 7.30 p. m., we requested fasting and prayer at the very hour our committee at the church were kneeling for wisdom and light; and words are inadequate to express our experience.

Our city is at a business standstill and has been so for some four months, and we must confess there were heavy responsibilities resting with us as we wended our way to the committee.

As we stepped from the car, a great light seemed to flood our very being and we knew God would direct, as we specified the amount against the members' names, starting with the priesthood.

Tuesday evening we called the Saints together, making no announcement of the nature of the meeting. Congregational singing, prayer, reading, and a duet, then we told of our experience, and introduced Brother Edward Travers of Boston, and our grand, "little big man," C. Edward Miller, who gave a splendid talk which was a spiritual uplift in consecrated service.

We then handed Brother Miller our list and in three minutes one thousand dollars was pledged. In twenty minutes, sixteen hundred, and not all present.

Yours in bonds,

FRANK S. DOBBINS.

The two-day meeting at Prescott recently was a successful gathering, with the following present and taking part: Elders G. W. Burt, G. E. Burt, Matthew Umphrey, and Brother Alexander Weiderholdt. The officers of the Women's Department were present and held an enjoyable meeting. The Saints are much encouraged by the meetings.

Any Saints who intend to sail from England to America in the near future are requested to write to Sister M. Fawcett, 250 Scott Lane, Newton, Wigan, as she desires to have company for the trip. State name of ship and date of sailing.

The Value of a Good Example

Reports coming to us from Massachusetts District explain in part how that district went over the top. Massachusetts has been paying more than their pro rata share of tithing the past year or two. They are alive there to the needs and importance of the church work. Because of this they were assessed over double the average amount of the church per membership. But they held a meeting before the drive, which possibly started off, as such meetings do, when Harold Gunsolley, a Lamoni boy, son of Professor J. A. Gunsolley, of Graceland College, opened the meeting by placing his own subscription at \$500. Other men better able to pay than he could not be outdone, so the result is that Boston raised their pledges to two and three times the amount pro rated to the Massachusetts District.

Then Providence, Rhode Island, held their branch meeting. This is the largest and one of the oldest branches in the district. They had before them the example of Boston, and so proceeded to more than double their own allotment, and raised \$10,000 with \$12,000 in sight.

The result is that with an assessment of \$15,000, about \$15 per member, Boston and Providence have raised \$17,000, and expect to raise \$19,000, and this represents just about half of the membership of the district. It is for this reason that Massachusetts, asked to give double the average for the church, has doubled her quota and given twice as much as they are asked for.

Tithing Summary

Recently, in connection with the drive for the General Conference auditorium, for our own information we went over the list of church districts, and attempted to make some approximation of a quota on the basis of membership. We then went over the same list and made an approximation on the basis of tithing paid. The results were rather startling in several instances, as we discover that certain districts are paying much more than a pro rata share of tithing, per

REAL SACRIFICE

Consecration has been emphasized in this campaign—Here is real Consecration:

"We have begun our drive for the one half million appropriation for the General Conference Auditorium. While going through the Holden Home for the aged with Brother McWethy this afternoon we found that our aged people are anxious to give all they possibly can, and in some instances more than I think they should have given. One sister pledged \$80 out of the pension she gets from the Government; another sister having less than \$40 of this world's finances pledged \$20, and to hear her talk makes me think I have not yet known what sacrifice for this work means, or possibly I am not willing to sacrifice to the degree I should. However, I am hopeful of raising the amount needed, and think we will go beyond the \$500,000, which is undoubtedly the beginning for the buildings of the redemption of Zion."

(From letter of I. M. Ross, Holden, Missouri, October 19, 1920.)

year, according to the last published report, that for the year 1918, published in the back of the HERALD for 1919.

The membership reported to the conference of 1919 was used also as a basis. From this estimate we find that the following districts and stakes paid between two and three times the average tithing paid by members of the church: Northern California, Southern California, Eastern Colorado, Gallands Grove District, Little Sioux District, Lamoni Stake, Massachusetts District, Eastern Iowa District, Far West Stake, North Dakota District, Kansas City Stake, Holden Stake, Western New York; Kirtland, Ohio; Portland, Oregon; Seattle, Washington.

As we review this list and compare with some other districts and stakes we can hardly come to the conclusion that the difference is covered by a difference in wealth. It is true that some districts are much poorer than others; allowance should be made for that fact. No criticism is offered of those who are doing the best they can. Also in some instances in the smaller districts, the results may be partly accounted for by a large donation from one individual who has not previously paid tithing. But on the whole we think it will be found that it is because in these districts the Saints are more alive to the interests of the work, and that their officers are more alive to their duty. Northern California District, which appeared to have the highest average, is still only about \$15 per member.

Surely there is a large field of service yet open to us in that capacity—the debt we owe to the Lord of one tenth of our increase year by year, after giving one tenth of what we possess.

What Man Is

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands."—Psalm 8: 3-6.

The great question in all ages has been, What is man? whence does he come? and whither does he go? The answer to the first question incidentally throws some light at least upon the second and third.

Man has eyes to see. Yet there are many animals that can see much farther and better than he, so far as the natural eye is concerned. But there is something in man which causes him to see beyond the seeing of the eye; hence he manufactures a microscope, to make that which is infinitely small appear larger so that he can see it; and that which is remote, to bring it near in the telescope, so that he can study the sun, the moon, and the stars. He can study those things that are small and those afar off. But beyond his power of seeing even with the most powerful microscope he forms various other images in his mind, and calls them atoms, electrones, monads, biophores, ids, and by a variety of other titles.

Sound travels at a very slow rate compared with sight. Ordinarily a human voice can be heard and understood only over a limited space of a few hundred feet. It is reported that when a mountain blew up in the South Sea Islands that it was heard for many miles around. Some have stated as far as a hundred miles away, and it took the sound several minutes to travel that distance, and for sound to travel one thousand miles would take over an hour.

Yet man has extended the limit of his ear so that he can hear an ordinary conversation from New York to San Francisco. He has proceeded so far that he is now able to elimi-

(Continued on page 1054.)

ORIGINAL ARTICLES

Eulogy of the Late Peter Anderson

An extract from the funeral sermon preached by Doctor Joseph Luff at the Stone Church, Independence, Missouri, June 4, 1920. For obituary see Zion's Ensign of June 3.

Turning to the Good Book towards which it has become natural for Saints to turn and have reference to in times of necessity, of whatever character they may be, mental, moral, spiritual, physical, or otherwise, I read just a portion of a sentence which I select from the seventh chapter of the book of Nehemiah, the closing words of the second verse: "He was a faithful man, and feared God above many."

Turning to the New Testament record I select from the eleventh chapter of the Hebrew letter these words, from the closing portion of the fourth verse: "He, being dead, yet speaketh."

I do not know what to say to you this afternoon. I am lonesome, grief-stricken, and had the service been imposed upon me to officiate in this way at the obsequies of a member of my own individual household, my heartstrings could not have been torn more than they are to-day; and as I look upon this bank of flowers, and upon the face of the man whose mortal remains lie in the casket before me, I join, so far as the sentiment intended to be expressed is concerned, in the expression that is here indicated, but I cannot help feeling, and expressing it as the thought in my heart, that while I admire all this and appreciate what it represents or is intended to express, I wish it could all have been expressed and lavished upon him at a time when he could have shared the joy of the experience, for if ever a man known to me in the church of Christ deserved well of his brethren, and of the church, this man surely ranked among them.

Very, very few people were acquainted with Peter Anderson. Even one of the older members of his family said to me, "I have never been acquainted with my father until the last two or three years"; and I have heard it expressed in the last five years by individuals who had opportunity during that time to get into closer association with him than they had been permitted to be prior to that time, "I never knew that Peter Anderson was the man he is." I have heard them frequently say at General Conferences, "He has made an exhibition that I never thought, from his outward appearance, I was justified in expecting."

Peter Anderson was one of those men who developed under pressure, and you never saw him to get acquainted with him, until the pressure was applied, but when the exigency arose, and that pressure was brought to bear, making a demand upon the man for the exhibition of the candor, fidelity, and conscientiousness that were characteristic of him, then all his intellectual force, and that volume of virtue in various forms that was wrapped up within him, answered the requirement and to the front it rose in defense of what he believed to be right, in contest against that to which he believed to be wrong and the church to-day owes him the best tribute that it would be in its power to pay to any man.

Never has a man entered into the Reorganized Church of Jesus Christ and passed away after having served his time there, that deserved better at the hands of this church. I speak without any reservation. As indicated in his obituary incidentally, upon his entrance into the church, he seemed to have gathered somehow instinctively, and by the aid of the education then being furnished him under the crude opportunities that environed him, that this church was worth all that

a man had, and he sized himself up, and took his inventory as nearly as he could, and with all there was in him and to him of intellectual, moral, physical, or any other power, faculty or facility, he approached its altar, and with a prayer to God upon his lips, laid it there, and until death silenced those lips he never gave exhibition of the remotest inclination, in the faintest way, to recall it, and never has an instance arisen in the course of his life, as a representative minister of this church that a suggestion was made of a necessity for some man to occupy in some place of responsibility that was fraught with demand for sacrifice or where it was indicated that danger lay that did not find this man ready voluntarily to respond to that suggestion and answer the call of his church.

On five different occasions, I believe, he accepted and filled missionary appointments to Scandinavia, and to my knowledge, as I learned it from inner circles, (he might not like it to be told, for he was a man of great reserve—did not like ostentation, and did not want his personal matters to become conspicuous, if he had anything to say in regard to it) but when he was over there engaged in the work of translating into his native language one of our sacred books, he was compelled to live on less than ten cents a day for his support; but even that was a joy to him, and everything that was within him that he laid upon the altar included within it all the increase, mentally and otherwise, with which God in his kindness later favored him. As fast as it grew, it was handed over.

That child of his mind, the *Sandhedens Banner*—projected and maintained under trying conditions, as some of you know—was an evidence in this line. The scheme was formed by him, and you are aware with what earnestness he threw what energy he had at his command into the work of making it a success, and applied himself, as the obituary states under conditions that were torturing to the mind, torturing to the body, and that would demand sacrifice on every hand; but the supreme thought, the prominent consideration in this man's mind was the people of his native land who had not yet been favored with opportunities for gospel education that we had, and inasmuch as they had not, we must convey to them what was necessary for that education; and so he applied himself in this consecrated manner, and the great thought with him was, How much can I do?

I have thought of this man at times when I have heard people figuring out how much was required of them as tithing; how much was demanded that they might escape condemnation or criticism for not doing their full portion. I have thought of these people and the action of this man who simply consulted himself, and said, How much is there to give, and felt sadness because there wasn't more at his command to turn over, after he had already given his all. That was the thought, and let me tell you that mental offspring of his—if I may call it such—the *Sandhedens Banner*, was his thought until his lips were silenced in death, so far as I have reason to believe.

Shortly after having been notified of his removal from the active duties demanded of the members of the Quorum of Twelve he said to me, "I hope the privilege will be given me to resume my work more continuously on the *Sandhedens Banner*. I want my people—the Scandinavian people—to have a better show than they have been given; and if the church gives me an opportunity, as I am hoping they will, to give my energies over to that, I want to apply the balance of my days in reaching towards what seemed first in my mind to be a possibility, through that medium."

[Note.—Some weeks before his death Brother Anderson had a conference with the First Presidency at which time he expressed his wishes and unfolded his program. Everything that he asked for was granted. It was arranged for him to edit *Sandhedens Banner* and to travel as extensively as

he might wish or feel able to do in its interests. Notice to this effect dated May 12 was published in the HERALD for May 26, page 509.—HERALD EDITORS.]

Now, there are some things in connection with him in his work that perhaps it would not be wise for me to refer to, but as I thought of the man, my thoughts led me to a selection of the language that I have called your attention to in these texts. The one, the declaration of Nehemiah, "He was a faithful man, and he feared God above many." The other, that "He, being dead, yet speaketh." I instinctively think about those illustrious characters whose names have figured prominently from the beginning unto this time. They are all dead, and they are yet speaking. If death terminated all, we would have nothing to-day, or very little, upon which to build our hope, but it is the living, the afterspeaking of dead men who have served in their day as this man served, that is furnishing us with much of the blessedness of experience that we are enjoying, and to which we are bearing witness from time to time.

As I said, I am sure my brother would not want me to dwell long in eulogy of him. He would rather I would set before the people the nature of the obligations imposed upon them justly by the Almighty, and to make an impression upon their minds, drawn from lessons in his life before this accident of death occurred, that it would be wisdom for them to take advantage of while the strength and vigor of mental and physical energy were at their command, so that similar circumstance could not take them by surprise or find them unprepared. I apprehend that when the moment came for this man to make surrender of his physical self, for the time being, to the enemy death, it was to him but an incident in the long-studied program and had only glad experiences connected with it; no apologies to make by reason of conditions that obtained; the course of life that had been pursued; but he had just simply to acknowledge the notification that the time had arrived when that service should terminate, so far as it was concerned here, and be transferred to a field of equal if not greater necessity; so I look upon him as one who has entered upon conditions of more restful activity, where peace pervades the atmosphere, for we know that the Psalmist said—I think you will find it in the closing part of the thirty-seventh Psalm—"Mark the perfect man and behold the upright, for the end of that man is peace."

I do not, in the sense that some would apply the word, speak of this man as a perfect man, but there is a command of the Savior himself, that "We shall be perfect even as our Father which is in heaven is perfect." And in the sense intended by that expression of the Savior, I count this man as such, as much as any who have come within the range of my acquaintance. Perfection, you know, is absolute, so far as it relates to God. Perfection is relative so far as it relates to man, and if the estate of a person reach or approximate that point of relative perfection that has been made possible then we can speak of the man obtaining that condition, exercising his forces in that sphere, as being perfect; and we are asked by the Psalmist to mark that man and to behold the upright, and here I find a sample. I mean just what I say. You could not blind that man by shallow sentiment; you couldn't make him yield to anything that you had not first convinced him ought to be yielded to; you couldn't by virtue of any force that had in it a threat or bribe or lure disturb the tenor of his regular method of procedure. If he saw a service gap to be filled he was willing anybody else should fill it, if he thought they would do it better than himself; he was willing they should occupy, and had no disposition or spirit to make himself conspicuous, nor did jealousy poison his soul; but if he thought he saw an opening

that was not being better filled, even where the work was arduous or dangerous, instantly he was to the front offering himself. . . .

I know somebody is measuring the grief that is having its expression here because of this sudden inroad unexpectedly made upon a family's life's happiness. He knows the foundation and source from whence these tears are issuing. He knows how deep in the souls are these emotions that are finding this form of expression, but he knows more. He knows not only that; the Scriptures tell me that when the grain is ripe he putteth in the sickle, and it is a fact that some grain ripens before others, and some reaches that maturity without making any wonderful spectacular display before the eyes of men. Within the depths of soul there is going on, hidden from the average human eye, those processes which are developing the conditions that reach out towards a perfection such as God designed, and when that point of ripeness is reached, the sickle is permitted, the transfer is made, and that which had the essential training under conditions that were educative in lessons of patience, toil, endurance, sacrifice, meekness, and charity reaches its graduation quietly and when that point has been reached the transfer is made. God knows all that and deals accordingly.

Hence my vision to-day includes our brother, with his passport thus secured, taking up a work perhaps grander and greater, broader and more elaborate in the revelation of the obligations it imposes, and amid more satisfying and delightful surroundings; so, while I note the expressions of sorrow here, and see the tears, instinctively my mind passes out to another condition. I hear the hallelujah song. I see the radiance of smiles upon the faces of angels, and upon the face of him who is forming acquaintance for the first time with the occupants of the new realm, and as I see the one and hear the other, I stretch my hand out to those who remain, saying, "You have my condolences and deepest sympathy," yet to the other, I would cry out, if my voice could reach him, "Peter, you have my congratulations. There's no hope within the realm that I occupy to-day greater or grander than that which, if indulged, would permit me, some day, sooner or later, to stand where you stand and radiate the glory reflected from the countenance of Him whose presence is your present delight, and to hear that blessed, 'You have done well! Come unto higher ground, and assume greater responsibilities, with a view of the infinite triumph that lies out in the eternal beyond, when you shall finally reach the ultimate of faithful service. Henceforth the things that have offended you or that have perplexingly strewn your way cannot come, but you shall see things as I do; you shall stand in the position where you will understand what part all these anomalies have had in the thing I designed and just why my providence allowed their contact with the elements that will figure in the building up of this greater structure.'

"Peter, my brother, the lesson you have learned in advance of some of us, we would not for a moment seek to withdraw from you. Be yours forever the enjoyment of the good so well earned and to which you are entitled, because of the truthfulness of this text as applied to you. 'You have been a faithful man, and you feared God above many.' Many were shaken and faltered, here and there, because surrounding conditions did not favor. Many were afraid to stand where you stood because of the considerations that were involved. They yielded to the world, or were lured aside, but you were upright. Upright; unbending; and faithful and true under the conditions that were presented in your experiences. Many were influenced otherwise, but you, by divine grace, were enabled to occupy well until the tribute that the church lays at your feet or by the casket in which your mortal

remains are inclosed, was more than earned." I say to-day that if the same thing can be truthfully written as an epitaph, upon the tombstone placed over my grave, should there be one, I should be satisfied to take my chances at the throne or bar of God, or the gates of the celestial city.

The Curriculum of Junior Colleges

By F. M. McDowell

Editorial Introduction

As far back as May, 1912, the Board of Trustees of Graceland College resolved that they would not attempt to offer more than two years of collegiate work. Still, it was not until the return of Professor Floyd M. McDowell, from Clark University, that they saw their way definitely to appoint a Dean of the Junior College. Professor McDowell had made that—the small college—the subject of his thesis for his master's degree at Clark University and had come to the same conclusion as had the members of the Board. Since that date the development of Graceland as a junior college has been under his immediate direction.

In the meantime, others throughout the country were feeling the same necessity, so there had arisen a number of small junior colleges by various names, and high-school courses and normal courses had been extended to cover the first two years of college work, while some universities like that of Chicago, divided their work into junior and senior college, in addition to the usual graduate school of the larger universities.

The school year 1917-18 was spent by Brother McDowell at the State University of Iowa, where he took as the theme for his doctor's dissertation, "The junior college." This dissertation was published by the United States Bureau of Education, and June 30 and July 1, last, a national conference of representatives from junior colleges was held in Saint Louis, Missouri. This conference was attended by thirty-three persons from fourteen different States. Doctor McDowell was apparently the only representative from Iowa. He was very liberally complimented on his work, and informed that his doctor's dissertation on junior colleges was responsible for the early calling of this, the first national meeting of junior colleges.

Four sessions were held, and twelve different speakers read papers, including Doctor P. P. Claxton, United States Commissioner of Education; Doctor A. Ross Hill, president of the University of Missouri; and James M. Wood, president of Stephen's College, Columbia, Missouri. We are publishing Doctor McDowell's paper read on that occasion, on the curriculum of the junior colleges. As a result of this paper he was appointed a member of the National Committee on Curriculum of Junior Colleges. Graceland becomes a charter member of the National Association of Junior Colleges, or whatever the organization will finally be called, when the meeting is held for permanent plans, at Chicago, in February, 1921.

Doctor McDowell has previously been appointed by the State Teachers' Association of Iowa, as chairman of their Committee on Junior Colleges.

The junior college very clearly has a place in our educational system in America. The change is too great for the ordinary high school to the freedom of university life. The junior college permits the closer association at a time when it is most needed in the educational life, and at the same time more intensive teaching than is possible in a larger institution. It prepares its students to continue their work in the senior college, with a greater economy both to the students and to the community.

The *Christian Science Monitor* reprints extracts from Doctor Claxton's address at Saint Louis. He states, among other things, that the conditions confronting us in this country, the increased cost of education, increased demand and necessity for education, the great increase in the number of high-school students (now more than two million), and a higher standard of high school, require more colleges in order to prepare a greater number of young men and women to cope with the questions of to-day; that this additional preparation can best be extended through the junior college, and this at a reduction of at least twenty-five per cent, if not more. On account of general increase in the cost of living, the cost of education is necessarily also greatly increased.

He divides the 508 colleges of America into nine groups. The first includes but eight colleges, with an income in 1915-16 of between \$2,600,000 and \$4,000,000 a year, and enrollment between 4,800 and 8,500 students.

The second group includes West Point and the University of Michigan, with incomes between \$1,000,000 and \$2,000,000 a year, and an enrollment between 630 and 6,462. This includes fourteen colleges. In these two classes the average income per student is between \$450 and \$500.

Third, thirty colleges, with income \$500,000 to \$1,000,000; enrollment, 290 to 3,850; average income per student, \$375.

Fourth, fifty-six colleges; \$250,000 to \$500,000; enrollment 105 to 4,138; average income \$335.

Fifth, ninety-two colleges; \$100,000 to \$250,000; students 111 to 3,692; average income \$250.

Sixth, one hundred and two colleges; income \$50,000 to \$100,000; students 72 to 1,557; average income \$185.

Seventh, one hundred and twenty-two colleges; income \$25,000 to \$50,000; students 20 to 861; average income \$145.

Eighth, fifty-four colleges; income \$15,000 to \$25,000; students 49 to 388; average income \$120.

Ninth, twenty-nine colleges; income \$3,000 to \$15,000; students 66 to 345; average income \$75.

Practically all of these colleges attempt to do full four years of college work and confer degrees, while they cannot justly do so, or supply the sufficient teachers for the upper grades, and while in the larger universities the freshmen and sophomore classes are taught all too often by young teachers with little or no experience, at the very time when with release from the close supervision of high school they are in the most need of skillful and wise guidance. Work at these ages is best handled in smaller colleges, while the equipment necessary for specialized work in the junior and senior years of college can easily be supplied by those having an adequate endowment, and hence sufficient library and laboratory equipment and means necessary to retain the services of teachers of the best ability.

Positively all colleges having an income of less than \$50,000 and the larger part at least of those having an annual income of between \$50,000 and \$100,000 should cease to try to do more than two years of college work; and concentrate all their means of men and money on doing well the work of the junior college. In doing so, better teachers are thus made possible for the lower classes, and the amount of work accomplished should readily be increased from 25 to 50 per cent over that which is now done in these first two years of college.

This would doubtless result in reducing the excessive number on the waiting list of the large universities, and permit of more effective work in the first two years of college. At the same time these many small schools could greatly strengthen the third and fourth year work of the large universities by supplying so many additional trained young people for advanced work.

THE CURRICULUM OF JUNIOR COLLEGES

(Read by Doctor F. M. McDowell at the meeting of representatives from junior colleges, Saint Louis, Missouri, July 1, 1920. The basis of this paper is his doctor's dissertation.)

Before we can answer the question: What should be taught in the junior college, we must answer four other questions:

1. Why do we have junior colleges?
2. What do students who enter junior colleges expect to receive while there?
3. What is the consensus of opinion as to what should be taught as measured by what is being taught?
4. What is the probable future of the junior college?

Why Do We Have Junior Colleges?

The reasons for the existence of the junior college may be discussed under four heads:

- a. Administrative difficulties within the university.
- b. Administrative difficulties within normal schools.
- c. The demand for the upward extension of the high school.
- d. The problem of the small college.

a. Administrative difficulties within the university have arisen out of the rapid increase in attendance during the last quarter century. During this time Columbia University has increased 11 times in attendance, Illinois 9 times, Michigan and Wisconsin 4 times. The attendance at 30 leading institutions has increased 4 times as fast as the population during this period.

This situation has made it increasingly difficult to handle the large freshman classes in anything like a satisfactory manner. This situation also has served to emphasize the fact that the real end of secondary education is at the close of the regular sophomore year in college and not at the end of the traditional four-year high-school course. Consequently, to make our story short, a number of prominent university authorities have openly advocated the junior college in some form. In some States, notably California, Missouri, and Illinois, the university has taken the lead in this new movement. From our point of view there is just one item that we need to notice here. The junior college has come into existence to take care of the ever-increasing number who are demanding the first two years at least of college education. Let us bear this in mind until our conclusion is reached.

b. The administrative difficulties of normal schools have arisen out of the ever-rising standards demanded of teachers in our public schools and the frequent request of normal-school graduates for college credit for their work. This has led the normal schools not only to increase the number and variety of college courses offered, but also to ask that this work be accredited by the State institutions. As a result a large number of such institutions were soon fully accredited as four-year colleges, many of them actually assuming the name "college." Others were compelled for various reasons to limit their collegiate work to one or two years. When an institution of this type becomes accredited for two years of standard college work, what we really have is a junior college. This blending of the junior-college movement with that of the upward extension of the normal school is nicely illustrated in Wisconsin. This tendency also may have some interesting suggestions for the curriculum which we will discuss later.

c. Much time might well be spent in discussing the upward extension of the high school but such is not our purpose only as it bears upon the problem of the course of study of the junior college. The writer received detailed replies from 21 public junior colleges in answer to the question: "Why did

you organize a junior college?" Ranked in the order of frequency of mention the reasons given were:

1. Desire of parents to keep children at home.
2. To provide a completion school for those who cannot go further.
3. Desire of pupils to secure college work near home.
4. To meet certain specific local needs.
5. Geographical remoteness of standard college or university.
6. To provide vocational training in advance of high school.

Ninety per cent of the replies to our questionnaire mentioned the demand for college work near home, at less expense, and under close supervision, as the real reason for organizing a junior-college course above and beyond the usual four-year high-school course. This conclusion should likewise prove suggestive in solution of our course of study problem.

d. There is still a fourth type of junior college which has appeared as an answer to a specific need of the traditionally American institution; the small college. Stating the problems as briefly as possible we have the following: Under the freedom of American life colleges have sprung up like mushrooms all over the country. One writer says that as many as 300 educational institutions have been attempted in Ohio alone. Pritchett in the report of the Carnegie foundation found nearly 1,000 institutions calling themselves colleges and universities but offering work all the way from that of a poor grade high school up to a four-year standard-college course. This situation led to an insistence for standardization with which we are all familiar. The effect was inevitable. Only a comparatively few of these institutions could qualify as four-year colleges. Another group had to be satisfied with academy work of a high-school grade. The larger group, probably fifty per cent, came between these two groups. What should be done with these? Their contribution to American life and ideals was known to all. Their value for the future was equally certain. Educators all over the country arose in their defense. They must be saved. They must find a place in our educational system. But how? The answer to the problem is found in the present day so-called private junior college of which there are now in the country more than 100, Texas and Missouri having the largest number.

The writer received replies from 54 private junior colleges as to their reasons for becoming junior colleges. Ranked in order of frequency of mention these were:

1. To provide opportunities for higher education under church control.
2. To furnish a completion school for those who cannot go further.
3. Financial difficulty of maintaining a four-year course.
4. Desire of students for college work near home.
5. To meet entrance requirements for professional schools.
6. To provide vocational training in advance of high school.
7. To provide additional opportunities for teacher training.

In a word the private junior college is an outgrowth of the demand that the traditional small denominational college be given a place in our educational system; a place at which American boys and girls just completing high school can secure at least two years of higher education in small groups under close supervision. We believe that this type of junior college is here to stay.

Summing up our discussion of the problem: Why do we have junior colleges, we may say then that this new type of institution has come into existence not so much to furnish entirely new content material for instruction as to meet certain administrative needs in high school, college, normal

school, and university. There seems to have been little demand for new subjects but rather for an extension of the opportunities for securing that which was already being taught together with a closer supervision by either home or church of such instruction.

If this be true then the curriculum of the junior college might well be expected to be quite similar to that of the first two years of any standard-college course, the important question being the increased availability of such courses and the closer supervision of the immature youth while pursuing them.

We should not overlook however the demand that for some, the junior college should be a sort of completion or vocational school, furnishing instruction in vocational subjects in advance of anything offered in the high school. These points will also have an important bearing upon our curriculum.

What Do Students Who Enter the Junior College Expect to Receive While There?

The second problem which may have a bearing upon the course of study is: What do students who enter the junior college expect to receive while there? For purposes of this paper I have divided such students into four groups:

a. Those who expect to continue their liberal arts work in some standard college or university upon graduation from the junior college.

b. Those who expect to enter certain professional schools such as law, medicine, engineering, dentistry, etc.

c. Those who expect to enter some definite vocational line such as teaching.

d. Those who consider the junior colleges as a finishing school and thus the end of their education.

Let us consider the effect of such a classification upon the probable course of study of the junior college.

a. Clearly those who expect to continue their work as liberal arts students in some standard college or university will want to find in the junior college those subjects usually taught in the freshmen and sophomore courses of the standard college, so that they may enter the junior year without loss. What these courses are is pretty well agreed upon. They include English, foreign language, natural sciences, social sciences, and mathematics, with English usually required and a certain minimum and maximum amount permitted from the other departments.

Although no definite statistics are available the indications are that a large percentage of junior college students fall in this class. In replies to a questionnaire 41 per cent of the graduates of 53 private junior colleges in the years 1915 to 1917 inclusive continued work in some higher institution while 73 per cent of the graduates of 12 public junior colleges for the same years enrolled in higher institutions. It is not clear whether all of these took the regular liberal arts work however.

At any rate we may say that from this point of view we are safe in assuming that a large per cent of the curriculum of the junior college will be a duplication of the courses usually given in the first two years of the standard college or university.

b. A second group of students found in the junior colleges are those who expect to enter some professional school after completing two years of college work. If the subjects which they demand differ at all from those demanded by the first group it will be due to the entrance requirements of the particular professional schools which they expect to enter.

An examination of the entrance requirements specified by typical professional schools reveals very little variation from those required for admission to the junior year of the liberal

arts course. In other words professional schools seem to be of the opinion that the first two years of standard college work consisting of general cultural courses constitutes the best preparation for professional work. There is however some variation to this rule. Medical schools emphasize the science courses in the first two years. Law schools ask more than the normal amount of social sciences. Engineering schools likewise ask more mathematics. All of these subjects are however standard liberal arts subjects, and to meet these various demands the junior college must offer a variety of such courses with opportunity for choice on the part of the student, this choice to be determined by future needs. For this group we shall need then a junior college curriculum which differs very little from that demanded by the regular college students.

c. Next we have to consider those students who expect to find in the junior colleges definite vocational courses adequate to assure to them a position upon graduation. Perhaps the best example of this group is the teacher training group.

In regard to the first two groups considered above we have raised no question as to their desirability. Such is admitted. But what about the justification of attempting to furnish in the junior college completion courses of a vocational nature. Some will argue that choice of vocations should not be made until the junior year hence we should do no great amount of definite vocational work in the junior college. Perhaps there is much merit in this argument.

On the other hand it is not true that an individual who has completed a four-year high-school course and has had two years of college work including a large amount of definite vocational training would be far above the average teacher for the country as a whole. Will not the teacher training in the junior college be far above the average in education of the teachers of the country as a whole? The Bureau of Education in fact reports that the average for all public-school teachers in America is about the 11th grade or third year of high school. In face of such facts may it not be well argued that the junior college may offer courses in professional training for teachers? May the same not be true also for other vocations?

There is a point of importance here however. Would it not be a mistake to encourage the student to take vocational courses which were of very little value in themselves or were in no way likely to prepare him for advanced work in the same line, or in similar lines? Could not courses be so arranged and taught as to furnish at one and the same time certain vocational training, cultural training, as well as preparation for advanced fields? For example in my own institution [Graceland College.—EDITORS.] we offer 15 hours of professional training for teachers. Upon completing this work the student is given a third grade State certificate. These same courses are so taught however as to have a general educational value and will also be counted as standard liberal arts courses should the student decide to enter the university at a later date.

In a word, the so-called vocational courses of the junior college might well have a dual value; first to raise the average for the amount of training usually had in the several vocations and second to furnish preparation for advanced work in various fields. At present this has been worked out best in the field of teacher training as pointed out above. Might it not also be worked out for such courses as domestic science and business training or commercial branches. A large number of the junior colleges for young women are giving courses in domestic science for college credit. A little later we shall refer to other attempts along this line.

d. There is still a fourth group of students in the junior college, namely, those who consider it as a finishing school,

a place where they complete their general cultural education.

Results of my investigation mentioned above shows about 60 per cent of the graduates of the private junior colleges and 27 per cent of those of the public junior colleges failed to continue in higher institutions for the years 1915 to 1917. This would indicate that a large number of students look upon the junior college as a finishing school. Just what courses such students should have is an open question. Perhaps those of a vocational nature such as suggested above. We note a change of attitude however in regard to the so-called finishing schools that may have a definite bearing upon the curriculum. We quote from the recent catalogues of two of the leading junior colleges of Missouri.

One says: "Students were often embarrassed upon entering other institutions in finding that their degrees were complete misnomers. Private schools for women, of the so-called finishing type, were particularly at fault in this regard." To remedy this situation has been the object of this particular institution. The solution was found in the junior college fully accredited by the State university for two full years of college work.

Another says: "College has been in the forefront of modern women's schools in breaking away from the traditional lines of the old-fashioned finishing school."

This tendency would seem to indicate a decreasing number of students who regard the junior college as a "finishing school," of the old sort. On the other hand suppose a large number of students do leave school after completing the junior-college course, is not such a marked improvement for a "nation of sixth graders"? Would that thousands more of our citizens could complete a junior college course. At present only 10 per cent ever complete high school.

What Subjects Are Now Being Taught in the Junior Colleges?

In determining what the junior college curriculum should be it may be of value to find out what it actually is.

A summary of subjects offered by 19 public and 28 private junior colleges for the academic year 1917 and 1918 shows:

1. The traditional freshman and sophomore college subjects rank highest in frequency of mention. The 11 highest subjects in the private junior colleges are: English, history, mathematics, German, chemistry, physics, botany, Bible, psychology and education. The 10 highest in the public institutions are: English, history, mathematics, chemistry, French, German, economics, Spanish, physics, Latin. From this it is easy to see that English, history, mathematics, science, and foreign language constitute the bulk of the curriculum in both types of institutions.

2. Another feature worthy of note is the extent to which these institutions have introduced vocational courses. From a list of vocational subjects offered by 19 public junior colleges, it will be noted that such subjects constitute 17.5 per cent of the entire curriculum of these schools. In 28 private junior colleges the vocational subjects constitute only 9 per cent of the total curriculum. Of the vocational subjects in the public junior colleges the five highest are: mechanical drawing, machine shop, home economics, commerce, and surveying. Of those offered in the private schools the three highest are education, home economics, and agriculture. Of the 28 private junior colleges mentioned, 17 offered courses in education.

3. It may be of interest to mention the fact that although 59 per cent of the graduates of these private junior colleges did not go on to higher institutions only 9 per cent of their curriculum was vocational; on the other hand only 27 per cent of the graduates of the public junior colleges failed to enter higher institutions, yet 17.5 per cent of their curriculums was vocational in nature. Of course the question may well be raised at this point: What courses should the student who

never expects to go beyond the junior college be encouraged to pursue—cultural or vocational?

What Is the Probable Fate of the Junior College?

A fourth question that may be a determining factor in the planning of a curriculum for the junior college is: What is the probable future of the junior college? After some study of this problem I am ready to state that in my opinion the junior college is here to stay as a definite factor in our educational system, provided, however, it finds its place and keeps it. What is its place? To save time we shall be somewhat dogmatic in our answer.

The chief justification of the junior college in my opinion is that it extends to American youth increased opportunities for securing a higher education nearer home or under closer supervision, at less expense. The junior college is bringing to the very door of thousands of our high-school graduates the opportunity to secure at least the first two years of a college education and meanwhile to find themselves and their chosen field. So long as our universities are overcrowded, so long as only 2 per cent of our citizens even enter college, so long as we remain only a nation of sixth graders, surely there is a place for such an institution as the junior college. To keep its important place the junior college should insist upon high standards for admission and for graduation. It should offer work which is clearly of college grade. It should permit nothing to interfere with its ideals; close supervision on the part of a well trained faculty with students in small groups. If it attempts vocational training it should be with the same high standards. Under such control the future of the junior college is assured.

Conclusions

At the outset of this discussion we stated four problems the solution of which we hoped would shed some light upon the probable curriculum of the junior college. These were:

1. Why do we have junior colleges?
2. What do students who enter junior colleges expect?
3. What is now being taught in junior colleges?
4. What is the probable future of the junior college?

In an attempt to answer these questions we have arrived at the following conclusions:

1. The junior college as an institution came into existence not so much to furnish new content material for the college curriculum as to increase the availability and improve the supervision of such courses as were already being taught.

2. Students entering the junior colleges for the most part belong in one of three groups: a large number expect to continue regular college work in some university; another group perhaps equally large expects to enter some professional school, and still a third group expects some definite vocational training.

4. The junior college is assured a place in the future if it is composed of the standard freshmen and sophomore college subjects with a small per cent devoted to definite vocational training.

4. The junior college is assured a place in the future if it finds its place and keeps it. This place seems to be that of an institution which offers two years of standard college work under strict control, high ideals, and close supervision. If vocational work is attempted it should be under the same regulations.

How These Conclusions Affect the Curriculum of the Junior College.

As a result of this study we may conclude:

1. That the bulk of the curriculum of the junior college should be composed of those subjects generally recognized as

suitable for the first two years of standard college work. These include: English, natural science, social science, mathematics, and foreign language.

2. That in order to meet the needs of the preprofessional group sufficient opportunity should be given for choice among these departments to meet the entrance requirements of particular professional schools. For example a premedical student should have plenty of opportunity to take courses in the natural science. A student contemplating law would want several courses in the social science, and a student contemplating engineering would want all the mathematics he could get. All of these subjects would of course be pursued under strictly standard college conditions.

3. That some vocational courses should be offered, but that these should be of a high grade, offering not only vocational training, but having general cultural value as well as acting as a stepping-stone to something higher. Teacher training work is now being offered in a number of schools on this basis. Courses in commerce, home economics, agriculture, and even various lines of engineering might well be worked out upon this basis.

4. That in all this work junior colleges should maintain high standards such as those specified by the North Central Association of Secondary Schools and Colleges.

5. That no junior college should attempt to offer more than it is qualified to do with maximum efficiency. Such a plan would seem to the writer to have the following advantages:

1. It would assure the confidence and continued support on the part of the State universities in the various States. Experience seems to justify the conclusion that universities would be very slow to accept any variation from the above standard.

2. It would justify public taxes for the support of higher education of this type.

3. It would merit on the part of private junior colleges continued financial support from their respective constituents.

4. It would, in a word, assure the junior college a definite and permanent place in the educational system of the future.

The 1920 census figures are released for publication and show that Lamoni had on January 1, 1920, a population of 1,787, a gain of 246 over the figures of 1910. It made the largest gain of any town in the county. The entire county made a net gain of only 219 over the 1910 census.

The Christian Science Monitor of October 5 states that strikes are becoming less numerous, and assigns as a reason, business curtailment and increasing employment. They forecast a wage reduction. Naturally it is clear if prices come down substantially they will affect wages. It is also clear that one cause of our heavy costs to-day is the middleman, in getting the goods from the manufacturer to the consumer. There is no reason for wage reduction until the price of living is reduced.

Letters from Brethren J. W. Rushton and P. M. Hanson indicate that they would sail from Australia on the 21st of October and expect to reach San Francisco about the 18th of December. They have secured from the Home and Territories Department of Australia permission to send in additional missionaries from America to the number of three. They report general conditions good and copious rains throughout Australia, and state that everywhere prospects for an abundant harvest are hopeful, indicating that the drouth in Australia is broken and the danger of famine averted.

A new national park has been dedicated this year, off the beaten track in Utah. It is said that no camera or brush, much less words, can picture the beauty of Zion National Park. In its coloring, depth, height, and magnificence it rivals the Grand Canyon of the Colorado. It has only recently been made accessible.

OF GENERAL INTEREST

AMERICA AND THE LEAGUE OF NATIONS

There have appeared during the past few years several editorials concerning the League of Nations. The following which we publish in full, is from a handbill sent us by Elder Daniel Macgregor, as presenting his views and accompanied by an announcement that he would preach on the subject at Council Bluffs meetings:

America and the League of Nations

Thirty-six hundred years ago America was revealed unto the people of God.

It was portrayed in the promises expressed thru Patriarch and Prophet.

It was described as "a PLEASANT PLACE" in the "WEST" "OVER THE SEA," being a "LAND shadowing with wings," producing "THE PRECIOUS THINGS OF THE EARTH AND THE FULLNESS THEREOF." Hos. 9: 13; 11: 10; Isa. 16: 8; 18: 1-2; Jer. 48: 32; Deut. 33: 13-17.

It was predicted that it would sustain a "WEALTHY NATION THAT DWELLETH WITHOUT A CARE WHICH HAVE NEITHER GATES NOR BARS WHICH DWELL ALONE." Jer. 49: 30-32.

Up to the Discovery of America the manacled millions of the Eastern Hemisphere existed in a Twilight of Intelligence and a Stupor of Spirituality.

It was a World of Political and Religious intolerance.

But God designed the discovery of America.

The purpose of that discovery was to uncover an asylum of rest to the oppressed of all lands.

It was intended as a Nursery to the Principles of Liberty and Democracy.

For myriad years the Free People of the Western World, unknown to the Nations of the East, were preserved by the Shield of Isolation and Separation. IT WAS A LIBERTY UNLEAGUED WITH THE CONTENTIOUS CONTINENTS ABROAD.

There was a time when that Liberty was threatened. The Imperialism of the Old World sought to enforce a League of subordination upon the freeborn colonists of the West.

But that attempted League of Nations was defeated.

It was annihilated in the Wars of Washington.

Citizens of Council Bluffs, the liberty of America is again threatened. The enemy comes not with a declaration of intent to destroy our liberties, but he poses as an Angel of light with a treacherous "League of Nations" that will IMPAIR OUR LIBERTIES.

Let the Freedom of America, unfettered and full, be preserved. The Growing Giant of the Western World must not be wedlocked with the jaded nations of the disordered East.

"CHEAP TALK" ABOUT SACRIFICE

There has been much "cheap talk" about sacrifice in giving, says *The Christian Herald*, and "people in churches and other places use the word as if they really knew what it meant when in reality they have never made a sacrificial gift in their lives." One denomination in the United States numbers 808,000 members, we are told, and its missionary boards have asked for a special sum of three million dollars for missionary and educational purposes. The amount seemed large, and a member objected that it could never be raised, that it would require a "raw-bone sacrifice." A friend asked him to consider this "carefully worked out" tabulation:

"If ten per cent of the membership of the church contributed the price of a pair of shoes, ten per cent the price of a very

ordinary umbrella, ten per cent the price of a pound of candy (not the best), ten per cent the price of a box of tobacco (not the best), ten per cent the price of a pair of silk hose (not guaranteed), ten per cent the price of a two-cent postage stamp (very ordinary), ten per cent the price of a pair of gloves (not very good ones), ten per cent the price of a novel (not a very good one), ten per cent the price of a theater ticket (balcony), ten per cent the price of a movie (any kind), the total would more than equal the entire three million dollars asked for.

"How much sacrifice is involved in the giving of the average citizen who goes to church in a three-thousand-dollar automobile, for which he pays one hundred dollars a month for up-keep, when he puts one dollar into the collection and then criticizes the appeal of his two-thousand-five-hundred-dollar-salary minister because he asks for more money to keep the starving people in Europe from dying?

"How much sacrifice does the man know who gives ten dollars a year to his local Y. M. C. A. and fifty dollars for his favorite baseball team?

"How much sacrifice does the man know who is planning a trip to Europe this summer at a cost of two thousand or more, when he gives twenty-five dollars a year to support medical missions abroad and is looked upon as a generous man because he gave fifty dollars last year out of a large business to support an orphan overseas?

"How much sacrifice does the man know who makes a clear profit in a year's time of twenty-five thousand dollars and gives one hundredth of that to benevolence and religion?

"Heaven help some of us in the final judgment, when the real accounts of men will be made up by the eternal book-keeper who is an expert who can not be deceived by our juggling of the ledger which we have tried to keep with a balance for 'sacrifices' to our credit."—*Literary Digest*, September 11, 1920.

WOMEN IN THE MINISTRY

Resolution formally adopted at the Lambeth Conference of Bishops of the Anglican Church.

The following is an extract from resolutions formally adopted by the conference of 1920 of the archbishops and bishops of the Anglican Church. It sets forth verbatim their position with regard to women in the ministry of the church.

The Position of Women in the Councils and Ministrations of the Church

46. Women should be admitted to those councils of the church to which laymen are admitted, and on equal terms. Diocesan, Provincial, or National Synods may decide when or how this principle is to be brought into effect.
47. The time has come when, in the interests of the church at large, and in particular of the development of the Ministry of Women, the Diaconate of Women should be restored formally and canonically, and should be recognized throughout the Anglican communion.
48. The Order of Deaconesses is for women the one and only Order of the ministry which has the stamp of Apostolic approval, and is for women the only Order of the ministry which we can recommend that our branch of the Catholic Church should recognize and use.
49. The office of a deaconess is primarily a ministry of succour, bodily and spiritual, especially to women, and should follow the lines of the primitive rather than of the modern diaconate of men. It should be understood that the deaconess dedicates herself to a lifelong service, but that no vow or implied promise of celibacy should be required as

necessary for admission to the Order. Nevertheless, deaconesses who desire to do so may legitimately pledge themselves either as members of a community, or as individuals, to a celibate life.

50. In every branch of the Anglican communion there should be adopted a form and manner of making of deaconesses such as might fitly find a place in the Book of Common Prayer, containing in all cases provision for:—

(a) Prayer by the bishop and the laying on of his hands;

(b) A formula giving authority to execute the Office of a Deaconess in the Church of God;

(c) The delivery of the New Testament by the bishop to each candidate.

51. The forms for the making and ordering of deaconesses should be of the same general character, and as far as possible similar in their most significant parts, though varying in less important details in accordance with local needs.

52. The following functions may be entrusted to the deaconess, in addition to the ordinary duties which would naturally fall to her:—

(a) To prepare candidates for Baptism and Confirmation;

(b) To assist at the administration of Holy Baptism; and to be the administrant in cases of necessity in virtue of her office;

(c) To pray with and to give counsel to such women as desire help in difficulties and perplexities.

(d) With the approval of the bishop and of the parish priest, and under such conditions as shall from time to time be laid down by the bishop: (i) in church to read Morning and Evening Prayer and the Litany, except such portions as are assigned to the priest only; (ii) in church also to lead in prayer and, under license of the bishop, to instruct and exhort the congregation.

[Note.—Clause d (ii) was carried by 117 votes to 81.]

53. Opportunity should be given to women as to men (duly qualified and approved by the bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer at other than the regular and appointed services of the Church. Such diocesan arrangements, both for men and for women, should, wherever possible, be subject to provincial control and co-ordination.

54. The Conference recommends that careful inquiry should be made in the several branches of the Anglican communion as to the position and recognition of women workers in the Church, the conditions of their employment, and the remuneration of those who receive salaries.—*Church Times*, August 20, 1920.

Recent comment in the *Literary Digest* on prices, gives several instances of the different prices for the same goods in different parts in some of our large cities, and mentions such incidents as: woolen stockings which cost the manufacturer \$7 a dozen are sold to the wholesalers at \$14 a dozen, then to the retailers at \$24 a dozen; the retailer then sells them to the public at from \$36 to \$66 a dozen—from \$3 to \$5.50 a pair, according to the part of the city in which his shop is located. That means that the public pays more than five to nine times the cost of manufacture. The trouble is not alone reduced production, but is most emphatically too much middleman.

The *Literary Digest* calls attention to the results of the recent religious census, showing nearly 42 million church members, over two hundred thousand church edifices, with a value of \$1,676,000,000, and parsonages valued at over \$200,000,000, while the Sunday school registration is nearly twenty million. Yet after all, as it pointed out, this tells but part of the story, for this is essentially a Christian country, and those who do not hold church membership in any particular denomination are still affected by that fact.

PASTORAL

How I Prepare My Sermons

Some most wholesome suggestions from an article on the above subject by Doctor C. F. Aked, D. D., LL. D.

[*The Christian Work* has recently begun a series of articles on the subject at the head of this article, the first one being by a man famous for his eloquence and power in the popular churches. If our readers who are still anxious to learn the best methods from whatever source will study this article, we believe good will result. He says: "Let no man make my method his own if he is ever guilty of the blasphemy of thinking he may be wrong," which is a good warning concerning adoption of the methods of any man.—EDITORS.]

It is not easy for me to tell "how I prepare my sermons." I am under great obligation to *The Christian Work*: I am in debt to Doctor Lynch for a thousand acts of kindness. If it were not so I should ignore or decline the request to explain myself to myself. I have so little hope of making clear through written speech my method of working. I wish with all my heart that I knew how to make my own experience helpful to younger men in the ministry. I have been preparing sermons for nearly forty years, and certainly for more than thirty of them I have not thought for a moment about the "how" of it.

As I write, the trouble seems to be that I have not one method or system or process. I should think that the proper answer to the question of *The Christian Work*, How do you prepare your sermons? ought to be, That depends on the sermon. There are some sermons that make themselves—and then preach themselves. Spurgeon, in a lecture to his students, told of an occasion when a preacher announced his text, "By grace are ye saved," and could go no further. Whether sickness or stage fright silenced him I do not remember; but Spurgeon went into the pulpit and preached from the text. And the great preacher commented: "I should be ashamed of any man amongst you who could not have done the same." Yes; with his theology and outlook upon life a sermon on that text would make itself. I know that it has happened to me more than a hundred times that a text has presented itself to my mind and the leading idea of a sermon—and in a flash the entire sermon from beginning to end has been present to my consciousness. I have written down as rapidly as possible—I cannot write shorthand—point after point with the illustrations that crowded in upon my memory; and the only difficulty was that of selection: how much to leave out. For a sermon must end before midnight.

These notes of a sermon which thus made itself may cover a sheet of typewriting paper, or even two. They may be written on Friday—probably are; if not, then on Saturday. They are brought out an hour or two before service time on Sunday. Then I sit and think. But of this more in a minute or two, for I seem to be getting to the essential matter and to the unvarying element in the process of sermon building.

Other sermons have to be worked for, read for, thought for, digged for, produced by sweat of the brain if not by sweat of the brow. Let me try to describe the making of what I may call an expository or hortatory sermon, nontopical, nonsensational—a sermon, not an address upon some social or political movement and not a lecture upon an era, a book, or a man, a sermon such as would represent my average morning sermons for the last thirty years.

A text adopted, for reason or for none, just adopted because it is adopted and with no conscious reason for the choice, then I sit down to learn all that can be known about it. Yes, I recognize that I have just said something big, but I will not modify it because I happen to mean it in all its bigness: I set myself to learn all that can be learned about the text. I read it in the Hebrew or Greek, as the case may be. That goes without saying. If it is an Old Testament text I read it also in the Septuagint, and, of course, in the three great English versions, the King James, the Revised, and the American Standard. If it is a New Testament text I read it in half a dozen modern versions, Weymouth, the Twentieth Century, Moffatt, and in two different French versions. I read every comment upon it and every exposition of it in every commentary I possess. I turn to the works of some eight or ten of the world's greatest preachers to see if any of them have preached on this text. If they have, I read their sermons. Perhaps some question of Hebrew history or biography arises, perhaps some matter of New Testament biography or geography. Then I read everything related to it on which I can lay my hands, every relevant page in Hastings, in the Encyclopædia Biblica, in the Schaff-Herzog, in Kent, and the others. Probably I spend some hours over this work—and with me it is work, not pretense. But it pays.

During these hours I do not make a note. At the end I sit and think. For forty years I have schooled myself to form independent judgments. I proceed now with an absolutely unfettered immodesty. Let no man make my method his own if he is ever guilty of the blasphemy of thinking he may be wrong. Names and authorities, when I have reached this stage of the sermon building, are nothing to me. It is I who am going to preach next Sunday, not one of the great scholars whose works I have been consulting. I am grateful, a thousand times a thousand times grateful, for their help. But the conclusions are my own; and when the time comes they are going to be stated with a pontifical authority to which in these degenerate days the Vatican has grown unaccustomed. For what I have to say to my people I must answer to God. And I will take the responsibility.

Well, I am now ready to begin to write. And I set down, but not in order, everything I have thought or am thinking on the text and the theme which has grown out of it. I try to keep the ideas separate from each other. I use half sheets of paper, and write each separate idea on a separate slip. When I have written everything with which my mind is teeming I never in any circumstance try to think of more. I know that I have enough, and more than enough. In what has spontaneously rushed to my mind there is a certain reality, an inevitability. Material that had to be sought might "smell of the lamp."

Then the business is to arrange. The old rule, adopted thirty-seven years ago, is instinctively followed to-day. I must ask myself—

1. What is the Fact?
2. Why is it a Fact?
3. What comes of the Fact?

And then I must present one single clear idea, moving on from introduction to application or appeal, in natural, orderly, logical sequence.

So I number these slips, fitting each idea into its proper place in the development, the unfolding of the theme; some are not wanted, and they go into the wastebasket; some are mere duplications of things already written and numbered, and they are destroyed, or, if they look like amplifications, they may serve as illustrative matter or by way of reinforcing the argument or even as frank repetition in another form for the sake of the appeal to other minds.

The slips numbered, there should be an orderliness and a

totality of thought and statement revealed, an orderliness and a completeness which will make the actual preaching of the sermon easy and which, by the blessing of God, may carry conviction. If there is not, then my mind has bungled its own proper business either through carelessness or through fatigue. To make sure, and to have the work as ready to hand and intelligible twenty years hence as next Sunday, I rewrite the whole of the matter on full sheets and in proper order. There may be enough now to fill two or at times three sheets of typewriting paper. And this is the sermon. If there is not, after all this labor, one single great idea in it, and if it does not unfold attractively from introduction to application, and if it is not, in these notes, stated with pellucid clearness, vividly, powerfully, there is only one reason for it. It is the reason why I do not write like Shakespeare. I have not the brains for it. But, with the sermon, I have done my best.

But the question of *The Christian Work* is by no means fully answered: How do you gather your material? I do not gather it. The material has been gathering itself through a lifetime of reading, observation, travel, experience. I never seek material, never, except as the preliminary study of authorities may be regarded as search for material. Not once in thirty years have I consciously sought an illustration, a quotation, or even a fact to work into a sermon. All that comes of itself. I have to reject much that asks for a place. The one sin of which I accuse myself most persistently is that my sermons are too long. I have always too much to say. Weary and disillusioned as I am in these years, I still find it difficult to realize that the people are not as deeply interested, as enthusiastically interested, as I am. And so every Sunday for thirty years I have tried, like the veriest simpleton, to "say it all," and every Sunday night for thirty years I have promised my conscience that I would preach a shorter sermon next Sunday morning.

I do not write my sermons, not usually, not before preaching them. I possess many written sermons, some hundreds I suppose, and a hundred or so of printed sermons; and many of these I can still preach. But with few exceptions they were preached first and written afterwards.

Then what of preparation for the actual speaking of the sermon, as distinct from the making of the sermon? This is what I have called the essential matter, the one unvarying piece of work, the indispensable thing without which I could no more preach than I could fly. This is the effort to which all else has been leading: I must have an hour and a half before service time; an hour will do at a pinch, but I do not like to be pinched. And two hours may be used to good purpose. I am in my study, and in my hands the notes so laboriously prepared. And I think the sermon through. I see myself in the pulpit; I see the congregation; I preach—without uttering a word. I go through the whole sermon, from the opening words to the last phrase of the appeal or "peroration." I miss nothing. I never move out of my chair, unless some illustration or quotation has come to me and I need to verify the reference and the book is not within reach as I sit. And when I have done all this the sermon is on my mind and in my soul. I still make it a practice to push my notes out of sight and write from memory the entire argument. But this is a luxury, not a necessity, and is more of a habit than anything else. It gives—or used to give when I was more in need of it than I am now—a solid sense of safety. There should be no trick played on me by memory, treacherous jade! If I could go through the sermon in all its fullness in the quiet of my study, with a pen in my hand, and without my notes, why, to be sure I could do it in the pulpit, with all the intellectual, emotional, and spiritual stimulus which comes from the impact of the soul of the congregation upon my own.

Hard work? Yes, I admit it; but the freedom of it, the independence, the joy of it! All the work has been done before I enter the pulpit. I have now nothing to do—and nothing to do with the sermon! I have no anxiety. And there is no effort. Is it the "subliminal consciousness" that does the preaching? I prefer to say that it is the honest work done beforehand. Now I can enjoy myself. I hope to heaven the people may!

The 1910 census shows 53.7 per cent of the population of the United States was rural, and 46.3 per cent urban. It would seem that the figures this year were nearly reverse for the country as a whole. It is of interest to note that in the black belt of the West the majority of the people are still rural, and that 68.2 per cent of the entire population in 1910 was rural. The exact figures are not yet worked out, but it is probable that where the land is richest it will be found that the majority of the people still dwell in the country, and that where the land is poorest, three fourths dwell in the city.

We note the Lambeth Conference Resolutions are quite freely discussed, not only in the *Christian Times*, an Anglican publication, but also in the *Methodist* and other religious periodicals of Great Britain. There is a decided tendency to weigh carefully the proposal for church union. It is of great importance because the Episcopal Church is the Anglican Church, or the state church of Great Britain, hence any movement looking towards union in Great Britain naturally must come from the Anglican conference of bishops. The appeal for church union is considered as a tremendous event in Great Britain, and is considered to be the outgrowth of very earnest and continual prayers. It can doubtless be used much more than it is by Christian people. It seems that regular prayers are offered in other places than at the conference, for divine intercession, and that several times a day special meetings were held for that purpose, in addition to the prayers actually offered by the various bishops.

When the Australian Constitution Act was signed by Queen Victoria, in July, 1900, it provided for a capital of the government located in New South Wales, and distance not less than one hundred miles from Sidney. In 1910 a site was located at Canberra. In a contest engaged in for architectural plans for the new city, there was one by Walter B. Griffiths, of Chicago. Before the late war, between one and two billion pounds had actually been spent making roads, taking care of the water supply, and laying out the land. But little has been done since. There appears to be some possibility of the work being again undertaken in the near future.

Production of candy has increased from 110 million pounds in 1880, to 1,400,000,000 pounds in 1919; and in that period population doubled, while the production of candy has multiplied about thirteenfold and its value has increased nearly forty times. The amount of candy consumed per capita, in 1914, was 5.6 pounds, at an average value of a little over 30 cents a pound. In 1919 it was 13.1 pounds at an average value nearly three times as great, or about 85 cents a pound. The consumption of soft drinks has also greatly increased, and amount to over 700 million dollars.

The Literary Digest refers to the fact that but a small percentage of coal is used for domestic purposes, a matter of fifty-seven billion tons, out of five hundred and fifty-four billion, four hundred thousand tons of bituminous coal; of anthracite coal, close to fifty billion is used, out of eighty-two and a half billion tons. Of all coal, out of six hundred and thirty-seven billion tons, at least 30.8 per cent are used for industrial purposes; 25.2 per cent by the railroads; 16.8 per cent domestic; 13.1 per cent for coke; 5 per cent for electrical utilities; 4.7 per cent export. Coal mines, steamships, and gas use the remaining 4.4 per cent.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Is Cooperation Only a Word?

We are struck by the contrast between two letters which came to our desk within the week. One was from a missionary who writes: "One of the most enjoyable features of our work here has been assisting to stimulate the interest in the women's work of the church. Everywhere the need for such work is in evidence and this locality is not behind in recognizing the duty owed to the social conscience. . . . Success in all human endeavors depends upon the sympathetic cooperation of those who are intelligent and earnest in their work, both men and women. Our hope of the future lies not so much in the men and women of to-day but is wrapped up in the budding life of the children. Home and church, school and citizenship must be united forces in the revolutionary course of that future. There must be no antagonism, not even the separateness nor insulation, but the most real and vital identity of all, in the common task of creating the ideal humanity. . . . I would like to add a word of encouragement to many which you may receive. May divine grace attend the efforts to create a spiritual idealism in the womanhood of the church and small communities where we have influence."

This brother also inclosed a newspaper clipping upon the great importance of home influence, recognizing that the women of our department are struggling to raise the standards of home life, trying to help the women of the church to see in their homes their greatest *opportunity* as well as their greatest happiness.

In contrast with the sympathetic cooperation and friendly helpfulness of the brother who wrote the above, is the attitude of another of our missionaries whose lack of appreciation and vision concerning our work led to the discouragement of one of our consecrated workers, as expressed in the following: "To say that I was disappointed at our recent district conference was putting it mildly! I was so discouraged that I was almost persuaded to resign, and I don't believe you will very much blame me when I explain matters. We had arranged a very good program to be given during the conference, but there seemed to be time for everything else but the Women's Department work. . . . The prominent brother associated with the district presidency had charge, but would not for one minute entertain the idea of our request for the Saturday evening hour. . . . After some persuasion we were promised the hour from 3.30 to 4.30 on Sunday afternoon. . . . It was nearly four o'clock when they closed the preceding service . . . and to make matters worse they planned to have a picture taken of the assembly during the hour announced for us! You can imagine how we felt, as they all went out for the picture, and by the time they returned and got seated for our service it was too late! . . . We tried to get permission to use the church while there was preaching at the opera house, but the brother would not consider it, and they had preaching both places. . . . Brother _____ seemed to think the preaching was far more important than the women's work, and it was difficult for us to even get an announcement made. . . . We were told that the reunion was the proper place for our meetings. . . . I have all due respect for Brother _____ but can plainly see he has no idea of what our work is, or at such times surely he would feel that it was proper to get it before the people. He is not alone among the priesthood in not understanding this department of the church, but we trust the day will soon dawn when they will all awaken to the importance and necessity of this work in the redeeming of Zion, for without the proper teaching in the homes of the Saints, *how can it be done?*"

With a report such as this coming to our notice, do you wonder that we ask, "Is cooperation only a word?" A. A.

The goddesses of finance and fame are strong attractions to young people and there are many worshipers among them who might otherwise be serving Christ.—J. C. Blaney.

Lamoni Women Organize

It was our pleasure on the occasion of our recent visit to Lamoni to be with our Lamoni Stake Organizer, Sister I. A. Monroe, as she organized the women of that town into four groups corresponding to their already existent "prayer-meeting ward" boundaries.

It was peculiarly gratifying to note the real heart interest taken by these women in the movement to unite for individual study and for civic and community welfare work, as well. They seem to have been anxiously eager to do things together, the spirit of service engendered by the great war still being alive and active in their hearts. Their work for the Red Cross had been noteworthy, one and all giving of their very best and most consecrated effort, in a spirit of unity which bids fair for the success of future plans for community welfare.

The four wards as organized have for leaders Sisters Callie B. Stebbins, Belle Anderson, Nellie Platz, and Anna Stephenson. These women are of the wide-awake, progressive type, and well qualified to lead their groups from one earnest and worthy objective to another.

Their first effort takes on the form of better understanding of our new citizenship. Four of Lamoni's qualified men consented to meet these groups weekly, instructing them on the use of the ballot, the propositions before the Nation, and the character and public records of the leading political candidates, as well as making them acquainted with the machinery of State and county government. These women will be better prepared to exercise their new suffrage at the coming election than will many "old-timers" who, in their self-sufficiency scorn to avail themselves of the many opportunities for information along these lines.

The "Food and the Body" course, prepared by Mabel Knipschild Smith for our department, will succeed this course in citizenship. The women of Lamoni have been stirred by the recent Government disclosures concerning the multitudes of undernourished children. They sense it a duty to acquaint themselves more thoroughly with the essentials of food, and the laws which govern its adaptation to the body.

Along with these study plans, others concerning community welfare are being laid and perfected. When they get into full working order, we may expect to hear of many fine things undertaken and carried to a successful conclusion by these women who have never been known to record "failure" upon any venture to which they have lent their full-hearted and enthusiastic support. May God guide them into fields of useful activity, which shall find its direct reflection in homes of increased purity, loyalty, and enlightenment—true, Zion homes!

A. A.

A Very Interesting Letter

HONOLULU, TERRITORY OF HAWAII, October 5, 1920.

MRS. AUDENTIA ANDERSON,
5020 California Street,
Omaha, Nebraska.

Dear Sister Anderson: Your letter was received some time ago and I was so pleased to hear from you. There is a note of strength and encouragement in the words you wrote. I have also enjoyed reading your articles from time to time in the HERALD. They surely inspire one to do all in their power to help in this grand work.

We are receiving the lessons but I am sorry to say we are not progressing with them as I would like. While these people have become very dear to us yet we realize we cannot appeal to them from the same standpoint we would to those of our own nationality.

At our district conference one afternoon was devoted to talks and papers. Sister Reeves gave a talk on social purity and I gave one on motherhood and the meaning of a real home. In this I tried to interest them in the courses which are offered. The majority of them seem indifferent. Then realizing that they have an imperfect understanding of the English language makes it hard. It is difficult to enthrust them along any line and if they do rouse it does not last long. You know how people of warm climates are. But, oh,

the need of this work being taught. The home conditions are anything but what they should be. It takes years of labor among them before one can go into their homes and tell them how things should be done. And that is the only way they can be taught. Take Brother Waller, who has been here for years. He can say anything to them and they do not take offense, but let one who has not been with them so long and they resent it very much. Will give you an example:

One day Brother Waller and I were out visiting. We came to a house where the mother has to go out and make the living because the father is blind. He takes care of the children while the mother is away. The little tots were playing in front of the house in the dusty road. Of course we stopped to talk to them and I noticed that one of the little girls had a very ugly sore on the back of her hand—inflamed and full of dirt. It was a burn and you may imagine the condition of it not being bandaged. I took the child in and asked the father if I could clean the place and bandage it and he would not let me do it and he is a church member, too. All we could do was tell him the danger of neglecting it in such a manner. If they survive they grow up and if they do not they just die, that is all.

We have a few families in which the parents are careful of their children but as a rule they just grow up like Topsy did.

The work is slow and sometimes it seems there are no results to show for the energy spent, but we are not discouraged.

I truly agree with you that the women's work is a wonderful work and as Latter Day Saint women we must give the best there is in us to the accomplishment of the standards and ideals set by our leaders.

Will appreciate hearing from you at any time.

Very sincerely,

MRS. V. B. ETZENHOUSER.

From a Tireless Worker

Since receiving my appointment as organizer for this district I have not accomplished much in visible results, though almost my entire time has been given to preparation for the work and study of the needs of the women of this district.

At our district reunion where I had anticipated getting in touch with the real needs of each branch, I was not able to accomplish much. Two other sisters with myself were a subcommittee to provide for the children and young people's work, but the other sisters were unable to help because of illness, and though I tried, I seemed unable to enlist others, so the entire preparation fell on me.

We had a tent for this work, and I took charge of two services a day there, and was present every morning at the social service for the children. This was at nine o'clock; at 10.30 we had a story hour. One Bible story was told and then another story with good clean ideals embodied in it. At this hour the last thing was to memorize one of the ten commandments. I had cards numbered from one to ten in large numbers, the corresponding commandment being written in the number. The command was written on the board, and the next morning all who had it memorized received the colored card. It proved to be quite an attraction, and several at the end of the reunion had the complete set.

In the afternoon we had sewing, weaving, chain pasting, paper and straw stringing, and peg boards. The older girls were enlisted to help by taking charge of classes in each line of work. In this way we held the attention and secured the help of most of the girls of Oriole age, though we felt disappointed at not being able to do more definite work with them. We had muslin blocks with outlines to be stitched; these the older ones, from nine to fourteen, worked in outline stitch, to be used as a quilt for the Children's Home. The older girls also pricked cards, cut butterflies and birds, and helped the smaller ones in many ways. Though it was not the work we had planned for them, we did appreciate their willingness to help and I am satisfied they gained experience in their little classes that will be of benefit to them in other places.

Our one meeting with the women was a disappointment to me. It seems difficult to do much because of lack of leaders. It is a fact to be deplored that in these small branches, too, relationship often determines who shall lead, and much of the time the leaders so chosen are least fitted for work. If you step in and advise a change, instantly that person and all the relatives (and often they form the majority) will do nothing, and not enough are left to go ahead alone, and so little can be done. I found among the women who met that afternoon some bright and capable women who are looking ahead, and I feel sure that in time these will gradually take their rightful places, but it will take time and patience, and, as Brother Heman Smith once said, "several first-class funerals," before much can be done.

Another thing that makes it difficult is the dislike so many have for anything new. This, too, is among the older women, and I am convinced that we must look to the younger mothers and the coming mothers for our real progress. Among other things we talked of at the women's meeting was telling children the truth in regard to the "story of life." I find that the older women do not want it talked of, while the younger ones are anxious to prepare their children and give them the proper information before they learn it in improper and obscene ways. They often do not know how to give this information, however. I had a number of books that I had purchased in an effort to place before the women the best helps along this line, and these were gratefully received.

I tried to get the women to take some definite study, suggesting to one branch group A Study of Child Nature, by Harrison, and First Lessons in Child Training, by Zelia M. Walters, which last I think especially fine. I suggested the idea that another branch group take other studies, each buying the necessary books and, as they finished their study, exchanging with the others, thus cutting down the expense. This seemed to settle it! . . . Anything that costs money is out of the question for some people. They seem to have the idea that all the benefits of church membership should be absolutely free, that "the district" should provide everything, forgetting that they, themselves, make up the district!

As I said before, it will take time and patience to work out plans. This district is like an old field—all worked out! As I see it, our task is to work it and put it into shape to receive the seed that will later bring forth fruit. We are handicapped for means to visit and properly do this work. Oh, if we only had the means at hand so we could put before the people what we want them to do, put in their hands what we want them to study, and then help them to study it! I feel convinced that if we once could get them started right, later on they will lose this terrible lethargy and really make progress!

One thing more. Now that we have woman suffrage it seems to me we should be studying how to vote intelligently, but what shall we use? Is there a handbook of instructions for voters, or anything that could be used to intelligently put the system of voting before us?

Such information as the sister asks for may be secured from several sources. We cite two. The women's clubs of various States have already prepared literature and made it available at small cost. Those in Iowa should send 35 cents to Mrs. W. H. McHenry, chairman, 2901 Rutland Avenue, Des Moines, Iowa, for Iowa Hand Book for Study of Citizenship. It treats briefly of the Constitution, counties, cities, and towns, schools, courts, elections, State institutions, laws relating to women and children, and some recent legislation.

The Citizenship Department of the National League of Women Voters is offering a correspondence course arranged by Marie B. Ames, consisting of twelve lessons on nominating and electing our President, powers and duties of our President, our President and his Cabinet, the judicial department, Congress at work, how laws are made, the governor and other executive officers, State boards and commissions, relation of State courts to Federal courts, county and township forms

LETTERS

Indians in the United States

We have the following table of Indian reservations in the United States. Very few people realize that there are so many Indians in this country. I herewith give the names of the reservations:

In Arizona

1. Camp McDowell.
2. Colorado River.
3. Fort Apache.
4. Gilla Bend.
5. Gilla River.
6. Havasupai.
7. Hopi.
8. Navaho.
9. Papago.
10. Salt River.
11. San Catlos.
12. Walapal.

In California

1. Digger.
2. Hupa Valley.
3. Mission (28 reserves).
4. Round Valley.
5. Tule River.
6. Yuma.

In Colorado

1. Ute.

In Idaho

1. Coeur d' Alene.
2. Fort Hall.
3. Lapwai.
4. Lemhi.

In Iowa

1. Sauk Fox.

In Kansas

1. Chippewa and Muneses.
2. Iowa.
3. Kickapoo.
4. Pottawatomie.
5. Sauk Fox.

In Michigan

1. Isabella.
2. L' Anse.
3. Ontonagon.

In Minnesota

1. Bois Fort.
2. Deer Creek.
3. Fond du Lac.
4. Grand Portage.
5. Leech Lake.
6. Mdewakanton.
7. Mille Lac.
8. Red Lake.
9. Vermillion Lake.
10. White Earth.
11. White Oak Point and Chippewa.

In Montana

1. Blackfeet.
2. Crow.

3. Fort Belknap.
4. Fort Peck.
5. Jocko.
6. Northern Cheyenne.

Nebraska

1. Niobrara.
2. Omaha.
3. Ponca.
4. Sioux (Additional).
5. Winnebago.

In Nevada

1. Duck Velle.
2. Moapa River.
3. Pyramid Lake.
4. Walker River.

In Mexico

1. Jicarilla Apache.
2. Mescalero Apache.
3. Puebpos (20 reserves).

In New York

1. Alleghany (Cattaraugus County).
2. Cattaraugus (Cattaraugus County).
3. Oil Spring.
4. Oneida.
5. Onondaga (Onondaga County).
6. Saint Regis (Franklin County).
7. Tonawanda (Niagara County).
8. Tuscarora.
9. Shennecock (Suffolk County).
10. Poospatuck (Suffolk County).

In North Dakota

1. Devil's Lake.
2. Fort Berthold.
3. Standing Rock.
4. Turtle Mountain.

In North Carolina

1. Qualla Boundary (Cherokee).

In Oklahoma

1. Cherokee.
2. Cheyenne.
3. Chickasaw.
4. Choctaw.
5. Iowa.
6. Kansa or Kaw.
7. Kickapoo.
8. Kiowa and Comanche.
9. Modoc.
10. Oakland.
11. Osage.
12. Otoe.
13. Ottawa.
14. Pawnee.
15. Peoria.
16. Ponca.
17. Pottawatomie.
18. Quapaw.
19. Sauk and Fox.
20. Seminole.
21. Seneca.
22. Shawnee.
23. Wichita.
24. Wyandot.

In Oregon

1. Grand Ronde.
2. Kilamath.
3. Siletz.
4. Umatilla.
5. Warm Spring.

In South Dakota

1. Crow Creek and Old Winnebago.
2. Lake Traverse.

of government, history of political parties, party organization and methods.

Every woman will want to familiarize herself with these subjects.

Lessons can be obtained at the headquarters of the League of Women Voters, 609 Century Building, Saint Louis, Missouri, at 10 cents a copy or one dollar for the entire series.

3. Cheyenne River.
4. Lower Brule.
5. Pine Ridge.
6. Rosebud (Sioux).
7. Yankton.

In Utah

1. Uintah Valley.
2. Uncompahgre.

In Washington

1. Chehalis.
2. Columbia.
3. Colville.
4. Hoh River.
5. Lummi.
6. Makah.
7. Muckleshoot.
8. Nisqually.
9. Ozette.
10. Fort Madison.
11. Puyallup.
12. Quileute.
13. Quinaiette.
14. Shoivater.
15. Skokomish.
16. Snohomish, or Tulalip.
17. Spokane.
18. Squaxon, Island.
19. Swinomish.
20. Yalima.

In Wisconsin

1. Lac Court Oreille.
2. Lac du Flambeau.
3. La Pointe.
4. Red Cliff.
5. Menominee.
6. Oneida.
7. Stockbridge.

In Wyoming

1. Wind River.

If any of the reservations named above are located in or near any of the branches it is to be hoped that some of the local ministry will try and reach them with the gospel. Your first duty will be to get their good will. And remember that the Indians do not like long sermons. Your talk to them must be short and sweet, or they will not come back to your meetings. Neither are the Indians emotional, hence weeping and telling them pathetic stories does not have good effect on them, but turns them against you.

The white man must not take too many liberties with them on first acquaintance. They watch a white man very closely. In other words, they are suspicious of him. Therefore, the white man is under the necessity of keeping a watch on himself, while in their company. However, when the Indian reaches the point that he can trust you, he becomes your loyal and true friend, and will do anything in reason for you. The only time that I have seen them weep or display emotional feelings was when they were under the influence of the Holy Ghost. One large chief told me one day at the close of a spiritual social service that he felt a burning in his breast, and felt like getting on his feet to tell us how good he felt, but stated that a big lump came up in his throat. Tears were in his eyes. God's Holy Spirit is the only power that can move the Indian to accept the gospel and the Book of Mormon.

We have two branches among them, and about forty or fifty among the Omahas, but they have been neglected in a way, and it will require some labor among them before we can organize them into a branch. And, moreover, it is a waste of time and money to undertake to do missionary work among the Indians unless the church takes care of them after they have been baptized. A white man should be placed in charge of the branch, and he ought to have a wife to accompany him. Both should devote their entire time among

them, visiting them in their homes, and praying with them; also teaching them very many useful things. The Indian is willing to be taught. The brother and sister who work among them must have an interest in them, and love to work with them. It does not take the Indian long to find out whether you love him or not. Once they do find it out, they will love you and pay attention to what you teach them. Let us pray to our heavenly Father to raise up men and women who will have a desire to labor among the poor Indians, and sacrifice in their interest.

There are some Indians in the State of Maine. Altogether there are over one hundred and forty reservations in the United States.

The following items may be of more than a passing interest to our people. It should be remembered that the Lamanites are of Israel (chosen seed), and the Lord has decreed that they are to "blossom as the rose." There are in the United States alone between four and five hundred thousand Indians. And just think of the many thousands of Indians in Mexico and South America. The great majority are pure Lamanite blood.

It is said that there are fifty thousand engaged in the live stock business, valued at \$40,000,000.

In the forestry and lumbering business, owned by them, there are six and a half million acres of fine timberland, valued at \$84,000,000. They have seventy-three sawmills.

Menominee Reservation, Wisconsin, has one billion feet of standing timber.

The Osage Tribe in Oklahoma, last year received \$8,000,000 from oil and gas, and five other tribes received \$4,000,000.

There are forty thousand Indians engaged in farming. Last year's crops sold for twelve millions.

Education, average attendance, 64,000.

There are in the United States eighty hospitals, and two hundred physicians to care for them in sickness, and very many colleges.

I meet with a great many young Indians who are highly educated, and a great many who are wonderful musicians, also lovely singers. The rising generation speak excellent English. One of the drawbacks to our work among them is the fact that they have no printed language, and hence, each tribe have a language of their own, which makes it very difficult for us to perform missionary work among them. A great many of the tribes can understand and speak the Spanish language. Therefore, those of our young people who contemplate devoting their life's work in the interest of these people should by all means acquaint themselves with the Spanish language. It is said by those who have traveled in South America that all the Indians speak Spanish. In the opinion of the writer the time is not far away when the church will send missionaries to labor among the Lamanites in South America. Young man and young woman, prepare yourself for whatever kind of work the church and the Lord will call you to perform in his kingdom.

Dear Saints, pray earnestly for the success of the welfare of the Lamanites.

Your brother in gospel bonds,

GOMER T. GRIFFITHS.

Graceland College is appearing in the news items more frequently than in years past. The *Des Moines Register* has noted one or two items a week concerning our football team. Now in *The Outlook* for October 20 we find Graceland College, Lamoni, Iowa, President George N. Briggs quoted in a review of the political situation. A straw vote of college presidents on the election.

In a recent number of the Sunday *Des Moines Register*, the photogravure section contained a fine picture of the descendants of Joseph Smith by Brother Charles Brackenbury, of this place, it having been given first prize in the curious pictures contest.

Mrs. Ivy Fisher, 1221 Akermant Street, Waterloo, Iowa, would like to hear from Saints living in La Grande, Oregon. Should there be none there, will the president of the district please write.

A Letter to the Twelve From the Islands

Quorum of Twelve: Since my letter to you the new missionaries, Brother and Sister Elliott and ourselves, have moved to new quarters at Heberona, a pretty little spot on the mountain side about three miles from Papeete. We have been kept busy cleaning house, learning the language, accustoming ourselves to the strange ways of the natives, and preaching in the little church at Tarona.

We have reached the state in our language study where it is now too old to us to be incited to follow strange paths, and too new for us to stop in self-complacency. It is a little tiresome at times to find oneself saying, "Eaha?" instead of "What?" to the wife, or "Aita peapea" for "Never mind." I am struggling hard with my vocabulary, making a dictionary of English-Tahitian, and translating a few English thoughts.

Brother and Sister Karlstrom and Sister Ethel Hanson have taken a trip to Tubuai, and from there to Hikueru. Brother Brown and his wife and babies have also gone to Hikueru. There seems to be a splendid opening there for missionary work, and we have heard that some of the Mormons are ready and anxious to enter the true fold. At the moving picture show here the other night a film was shown portraying the early life in Utah under Brigham Young. It was far from complimentary to the Mormons, and the interpreter was very careful to say, "This was when the Mormons left the *Kamitos* (the Saints)." It was a veritable bombshell in the enemy's camp.

The church has a high reputation here. It is far more difficult for a native to be a true Saint than it is for him to be a good Catholic. The result is that the Catholic Church gets most of those who have been cut off from the church, since their code of morals is much lower than ours. By this process of weeding, the ingathering of the honest in heart among other denominations, and the sifting inside the church, we hope thus to have in these islands of the sea a polished jewel fit for the Master's service.

There are many discouraging features to the work, and I presume you are well acquainted with these through reports from other brethren. There are, however, encouragements peculiar to these islands, such as the faith and generosity of the natives and their esteem of the church, and it is worth the most strenuous and tiring effort on our part.

In our last mail, we learned of the buying of the Battery Block in Independence. I consider this a forward step in the right direction, and will materially help in the consolidation and close cooperation of the forces of the church. We felt happy also to note the return to the field of such veterans as Amos Chase, and the augmentation of our forces with more young men. Such things as these encourage us to move forward as part of the army of the Lord, and assure us that God is with his people. Praying for Zion, I am

Sincerely, your brother,

FRANK B. ALMOND.

Rally Day in South Omaha

Editors Saints' Herald: The Rally Day held at the South Side Hall on Sunday, October 17, will be a day long remembered and cherished by the Saints of Omaha. The North Side Branch dispensed with their services for the day in order to unite with the South Side in a general rally day. The sisters made ample provision for our physical needs, so we could remain the entire day. As usual the brethren proved equal to the occasion. The services were well attended; the morning program displayed the excellent talent possessed by our young people in the gift of song and public speaking. We were particularly favored with the presence of our venerable Apostle Gomer T. Griffiths, who has been laboring recently with the Indians sixty miles north of Omaha.

In the afternoon a joint meeting of both North and South Side priesthood was called and addressed by Brother Griffiths. At the conclusion of this service a motion was unanimously sustained that as a joint priesthood we ratify the appointment of Elder T. J. Elliott as pastor of Omaha, and so recommend same to our respective branches.

Prayer service followed the priesthood meeting and we were permitted to dwell under the calm, peaceful influence of the Spirit, many bearing witness to the divinity of the gospel. The choir rendered two beautiful anthems prior to the evening sermon which was delivered by Apostle Griffiths. A very large and attentive audience was present. With his usual sense of humor he kept the congregation in a laughing mood, at the same time sending the message right home. The general sentiment at the close of the services was, Oh, if we could only have these rally days oftener. The family of our pastor, Brother Elliott, are now permanently located in their cozy little cottage. We welcome these talented folks into our midst. Now that all are nicely situated we shall work with more zeal.

DAVID LEWIS.

Recreational Course at Graceland

There has been organized at Graceland College a Recreational Leadership Course. One of the objects of the course will be to furnish the young people of Graceland a list of a large number of outdoor and indoor games which they will learn thoroughly and be able to direct when they return to the various branches throughout the church.

It has occurred to me that there are in the church a number of people who know of some good games and recreational devices who would be willing to send us such suggestions by mail if they knew we wanted them. I would be glad to put a notice of this in your paper if you care to do so. We should like to have not only the name of the game, but directions for carrying it out in detail. These will eventually be collected in a large manual for Religio workers.

Respectfully yours,

F. M. McDOWELL.

Council Bluffs and Vicinity

The missionary effort that began following the reunion by Elder Daniel Macgregor is continuing with interest. More than thirty have so far been baptized. Forenoon services are being held at the church, but all evening services are held at the hall where the mission work is being done.

Public speaking class began their work for the winter at the church to be held each Monday evening. Elder O. Salisbury is in charge and near forty students are enrolled.

Brethren Henry and Cleo Hoover have been called to the office of priest.

Several of the local brethren have been assigned to different points in the district for a two-weeks' effort in the near future.

Mrs. Guy F. Mintun spent about ten days visiting relatives here and in the vicinity. She started to California last Thursday to spend the winter. Elder J. F. Mintun spent the first Saturday and Sunday of this month attending the conference held at Decatur, Nebraska. It was in this district that he did his first missionary work in 1881 to 1885. At the same date the conference of this district was held at the Boomer Branch. It is reported that an excellent conference was held in both places.

Ruth I. Mintun, who is teaching at Rockwell City, spent the week end at the home of her parents.

Last Sunday Elder J. F. Mintun spent the day ministering to the Saints of the Hazel Dell Branch.

It is reported that the Council Bluffs and Crescent Branches have subscribed more than their quota for the auditorium.

Omer L. Weaver was baptized by Elder G. J. Harding. He is the first of his father's family to enter the church. The Spirit was present in great measure, manifesting his acceptance with God.

CORRESPONDENT.

From the *Port Huron Times-Herald* we learn that the Eastern Michigan conference was attended by about a thousand members at Sandusky on the 9th and 10th. The membership is reported as 1,925, a gain of 175 in a year. Tithes have been collected totalling \$18,519, double the amount given last year. Apostle Gillen was present and preached.

Long-Hull Debate

Now that the war clouds have rolled away and the thunder of the big guns is silenced, and calm and quiet again reign over our city of Spearfish, South Dakota, it may be of interest to some to hear about the battle between Elder E. E. Long and Robert R. Hull, of the Campbellite persuasion, which began here September 20, and continued sixteen nights.

It took several days for the smoke to clear up enough so we could see just what the results of the conflict were; but as days pass and the effects of the "gas" that the enemy employed works off the minds of the people, and as the atmosphere becomes more pure from the stench of the putrid matter that he shed abroad, we are having more and more to rejoice about because of the friendly sentiments that are being expressed by the more intelligent class that heard part or all of the discussion.

Elder Long's affirmation of the divinity of the Book of Mormon was strong, concise, and clear, and almost nowhere during the eight nights on that proposition did Hull attempt to refute his argument but tenaciously stuck to a counter line of rehash of Braden, Shook, and others of like ilk, into which he injected his own personality with all the calumny, vituperation, and filth that he could collect. It was evident that he became a little too enthusiastic over his Spalding Romance rot, for by the time he got through telling about when and where it was stolen there were no less than five different manuscripts in existence.

Brother Long patiently waited until he got all done with his tirade and then in about a fifteen-minute speech touched off a bomb that exploded the whole mess.

The eight nights following were on the church propositions, the first four Brother Long affirming. Hull's denial was of the same stock in trade as was employed during the first proposition: a tirade of abuse and derision. Unfortunately we lost our presiding officer after the first proposition, and were unable to secure another only for two nights, and consequently Hull took advantage of the situation and violated many of the rules of honorable controversy, thus forcing Brother Prettyman, Brother Long's moderator, to call him to order. The last night before Hull's church proposition came up, his moderator, the Reverend Mr. Hull, sr., proposed that the contestants modify their attitudes toward one another. The ruse was plain and several outsiders commented on it.

Hull's affirmation of his church proposition was along the same line they usually use: That the Word is the seed and that wherever it is planted in good and honest hearts it will produce fruit, and the persons in whom the seed is planted, no matter what church organization they may belong to, provided they have been baptized by immersion, compose the "mystical" church of Christ. He contended that it originated at Pentecost, that there is no organization whatever, nor ever was in the true church, and that the apostasy was the building up of organizations.

Brother Long's task was easy. And when he got through, the wonder to me is how Hull will ever be able to gather up the fragments.

One night during the first proposition the presiding officer led in the applause of one of Brother Long's statements. At another time he became so enraptured in Brother Long's argument that he forgot to notice the time and let him run over a few minutes.

One prominent auto dealer stated that he quit attending the debate because it took so much of Long's time to answer Hull's harangue that it was a waste of time to go.

A prominent member of the Methodist Church, and who would probably give more to see "Mormonism" downed than any other man in Spearfish, told the writer that Hull was too abusive, but that he made *some* good arguments. We thanked him for the qualification.

Another gentleman whose family is prominent in one of the secular churches stated that he wished he was qualified to act as chairman of the debate so he could have a chance to call Hull down. He is attending *our services, since, when in town.*

After the debate Brother Long gave a series of four sermons on the "Second coming of Christ" to small but appre-

ciative audiences. The next day two were inducted into the kingdom by baptism, Brother Prettyman officiating. And the day following that (Monday), Brother Prettyman took his departure for eastern Nebraska, and Brother Long for Omaha. We are thus left somewhat lonely, but stronger than ever in the faith.

Brother Thomas Reese and estimable wife and niece, Sister Alice Henderson, gave us a pleasant surprise by dropping in for the Sunday morning preaching service and stayed over till Tuesday afternoon, when they again took up their long auto journey from their former home, Bozeman, Montana, to Zion. It made some of us wish that we might hear the whisper of the Spirit to move thitherward ourselves.

J. C. MABBOTT.

"The Church as a Power House"

The inclosed short, but pointed article by Doctor James I. Vance, being full of suggestive helpfulness, as well as being a word picture of the very spirit and genius of the manner in which our own beautiful latter-day gospel message is preached in lands near and far by men from every station of life, is herewith offered for the HERALD.

The church that really serves as a spiritual power house; develops the true worth of each individual life coming in contact with such power, and enhances the value of collective and unified life and purpose as nothing else in this old world may do.

And after all, what is life for anyway, if it is not that we may *be* the very best in all our *being*, that it is possible to be? The self-consciousness of such being, or of a real unfolding of the life into such being, is in itself the essence of joy ascending like a fragrant incense of holy gratitude and praise unto God, the great center of all life; and from whose excellency of being, the whole life of man is given. All praise to Him, the highest and Holy One, whose offspring we are. May we ever rejoice in the exaltation of labor that enables us to become like him.

Yours truly,
JAMES E. YATES.

"I like to hear that man preach, because he gives me something to live by during the week." That is what a busy business man said about his pastor. It was high praise.

Why should people go to church, if it is not for something like this? There is no particular merit in being bored, even when the process is labeled "pious," and there is no resistless fascination in listening to a pulpiter perform, even when he does it well. Then what is the merit of church attendance?

If one goes back to his work Monday as lean and spent, as listless and inspirationless, as empty of courage, and as void of hope as when he closed shop Saturday night, the church has not met his need.

There should be something in the hour in God's house to lift us out of the sordid and selfish, and set us anew on our quest for the Holy Grail. There should be something in the minister's message that makes tired souls look up and take hold afresh, and wavering feet straighten and steady. A man should go out of that sanctuary with a shining vision, and a cleansed conscience, and a singing heart, and a will that is charged afresh with the power that overcomes the world.

Then the church must be a power house. It is a mistake to try to make it a playhouse. People do not go to church for what they can get at the theater. The theater can beat the church when it comes to entertainment. The preacher who has dropped down into nothing but an entertainer has forgotten his commission.

It is not enough for the church to be a schoolhouse. It must instruct, but it must do more. Men need more than information; they need inspiration. They need motive power strong enough to drive life up hill.

The church has missed its mission when the switch is thrown on Sunday morning, and no power leaps out from that central dynamo to recharge the spent wires of human life that are there to be made alive again.

INCIDENTS OF THE CAMPAIGN

Amos, Berve, president of the Eastern Iowa District, after naming over the branches that have oversubscribed their quotas, writes:

"The Spirit of the Lord is making this 'drive,' and to me it is a marvelous response of the Saints here. Of course we got busy as soon as we got your literature, and have continued without a let-up, and have done much corresponding besides your work. We were also careful whom we sent to the various branches. We want especially to compliment you and your assistants for the splendid way in which you have conducted this campaign thus far. I see your enthusiasm has not lessened since conference, neither have the Saints lost any."

RIVALRY IN A GOOD CAUSE

SALT LAKE CITY, UTAH, October 18, 1920.

"We wired you Saturday night from Malad, 'Utah District over the top, still going ahead.' Our quota was \$1,500, and Saturday night we had \$1,647. Of course we feel proud, and we hope that we may have the distinction of being the first to go over. This might be an incentive to Independence and Lamoni, and some of the other near-by, highly organized stakes.

"We have now decided to make it \$3,000, and when we go over the top again we will wire you.

"Yours sincerely,
(Signed) "M. A. ETZENHOUSER."

Humber Bay, Ontario, raised \$1,420; North Toronto \$820, and Toronto \$4,200—all in the first week. Wonderful spirit reported.

DETROIT DISTRICT IS OVER THE TOP

"I just had a letter from Flint, which taken with Detroit alone shows that we have more than our quota already subscribed. This leaves four smaller branches to hear from, and I am satisfied that Detroit City alone will raise all that has been assigned to the entire district. We will keep up the good work and make our final report by the 1st of November.

"Trusting the balance of the country will do equally as well, I am

"Yours very truly,
(Signed) "W. A. BLAIR."

Kansas City Stake

Kansas City Stake has given a goodly portion of the appropriation for the General Conference auditorium to raise, our quota being \$25,000. Members in other localities, outside of cities, probably do not realize what a large amount of money must be paid in each year to maintain the running expenses of the churches and missions located in the city as well as tithes and offerings, not failing to mention \$10,000 to be raised this year for new churches. Yet these same people who already give liberally of their means are going to work a little harder, and sacrifice a little more to meet the obligation which has been placed upon us.

The men of the priesthood, inviting all other men to meet with them, met in the church yesterday afternoon to listen to talks by Bishops McGuire, Keir, and others, and at this meeting over \$5,000 or more than twenty per cent of our quota was pledged.

We may not be first over the top, because of the scattered condition of the membership in all parts of the city and the time which will be required to visit all, but our place will be down the line among the rest of you and maybe not so far down either.

"Great Times in Massachusetts District"

We are having great times in the Massachusetts District since the Auditorium Drive commenced. I have never seen anything like it in the church. I believe every branch in this district is going over. The larger branches, such as Providence, Boston, Brockton, have doubled their quota. Boston had a great experience. I hope some one from there will write it up for you. It has not been so very long ago that they cleared a thousand dollars off from the church which is now free from debt, and they have another thousand on the way for improving the seats of the building. Their quota was \$3,500 but they wiped it off with over \$7,000. I think Brother J. A. Gunsolley will be pleased to learn the way his boy in Boston touched off a big bomb of enthusiasm by his example.

Boston was the first in line, then Attleboro, a dainty little city where tons of jewelry is manufactured, went over the top. No wonder! Peter Whalley, a young veteran of the war, serving four years on almost all the battle fronts, is pastor there.

Brockton, the shoe city, has a lot of idle workmen just now, and some of the best paying members of the branch have been out of employment for three months, but did that prevent them from moving toward Zion? They swept over twice! They gave until they felt so good everybody was shaking hands with everybody else and then some.

And what did New Bedford do? Not a thing but make their quota look as if it was some relation to the widow's mite. How? What they gave covered over what they were asked to give so completely their quota was buried out of sight.

Fall River, the city of magnificent stone spinning mills, where a branch has been in existence for over half a century, is lining up for the big time in the old town to-night.

We had a wonderful experience last night here at Providence. This is the largest branch in the district, with a membership of over three hundred. Brother D. Joy was chairman of the committee: associated with him was Otis Tombs and Elder Gleazer. This branch has adopted the slogan, "Providence never fails." Did they have to acknowledge failure last night? The larger the branch generally the harder it is to meet the per capita of a smaller congregation, so far as raising money is concerned. Providence was assessed \$4,860, but she sailed up and up until the tellers called out \$10,000, and there is \$12,000 almost in sight.

Some of the members of little Cranston Branch were present, so they started the ball rolling for their allotment. Brother Whalley is going to Dennisport, Bishop Fisher to Plymouth, Baldwin and Traver to Haverhill, Miller to Little Compton, and that will end our drive. I think we will have almost twice as much as what the Bishop has asked for this district. I trust many of the branches will do as well and I

have no doubt many will do more, but I think here we have gone to the very limit of what wisdom would require. To see the enthusiasm in this drive was a *grand and glorious feeling!*

C. EDWARD MILLER.

PROVIDENCE, RHODE ISLAND.

Book Reviews

THE AMERICAN RED CROSS IN THE GREAT WAR, By Henry P. Davidson, published by the Macmillan Company, New York, in 1920. Price \$2. 302 pages. Mr. Davison was chairman of the War Council of the American Red Cross. The book is in no sense a personal one, nor does it relate personal incidents, but it is a review of the work done by the American Red Cross in the war. It sets forth the organization, the work done for the soldier at home, and in the navy, mobilization of the children, supply and transportation, and what was done for the disabled soldiers. Several chapters are also given to the work on the battle front, with the French, and the children of France, in Switzerland, Belgium, Italy, Great Britain, Rumania, the Near East, Russia, and finally the organization of the League of Red Cross Societies. The last half dozen pages are given to a financial summary of the amounts collected and how, and how distributed. The wide work of the American Red Cross is described with a great mass of detail. It shows the work at large as it was seen by the chairman of the War Council. All of the profits on the sale of the books go for the benefit of the Red Cross. The book is well and clearly written, and well illustrated, and is of especial interest at this time, as the American Red Cross continues its work in many fields.

WHAT MAN IS

(Continued from page 1036.)

nate the copper wire as a connection, and through the wireless telephone can hear across the sea. Nor does he have to wait the time it would take for sound to travel such a distance. When the voice speaks it is heard thousands of miles away.

This factor of his ability to see and to hear, is so far beyond the ability of the physical eye and ear, that it presents considerable evidence that there dwells within man an ability to see, not limited by the wave lengths of light, and an ability to hear not limited by the wave lengths of sound. That man is something more than a brain within a body. It would take more than a brain within a body, a thing possessed by all animals, for him to imagine, let alone to construct the possibility of such instruments as the microscope, telescope, telegraph, and telephone.

Again, there are men and women who can read music—enjoy the finest music, who can neither sing nor play. The external equipment seems to be in some way lacking. But the fact that they can appreciate and understand, can picture music to themselves, and describe it, is strong evidence that their power of knowing is not limited by the external physical instrument.

Another man assures us of an ability far beyond the normal to appreciate good painting, yet he is not an artist and cannot paint.

Examples could be multiplied of where there is an inner ability to understand, to differentiate and appreciate, but where there is lacking the external physical equipment to produce.

This does not absolutely prove the immortality of the soul. It does at least infer that there is a separate entity or existence apart from this bodily life. Borrowing the argument of Plato, there is something in man, which is after all himself, having an imagination, a desire, and power that reaches beyond life that needs must be more durable than the physical instrumentality of his body.

MISCELLANEOUS

The Presidency

Notice is hereby given of the transfer of Elder J. W. Paxton from Utah to Holden Stake, missionary, for the balance of the conference year.

The appointment of Elder James Pycoc has been changed from London and Chatham Districts as missionary to Chatham District, local, to enable him to take up his duties as president of the Chatham District.

THE FIRST PRESIDENCY.

The Bishopric

Switzerland and Germany. In order to make it convenient for the Saints in Switzerland and Germany to pay their tithing we are hereby appointing Brother Jacob Halb as agent for the above territory.

While we appreciate the conditions in these countries are not of the best because of the recent war, yet we feel that the Saints should be privileged to assist in the Lord's work to the extent of their ability.

Our prayer is that God may bless them in basket and in store, and that they in part may be inclined to contribute as circumstances may permit to the forwarding of the gospel message.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Conference Notices

Lamoni Stake, at Chariton, November 18, at 7.30 p. m., continuing over Sunday the 21st. Helen R. Bootman, secretary.

Western Maine, at Little Deer Isle, November 20 and 21. Louise J. Eaton, secretary, Deer Isle, Maine.

Convention Notices

Minneapolis Sunday school and Religio will give an entertainment 8 p. m., November 5, for the conference at Minneapolis, on 5th, 6th, and 7th. Convention on 5th. All cordially invited. Come and help us make our meetings a success. Mrs. C. H. Johnson, for committee.

Quorum Notices

The teachers' quorum of the Detroit District will hold their quarterly meeting at Flint, Michigan, November 14 at No. 2 Branch. First meeting at 8 a. m. Full attendance is desired.

L. GLENN SAGER, *President,*
L. E. DOLLINGER, *Secretary.*

Pastoral Notices

To the Saints and Friends of the Northeastern, Central, and Southern Nebraska Districts; Greetings: As supervisor over missionary work in these districts we would consider it a favor if you would notify us of any opportunities for preaching in your vicinity. If there are any of the priesthood in these districts who could do missionary work when called upon, please communicate with me. My address is 1217 West Lexington, Independence, Missouri.

WALTER M. SELF.

Notice to the Special Praying Groups for the Sick

I want to state to the many Saints who have so willingly responded to my call for workers along the very important line of praying and fasting for the sick at the Sanitarium, that I am grouping them according to States, and they will note their number and respond accordingly when special request is made. As a rule these requests will be published in the HERALD and *Ensign*, and I shall ask you to pray only

once, fasting, for each case submitted to your group. It will be a case of life or death.

I mean that we are having come to us, from time to time, members of the church whose cases are beyond the skill of man, and if God does not reach forth his hand, death will ensue. Believers in the Word of God will not underestimate the virtue of prayer, and for it to be of value it must be fervent and offered by hearts of faith. We are commanded to "pray one for another that we may be healed." Anna spent her life in the temple fasting and praying, and many a person to-day will find a holy mission in entering into this spiritual service for the good of the suffering of our church.

Letters have come to me from the Saints who know the meaning of suffering; their hearts have been touched and living sympathy burns forever on the altars of their souls. This is not a praying age, it is a careless, forgetting, ungodly age. People prayed during the war. Why? We all know why? "Let us pray for one another, for the day is fading fast!"

- Group 1 includes Missouri.
- Group 3. Iowa, Illinois, Arkansas.
- Group 4. Ohio, Kentucky, Tennessee, Indiana, Mississippi, Louisiana.
- Group 5. South Dakota, Minnesota, Wisconsin.
- Group 8. Montana, Wyoming, Colorado, Texas, North Dakota.
- Group 9. Nebraska, Kansas, Oklahoma, Indian Territory.
- Group 10. Georgia, Florida, Alabama.
- Group 11. Ontario.
- Group 12. Idaho, Utah, New Mexico.
- Group 13. Washington, Oregon, California, Nevada, Arizona.
- Group 14. West Virginia, Virginia, Pennsylvania, New York, Delaware, New Jersey, Maryland.
- Group 15. North Carolina, South Carolina, Michigan.
- Group 21. Maine.
- Group 22. Massachusetts, Connecticut, Rhode Island, New Hampshire, Vermont.
- Group 23. Nova Scotia.
- Group 24. Other parts of Canada.
- Group 25. Europe.
- Group 26. Asia.
- Group 27. South America, including Mexico and Central America.
- Group 28. Islands of the Sea.
- Group 29. The whole church.

This dividing the world into praying groups may sound a bit visionary, but there is "method in the madness." What is everybody's business is nobody's business. Sick patients at the Sanitarium may not be related to members of the groups by the ties of blood, but they are related by stronger tie, that of the Spirit.

May we ask of groups 3, 4, 8, one fervent prayer in fasting for the blessing of Sister W—— who has suffered much,

yet has many years of blessing to come if God will, or can, shower his divine grace upon her.

Group 15 is asked to remember H—— that nothing may stand between him and the execution of God's will.

Will Groups 9, 22, hold up before the throne of grace the suffering body of Sister S—— that God may speedily come to her rescue and be able to do what is best for her.

Group 5 will remember Sister S—— who desires to receive her hearing, if it be God's will.

Groups 10, 11, 12, 13 are requested to remember the elders who administer.

Group 14 pray for the nurses.

With much faith in God's power, I am,
RALPH W. FARRELL, *Chaplain.*

Addresses

Alma C. Barmore, care of E. A. Opsal, Chico, California.

Elder James E. Yates, Box 158, Phoenix, Arizona.

Our Departed Ones

HOLLENBECK.—Louisa F. Hollenbeck was born at Lisbon, New York, February 28, 1831. Died at Elmwood, Nebraska, July 1, 1920. Married Henry Hollenbeck, October 12, 1853. Leaves to mourn 2 sons, one daughter, and one niece. Her husband and 2 daughters preceded her in death. Baptized in April, 1894, and lived a consistent Saint to the end. Services at Elmwood, July 4. Sermon by J. L. Parker, of Lincoln, Nebraska.

RINGLAND.—Lucy Ringland was born August 9, 1873, at Kitley, Ontario. Died at Winnipeg, August 25, 1920. Baptized July 13, 1887. Married William Ringland, December 26, 1894. Eight children were born to them, two having preceded her in death. Leaves husband and six children to mourn. A devoted wife, loving mother, and faithful Saint. Services from the home. Sermon by W. B. Richards.

CHAPMAN.—Martha I., wife of John Chapman, of Persia, Iowa, died September 10, at the old homestead, where she had lived for many years, after a brief illness, at the age of 69 years, 5 months, and 28 days. She leaves husband, 6 children, 20 grandchildren, and 6 great-grandchildren of the immediate family. Baptized July, 1874, and retained her confidence in the gospel. Funeral services conducted at the home by J. F. Mintun, September 12, at which time about 500 paid their respects to her memory. Burial at Valley View Cemetery.

TAYLOR.—Hester Annie Taylor was born January 28, 1906, at Chicago, Illinois. With parents moved to Grandview, Missouri, in 1919. Baptized September 12, 1915, by O. R. Miller, at Hibbard, Indiana, and was a faithful, energetic worker. She was the first out of 32 to give her name for baptism thus emphasizing the statement: "A little child shall lead them." Died September 16, 1920, having only been confined to bed one day and night. Leaves to mourn, parents and a host of relatives and friends. Funeral services in Baptist church at Grandview, James F. Keir preaching the sermon.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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Progress of the Campaign

There Is Every Indication of Complete Success. Every District Is Reaching Its Quota and More

S. N. Gray writes from Spokane that his branch subscribed \$1,170 on one dozen cards. Will raise \$1,500 or \$1,800. Says, "I want to see the drive go to a million dollars. Let us go forward and build up Zion. This has been my dream ever since my boyhood days."

Colorado Springs, with only a handful of Saints, raised over \$2,000 in 30 minutes—an average of over \$100 apiece.

Joy, Illinois, chose to raise its quota in cash.

Kansas City started its campaign by subscribing \$5,500 among 50 of its solicitors.

East Saint Louis subscribed \$3,435 the first Sunday and is after \$5,000. Saint Louis District will triple its quota at that rate.

Flint, Michigan, raised \$5,820 in first day of campaign.

Wheeling, West Virginia, raised \$1,000 in 30 minutes. Branch committee says it will raise entire district quota.

Niagara Falls, a very small branch, reports \$2,100 and more to come.

Fort Madison, with only 20 families, subscribed \$2,000—a third in cash.

Bishop Fisher wires, "Providence Branch with quota of \$4,800 pledged \$10,500. Massachusetts pledged up to to-day, \$23,000, with six branches yet to hear from. Never saw anything like it. The redemption of Zion is only to-morrow."

Northeastern Missouri over subscribed entire district quota at Bevier. Will double district allotment.

J. A. Hansen writes: "Campaign is on in earnest in Pottawattamie District and glorious results are following. You can depend on this district to raise its full quota. Council Bluffs raised \$5,000 Sunday."

Grand Rapids, Michigan, with a quota of \$900 started out to raise it in 9 minutes. They raised \$1,050 in six minutes.

The Spirit of Giving Is the Spirit of Zion

Benjamin R. McGuire

Presiding Bishop

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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LAMONI, IOWA, NOVEMBER 3, 1920

NUMBER 44

EDITORIAL

Government

With the greatly increased electorate, through the adoption of woman's suffrage, now is an excellent time to revalue our institutions, and consider both how they are supposed to function, and how they actually do function.

As a church we are strongly for the American Government. Its Constitution, we are told, was prepared by men raised up of God for this purpose. (Doctrine and Covenants 98: 10.) It represented a tremendous advance over the age in which it was presented, and was the first attempt at democratic government to prove successful.

Even then there was a certain hesitancy, as is shown in the indirect method of electing the president, and the equal representation of the States in the Senate, neither of which is truly democratic, though they are republican in form. The theory was that the people were not sufficiently acquainted with the leading men to choose wisely a president. The French Republic, formed as late as 1871, delegated to the chambers the choosing of the president.

The upper house, the Senate, was organized to represent the various States. While amendments may be made to the Constitution by the vote of two thirds of Congress, ratified by three fourths of the States in convention or legislature, this particular clause can only be amended by unanimous consent of the States, since it is provided that no State shall be deprived of equal representation in the Senate without its consent. (United States Constitution, Article V.)

Following somewhat the plan of that day, to this body was granted a measure of executive power concerning appointments and ratification of treaties. The term of office was also made longer, to cover six years, while the House of Representatives was elected only for two years.

It was originally designed that the House of Representatives should be closer to the people, hence copying the House of Commons; to it was delegated the power of originating the money bills. But in fact, because of its shorter term of office, the Senate has taken the actual control of the money bills as well as other legislation, and because of its continuity and control of patronage, it is able to exercise indirect control over the members of the House, and is able to tear up House bills, and substitute bills of its own. Sometimes its bill is better; many times it is worse, and made to protect a small group, rather than the people as a whole. But in fact the power is vested there, while in England the House of Commons is the governing body.

We have the situation to-day of an issue between the Senate and the Presidency before the people. Yet, at the most, only one third of the Senate can be changed at this time, even by the most concentrated effort.

Some have suggested that the Senate should be abolished, but the bicameral legislature is well established now in jurisprudence. Also there is the factor that it would require the approval of every State to change the Senate. Some suggest that the plan of representation be changed. This would also require the approval of every State. Again it has been suggested that the time of Senators should be reduced, and that

body made more immediately responsive to the people, and that above all, that the approval of postmasters and other Federal officers, and of treaties should be given rather to that House, which is nearest to the people.

As matters stand at present, the political conventions are practically controlled by a small handful of men in the United States Senate. This is true of both conventions. At the birth of the Republic, the objection was made that too great publicity would be given if treaties were presented to the House. But the size of the Senate now makes secrecy impossible, even though it were advisable. For it would appear that all treaties should be frankly public, and the League of Nations covenant provides for full publicity for all treaties or international agreements.

We want a strong, central government, wisely administered, and we want it also duly responsive to the will of the people.

It is a curious fact that the Constitution does not determine the actual form and nature of the government. In America, the position of the Presidency has become strong, so that the President actually exercises more authority than many kings, for he has the power of veto over all legislation, and a bill only becomes a law, either upon his signature, or upon his failure to disapprove, or by being passed by two thirds of both houses, over his veto.

In Great Britain the king has no power of veto, but this grows in part out of the fact that his cabinet naturally formulates the law, and sits in the House of Commons, where they answer questions and represent the government. All bills are proposed in his name, and in theory by his authority. This leaves no room for his veto. All laws adopted are designated by the name of the reigning king, the year of his reign, and the number of the law according to the order in the calendar year. Hence the House of Commons is in fact the government, and has power to pass bills either with or without the House of Lords, and leaves to the king practically only the social duties of his office. The sitting of the cabinet in the Parliament in forming of a national budget, is certainly a valuable factor in government which in the end it may be well for other governments to copy.

France copied largely from the English plan, and made her president largely a figurehead. This is not because of the constitution, but has been simply a development of practice. The cabinet and prime minister sit in the French chamber, and the premier becomes in fact the highest government officer. It is stated that President Millerand is determined to change this and become a strong president. Lack of leadership in the presidency is an element that has proven a detriment, and left him very much in the position of the vice president in America, so far as active responsibility is concerned.

Switzerland has a strong central government of the various cantonments, and it is from Switzerland that the initiative, referendum, and recall have been introduced into modern democratic government.

The American Government is a strongly centralized one. The President, because of his veto and other reasons is in the true sense the leader of the country. The Cabinet, perhaps too much so, are simply a body of secretaries to the President, and probably are not sufficiently in touch with the legislative body. Because of this division at times between
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the Executive and the Legislature, there has failed so far to be established an adequate budget system, while in the past ten years it has been universally agreed that there is need of a house cleaning and setting in order of the government offices, for an effective and economical administration.

England has no written constitution, but has an unwritten constitution, the laws being made by Parliament, the House of Lords, being also the highest appellate court. Her courts have never assumed or been granted, by written or unwritten law, the right to declare any law unconstitutional. Parliament determines what is the law of the land.

In America in early days, the United States Supreme Court assumed the right to determine whether a law was in accordance with the Federal Constitution or not. This right is not set forth in the Constitution, but has now become well established. A peculiar aspect of its development has been the attempt recently to have the United States Supreme Court to declare the Eighteenth Amendment unconstitutional. When we note that this amendment was first approved by two thirds of both bodies of the highest legislative and parliamentary body of the nation: and it then had received the approval of the legislative bodies of three fourths of the States, representing the people at large, it is an interesting development of democratic government for a court to consider whether a constitutional amendment so adopted is part of the constitution or not. But it appears now to be well established in the unwritten law of the land, and certainly makes for careful consideration of all legislation.

S. A. B.

Miracles

The past century has been marked with some very free discussions of the subject of the miracles of the Bible. Many books have been written concerning the miracles of Jesus, in an attempt to explain them in accordance with known physical laws. Most of the explanation is made in an effort to avoid the idea of any supernatural agency, and infer an element of deceit. Thus in the story of Jesus walking on the water, such explanations are offered as that the whole incident was managed by a secret order, which placed a platform under the surface of the lake. It was on this that Jesus walked out. That Peter knowing of this plan asked permission to come to meet him; when the permission was given he stepped out boldly, but not knowing exactly where the planks were laid, stepped over the edge, and then in fear cried out for help, as he was sinking.

The explanations of some other miracles are just as extreme.

Now it is quite true that it makes no difference whether any of the miracles in the Bible are true or not so far as our moral duty to our fellow man is concerned. It makes no great practical difference so far as the solution of economic, social, and political problems are concerned, except in so far that our philosophy of life may necessarily affect our conduct; and our hopes of a hereafter may affect our manner of living in this world. But "thou shalt love thy neighbor as thyself," remains as much the law whether there is any instance of an authentic miracle or not.

It may also be asserted concerning any particular miracle that our belief in that one miracle need not affect our belief in God, or in our religion as a whole. But this cannot be asserted of all miracles. But we are using the word *miracle* here, only as an approximation, to designate those stories in the Bible which are beyond our full comprehension at present.

Webster states a miracle as: "1. A wonder or wonderful thing. 2. Specifically: An event or effect contrary to the established constitution and course of things, or a deviation

from the known laws of nature; a supernatural event or one transcending the ordinary laws by which the universe is governed."

That it is a wonderful thing, we would agree; that it is an event contrary to the *known* laws of nature may also be true but not that it is contrary to the established constitution of nature, a violation of natural laws.

For some of the so-called miracles it is possible an explanation can now be found. Man's knowledge of the laws of nature has greatly increased in the past two thousand years, and especially in the last one hundred years. All these mechanical developments of the past century, or even the past fifty years are quite in accordance with the laws of nature, still would have been miraculous and against the known laws of nature to a people even a hundred or a hundred and fifty years ago, but a flying machine or electric light is not contrary to the laws of nature, simply because not then understood.

Can we afford to take the position we will reject everything that we do not ourselves know? If so, we must reject a great deal of scientific knowledge, as well as religious knowledge. Is our capacity to understand to be the sole criterion for the truthfulness of a fact?

We are reminded of a preacher who spoke on the gifts of the Holy Spirit, and said that there is no such a thing to-day, and no possibility of such a thing to-day. After his sermon a good old colored brother went up, and objected. He said, "Why, what was wrong with that? Did I say too much?" "No, sir! But you didn't say enough." "What should I have said?" "You should have added the words, 'Not as I know of.'" When attempting to determine the truth of an event, 'not as I know of,' is not a sufficient test.

We can remember sometime ago hearing a good elder say, in reply to a question, that we did not know anything about how the sick are healed by administration, and he was glad that we did not, for if men knew it, they would take it and sell it for money.

Personally we are of the opinion that the human mechanism which is acted upon in healing the sick, faith, the influence of mind over matter, is understood by designing men and women to-day, and that they do attempt to use it and sell it for money, to the deception and injury of many. There is, however, a significant difference between the healing of the sick by the Lord, and the healing of the sick by human agency. When a man lays his hands upon another man to heal him by his own power, or exercises his influence or force to bring about a so-called divine healing, he places upon the patient something of his own spirit, whether it be clean or unclean. But when the elders lay their hands upon any individual to administer in the ordinance as the Lord has provided for the healing of the sick, they do not attempt to exercise their own spirit, or place their own spirit upon the individual; all their prayer and thought is for divine guidance, and for the influence of the Spirit of God. That Spirit brings only good and cleansing with its healing power, for as it is written, "the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." That signifies an affirmation of law, a cleansing reaction, and a spiritual blessing as well as a physical healing.

So we may take up other so-called miracles, and when they are understood we will find they are all in accordance with natural law—the law of intelligence, and that they make for the good of humanity, as much in the spiritual realm as in the physical world.

As man's knowledge of nature grows, so does his capacity to understand what was once beyond his ken. What he thought impossible becomes possible. So does his greater intellectual development permit of greater control in the use of powers of nature according to the laws of nature, for the

benefit of humanity. It has been so in the past; it will doubtless be so in increasing measure in the future.

The miracles of the Bible then bring simply this one question in issue: Is God limited to our knowledge, or does he know more of the laws of nature than we know even now? If he knows more of the laws of nature than we do, then he is able to do things that will still appear to us to be miraculous. If he does not know more of the laws of nature than we do, then he is not God, and there is no God.

We submit this fact to the consideration of those who think they assume a superior attitude, when they express doubt or attempt some seeming explanation of some of the miracles of the Bible. Of none of them can it be said "Impossible." It can still safely be said of many that we cannot fully explain; or if we can offer an explanation we cannot be sure that our explanation defines the actual mode of procedure. Still that fact does not call in question the truthfulness of the event.

For God does live, and is all knowing, as well as all wise and all powerful. Therefore it follows of necessity his ways are past finding out; as the heavens are higher than the earth, so are his ways beyond our ways, and he can and will still empower his servants to perform miracles, acts beyond the present limited human understanding of nature's laws, set forth as science.

International Church Conferences

We have already discussed in these columns the three meetings which were held last August in Switzerland. Fuller reports now come to us in the *Christian Union Quarterly*. It appears that the first meeting had to do with the life and work of the church. With this it would seem that the Federal Council of the Churches of Christ in America is related for the purpose of doing what is considered practical work for the church, for Christian brotherhood, and international relations; the creation of a Christian disposition of mind in the commonwealth of nations; for the Christian conception of a system of law as a gift of God; Christian principles in social life, and in the social and economic construction of society. This includes the relation to the labor movement, and will include a discussion of Christian education, liberty of conscience, protection of religious minorities, the white slave traffic, bad business morals, exploitation of natives, intemperance, gambling, protection of family life, recreation, and recruiting.

This meeting included members from the Greek Church, as well as from the Western Protestant Church. Its purpose is cooperation and carrying on the practical social work of the church.

The second meeting was a preliminary conference on faith and order. At this conference eighty churches were represented, from forty different countries. Its purpose was to devise plans for the world conference to be held at a time and place not yet decided. There was no public program.

The first topic discussed informally was the church and the nature of the united church. Must there be an authoritative creed, an authoritative sacrament, and an authoritative ministry? Or is freedom incompatible with such conditions? The discussion of this subject brought forth the difficulties of adjustment. But progress is reported.

The second topic discussed was the place of the Bible and a creed in relation to union. It was stated affirmatively that the permanent place of the Bible must be recognized and that there is a necessity to revise creedal statements. This latter point was one of considerable dispute, as many held for the Apostle's Creed and the Nicene Creed, and strict continuity with the past.

The subject was deferred for further discussion on these questions in the Continuation Committee:

1. What degree of unity in faith will be necessary in a reunited church?
2. Is the statement of this one faith in the form of a creed necessary or desirable?
3. If so, what creed should be used, or what other formula would be desirable?
4. What are the proper uses of a creed, and of a confession of faith?

These questions will be deferred to the world conference for final decision.

The *Christian Union Quarterly* urges, however, very strongly another factor even more important, and that is, love one for another. This very vital factor is urged as follows:

"It is expressed in the words of Jesus: 'By this shall all men know that ye are my disciples if ye have love one to another.' There may be historic validity in the creeds, sacraments, ministry, and the Bible, but no one of these, nor all of these combined are the real evidences of discipleship. Love is that divine insignia. Society has not accepted it. Political governments know nothing about it. The church is largely ignorant of it and the best evidence of its lack of knowledge is its complacency in the midst of its multiplicity of divisions and its patronage of the inequitable conditions around us. Love is so revolutionary that its practice would upset the present social order. The way to its understanding is not easy. The other subjects may be worked out satisfactorily in the library and around the conference table, but the meaning of love can only be found as Jesus revealed it in his life and death. Well might he say to the various Christian communions, as he said to his disciples of old, 'Are ye able to drink the cup that I drink of and be baptized with the baptism which I am baptized with?' It is a costly pathway, but it is the way to the unity of the church of Christ. The adjusting of other things will help, only love will clothe the church with divine power and we look for it."

The third conference was the International Committee of the World Alliance for promoting international friendship through the churches. It met in the midst of the mountains in Switzerland at Saint Beatenberg, and reports twenty-two nations having national councils which are auxiliaries to the World Alliance, and represented on the national committee. Its purpose is international reconciliation by a better understanding among the nations, cultivation of good will and tolerance, and that the ethical principles that should control individuals must also control nations.

Cooperation in service naturally meets with approval. We know no reason why churches may not cooperate in social work, and in community service and service to humanity, whether the word *community* is taken to represent the town, the nation, or is used in a wider field.

It certainly is the place of the church, as separate organizations or as a whole, to do all that is possible to promote better international relations, and better understanding, and consideration; in a word, the brotherhood of man.

On the other hand there exists a tendency to-day to emphasize the necessity of getting together and ignoring differences, and to compromise to an extent which often ignores essentials. Is agreement greater than truth? Is compromise greater than right? Is it more important that we lay aside everything that everyone else does not like, than that we preach Christ Jesus and him crucified, and attempt more earnestly to carry out his teachings? Our position is one of willingness to assist and cooperate in all good works—to recognize good wherever it is found, and also honesty of intention. Still we do not want to becloud our greater light, received through the inspiration of Almighty God. We cannot afford to deny that which we have received and know. For we have the duty under Christ to let our light shine to the blessing and teaching of others.

The Temple

In the Independence special number of the SAINTS' HERALD we pointed out that the Kirtland Temple had been used for public services and general purposes from the first. Also as was pointed out this was the purpose of the Nauvoo Temple, that it be used for general meetings of the church.

It is well known that visitors are taken regularly through the Kirtland Temple, and several thousand visit it each year. Also that regular public services are held therein.

We note in this connection, from the *Millennial Star*, volume 15, page 583, the following extract from rules adopted for the government of the Kirtland Temple:

"No man shall be interrupted who is appointed to speak by the Presidency of the church, by any disorderly person or persons in the congregation, . . . by any display of ill manners, or ill breeding, from old or young, rich or poor, male or female, bond or free, black or white, believer or unbeliever. . . .

"All persons, whether believers or unbelievers, shall be treated with due respect by the authorities of the church."

From this we note that believers or unbelievers were permitted to attend the Kirtland Temple services.

In the *Times and Seasons*, volume 5, page 472, is found the reference to the statement of Joseph Smith:

"We have frequently heard him of late, in a very plaintive manner speak of the difficulties that he labors under in speaking to a congregation thus situated, . . . (outdoor preaching by Joseph Smith here referred to) which can be fully obviated by the completion of the temple."

In *Times and Seasons*, volume 6, pages 1017-19, the record is found of the first meeting in the Nauvoo Temple, on October 5, 1845. The extract follows:

"On Sunday, the 5th day of October, (1845), . . . about five thousand Saints had the inexpressible joy and great satisfaction to meet for the first time in the house of the Lord in the city of Joseph. From mites and tithings, millions had risen up to the glory of God, as a temple where the children of the last kingdom could come together and praise the Lord.

"It certainly afforded a holy satisfaction to think that since the 6th of April, 1841, when the first stone was laid, amidst the most straitened circumstances, the church of Jesus Christ of Latter Day Saints had witnessed their 'bread cast upon the waters,' or more properly, their obedience to the commandments of the Lord, appear in the tangible form of a temple, entirely inclosed, windows in, with temporary floors, pulpits, and seats to accommodate so many persons preparatory to a general conference; no general conference having been held for three years past, according to the declaration of our martyred prophet. 'There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord's house; and the church shall not hold another general conference, until they can meet in said house. *For thus saith the Lord.*' . . .

"The day was occupied most agreeably in hearing instructions and teachings, and offering up the gratitude of honest hearts, for so great a privilege, as worshiping God, within instead of *without* an edifice, whose beauty and workmanship will compare with any house of worship in America, and whose motto is 'Holiness to the Lord.'"

From this we note a General Conference was held in that building.

In the temple at Jerusalem, while it is true the Holy of Holies was entered once a year, and then by the high priest alone, and while the holy place was open only to the priests and special visitors, still the sight of this latter place was not shut out from Israel. The temple was used as a place of assembling, and was open to both Jews and Gentiles. In Matthew 21:12-17, Jesus cleanses the temple, and the blind and lame come to him there and are healed. In the 45th and 46th verses, the chief priests and Pharisees fear to lay hands on him as he taught in the temple, because they

feared the multitude. In the 26th chapter and 55th verse he states that he daily taught in the temple, and no one laid hold on him.

In John 18:19-21, we note the following:

"The high priest then asked Jesus of his disciple, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; *and in secret have I said nothing.* Why asketh thou me? ask them which heard me, what I have said unto them; behold, they know that I said."

Also we find that the disciples were daily in the temple. (Acts 2:46; 3:1; 5:20.) We find the same condition upon this continent in the early days, according to Jacob 1 and 2. Jacob went to the temple to preach to the people on this continent.

A Great Fish

Elder Hale W. Smith has kindly sent us a page from the *Saint Louis Times*, of May 14, 1920, in which appears an account of a large fish which was found off the coast of Miami, Florida. This fish is stated to be 45 feet long, 25 feet in circumference, and to weigh about 30,000 pounds. It is very symmetrical in appearance, though called a monster; it possesses fine lines. The special interest in this fish is that when it was cut open an octopus of 1,500 pounds in weight was found in its stomach, and had apparently been swallowed whole, and had lived for some time in the stomach.

It has long been contended that there is no known fish that could have swallowed Jonah; that while the mouth of the whale is large enough, it has not the apparatus for swallowing alive a man, and then again returning him. This fish has a liver weighing 1,700 pounds, and there was found in addition to the octopus, a large fish weighing several hundred pounds, and 500 pounds of coral. If such a fish could be swallowed alive, it is quite apparent that a man would be an easy matter.

Scientific authorities are quoted as saying that the fish must have inhabited a depth of more than 1,500 feet below the surface, and it must have been blown up by some subterranean upheaval, and was injured in some way so that it could not return. Its hide is three inches thick, and would have enabled it to withstand the enormous water pressure of great sea depth. It is the largest fish ever captured, but is considered to be only a baby of its kind, because of the condition of its bones. It is believed that if it had lived to have attained full growth that it would have been two and a half times as large. It is not classified as the genus and species are both unknown. Hence another so-called miracle becomes an easy possibility. For this fish, though immature, alone is amply large to fully support the story of Jonah and the great fish.

There is much that man does not know about the great fishes of the sea depths. This is only one of them. Such a fish, as the writer suggests, could have swallowed twenty men without inconvenience. How many then would a full-grown fish be able to handle?

The *Denver Post* of June 30, states that Elder Hale W. Smith officiated in the marriage of two deaf mutes at Denver, Colorado.

The results of prohibition are seen in the closing of prisons. In Massachusetts there has been a decrease of prison population of 34 per cent. One workhouse costing \$17,000 a year to maintain, has been closed and turned into a shoe factory. Four county prisons have been closed in Massachusetts.

Any man may commit a mistake, but none but a fool will continue in it.—Cicero.

ORIGINAL ARTICLES

America and the League of Nations

By Daniel Macgregor

Herewith Elder Macgregor has further elucidated the subject above, we having printed the opening paragraphs in our issue of last week.

Thirty-six hundred years ago America was revealed unto the people of God.

It was portrayed in the promises expressed through patriarch and prophet.

It was described as "a pleasant place" in the "West" "over the sea," being a "land shadowing with wings," producing "the precious things of the earth and the fullness thereof." (Hosea 9: 13; 11: 10; Isaiah 16: 8; 18: 1, 2; Jeremiah 48: 32; Deuteronomy 33: 12-17.)

It was predicted that it would sustain a "wealthy nation that dwelleth without care which have neither gates nor bars, which dwell alone." (Jeremiah 49: 30-32.)

Up to the discovery of America the manacled millions of the Eastern Hemisphere existed in a twilight of intelligence and a stupor of spirituality.

It was a world of political and religious intolerance.

But God designed the discovery of America.

The purpose of that discovery was to uncover an asylum of rest to the oppressed of all lands.

It was intended as a nursery to the principles of liberty and democracy.

For myriad years the free people of the western world, unknown to the nations of the East, were preserved by the shield of isolation and separation. It was a liberty unleagued with the contentious continents abroad.

There was a time when that liberty was threatened. The imperialism of the Old World sought to enforce a league of subordination upon the free-born colonists of the West.

But that attempted league of nations was defeated.

It was annihilated in the wars of Washington.

The liberty of America is again threatened. The enemy comes not with a declaration of intent to destroy our liberties, but he poses as an angel of light with a treacherous "League of Nations" that will impair our liberties.

Let the freedom of America, unfettered and full, be preserved. The growing giant of the Western World must not be wedlocked with the jaded nations of the disordered East.

The Nation of the United States occupies under God as the foster father of the Church of Jesus Christ of Latter Day Saints.

It is the Joseph of honored fame who watched over the infant interests of our Lord. Indeed it is that nation of whom it is said that its "Constitution" was ordered by "wise men raised up by Almighty God for that purpose."

It is more than that. It is the very mountain (nation) of the house of the Lord, predicted of old to be set up in the latter days. (See Isaiah 2: 2, 3; Micah 4: 1, 2.)

And shall a people dowered with such an heritage, and favored with such an Heir, undignifiedly and compromisingly league up the nation of heavenly origin with the quarreling councils of the East? Might as well advocate the federation of the Church of Latter Day Saints with the mother of harlots and abomination of the earth. Such a course would be quite as honorable as the other.

Let the reader bear in mind the murderous history of Euroasiatic Powers. From time immemorial they have been cutting each others' throats, and the recent World War re-

veals no change of heart. The only change has been in the engines of assassination, more murderous than ever.

"Be not unequally yoked together with unbelievers," said God; and why should a people, democratic in principle, whose ways of conquest have been, predominantly, through the art of arbitration or by purchase, rather than by blood, join itself to conscienceless marauders, whose principles have ever been "Might is right."

Nor is there any evidence of a change of sentiment, and the saddest feature is that the older they grow, the more warlike they become. Every year, every day, in the so-called Christian nineteenth century, was creped in black, as the war spirit, dominating with irresistible force, took possession of the emaciated empires of the East.

And this "time of trouble" will continue. It is the unerring voice of prophecy. League or no league, war will never cease. No power or combination of powers can stop it, and the world will terminate in the deadliest war of all history.

Well did Isaiah speak, "And your covenant with death shall be disannulled and your agreement with hell shall not stand; when the overflowing scourge shall pass through then ye shall be trodden down by it." (28: 29.)

What is the League of Nations but a covenant with "death" and "hell"? It is an attempt to prevent war, justly termed death and hell. But however worthy the aim of that league it will not succeed.

It is true that Great Britain and her colonies have affixed their signature to that league. A masterful political stroke on the part of that wily Welshman, Lloyd George. The far-flung British Empire, exposed in some quarters to the jealous attacks of neighboring nations, is now better able to resist such an intrusion. And I presume that so long as she holds six votes against one of any other power she will be satisfied.

As a Canadian, I am loyal to British institutions, and proud of them. But Canada geographically and prophetically belongs to the continent of America, and as such is heir to those rare patriarchal promises reserved for the Israel of God. Moreover, as a Latter Day Saint enlightened with the message emanating from the "land shadowing with wings," and adopted into the family of Israel whose latter-day restoration commenced in America, I will be permitted to indulge in sentiments of loftiest patriotism when shouting the praises of Joseph's land. "My country 'tis of thee, sweet land of liberty" may be sung of Canada as well as all America.

Some may be disposed to regard the course of America as selfish, if peradventure, she refuses to join the League of Nations. It will be interpreted as refusing to help the war-burdened millions shackled with the sorrows of national unrest. But does her record of unparalleled deeds of human kindness sustain such a charge?

For four hundred years America has thrown wide its gates to the impoverished of every land. They have come as paupers and have been enriched as princes; they came as slaves and have become masters of industry and science. Better than all, the Statue of Liberty and Franchise with its torch full high has sent its genial rays into all lands, ameliorating the condition of the downtrodden and oppressed. Not only has it conferred a fullness of franchise to the fettered foreigner migrating to our shores, but it has presented him with one hundred and sixty acres of virgin soil when disposed to accept. When, if ever, in the annals of other lands has this been done? And the foreign oppressed are still coming, millions of them, congesting traffic itself in our charitable struggle to take care of them.

What America has done, she is still willing to do. Limitless regions of ungathered wealth concealed in mine, in forest, and

in soil, are awaiting the toilers' tools. And this is the part, the prophetic part, that America was destined to play in the deliverance of the world from its unceasing sorrows, rather than go abroad and mix up in the interminable troubles of a war-mad world, where her sons would be sacrificed on the altars of international hate.

Let the nations of the other hemisphere, hoary with vice of bloodcurdling exploits, take a leaf from the book of American diplomacy and extend to their suffering citizens "equality and liberty," and then they may have peace if they wish it. Judging, however, from the news of battle from many fronts it is a question if they really want it. At all events five years in a holocaust of hell has not satisfied their blood lust as yet.

But war, after all, is not the worst thing that has happened to humans. The domestic, political, and religious rottenness that has invariably created and promoted war, is infinitely worse. America's mission is to send forth her "swift messenger of Gospel peace" unfurling its "Ensign upon the mountain" inviting all to "Hear ye when He bloweth a trumpet." In this way, striking at the very seat of the disorders abroad, may she hope to promote the arts of peace.

Refusing to accept the gospel as Europe has largely done, and festering in the filth of social corruption, there is no remedy for the malaria of unrighteousness but to let it run its course in the fever of war. And out of that fever there will arise, let us hope, a stronger and a better people.

At all events the lessons of all great wars, leaving their everlasting impress on future generations, has taught us that out of the maelstrom of internecine strifes the survival of the fittest has invariably prevailed.

It may be profitable to recall that there have been several leagues of nations and all of them up to date have failed in their purpose. The world went on warring just the same. And it also might be interesting to recollect, that had there been a league of nations at the time America sought her independence, she never could have acquired it. The world powers would have turned upon France as one interfering with English rule, leaving Britain free to hurl the fullness of her strength against the struggling colonists of the West.

For the sake of the war-weary in many lands, let one lonely perching place be preserved for the Dove of Peace, who over the billows of the world's tribulations has flown for the last time, searching for a hill crest of rest, for the prisoners of hope in the dungeoned arks of many lands.

Oh, America, entangle not thyself with the policies and strifes of restless foreign lands, lest their prejudices be aroused, and hopeless they turn away from that beckoning star of American salvation so munificently extended in Freedom, Franchise, and Gospel.

Looking over some *Autumn Leaves* of a few years ago, we are very much surprised and interested to note that "A little humor now and then" was invariably placed before the Department of the Woman's Auxiliary of the church. What this was expected to portend we are not informed. The Women's Department has progressed since then, and is no longer the next thing to a joke.

Morris F. Laughlin, late of Albin, Wyoming, writes that he is now principal of the high school at Betterton, Maryland. He announced to the school that he would teach a normal training and Bible class. Some Methodist ladies called on him and asked him to teach the class at the Methodist church on prayer meeting evenings. But the Methodist minister said it would not be proper for his members to hear the interpretation of the Bible by a Latter Day Saint. Brother Laughlin requests the Saints in Maryland, Delaware, and District of Columbia, each to write him a card.

The League of Nations Covenant

By J. W. Wight

Arguments in favor of such a plan, by an ardent supporter of the League of Nations.

This covenant might appropriately be called "The Covenant of Peace," as its entire aim is to this end. That it will obliterate war and bring into existence a never-ending peace would be an extravagant claim and beyond the fondest hope of its most ardent admirers. But that it will be a means to bring to an end petty strifes and the revolutions that have been so frequent in the experience of lesser nations is most likely, besides at least the possibility of hindering what might be an upheaval of nations in numerous instances.

Of course it may be argued that prophecy has forecasted war and we should therefore do nothing to try to avert it and thus "fly in the face of scripture," but such statement or thought is but a negative affirmation that since the Bible has so proclaimed and it is right to stand by Bible statement therefore we are justified in preparing for rather than against war! Such would seem to be the logic of such an argument, if it can be thus dignified. Carrying this to its logical sequence would be but to argue that Israel was justified in preparing for the captivity that had been predicted concerning them by continuing in their wrongdoing! and that Brigham Young and others were justified in their evil doings that produced their evident apostasy! The real fact is that all prophetic statement is conditionally based and the evils or dire results proclaimed therein may be averted by all the wicked doing in harmony with Ezekiel 18: 21, 22. It follows then, that all should do all in harmony with their power to avert war rather than to aid by inactivity its oncoming and terribleness.

But it is argued that the league will produce rather than avert war and that Article 10 especially so provides. Perhaps as good an answer to that as may be found was made by ex-President Taft, April 30, 1919, as recorded in Philadelphia *Public Ledger*, as follows:

"How much will it involve us in war? Little, if any. In the first place, the universal boycott, first to be applied, will impose upon most nations such a withering isolation and starvation that in most cases it will be effective. In the second place, we'll not be drawn into any war in which it will be reasonable and convenient for us to render efficient aid, because the plan of the council must be approved by our representatives, as already explained. In the third place, the threat of the universal boycott, and the union of overwhelming forces of the members of the League, if need be, will hold every nation from violating Article X and Articles XII, XIII, and XV, unless there is a world conspiracy."

For the reader's consideration and analysis the articles cited are hereby submitted in full:

"Article 12

"The members of the league agree that if there should arise between them any dispute likely to lead to a rupture, they will submit the matter either to arbitration, or to inquiry by the council, and they agree in no case to resort to war until three months after the award by the arbitrators or the report by the council.

"In any case under this article the award of the arbitrators shall be made within a reasonable time, and the report of the council shall be made within six months after the submission of the dispute.

"Article 13

"The members of the league agree that whenever any dispute shall arise between them which they recognize to be suitable for submission to arbitration and which cannot be

satisfactorily settled by diplomacy, they will submit the whole subject matter to arbitration.

"Disputes as to the interpretation of a treaty, as to any question of international law, as to the existence of any fact which if established would constitute a breach of any international obligation, or as to the extent and nature of the reparation to be made for any such breach, are declared to be among those which are generally suitable for submission to arbitration.

"For the consideration of any such dispute the court of arbitration to which the case is referred shall be the court agreed on by the parties to the dispute or stipulated in any convention existing between them.

"The members of the league agree that they will carry out in full good faith any award that may be rendered, and that they will not resort to war against a member of the league which complies therewith. In the event of any failure to carry out such an award, the council shall propose what steps should be taken to give effect thereto.

"Article 15

"If there should arise between members of the league any dispute likely to lead to a rupture, which is not submitted to arbitration in accordance with Article 13, the members of the league agree that they will submit the matter to the council. Any party to the dispute may effect such submission by giving notice of the existence of the dispute to the secretary general, who will make all necessary arrangements for a full investigation and consideration thereof.

"For this purpose the parties to the dispute will communicate to the secretary general, as promptly as possible, statements of their case with all the relevant facts and papers, and the council may forthwith direct the publication thereof.

"The council shall endeavor to effect a settlement of the dispute, and if such efforts are successful, a statement shall be made public giving such facts and explanations regarding the dispute and the terms of settlement thereof as the council may deem appropriate.

"If the dispute is not thus settled, the council either unanimously or by a majority vote shall make and publish a report containing a statement of the facts of the dispute and the recommendations which are deemed just and proper in regard thereto.

"Any member of the league represented on the council may make public a statement of the facts of the dispute and of its conclusions regarding the same.

"If a report by the council is unanimously agreed to by the members thereof other than the representatives of one or more of the parties to the dispute, the members of the league agree that they will not go to war with any party to the dispute which complies with the recommendations of the report.

"If the council fails to reach a report which is unanimously agreed to by the members thereof, other than the representatives of one or more of the parties to the dispute, the members of the league reserve to themselves the right to take such action as they shall consider necessary for the maintenance of right and justice.

"If the dispute between the parties is claimed by one of them, and is found by the council, to arise out of a matter which by international law is solely within the domestic jurisdiction of that party, the council shall so report, and shall make no recommendation as to its settlement.

"The council may in any case under this article refer the dispute to the assembly. The dispute shall be so referred at the request of either party to the dispute, provided that such request be made within fourteen days after the submission of the dispute to the council.

"In any case referred to the assembly, all the provisions of this article and of Article 12 relating to the action and powers of the council shall apply to the action and powers of the assembly, provided that a report made by the assembly, if concurred in by the representatives of those members of the league represented on the council and of a majority of the other members of the league, exclusive in each case of the representatives of the parties to the dispute, shall have the same force as a report by the council concurred in by all the

members thereof other than the representatives of one or more of the parties to the dispute."

As these articles so clearly and pointedly provide for arbitration rather than war in the settlement of disputes they should at once appeal to all lovers of peace.

As early as October 19, 1914, and as written by him to the *New York Times*, Theodore Roosevelt favored a league: "The great civilized nations of the world which do possess force, actual or immediately potential, should combine by solemn agreement in a great world league for the peace of righteousness."

Your especial attention is called to Article 23, as here incorporated, which should be carefully read and analyzed and fault found with it *if you can*. It would be well if the entire document could be carefully read, but space will not permit its inclusion. I would most certainly feel that it is but to "kick against the pricks" to fight this covenant.

"Article 23

"Subject to and in accordance with the provisions of international conventions existing or hereafter to be agreed upon, the members of the league

- "(a) will endeavor to secure and maintain fair and humane conditions of labor for men, women and children, both in their own countries and in all countries to which their commercial and industrial relations extend, and for that purpose will establish and maintain the necessary international organizations;
- "(b) undertake to secure just treatment of the native inhabitants of territories under their control;
- "(c) will intrust the league with the general supervision over the execution of agreements with regard to the traffic in women and children, and the traffic in opium and other dangerous drugs;
- "(d) will intrust the league with the general supervision of the trade in arms and ammunition with the countries in which the control of this traffic is necessary in the common interest;
- "(e) will make provision to secure and maintain freedom of communications and of transit and equitable treatment for the commerce of all members of the league. In this connection, the special necessities of the regions devastated during the war of 1914-1918 shall be borne in mind;
- "(f) will endeavor to take steps in matters of international concern for the prevention and control of disease."

Since *e pluribus unum* works so well with us as a nation, becoming really one of many lesser nations, states, or governments, will it not work just as well in grouping world nations or governments? And might not Daniel have been permitted to glimpse this very fact in a unified government, whether physical or spiritual, it matters not, as visioned in 2:44? And who shall say that this is not an initial step in the incipency of the work to be accomplished looking to the time when nation shall not lift up sword against nation, neither shall they learn war any more? (Isaiah 2:4; Micah 4:3, or Zechariah 2:11.) Many nations joined to the Lord, or 8:22, strong nations shall come to seek the Lord; 14:19 where "all nations" are to come once a year to worship? Please get the distinction clear in the mind that the writer makes no attempt to confuse this covenant with the culminating point of a covenant of nations in the millennium, but he does feel that as it required the Reformation to culminate a Restoration, so this covenant is but the prelude to a final covenant that shall fulfill the above and other scriptural declarations.

The writer does not believe that this covenant will avert the great war that is to precede the coming of Christ, neither the great war after the thousand years and little season, but he does feel that it will avert much war and bloodshed that will otherwise come and is enthusiastic in

OF GENERAL INTEREST

THE HORSE IN AMERICA

A few years ago nearly all writers asserted that there were no horses in America prior to the discovery by Columbus. Hence the statements in the Book of Mormon concerning the horse as a domestic animal were scorned.

Nowadays it is commonly conceded by students of American archæology that the horse was among the many animals here in centuries past. In a recent number of the *San Francisco Examiner* (September 26) E. V. Weller writes of an asphalt bed in Southern California that seems to have been a trap for all manner of animals in former times. The University of California began a series of excavations in 1906, and since then other institutions have joined in the work. In the county museum—

"There are a mammoth and saber-toothed tiger, skeletons of wolves and lions, and even some ancient horses. One of the oddest of the collection is a camel, which seems to have been almost all neck, at least its upper story has considerably more altitude than those of its modern descendants. Then, most interesting of all, is the skull of a man. This was found seven feet below the surface, and the owner is supposed to have enjoyed life in the latest Pleistocene period, perhaps 7,500 years ago. . . .

"Dogs, rabbits, and cats have been found in these pools, caught in the same trap into which their ancestors had fallen. The complete skeletons of seventeen elephants have been taken from a single pit, and the list of bones includes the ancient ox, the giant sloth, and the cave bear.

"One of the oddities of nature is discovered through these preserved skeletons in that the camel, as well as the horse, originated in North America, but became extinct after the species had spread to other countries.

"The fossil remains of the ancient horse found in the La Brea fields traces its origin back to the Eocene period, to a five-toed animal of the size of the fox.

"There is a skull of a wide-fronted bison, that must have had a wild appearance in life. The skull measures six feet between its horns, and in life it is estimated it must have measured fully seven feet.

"Birds in great numbers are represented in the Southern California collection, particularly those which feed on carrion. Eagles, hawks, owls, condors, and buzzards are there in great quantities, and an extinct peacock, unknown except through this single specimen."

It is supposed that in ancient times, as to-day, these spots had the appearance of springs of water and thus led these animals too near, resulting in their miring to their death in the sticky asphaltum from which oil oozes to-day, the excavators being required to pump the oil out as they work.

INCREASED BIBLE SALES

Recently when the Gideons were in Saint Louis and we were told that they had placed 500,000 copies of the Bible in hotel rooms throughout the United States and needed 1,500,000 copies more to complete the job, we got some idea of the number of volumes of that great book there are in the world, but it was only a hint. Year after year the Bible

the thought that it will help labor, secure to the native inhabitants of colonial possessions a better condition, largely stamp out the traffic in women and children to the honor and glory of the world, help to bring into existence better commercial conditions and go a very long way in the control and prevention of disease, hence is an ardent supporter of the league, with some possible mild reservations, but does not fear it in its present form.

continues to be the best seller and as well the best gift book. Gifts are of two kinds, the present, which usually calls for a fine volume of rice paper and flexible leather, and the mission gift, the handing of the Word to some one who needs it.

The latter is of much cheaper production. Besides being the most in numbers to be printed year after year, the Bible is also produced in the greatest varieties of form, size, type, and binding, from the edition small enough to go into the pocket to the huge tome which rests on the family table or on the church pulpit.

The family Bible has been an institution "since the memory of man runneth not to the contrary," which really means since Wyckliffe gave the Scriptures to the common people. Old English common law recognized the records contained in family Bibles as the highest form of evidence, just as it did gravestone inscriptions. Those are two places where lies are not told as to names and dates. Family record Bibles are not so common now as they were even a generation ago, perhaps because the old style of family home and homestead is not so common. But there is no evidence that the Bible itself is not read so much as it used to be. It is certain that many more millions of people have Bibles to read than a generation ago and millions are better able to read than then.

The Bible has been published in every known language and in a multitude of dialects, yet more are printed in English than in all other tongues combined. Because of ability to do the work more cheaply, England was formerly the leading Bible publisher, but the United States may now be in the lead. At least this country is its greatest distributor to others and the greatest purchaser for itself. The increase in the demand for Bibles has been ascribed in a measure to the experiences of the soldiers in the war, to many of whom Bibles or Testaments were given and who learned to read and prize it in the dangers and stress of army life. Greater mission activity among the churches is another reason. But the chief reason is the recognition of the people of Christian lands that it is the one great Book for all time.—*Globe Democrat*.

THE CHURCHES AND INDUSTRY

National Council of Congregational Churches, October, 1919
The National Council desires to put on record the following resolutions:

No solution can be obtained apart from application of unbiased justice by and to all classes, and a spirit of service in fact and not in name.

The heart of struggle of labor is not for higher wages and shorter hours alone, but has as its objective attainment of a new status which must not only be conceded to it but universally acknowledged if industrial democracy is to be established.

The principle of organized representation of interests of Labor is the just counterpart of corporate interests of capital.

While we recognize right of individual wage earner to contract with employer if he so prefers, we believe that general interest of wage earners is best promoted by collective bargaining.

We acknowledge right of wage earners to organize without discrimination, to bargain collectively, to be represented by representatives of their own choosing in negotiations and adjustments with employers in respect to wages, hours of labor, and relations and conditions of employment.

There are three methods of collective bargaining: First, by Craft Union method, in which workers are organized in great national organizations like American Federation of

Labor. Second, by organization of employees in industries. Third, by group method, in which great body of unorganized workers express themselves collectively. Capital should recognize in each the expression of Labor's solidarity, and its right to determine by which method it will work out its relation to Capital.

Labor on basis of these conceded rights must, by a process of self-discipline, address itself to the acceptance of larger obligation and responsibilities for carrying through to successful issue the process of industry, particularly insisting on imperative obligation to fulfill contracts and to obey the laws of land.

The industrial democracy toward which we are striving requires on part of all classes involved and on part of general public, unflinching insistence upon freedom of speech and assembly, so long as use of this freedom is without disloyalty to republic; openness of mind; stern self-discipline; resulting in a church, a government, and an industrial order that shall in very truth serve common good of all.

Rights of public are a paramount consideration in all disputes between Capital and Labor, and neither Capital nor Labor should permanently sacrifice these for any selfish ends.

Recognition of rights to self-determination on the part of Labor and Capital is preliminary to, and useless without, an effective cooperation in common duties which will reveal that industry is, in its essential nature, a public service to which these parties contribute.

The Massachusetts Federation of Churches, April, 1920

Principles that underlie permanent industrial reconstruction:

There are certain principles basic in all human relations that apply to industrial relations. Among these are: Fair dealing; mutual consideration; willingness to keep peace, and to cooperate for protection and furtherance of general welfare; sacrifice of personal independence when necessary for welfare of other individuals, and for sake of whole community.

In addition to general principles upon which association rests, there are specific principles for industry:

Industry is primarily for service of society, and only secondarily a means of personal or corporate gain.

The several parties in industry have certain inalienable rights and these rights imply corresponding obligations.

Rights of persons take precedence of property.

Industry should be so conducted as to introduce all possible elements of satisfaction in creative effort; reduce to a minimum fatigue and monotony; and adopt a working day and week that will not overtax vital forces of workers and that will offer opportunity for such leisure as is necessary both for workers' efficiency and for happiness of himself and family.

Society has rightful claim upon individual in industry to give best that is in him. This calls for provision for vocational training both before and during industrial process, and a right use of leisure, not merely for enjoyment, but also for health, education, religion, and the claims of home life.

Industry is a partnership, and all parties to production should participate in direction of industry in proportion to training, ability, and interests.

A fair wage should be first charge on industry. A fair wage is support in reasonable comfort, for emergencies and old age, and a share in a continually improving standard of living.

Capital is entitled to fair return, and for depreciation on risk and investment; and management is entitled to return commensurate with skilled intelligence.

Primary needs of public have first claim over interests of any one class, and it is incumbent upon other parties in in-

dustry to devise means for peaceful settlement of all industrial disputes.

Workers should not be deprived of the following charter of liberties: (1) Every human being has a right to an opportunity for self-maintenance, and to safeguard against unemployment, overwork, accident, and disease. (2) Every worker has a right to leisure and an opportunity for self-improvement. (3) Workers have the right long enjoyed by employers to organize freely, and to bargain collectively through representatives of their own choosing. (4) Workers have a right to a voice in determining conditions of their labor, including wages, hours, and shop regulations.

The General Assembly of the Presbyterian Church, May, 1920

We hold that our Church ought to declare:

For the Christian social obligation resting upon every man, for family, community, nation, and the world.

For Christian obligation to use wealth and power as trusts from God for fellow men.

For application of Christian principles to conduct of industrial, agricultural, and commercial organizations and relationship. Among these Christian principles are:

A. Sacredness of life and supreme worth of personality, so that a man must always be treated as an end and never as a means.

B. Brotherhood of man, demanding for every worker a democratic status in industry, and mutual understanding, good will, cooperation, and a common incentive among all engaged in it.

For the right and duty to work, since human society cannot endure unless each of its members has opportunity and feels obligation to serve common good to extent of his ability.

For a worthy and just return to every man according to his contribution to common welfare, and for a social order in which no man shall live on fruits of another man's labor and no man shall be denied fruits of his own labor. Worthiness or return for honest work is measured to-day first of all by standard of "a living wage," by which is meant a wage adequate to maintain worker and family in health and honor and to enable him to dispense with subsidiary earnings of his children up to age of sixteen.

For abatement of poverty, some of which is due to vice, idleness, or improvidence, but much also to low wages, preventable disease, uncompensated accidents, insufficient education, and other conditions for which society is responsible; and the spirit of Christ requires that society shall make provision for adequate education for all, public health, and relief of those in want.

For protection of children from exploitation in industry, agriculture, or trade and from work that is dwarfing, degrading, or morally unwholesome.

For such regulation of conditions of occupation of women as shall secure an adequate living wage, and at the same time safeguard their physical and moral health, and that of community and of future generations.

For safeguarding of working people from harmful conditions of labor, dangerous machinery, and occupational disease, and for education of workers in avoiding hazards in connection with their employment.

For assumption by industry of burdens entailed by industrial accidents, disease, and death, and for training of injured workers for continued production and self-support.

For release of every worker for rest one day in seven, which, wherever possible, should be the Lord's day.

For ordering of hours of labor to secure at once sufficient production and sufficient leisure for physical, mental, and moral well being of workers.

For employment of methods of investigation, conference, conciliation, and arbitration in industrial disputes.

For inviolability of agreements, both in letter and in spirit, since good faith is foundation of social and industrial stability and progress.

For right of wage earners to organize and to deal through their chosen representatives with management of industries in which they work, because an adequate representation of all parties (Labor, Capital, Management, and Public) in industry is needed for production and to secure attention for human factors involved.

LIQUIDATION OF LIQUOR INTERESTS

Prohibition has caused no great loss to the owners of breweries or saloons.

"The operation of prohibition in the United States is presenting some surprises, even to those who led in the movement for its establishment as a part of the fundamental law of the land. Not the least among these is the rapidity with which the tremendous amount of capital invested in the liquor traffic and the industries dependent upon it has been diverted to other channels. Apparently without the slightest jar to industrial conditions generally, vast capital and physical properties have been absorbed by essential industrial and business activities which are giving employment to more persons than before and at higher wages. Although less than a year has passed since the Federal prohibition amendment went into effect, the transition of the brewery, the distillery, and the saloon from destructive forces in American life to constructive activities is already practically accomplished, and without a single one of the dire effects predicted by the liquor interests."

GETTING IN TOUCH WITH THE BEST

Edward Everett Hale used to counsel young people to converse every day with some one older, better, and wiser than themselves. We cannot all do that, but we can do the next best thing: we can get in touch with them through the printed page and enjoy the fruits of their wisdom and experience. Probably no publication contains so much from the writings of men and women distinguished in many ways as *The Youth's Companion*. A constant reading of the paper is a liberal education of mind and heart.

The *Companion* has no age limit. Professional men, business men, and busy women prize it as highly as the young folks.

The 52 issues of 1921 will be crowded with serial stories, short stories, editorials, poetry, facts, and fun. Subscribe now and receive:

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THE YOUTH'S COMPANION

Commonwealth Ave. & St. Paul St., Boston, Massachusetts.
New Subscriptions Received at this Office.

"How and why prohibition came to America," by Harry S. Warner of the Intercollegiate Prohibition Association, has been translated into Japanese and a copy given to every member in both houses of the Imperial Diet, which is now in session. This same little pamphlet has been translated into Spanish and is being widely distributed in South American countries. Temperance organizations are using it to good advantage in South Africa, and there have been numerous calls for it in large quantities in India.

HYMNS AND POEMS

Zion

(Song composed for Consecration Weeks, by J. L. Williams, Bevier, Missouri, for tune "Tripoli.")

Sing me the songs that I love to hear;
Sweet songs of Zion so dear.
Songs filled with praises and melody;
They bring me comfort and cheer.

Chorus (Tenderly with feeling):

Zion, how I love to sing of you,
Beautiful and grand.
Zion, I am trying to be true;
Working heart and hand.
Zion, lovely Zion,
Ever for you I'm striving;
While our God above
Looks on in love
Building up his Zion's land.

Freely I make consecration,
For the cause dearest to me,
So when there comes desolation,
I may have some place to flee.

Let us all make preparation
Ev'ryone do what he can;
So that each kindred and nation,
May hear this great gospel plan.

More of the King's Business

(Used at Kirtland reunion when Bishop McGuire spoke. Words fit the song, "The king's business," published by E. O. Excell in *Joy to the World*.)

Come! bring your tithes to me!
As evening draws nigh;
My storehouse must be filled,
Bring in your full supply;
Count all that you have gained,
And as a servant trained,
Be ever faithful to your Lord!

Chorus:

Continue in the good old path,
Whoso obeys escapes my wrath.
This is my promise still,
To all who will fulfill—
Prosperity must follow you.

Contribute of your gain,
That none may want for bread;
Relieve the helpless poor,
Let children all be fed;
And while your bins grow full,
Obey the "Golden Rule,"
Do as you would have others do!

The orphans shall be clothed,
Both youth and age may feed,
If all impart their tithes,
Then none should suffer need.

Zion shall live in peace,
Why should it ever cease?
All hail! millennium with thee!

Affinities

By J. E. Vanderwood

Memories of youth awaken
In me, as I see your face,
And I pause in meditation
For some more familiar trace.

Yes, I search my inner vision,
That I there may find the truth,
That has lingered through the ages,
Found alone in priceless youth.

Yes, I say, there is a something,
Call it what you will, or may,
That to me seems quite familiar
As I view your face to-day.

As I ponder o'er the matter
More profound the thoughts appear,
And I wonder, did I meet you
Somewhere else, ere coming here?

Then I seem to solve the problem
With some occult gift, or merit;
That in you which seems familiar
Is your own familiar spirit.

Kindred minds, as one, can mingle—
Thoughts unite, increase, and spread—
Virtue lifts the noble upward—
Wisdom crowns the victor's head.

So we walk with common visions
Rising day by day to sight;
And I trust where'er we journey
We may learn and live the right.

Herein comes our inspiration,
Comes our hope, our joy, our life;
When we catch the larger vision
We abandon mortal strife.

In our nobler life of service
We forget both caste and clan;
But we make a mighty effort
To enrich the life of man.

Thus in life we meet and mingle—
Worship at a common shrine—
Yes, we live to bless all others
With the light of truth divine.

A SMILE OR TWO

Elder Krahl likes to tell a joke on himself. Among the activities of the young people of his church is a shorthand class, announcement of a meeting of which he had been asked to make from the pulpit. But it chanced that shortly before service he was talking with Fred McWethy about a subject dear to Fred's heart—his pure-bred cattle, so Elder Krahl in his matter-of-fact way announced a meeting of the "shorthorn class."—*Holden Progress*.

THE FORUM

Stewardships

By W. A. France

"When a man makes his consecration he turns everything over to the church or some one who holds property for the church, with a deed."

We have heard a great deal about stewardships, but it seems to me a little more might be said.

"If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose. And it shall come to pass that after they are laid before the bishop of my church, and after he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family."—Doctrine and Covenants 42: 8, 9.

This shows that consecration is made by a covenant and deed, and they (the covenants and deeds) shall be laid before the bishop and his counselors; and after he has received these testimonies (covenants and deeds), then every man is made a steward over property that was his own before he made his consecration, or that he received by consecration, it does not matter which, every man is made a steward.

"And again, a commandment I give unto you concerning your stewardships which I have appointed unto you; behold all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the properties are mine then are ye stewards, otherwise ye are no stewards."—Doctrine and Covenants 101: 10.

We must recognize that we are all stewards unto God, for all things belong to him, likewise if we are stewards unto the church, the properties belong to the church, otherwise we are no stewards. If I hold a deed to property I am not a steward, but it is mine so far as the laws of this world are concerned; a steward is not an owner, and an owner is not a steward. The dictionary says, a steward is the manager of another's affairs.

"Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people, for it must needs be that they are organized according to my laws, if otherwise, they will be cut off; wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church; and if he shall transgress, and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and needy of my

THE SEMINAR

Education Is Experience

True education is experience. Schooling is a study of the experience of other persons.

The aim of the school-teacher who understands the fundamentals of his profession is to develop actual experience in the schoolroom wherever possible. "Thus," he reasons, "I shall truly educate." A child might read six textbooks explaining that fire burns, and yet not know it. Let him stick his finger in the fire and he learns instantly that fire burns. Reading the textbooks is schooling. Sticking his finger in the fire is education.

The more education we can inject into the schools, the better it is for the student. There is a private school in New York City where a number of children of the wealthiest families go from the time they are little children until they grow up and are ready to marry. It is a good school and it is patronized by persons of means and intelligence because the educators who conduct it understand what education is.

It is essential that the scion of a wealthy family destined to assume the responsibility of administering his family's money should be taught how to handle money. The school he

goes to, therefore, teaches him how to handle money. It does not teach the subject from a textbook. It teaches by letting the student actually handle the money.

For ten years the children in this school have been made to budget their expenses. They receive stated incomes and they balance their expenditures against these incomes by means of a budget sheet showing itemized outlay. They bank their money in a school bank, check against it, and go through all the forms of the business world in actual cash. Other private schools in the East are beginning to take up the budget idea, realizing that one of the essentials of education is a knowledge of the value of money and how to use it.

The Government Loan Organization of the Second Federal Reserve District is now advocating budget making of their summer vacation earnings by the students in all public schools, rich and poor alike, no matter whether the child has twenty-five cents or \$25 a week. This organization is providing these sheets free and they may be obtained from any postmaster.

Moreover, the Government Loan Organization is striving to induce housewives to run their households on a budget basis. To do this the organization has had printed household budget sheets, which it is distributing through the women's clubs of the Second Federal Reserve District. The Government wants the support of the parents in educating the child.—*The Christian Work*.

church; therefore he shall not retain the gift, but shall only have claim on that portion that is deeded unto him."—Doctrine and Covenants 51:1.

There are two kinds of documents mentioned here, one, a writing securing a man a portion enough for his family, and their wants and needs, so long as he is a member of the church; in other words, his stewardship. Another is a deed to other property which he can hold whether in the church or out; his inheritance or home.

To sum the matter up, when a man makes his consecration he turns everything over to the church or some one who holds property for the church, with a deed; then the bishop deeds unto him his inheritance or home. This deed will be legal according to the laws of the land, and also shows that he has received his inheritance by consecration; then if he is able to handle a stewardship he is given a stewardship with writing securing it unto him until he transgress, and is not worthy to belong to the church. This writing is not a deed, or he could hold it in spite of the church, whether he belonged to the church or not. There might be some difficulty in carrying out this plan at the present time, but if the city is to be established according to the plan adopted in 1833 (see Church History, volume 1, page 297) where every lot was of equal size, and every man lived in the city, and had a home or inheritance, and all the farm land laid outside the city, and together with all the stores, factories, and business houses belonged to the church, each man could have his stewardship, and work where he could work to the best advantage.

I cannot think of any better way to bring about equality than the Lord's way. If one man has a stewardship worth \$100 and another has a stewardship worth \$100,000, and they each hold a deed to the same, they can hold it whether they are members of the church or not, and cannot possibly be equal.

The Lord says, "Let those commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption." (Doctrine and Covenants 102:10.) Now if Zion has been redeemed it may be time to execute and fulfill those commandments; if Zion has not yet

been redeemed, may it not be too soon to attempt fully to put in practice the law of consecration?

The greatest flood of immigrants this country has ever known is pouring into Ellis Island from Europe at the present time. Since early last summer aliens have been coming to America's friendly shores in great numbers.

Unused land which it is expected will not be in use in the immediate future, may now be requisitioned in Austria by national, provincial, or municipal authorities and used as public playgrounds, reports the Children's Bureau at Washington. It will be available for school children and young people above school age.

Campbell tells of a preacher who was consulted by a friend having a mind to publish, "Whether he thought it befitting a writer on religion to attend to such little matters as grammatical correctness," and he answered, "By all means. It is much better to write so as to make a critic turn Christian, than so as to make a Christian turn critic."—*Preparation and Delivery of Sermons*, by Broadus.

The students of Glasgow College have formed a Society for the Study of the Temperance Act, and for temperance propaganda. Practically every student in the college has joined, owing to the acute sentiment in Scotland over the coming dry election.

During the past week, the council of the League of Nations has ended the war between Poland and Lithuania, the matters at issue being left to the Council for settlement at the consent of both parties. They have also prevented war between Sweden and Finland, the matters at issue there, which were very threatening, also being left to the council for settlement. Sweden has made an expression of complete confidence in the league as a means of preventing future war.

Recently sitting in a small boat upon a mountain lake, with the sheer face of the mountains arising from the very edge of the lake for thousands of feet above us, we thought of that passage of those who at the coming of our Lord will call upon the mountains to fall upon them. How terrible indeed must be the sense of guilt in the presence of that glory, when the souls of men will cry out for so dire a destruction.

S. A. B.

AT THE FRONT

FULK-NUTTING DEBATE

Last night was the close of the debate between Brother R. L. Fulk and the Reverend John D. Nutting of the Utah Gospel Mission with headquarters at Cleveland, Ohio, held at Malad City, Idaho, October 9, 10, 11, and 12.

Judging from reports that we have heard from the outside, it was another victory added to the cause of the "Restoration."

The Reverend Nutting with others, who style themselves as the "Wagon missionaries," came to Malad some two weeks ago and opened a series of meetings on the street. It was not long until he began to attack the "Restoration," using the usual weapons of defaming the character of Joseph Smith the Prophet and lavishly plastering "mud" on the whole of the "Restoration."

At first he claimed merely to be presenting some of the great truths of the Bible, but it was not long before his real purpose became apparent. The result of his attack on the "Restoration" was a four-night debate. The Reverend Nutting only wanted to sign up propositions for a one-night debate on the Book of Mormon and Inspired Translation. Brother Fulk tried to get him to sign up propositions for at least ten nights. We finally were able to sign propositions for a four-night debate.

The propositions were the regular church propositions, as follows:

"1. Resolved: That the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the Bible in origin, organization, doctrine, and practice.

"2. Resolved: That the Methodist, Presbyterian, Congregational, and similar churches are in harmony with the Bible in origin, organization, doctrine, and practice.

"3. Resolved: That the Book of Mormon is of divine origin and is worthy of the respect and belief of all Christian people.

"4. Resolved: That the Bible is the final, complete, and correct volume of God's revelation to man."

Brother Fulk very ably defended the cause of the "Reorganization" and came off with flying colors. One of the Reverend Nutting's strongest points against the "Restoration" was a big play on Joseph's first vision. His first objection to that was that Joseph saw God. He claimed that it was impossible that any man should see God and live, evidently forgetting the many accounts in the Scriptures where man has seen God face to face as was very forcibly brought out by Brother Fulk in showing where Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel saw God, as also did the whole camp of Israel. His second objection was that Joseph was alone, so we have no proof that he had a vision. He also defamed the character of Joseph, saying that God would not appear to such a wicked boy. Brother Fulk very nicely answered this objection by showing that God appeared to Moses while he was alone, although Moses had been forced to flee from Egypt for killing a man. His next objection was that God told Joseph that the creeds were all wrong and he insisted on inserting that "their professors" (meaning by that all who professed Christianity) were corrupt. This was also very nicely answered by first correcting him on the word *their* and showing that it was "those professors," the ones who were quarreling over the converts, and also showing that the creeds were wrong inasmuch as it had been necessary for them to change their beliefs. Another objection was that God would have been foolish in sending the angel to Joseph four times in one night as once would have been sufficient. Brother Fulk answered this by saying according to Mr. Nutting's argument, God would have been very foolish in letting the sheet down for Peter three times in succession to convince him that the gospel should be taken to the Gentiles "as once would have been sufficient."

Brother Fulk brought out many strong points in favor of the "Restoration" which were impossible for the Reverend Nutting to touch.

Sunday evening the debate was held in the opera house, that being the only night we were able to obtain it. The others nights we had the privilege of using the Utah church meeting house. At the opera house we had a record attendance, there being between five and seven hundred present.

Mr. Nutting was supposed to affirm his position, which he failed to do until forced to it. He simply preached a sermon on the teachings of Christ as he interprets them. We were afraid at times that the audience would break into open ridicule at the many times he asserted that he "knew" what he was talking about without producing any evidence. He also asserted that Frederick M. Smith received revelation after revelation on trifling matters and when asked to produce the evidence he stated that it was "two thousand miles away." Brother Fulk denied his assertion by stating that President Smith had received only one official revelation which was published in the Book of Doctrine and Covenants. Finally he affirmed that the sectarian churches or evangelical churches as he called them were in harmony with the Bible in all their teachings, etc., but Brother Fulk showed plainly from the Bible that they were not in harmony in organization, origin, doctrine, and practice, and also showed that they did not know, after two thousand years, what to call their churches, what to teach, or who to admit into the church and above all, admitted that they had lost the Bible and were wanting to get back to Christ as the only means of salvation.

From those who heard the debate Monday evening on the divinity of the Book of Mormon, it was stated by a number, who have heard the defense of the Book of Mormon before, that Brother Fulk made the most able defense that has ever been heard in this part of the country. In his denial, the Reverend Nutting came out very strong in his denunciation of the character of Joseph the Prophet and also his father and mother, using as proof sworn statements of their enemies. This also was nicely refuted by showing that if it were possible for the Devil to enlist false witnesses against Christ that brought about his death, it could also be done in the case of Joseph. He also tried to leave the impression with the people that there was a statement in the Book of Mormon that the whole nation of Lamanites drove all of their cattle every day to one certain lake for water. When asked for the reference, he cited us to page 287 of the Utah edition and when it was sought out, it was proven that it was only the king's cattle and not the cattle of the whole nation. Brother Fulk said that the king might only have had two or three cows for all we know. The Reverend Nutting has not as yet discovered the fact that the theory of the "Spalding Romance" has long since been overthrown.

In the opinion of the congregation the opposition fell flat on every point of his affirmation of the last proposition and also plainly showed his defeat by allowing his anger to get the best of his better judgment. Brother Fulk brought out very clearly that the Bible could not be the final volume of God's revelation to man because it made provisions for the coming forth of another book in the last days. He also showed conclusively that it was not complete nor correct. In spite of the fact that Mr. Nutting stated Sunday evening before the largest congregation we had, that *this was his first debate*, he stated in his final speech last evening that in *all* of his debates in the past he had never received such shameful treatment as he had received in this.

Mr. Nutting and his associates during their stay here have endeavored to place in every home a number of tracts among which is one that bitterly attacks "Josephitism." He refused to give Brother Fulk one of these tracts before the debate, but through some of the Saints who had received them, we were able to obtain one or two copies. During the debate Brother Fulk proved the unreliability of the tract time after time by showing clear-cut statements where it falsified and misrepresented the "Reorganization." Brother Fulk also offered to give the Reverend Nutting a chance to prove his statements in this tract for as many nights as he wished to discuss it, but the Reverend Nutting said never a word. We think the exposure of this tract was well worth the debate.

Inasmuch as the Reverend Nutting is of nation-wide fame and has the backing of the leading sectarian churches, we consider the victory more than an ordinary one and believe

that good has been accomplished. He is out here for the express purpose of fighting the "Restoration" as is shown by his own writings which were presented during the debate, one of which was published in the *Ensign* of June 17, 1920. We hear many favorable comments from nonmembers, so we believe we have presented the church to them in a favorable light. Brother Fulk was very ably assisted by Brother Roscoe E. Davey, who acted as his moderator. Ever praying that truth may prevail, I remain,
Yours in gospel bonds, FRANCIS W. HOLM.

FORTY-THREE BAPTIZED AT COUNCIL BLUFFS

We have had a glorious time, one that will never fade from memory.

Campaign closed to-night [24th] at 10.45 p. m., there being three baptisms following the closing sermon.

The Club Hall where we have been holding forth was simply thronged. Indeed, take it all in all we have had the biggest attendance from start to finish of the campaign that I have ever experienced.

As for results—well the baptism of forty-three candidates only begins to measure the work really wrought.

Thousands of specially-written tracts setting forth our faith were distributed from house to house which will not fail to continue the good work in their unseen, unostentatious way. Toward the close of campaign, C. E. Blair, the book man, was on hand unloading his gospel goods in a land-office way that must have brought courage to his heart. This is what counts—the placing of our literature in the homes of the people which ever and anon with the passing of the years will reveal its charm and effect its purpose.

In addition to this, it was gratifying to note the spiritual development among the Saints. After all there is nothing so interesting or refreshing as the gospel—the plain unvarnished, untarnished story of the long ago.

An incident of unusual interest may be noted. The campaign had pushed along for the seventh week, and I was thinking seriously of closing up. Asking for instruction from Him who knoweth all things, I came downstairs in a quandary as to what I should do. In a few minutes one of the neighboring Saints—Sister May Skinner—dropped in. She, without knowing of the prayer or my serious intention of closing, proceeded to relate a dream one of her little girls had received in the early days of the campaign. It was to the effect that the campaign would be conducted in two localities of the city, and that each would be successful unto the ingathering of souls.

True to the inspiration we had indeed conducted our services in two places, since upon taking down the gospel tent we engaged the Club Hall, some eight or ten blocks distant from the tent grounds. Now we had baptized some thirty as a result of the tent meetings, and at the time of Sister Skinner's relation of the dream, we had obtained no results from our efforts at Club Hall, although we had occupied some little time.

The sister, therefore, urged that I tarry longer. The dream and visitation coming so directly in answer to prayer, I accordingly complied with its instruction to be rewarded by some thirteen baptisms the following week.

Well, we're all happy, and why not? You should see the way our Saints worked. Distribution of literature and personal visitations, together with daily prayers, was the order of the day.

The financial contributions were splendid, answering every call that was made. To show you an instance of the generosity of this people, let me relate: A delegation waited upon the branch authorities asking that we surrender the hall for an evening that a charity dance might be held for the benefit of an old lady. Instead of treating them indignantly, as was their deserving for such disrespectful insolence, the branch took up a collection amounting to more than \$20, passing it on to the old lady.

Things are working beautifully here in the Bluffs. The gospel leaven is at work, and God willing, I am coming back in January to resume my efforts.

And now for a little rest before opening up a big campaign in Des Moines. Strenuous life this, but awfully interesting.
Sincerely,
DANIEL MACGREGOR.
COUNCIL BLUFFS, IOWA.

AT WORK IN WESTERN IOWA

Having been appointed this year to labor in Pottawattamie District, in Western Iowa, I accordingly made preparation to enter my field at once.

I left Flint, Michigan, on the night of June 27, there being about fifty young people of our faith assembled at the depot. Brother M. W. Liston, the city missionary, was there and led the singing, in which all joined. The train pulled in, and I bade them all good-by and started for my field of labor. I was accompanied as far as Chicago by Brother Raleigh Hutchins, formerly of Flint, Michigan, but now residing in Independence, Missouri.

I arrived in Council Bluffs, went to the home of Brother Orman Salisbury, had a short visit with him and family, then I took the train for McClelland, where Brother J. E. Vanderwood was holding tent meetings. The second night after I arrived here it was my night to preach, and it was the second time for me to talk in a tent, but God blessed my effort. Brother Vanderwood and I labored with the tent about six weeks and had the pleasure of leading six precious souls into the kingdom.

August 13 to 23 had the privilege of attending the Council Bluffs reunion after which I went to Carson and held meetings for one month, baptizing four.

By request of Saints I came back to McClelland where I am now laboring. Last Sunday I again had the pleasure of adding four more to our number, others being interested. Sunday the 17th Brother and Sister William Scott and daughter, and myself autoed to Underwood, at which place Elder Daniel Macgregor delivered a special talk on the need of a General Conference auditorium, which could not help but appeal to all who have a desire to assist in the cause of Christ.

Since coming to this State God has wonderfully blessed me in my efforts, and my only desire is to advance the gospel of Christ.

Sincerely, your brother,

C. W. MORGAN.

McCLELLAND, IOWA.

BISHOP BULLARD RETURNS TO STATES

After four months of work in the great northwest of Canada I have crossed the line and am again under the Stars and Stripes of the United States.

I have visited the three provinces of Alberta, Saskatchewan, and Manitoba, comprising this vast territory. I found it a country of strenuous life; of wheat, barley, oats, flax, mosquitoes, prairie chickens, gophers, and cattle, hay and Russian thistle.

The topography of the country is varied: there are miles and miles of flat country. Much of this abounds in marshy ponds, and many lakes. There are also thousands of hills, which make travel by auto very rough, and numerous are the sore spots after one of these long rides, for this is a land of long distances.

Those who have traveled with Brethren T. J. Jordan and "Bud" Bergersen can testify to speed and bumps, but an ever willingness to convey ye missionary to wherever he may be called to labor, within a hundred or two hundred miles from their homes.

I have received every needed kindness from the Saints among whom I have labored, and all necessary wants and needs have been generously supplied.

Conditions in many branches are not as satisfactory as we wished to find them; some division has resulted in a lack of spiritual life, and unwise statements of some who have labored among the Saints have not contributed to spiritual healthfulness. We hope this will be discontinued and a more constructive work accomplished. There are, however, many true and loyal Saints there; these are anxiously looking for the time when they will be privileged to gather in the places organized for their reception.

Many of the farmers among our people have passed through years of crop shortage and are "up against it," and some will require financial help. It is almost heartbreaking to the toiler who has plowed, planted, cultivated, and waited, year after year, and the returns not sufficient to pay for the seed. Others have been successful and have done well.

This may be the means of turning the attention and desires of the Saints Zionward, with a greater effort to sanctify their lives for this purpose.

I take this opportunity to express my thanks to the Saints who have manifested unstinted hospitality and kindness to me, and may our heavenly Father reward them for this. May our united efforts in righteousness bring to us speedily, Zion's redemption.

Your brother in Christ,

RICHARD BULLARD.

DOOLEY, MONTANA.

SIX BAPTIZED

The first week of September I started a series of services at Providence Bay and continued for about twenty-five days with an excellent interest and attendance.

I feel that the Saints were strengthened, much prejudice broken down, and many of the nonmembers started to thinking and reading the Bible. Many favorable comments were heard in behalf of the work. One fine young man was baptized.

Upon closing the services in the village I went out in the country about five miles and held forth for a week in the Kay Schoolhouse.

While there an entire family of six were baptized. All were formerly Baptists. They will develop into fine Saints. It made my heart glad to see a family so united.

Surely the Lord is working with the honest in heart.

I closed up missionary work with a view to entering into the special campaign but have not been notified of what I should do or where I should work so I will just start at missionary work again and after two weeks will return to the Kay Schoolhouse.

In bonds,

J. H. YAGER.

There is no two-cent postal rate between the United States and Continental Europe and when a person in this country writes a letter to anyone overseas (except the British Isles) there must be put on the envelope a five-cent stamp if it is desired that the missive be delivered promptly and without great inconvenience to the person to whom it is addressed.

"The Mail Department of the American Red Cross Headquarters in Paris has been greatly embarrassed recently," says an official communication just received in Washington, "by the large number of letters which come from the United States bearing insufficient postage. The French postal authorities collect double the amount of unpaid postage, but the worst of it is the long delay in delivery. Frequently these letters come to us, via Coblenz, whither they are sent in the American army mails. This often means a delay of four to six weeks in the arrival of personal letters intended for American Red Cross workers in outlying commissions."

Brother Albert Sackfield, Coal Valley, Illinois, is seeking a position as manager, superintendent, or examiner, of a coal mine and would like to locate among Saints. Is a married man and holds office of teacher.

The students of Graceland College, according to a recent announcement in *Graceland Record*, are planning to issue a better Acacia this year than ever before. Enough subscriptions were taken to insure its success.

The motion pictures shown in the church park at Lamoni during the summer season are being continued now at the chapel in Graceland College on Friday evening and Saturday afternoon. There are no charges, and so far voluntary contributions have been sufficient to maintain a good program once a week.

LETTERS

Some Pertinent Questions From Jerusalem

What Would You Do If—

You were in a country where factories were reduced to a minimum, where more than half of the people were out of work, and would take jobs for almost any kind of pay, and you were a member of one of the sectarian churches, and that church owned some stores, and you were a clerk in one of these stores, and you believed the gospel as taught by Latter Day Saints, and you knew if you obeyed you would lose your job and be out of work? What would you do if you were placed in this peculiar predicament?

What would you do if you were a Latter Day Saint missionary, and an intelligent man sixty-five years of age investigated the gospel and after he had studied it considerably, and prayed about it much, and came to the conclusion that it was his duty to obey, and he came to you and told you just exactly how he was situated, which means "it's up to you"? What would you do?

The gentleman mentioned above is of Jewish descent, a preacher in one of the churches at Jerusalem. He speaks German, Jargon, Arabic, Hebrew, and Turkish, is a very humble man, and would be a credit to the church. When he submitted our literature to several preachers in Jerusalem, they canvassed it carefully and approved many things we taught, but decided that they would not believe that an angel appeared to Joseph Smith in these latter days. Some of these gentlemen with the long black coats tried hard to poison the mind of our investigator; they told him that each of us had seven wives, and if he joined us he would be compelled to establish a harem. All these wonderful tales did not affect him. The seed had been sown, the ground was good, and it did germinate. If we accept this gentleman it will mean that he will be discharged at once, and be without income. Then it would be our duty to give this man work so that he may support himself. At present we are not in a position to do this, but if we intend to do successful missionary work in Jerusalem we must sooner or later open a manufacturing establishment of some kind so as to give work to the people that are as unfortunate as this gentleman.

To refuse to baptize a man that believes our work with all his heart, because he is poor, and will be thrown into a position of need, seems to me is something like the priest and Levite who took the other side, when they saw the unfortunate man lying by the wayside. To help him meant to assume responsibility, to take the other side meant to evade it. If we are compelled to evade doing our duty, it will be because the church is not able to finance a project like the above, and if the church does not finance it, it is because some of the members are not doing their duty financially, and these will be held accountable in the day of judgment, because men like the above were not able to join God's church and bask in the sunlight of the restored gospel. The above-mentioned gentleman has been a student of both the Old and New Testament for the past twenty years and is well versed in the Bible.

Nearly all the missions here furnish material aid to the poor among their members, and in some instances all are poor. Some missions donate rooms for their members to live in, some give them a monthly allowance, and some give them work. I believe this is the best way to help people, "Help them to help themselves." Some people call this buying your converts, but I don't agree with this accusation. The material aid given to the poor, is the most essential thing done by the various churches. When Jesus said, "The poor you have always with you," it is very evident that he was in Palestine, for we certainly have the poor with us.

Another gentleman of Jewish descent, about fifty years old, has asked for baptism, also a young man about nineteen. Our plan is to have President F. M. Smith baptize these people in the Jordan when he arrives in Jerusalem.

The gentleman sixty-five years old spent considerable time

studying our literature, praying to God for light. God has answered his prayer, and he writes me the following letter:

"My Dear Brother: I will let you know that the Lord has opened for me an open door. Praised be his name. We read in the Proverbs of Solomon that the Lord will make the upright man happy. When Saint Peter was in prison, there was an angel who took him out and gave him freedom. So must Peter notice that the Lord had given him his freedom again and eyes to see. And I too see with opened eyes that the Lord has also me saved from Satan's kingdom, and he has given me an open door for the kingdom of God. Hitherto I have been walking in the darkness without to know anything better. I have spent all my years in the darkness. But I cannot get these years any more; they are already gone away. But still it is not too late to fight a good fight.

"The God be praised forever, and I have a strong conviction that I can trust the Lord, that he will lead me on the right way. I am full of gladness. I cannot express my words I am so glad, and I wait with a glad heart that my other brothers shall come and take me to them. I wait with all my heart every second, minute, hour, and day that it will soon happen. The Lord will help that it will soon be fulfilled. [I asked him to wait until Frederick M. Smith and T. W. Williams come, and then he can be baptized. This is what he refers to. H. Passman.] I send you my greetings and I kiss you with the holy kiss."

Now in the multitude of counsel there is wisdom, so I am going to ask you who are interested to sit down and write me a letter telling me what you would do, under the present conditions. Be sure to put a five-cent stamp on your letter, and address it to Elder Harry Passman, Box 417, Jerusalem, Palestine. We solicit your prayers in the interest of God's work here in Palestine.

Your brother of like faith,

HARRY PASSMAN.

Echoes From Maine

The conference of the Eastern Maine District convened at Jonesport October 16 and 17, with Elder W. C. Smith, vice president of the district, in charge. Elder Orval L. Thompson was chosen to preside, a place that he had never occupied, but he proved himself equal to the task with the assistance of Elder Newman Wilson, secretary of the district. The business was promptly attended to in peace and harmony.

We were disappointed (especially our two missionaries) in not having Elders A. B. Phillips and R. D. Baldwin of Boston with us, but the saying, "Man's extremity is God's opportunity," proved true in this case. The two young elders arose to the occasion of the hour. God abundantly blessed them with his Spirit, and they proved themselves "workmen that needeth not to be ashamed, rightly dividing the word of truth, and giving to every man his portion of meat in due season." The church was packed from Saturday night until the close, with earnest and interested audiences.

The district was well represented, it being the largest conference and in some respects the best, ever held in the district. The music was inspiring under the leadership of our district chorister, Brother Herbert Rogers, and district organist, Sister Cora Rogers, who have faithfully served in this capacity for several years.

On Sunday afternoon a large throng repaired to our usual place of baptism where Elder Orval Thompson baptized six precious souls, all heads of families except one. Three are residents of Millbridge where he has opened up the work with good success. Since June there have been thirty-three added to the church in this district. The missionaries of the past have labored in the district sowing the gospel seed and some has fallen on good ground, and is bringing forth fruit. As it is written, "Paul may plant, Apollus water, but God giveth the increase." The time is here when the honest in heart are being gathered into the fold.

From March until the arrival of our present missionary, in June, Elder Newman Wilson filled the vacancy in our district which resulted in edification and spiritual uplift to the

Saints, and an awakening of nonmembers which resulted in his baptizing of seven of the thirty-three. We would have been satisfied to have had him continue in this mission but "the powers that be" saw fit to appoint him to Western Maine District and we had to submit.

During the interval we were anxiously and earnestly pleading with God to send us a laborer of his appointment, and we have every reason to believe he answered our petitions in sending from far-away Michigan, Elder Orval L. Thompson, a young man who is fully consecrated and devoted to the Master's service. Since coming here he has not ceased to labor among us, and we are all striving to the best of our ability to have Eastern Maine do its part in filling the quota of the twenty thousand converts called for, with their faces Zionward. But Maine is an extensive territory, and it does seem that with only two missionaries and but little local help, that it will be slow work to reach the many places where the gospel has not been heard.

In accordance with the request of the church, regarding the need of an auditorium and the duty of the Saints, a discourse was duly set forth Sunday at eleven o'clock in strong terms, by Elder Thompson. The pledge cards were distributed, but it is not my mission to report, yet the Bishop may be surprised later on.

We were somewhat saddened through the conference in the thought that a familiar face and tenor voice were being seen and heard in our choir for the last time in our branch and district, in the person of Elder William C. Smith who with his family are about to depart for Independence, Missouri. He and Sister Smith have been earnest, faithful workers in church and Sunday school work for a number of years. He has been superintendent of our large Sunday school where he will be greatly missed. However, knowing their object in going, we feel to say that our loss will be their gain, and we bid them Godspeed and wish them success in all of their undertakings.

During the month of September we were much pleased with a visit from Brother Ernest Wilson who left us thirteen years ago settling in Kirtland, Ohio. He was a young boy when he came into the church, but with his physical growth he has also grown spiritually, and is a member of the priesthood, well established in the faith, and a worker in the church. While here he had the privilege of baptizing his aunt, Mrs. Emma Hinkley, who is now rejoicing in the hope that the gospel affords to all who obey it in sincerity.

In closing, let me say to the Saints of this district, Be diligent and faithful in the Master's service. We have been called into this work by the Spirit of the living God, and he calls for our united efforts in helping to get the restored gospel before the people, therefore, "Let us work while the day lasts, for the night cometh when no man can work."

"If you have not gold nor silver,
Ever ready to command,
If you cannot toward the needy
Reach an ever open hand,
You can visit the afflicted,
O'er the weeping you can weep,
You can be a true disciple
Sitting at your Master's feet.

"Do not then stand idly waiting,
For some greater work to do,
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare,
If you want a field of labor
You can find it anywhere."

MRS. E. M. WALKER,
Chairman Press Committee.

JONESPORT, MAINE.

Any Saint living in Peekskill, New York, or thereabouts, is requested to write to or call on Brother J. A. Jack and family, 710 Loomis Avenue, Peekskill, New York.

Eastern Iowa

Just a few lines to let you know that we are still engaged in God's work, in this portion of his moral vineyard.

In the past few weeks God has wonderfully blessed his Saints here with the spirit of consecration. There seems to be that spirit of willingness to do, that has been lacking before, and many have proven that when the opportunity was granted them, they were earnestly in the work, and that their consecration was with a willingness to help make the work better and greater.

It is good to know that we all can have a part in the building and establishing of Zion.

Sunday the 24th was the closing day of the Eastern Iowa district conference at this place, and surely God blessed his children with the outpouring of his Spirit and also the spirit of prophecy was made manifest through Elder Amos Berve.

Tears of joy and gratitude were seen on the faces of most all present, and even those not of the faith felt the hallowed influence of God's divine Spirit and confessed that surely this was God's work in these the latter days.

The different departments of the church in this district are all working under the coordinating plan, which seems to be the best method of working out our problems, and to unite us together while working for that one high standard.

Surely we all have been offered a wonderful opportunity, to help and sacrifice, therefore even as God has given unto us we should show our appreciation, and render unto God justice for the justice we have received of him.

We have often talked, sung, and prayed about Zion, and now surely it is a reality. When we can give financially to help build that which we have hoped for so long, we might think of it as a dream that has really come to pass, although in its infancy yet.

May God bless all those that have that desire to build and to rally to the standard until we shall reap the fruits of our labors and be blessed with an inheritance in Zion.

In gospel bonds,

C. A. BEIL, *Local Pastor.*

Eastern Michigan

The conference of the Eastern Michigan District convened at Sandusky, October 9. Apostle J. A. Gillen presided. Reports showed that the district was rapidly progressing.

Brother W. H. Sheffer was sustained for another year as president of the district. After the Sunday morning prayer service Brother M. W. Liston of Flint was the speaker in the theater and Brother William Grice spoke at the church to a full house at the same hour.

At 2:30 Apostle Gillen was the speaker, his inspiring talk being enjoyed by all.

Brother William Fligg was the speaker on Saturday and Sunday evenings in the theater. When the conference closed we all realized more fully the importance of the wonderful work in which we were engaged.

W. J. RUSHTON.

Good News From Toronto

(Letter of G. E. Harrington, Toronto, Ontario, to First Presidency, October 11, 1920.)

At the Toronto district conference, a budget was made and approved of: \$730 for district officers' expenses, \$100 of which was placed at the disposal of the district presidency for the expenses of local ministers called upon to travel and help the branches of the district.

The district musical director was allowed \$75 for use in his work, the secretary, \$40; \$35 was added for expense of winter institute.

The Bishop's report for the last year shows a gain in tithes and offerings of about \$5,000 over the previous year. Added to this there was raised (during the Sunday afternoon meeting of conference) over \$3,000 for the new auditorium, making the subscription of the Toronto District about

one half of the allotment asked for by the Bishop, and the drive not on.

A fine spiritual prayer meeting was held in the morning. Elders J. F. Curtis, J. R. Grice, and the writer were the speakers on Sunday, Bishop McLean making the appeal for the auditorium assisted by J. F. Curtis who did a good work.

We held two priesthood meetings, Brethren Curtis, Grice, and myself making addresses. At the last meeting I presented the system of reporting that I had developed for record and use. A large number were present and good interest shown.

Utah and Southern Idaho District Conference

The three-day session of the semiannual conference of the Utah and Southern Idaho District closed Sunday, October 17. Though the weather was very unfavorable there was a good attendance at all the services.

The theme of the conference was "Preparation for Zion," and all responded to their part of the program.

The conference opened Friday afternoon with a health talk by M. A. Etzenhouser, and a paper on the "Need of more sociability," by Mrs. R. E. Davey, followed by a priesthood meeting and a conference of the Women's Department. In the evening we were favored with a lecture by Mrs. M. A. Etzenhouser on, "Jesus, the ideal teacher," followed by an illustrated lecture on church history and scenes from Nauvoo, by R. L. Fulk.

Saturday was given over to business of the district. Some over sixteen hundred dollars was raised toward the erection of the new auditorium, which speaks very well for this district. An address on, "Education for Zion," by R. E. Davey; a talk by L. G. Holloway about our "Church publications," and a reading by Mrs. E. E. Richards constituted the evening program.

The Sunday services began with a young people's prayer meeting, followed by Sunday school, and then a general prayer service. In the afternoon L. G. Holloway spoke on, "Building up Zion." At the same time baptismal services were conducted by R. L. Fulk, four new members being brought into the fold. At seven o'clock a confirmation and ordination meeting was held, followed by a sermon by F. A. Russell.

We were favored throughout the conference with numerous musical selections by our local talent, Brother Russell helping by acting as chorister.

Ever praying for the onward progress of Zion,

Your brother,

ROSCOE E. DAVEY.

Conference at Old Nauvoo

The first conference held at Nauvoo in the history of the Reorganization closed last Sunday night, October 24, and such a grand time in this old historical spot. It was truly a feast for the Saints of the district. A good Spirit was present from the beginning, and everyone went home with a greater determination to do more for the Master than ever before. The Lord is building up Zion and her stakes, and he has again set his hand to establish the work here. It causes the Saints of this district to rejoice to see the advancement that is being made here, for they have looked forward to this for many years. Brother G. T. Griffiths, that kind and wise man—sometimes I think he should be called Gomer the Beloved, for his ways make me think of that good Apostle John who walked with Christ and learned the lessons of love and wisdom—was in charge, associated with the district presidency.

The first service, Friday evening, was in the nature of an entertainment and departmental institute work, in charge of Sister Ethel Lacey. The Boy Scout orchestra of Fort Madison, under the direction of D. J. Williams, furnished the music. A paper was read by Sister Williams, talk by Sister Lacey, the closing remarks were made by Brother Griffiths in which he gave some wise advice. He said the Lord was using the youth of the church for his work just as fast as

they would qualify themselves for such work. And that he is in need of young people now for his work. So we should qualify ourselves to be ready for such services. This is the purpose of the departments of the church, to thus train our young.

Saturday morning there was prayer meeting at 9.30, after which the day was devoted to the regular church and departmental business of the district. At the evening service Brother Griffiths was the speaker, and was blessed with good liberty and fine attention; quite a number of outsiders were present. Sunday morning Sunday school in charge of district officers assisted by our local superintendent; Brother McKeirnan was the morning speaker.

At 2.30 p. m. the Saints gathered at the church and such a grand prayer meeting! The Spirit was present in mighty power and gave words of comfort and admonition. This was the best meeting of the conference. If only those who have passed on to their reward could know about the work taking on new life at this place! I am glad that I have been permitted to see the work being again established here. And I am glad that the Saints of the whole church are so interested in the future of this place.

We have a very beautiful church in which to meet, all our own, and we have six families of good, faithful Saints who are devoted to the work and always ready to do their part. And such good spiritual prayer meeting and preaching services as they have, for the Father above remembers his work that was done here so long ago by those faithful Saints who are sleeping over there by the "Homestead" on the green hillside, and many more on the slope of the hill at Chandler Creek. The prayers that they offered then are now being answered, for the Lord is remembering Zion and he is building up the waste places in his own time and manner.

There is always a good spirit here that is restful to the body and soul; even those not of our faith remark, "What a sweet, peaceful place," "I would love to live here always for it is so quiet and peaceful," and many remarks of like nature. It is the Spirit of the Master, but they that are of the world do not recognize it as such.

We have had many visitors here this summer, coming from all parts of the country. They desire to know what we teach and the main difference between us and the Utah church. We also have many visitors from the Utah people and we always treat them kindly, and we hope some day they will see the error of their ways and return to the true church.

Our district in general is taking on new life and the Saints are living better than they did years ago. This is very encouraging. We are just closing our district General Conference auditorium drive and we went over the top before the first Sunday was past, with more to come.

Our next reunion will be held at Nauvoo for ten days closing the last Sunday in August. Come and spend your vacation with us, and enjoy a visit to this lovely spot that is so dear to the hearts of all Latter Day Saints the world over.

One feature of our conference which I failed to mention was that we took our meals all at the Nauvoo House. We were as one family at mealtime and such good times we had visiting with each other. Many of us thought of Sister Vida Smith and wished she were here to enjoy this home gathering of old friends and loved ones.

Brother Griffiths was the Sunday evening speaker and was again blessed in his efforts to a marked degree. He rested with us over Monday and this (Tuesday) morning went on his way to Ohio to be of comfort and encouragement to others who may need it. So closed the first conference in Nauvoo in her own church house in the history of Nauvoo.

P. R. BURTON.

The girls rooming at the three dormitories at Graceland have organized a house organization this year, under the direct sponsorship of Vida E. Smith, dean of women. The officers are: President, Bessie Soderstein, Patroness; vice president, Ruth Juergens, Marietta; secretary, Addie Belle Chapelle, Patroness; treasurer, Ava Quitmeyer, Arbor Villa.

Good Results in Far West Stake

(From letter of R. S. Budd, Cameron, Missouri, October 12, 1920.)

Our late conference [of Far West Stake] was well attended and caused the town people [of Cameron] to take notice. Sunday morning Apostle Greene spoke in the theater, and our afternoon and evening services were in the Christian church. There were about six hundred present in the morning and more in the afternoon, Brother Greene preached a wonderful sermon which caused much comment even among the outsiders. One outsider told me yesterday he had been to the theater many times but the feeling when he stepped in Sunday morning was different from anything he had ever witnessed before. He said it was just like coming into a nice warm room from outside on a cold winter day, and continued that he had been told by others that they had witnessed the same while attending Latter Day Saint meetings and asked me to explain why it was. Of course I explained it in the usual way. His explanation was that our ministers are really sincere and concerned with the message they are delivering and also are really expecting it to do the good we claim for it. The Christian Church Board would not accept pay for their building.

Providence, Rhode Island

The work in this branch is moving along. Elder Edmund J. Gleazer is now located here, and the missionary work is receiving considerable attention.

The big event engaging our attention in the immediate past was a series of theater meetings in Danielson, Connecticut, about twenty-five miles from Providence.

During the past several months Herbert Johnson and others of the local priesthood have been holding services in East Killingly, adjacent to Danielson, where we have about twenty members.

Through the efforts of Brother George Gates we secured the use of the principal theater in Danielson for every Sunday in October at only a nominal cost.

The widest possible publicity was given to our work and in our advertising it is safe to say that the name and claims of our church were placed before thousands of people.

Opposition was not absent. As a result of some opposition, Brother Gleazer had the opportunity of calling twice (once with Elder C. Edward Miller) at the home of one of the leading clergymen of the town, and presenting him with a Book of Mormon, upon his request.

The meetings were well supported by the Saints of Providence, New London, and East Killingly. The Providence choir attended all the services in a body, making the trip in trucks and private machines of the Providence Saints.

As a part of our advertising campaign, the automobiles paraded through the streets of the town bearing large oil-cloth signs with phrases relating to the distinctive features of our work.

The first two Sundays Brother Miller gave illustrated lectures on his missionary travels in Australia and Society Islands, and was followed by Brother Gleazer with a forceful gospel sermon. The third Sunday only Brother Gleazer spoke.

Pursuant to the requests of the general church, the remaining engagements have been canceled but we hope to resume meetings there possibly in a hall and become established on a permanent basis.

Nearly one hundred nonmembers were present the first Sunday; fewer the other two weeks.

Brother Gleazer is also directing meetings in New London, Connecticut, and Westerly, Rhode Island, and reports a splendid interest, with several investigating the gospel in both places.

The reputation of the Massachusetts District was well sustained last Wednesday when the team representing the auditorium fund came here. With an assigned quota of \$4,900, the pledges in one evening were \$10,877 and still going strong.

May our treasures follow our hearts in this big latter-day work.
H. A. CHELLINE.

MINNEAPOLIS, MINNESOTA, October 20, 1920.

Editors Herald: The Minneapolis Branch ushered in the drive for the auditorium fund with a reception and surprise party Monday evening, (October 18, at the church) on Brother and Sister Henry Sparling, as a token of love and appreciation to them for their ministrations to us while here.

Sister Frederick Green was the moving spirit in planning and executing the reception, being ably assisted by such other sisters as in her opinion could devote the time to the work.

Brother James Spargo, our choir master, made a very splendid presentation speech, presenting Brother Sparling an overcoat, and a purse of \$60, after which all present listened to a very nice talk from Brother Sparling, followed by a profusion of refreshments served in the basement.

After refreshments everyone joined in an hour or more of social visiting, during which time the auditorium committee of four were busy signing up pledges.

The social spirit was at very high pitch, and we feel assured of the results of the drive. All present, we are sure, thoroughly enjoyed themselves, and Sister Green and the ladies assisting her are deserving of a vote of thanks for the splendid manner in which all details were cared for.

D. C. MOODY, *Correspondent.*

MONTGOMERY CREEK, CALIFORNIA, October 11, 1920.

Editors Herald: During the month of September I held a series of services in the Saints' church of Anderson. I herewith inclose copies of the bills issued in advertising them. The Anderson meetings continued a week longer than the bill indicates. The Baptists of that place have tendered me the use of their church for a future series. There was a good response at both places considering the very busy season.

Began a series of services here (which is a new place) yesterday. Will continue until Sunday the 17th. Came here with Brother Ed. Hinton. He and Sister Hinton and their excellent family were my backers at Anderson where they have their residence, and are exerting an influence for good.

Am on my way to Modoc County to pay a long intended and promised visit. Will spend more than a month among and near the Saints who formerly constituted the Lookout Mountain or Mountain Home Branch. Will reach Adin the 18th and Merrill, Oregon, (where some of these Saints now reside) about November 1.

With kindest regards, I am

Your brother in Christ,

ALMA C. BARMORE.

OMAHA, NEBRASKA, October 12, 1920.

Editors Herald: I wonder if many of the letters in *HERALD* and *Ensign* interest others as they so often interest me. It gives us an opportunity to become acquainted with the joys and sorrows of our brothers and sisters, for as a great family of a heavenly Parent, we should have a feeling of fellowship, of sisterly and brotherly love, for if one member suffers, does not the body also suffer, and vice versa; if they are made glad, we too should be happy in the thought that joy has come to others. I believe as brothers and sisters we should try to be interested in each other's welfare.

The past five weeks it has been my privilege to be with Sister Rose Adams who has been operated on for cataract, at Saint Kathryn's Hospital. Many of the Saints have been and are interested in Sister Adams's affliction. She is doing nicely, but it has been a very slow process of healing, inflammation having caused us a great deal of concern; but through the entire ordeal Sister Rose has always shown a patient, smiling countenance.

Having been a daily visitor at her bedside, it has afforded me opportunity to see much suffering, some bearing it patiently, while others grow fretful. It makes us feel very grateful that we are blessed with a goodly portion of health

and strength, and helps us to appreciate more the blessings of God.

Through all our afflictions, we have much to be thankful for. Of all people we are most blessed. We have that food which thousands are starving for—the gospel.

After returning home the other evening, and thinking over the many things I had both seen and heard in the past few weeks, I felt impressed to write a few lines of verse:

Down the quivering pathway, weary toilers tread,
Burdens heavy, steps will falter, lower bows the head.

Sorrows come, not one, but many,

Trials everywhere,

Heartaches, throbbings, ev'ry pulse beat

Brings agony, despair.

Will the path ne'er have an ending? Can there be no rest?
Is there no home, place of shelter to abide a guest?

Now the path leads up a hillside,

The toilsome climb ahead;

What will meet us at the hill crest?

Our souls are filled with dread.

Is it more pain, woe, and sorrow? No, a light is seen afar,
'Tis glimmering, growing brighter, brighter, a glorious beac'-
ning star.

With outstretched arms, and faces happier,

Follow we this heavenly guide;

'Tis the star, the glorious emblem

Of him who bled and died

On Calvary's cross, that we might live, and thus salvation find.

'Twas he our heavy burdens bore; 'tis he who leads the blind.

Ah! though our sufferings may be many,

To bear them we must try,

Instead of groaning, there be singing,

And smiles, without a sigh.

Oh, yes, 'tis trials that make us pure,

Keep valiantly ahead,

And praise thy God, Jehovah, bless him,

Glad tidings ever spread.

OLLIE DERRY.

FLINT, MICHIGAN, October 5, 1920.

Editors Herald: The work here is growing steadily, not only in numbers but in spirituality. Almost every Sunday sees one or more added to the fold. We are trying to do our part towards the goal set by our leaders and we must make it our duty to see that the faces of our converts are Zionward. We have a membership in the city of over six hundred but what is that in a city of 100,000? The priests and the teachers of the three branches have combined their forces, each under the guidance of a director. The visiting work of the city is pooled, and each priest is given a list of names which he is to visit within the month in company with another priest designated by the director. By this means each priest will not only visit those of his own branch but also those of the other two branches. This cannot help but result in a unification of the three branches and is a long step towards the time when we will have one church in Flint. The lives of the Saints now as never before are more powerful factors than the spoken word can ever be, although we in Flint do not suffer for the want of powerful preaching.

Only last night we had with us Apostle James A. Gillen who illustrated to us the functions of the principles and ordinances of the gospel by likening them to a bridge. We do not build a bridge for an ornament, but we use it when it is finished to cross over to the other side, in other words it is merely a means to an end. So, the principles and ordinances of the gospel are not by any means the gospel itself, but only a means to an end, and that end the salvation of the human family. He also spoke of the changes which are going on in the church, showing that they are changes in methods only, that the principles of the gospel cannot be

changed but the methods of applying those principles must necessarily undergo a change. He likened the changes in methods to the changes which have taken place in agriculture. There was a time when men prepared the ground with a spade, then came the plow, and now the tractor, yet the principles necessary to the growing of corn have not and cannot be changed. The only change is in the method.

When will we Saints come to the realization that the work of God can progress without us and that we must keep pace with it if we would not be like the "foolish virgins" who had to go and buy oil for their lamps after the Master came? Let us then apply to our lives not only the first principles but also the secondary virtues, that we may appreciate the blessings which come from a close walk with our heavenly Father.

A. H. DU ROSE, *Branch Correspondent.*

2716 South Saginaw Street.

ATTLEBORO, MASSACHUSETTS, October 5, 1920.

Editors Herald: Not having seen anything in the *HERALD* regarding the work in Attleboro I feel it would be well to tell of some of the doings of the Saints here and to show that Attleboro is "on the map."

We are a branch of one hundred and sixteen members, but, like other branches, not all are active. But we not only have a good percentage of live, active, and earnest Saints, but we have an exceptional band of devoted young people. A choir of about twenty voices (all young people) sing every Sunday under the leadership of Brother John P. Pilling and their singing would do justice to any of the large churches in the city. From the first of the year they have been rehearsing the operetta, "The merry milkmaids," and on September 16 and 17 it was successfully given. On the 19th Brother Richard Baldwin opened a two weeks' series of evangelical services, and in spite of the hard work done, the choir was out every night in the week and their singing was a wonderful help, which Brother Baldwin appreciated.

Much advertising was done before the services and each night during the two weeks articles regarding the meetings were printed in the paper. To say the meetings were a success is putting it mildly, and anyone who has heard our patriarch, Brother Richard Baldwin, speak knows they were a success.

His sermons were powerful and inspiring and each night the audience grew larger and larger until the church was full. I believe if he could have stayed longer we would have had to bring in more seats. One brother who has known the work for many years but who never felt inclined to be baptized, could not resist the invincible arguments and the strong appeals which were made, and he asked for baptism. Several others are ready for baptism and many others are investigating the work. All this has happened in two weeks. And more than this, a wonderful influence has gone out all over the city through these services and a great many people know us better than they ever did before.

Brother Baldwin has won a place in our hearts that is lasting, and as Saints we have been built up, and our souls have been fed by the words he has spoken to us. We long for the time when he can come again, for we feel sure that he will reap the fruit of his labors when he returns. The effect has been far-reaching and we wonder what the end will be. We often wish that the church had seen it clear to send a man such as he to remain here instead of leaving us to ourselves. Not that we complain as we know the laborers are few, but our spirits are burdened when we see so many who are honest in heart and what can be accomplished here, as these meetings have shown. But we are powerless to reach them to any extent without the necessary help, and as the Lord has told us, let us pray that he may send more laborers into the vineyard. The Saints stood loyally by Brother Baldwin every night and were sorry when the series was over.

Attleboro is growing both spiritually and numerically. There is a spirit of unity which everyone who comes here admires and which has been our greatest asset. We have never had any friction in the branch since it was organized in 1904. God has blessed us wonderfully not only in spiritual bless-

ings but temporally and physically. All our "boys" who went to war were returned to us, one being nearly five years in the service with the British army in Macedonia, France, Belgium, and Italy. We were spared from the death-dealing influenza, only one being afflicted unto death, the others being blessed through administration. We have no poor among us, which is another evidence of God's blessing. Why should we not rejoice as we do? Why should we not strive to be loyal to One who is so mindful of us? Our hearts are glad to see the gospel spreading and the Spirit of God leading the honest in heart toward the truth.

May the same Spirit lead his children to a more consecrated life; may it create within us new interest in his work, new desires to be of service, and as an inevitable result there will come greater faith, greater hope, and more abundant joy.

There is no greater joy than in service, no greater happiness than in communion with God and in the association of his Saints. Let us watch, fight, and pray, and with our eyes Zionward let us seek to build up the kingdom of God and to establish his righteousness in our own hearts and in the hearts of our friends and associates.

Yours in the faith, EARLE R. BRADSHAW.

75 Dennis Street.

CALGARY, ALBERTA, October 3, 1920.

Editors Herald: All Saints in the Alberta District are asked to center their thoughts on December 3, 4, and 5, which are the dates of our winter conference to be held at Edmonton. A feast of good things is promised, one outstanding feature being the district choir now being organized by our choir leader, Sister Ruth Osler. Now come, and bring with you the spirit of love, that we all can consecrate those few days with one central idea—that of service and sacrifice for the Master; that we may receive from his hands those things we so stand in need of, to withstand all the worldly influences which tend to draw us from God.

We have just been blessed with a visit from Bishop R. Bullard, of Independence. With what joy we listened to the gentle admonition and words of counsel and advice given through him by the Holy Spirit. He came to us at a time when we were feeling most downcast and weary, and gave unto us hope, inspired us all with a determination to go on with the good work, and filled our hearts full of love for one another; set before us the holy city of Zion, and bade us to so live that when the call should come, we would be in a position spiritually to respond, and act, as our President receives the word from God for all Saints to "Come to Zion," take up their stewardship, and consecrate their lives to God and his people.

Oh, how we listened, how our hearts leaped out to God, as our brother unfolded to our view God's plan of gathering his people. Though we had, in our weekly Religio gatherings, discussed those questions amongst ourselves, yet when they were presented to us by our brother, our spiritual eyes were opened as it were, and we could see and understand things which before were not clear to our vision.

Whilst here, Brother Bullard called the following to the priesthood: Brother William Atkinson, as priest; Brother Garnet King, as teacher; and Brother William H. Chandler, as deacon.

That his words remain with us, that we may continue to grow stronger in the faith, is the earnest wish of your brother,

W. H. CHANDLER, *Secretary.*

1619 Eleventh Avenue West.

MINNEAPOLIS, MINNESOTA, October 20, 1920.

Editors Herald: The drive for our new auditorium started out here with splendid prospects. There was a very optimistic view of the matter, and a large congregation turned out to hear the splendid presentation of the matter, by their pastor, William Sparling, and also the night service by the writer. Both sermons were well received, judging by the united response in the way of contributions, and the good will in which it was done.

The work here under the leadership of Brother William and the splendid cooperation of his assistants has produced

splendid results. The spirit of unity prevails. The meetings are better attended. The Sunday school grows, and the Religio has taken on new life, under a new arrangement. The choir under the able leadership of James Spargo with the talented array of parts equally and harmoniously arranged is producing some splendid selections of music.

It has been my good pleasure to be associated with this noble band of Saints for the last two months as supply pastor for Brother William, while he attended to district work. And I must say they have fully complied with the test given in Doctrine and Covenants, in behalf of the ministry, "They [the Saints] will feed you and clothe you and give you money."

The following is an account of a surprise gotten up and carried out most successfully under the leadership of Sister Green.

Monday night after our opening of drive, the Saints gathered at the church with well-loaded boxes of lunch, and after all arrangements were complete, Brother William, Sister Sparling, and the writer were invited to the stand, when Brother James Spargo in a very nice little speech, handed the writer a real good warm overcoat, and sixty-one dollars and twenty-five cents, to buy me a new suit.

Of course I was expected to make a speech. I did the best I could, but found it very difficult to find words equal to such an emergency.

And I must confess it was far the largest and amongst the best gifts I have received in the whole of my thirty-one years of ministerial work. Besides that given to the writer, Mrs. Sparling also received a real good, warm, serviceable coat, for which we feel to thank God that our lot was cast amongst such a good and kind band of noble-hearted Saints. And I am sure we regret very much that the cold weather soon will compel Mrs. Sparling to seek a warmer clime, and I am sure nothing would please us better than to be able to return with the ducks in the spring.

We wish to thank all the Saints in both Minnesota and Dakota for their hospitality and kindness, also the appointing powers for granting this change, which has been beneficial to the general health of Mrs. Sparling. I have done what little I was able in my ministerial line under the circumstances, and the actions of the Saints towards us is encouraging to us at least, in believing that our services were both received and appreciated. May the Lord bless them is the prayer of your humble servant,

HENRY SPARLING.

NIAGARA FALLS, NEW YORK, October 20, 1920.

Editors Herald: Just a few lines which may be of interest to some of the HERALD readers. On Friday evening, October 15, the church at Niagara Falls, Ontario, was crowded with attentive listeners to hear Doctor Weager discourse on the Religio Department of the church. He is a field worker in the New York District, and by request came over to help us boost the work along, and the \$500,000 drive as well. He took charge of the Religio Department by request of the president of the local.

Elder J. F. Curtis also was with us by invitation, always willing and ready to help a good cause, and did, with his forceful and effective way of making clear the necessity of digging deep for the requirements to build the great auditorium. He also told us of the subscription of \$5,300 taken in Toronto during the district conference, or at the close thereof.

After Elder Curtis had concluded, we were invited to the basement where refreshments of no small variety awaited those who were flush of money. And the great drive was started in this part of the vineyard.

Many of our brethren and sisters from Buffalo and Niagara Falls, New York, were with us and donated very liberally to the program of the evening. All seemed to enjoy the coming together, and seemingly this is the beginning of such gatherings.

May the good work move on.

PUBLICITY AGENT.

Mount Vernon was named by Lawrence Washington, the oldest brother of George Washington, after Edward Vernon, a British seaman, who captured Porto Bello in 1739.

Waterloo, Iowa

Brethren Berve and Vanderwood were with us October 19, giving us glimpses of the joys and possibilities of Zion. Incidentally Waterloo went "over the top" with a wide margin in this first great call to consecration. The Lord is blessing us in many ways and we are able to meet all the obligations of purchasing our church property which is no small thing considering our small number and the lack of this world's goods.

The potato patch back of our little chapel brought forth a goodly yield without much effort. We planted and God sent the increase as he always does whether it be temporally or spiritually if we are faithful.

Sister Mabel Hall gave the circle talk at the last Oriole meeting, on the girl's relation to mother, church, home, and companions. It was excellent and greatly appreciated by the girls.

Our social committee is right on the job. A Religio social is given every month. The last one was held at the home of Brother and Sister A. J. Fisher. A Halloween affair is on foot now and from the rumors we hear it is going to be "spooky."

Work is tied up here, but none of our people are really suffering on this account. Nearly all the shops are turning off the majority of their workmen.

CORRESPONDENT.

RHODES, IOWA, October 20, 1920.

Editors Herald: The Des Moines district conference was held at this place October 1 to 3. The district was well represented, there being visitors from Boone, Perry, Des Moines, Nevada, Runnells, Newton, Montour, Baxter, and Ames. There were besides the local ministers, District President H. C. Castings, A. E. Warr, C. E. McDonald, J. A. Dowker, Roy A. Cheville, and A. Carmichael; also Charles Blair, the latter in the interest of the Herald Publishing House.

We considered ourselves fortunate in having Bishop Carmichael with us. His instruction concerning the preparation for Zion and Zion conditions was timely, and listened to with much interest by the Saints.

At the sacrament service Sunday afternoon our little chapel was filled to its capacity and every minute of the time occupied.

Warm meals were served in the basement of the church all three days, both dinner and supper.

Most of the visiting Saints went home after the afternoon service, and we were thinking how lonesome we would feel at the evening service, but the town people came in and filled up the vacancy, so we were not so lonesome as we anticipated.

Elder C. E. McDonald preached the closing sermon of the conference. It was voted to hold the next conference in Des Moines, in February. The work in the branch seems to be in a fairly good condition. Twelve have been added to the branch by baptism since last May.

We have a good, live Sunday school and Religio. The Religio has an enrollment of fifty-five, and last quarter the average attendance was fifty-two. But while we feel gratified that the work is in as good condition as it is, we do not feel to boast for there is still much room for improvement. And we realize that it has arrived at its present condition through much tribulation, and only by the help of the Master working through a few faithful souls, who would not let go, that it is alive to-day.

As it was voted at our late district conference to discontinue the *Des Moines District Dispatch*, we may seek admittance to the columns of the HERALD, occasionally.

MATTIE HUGHES.

A story told in "The autobiography of Margot Asquith," that the writer says was liked by General Booth, is worth thinking about. In discussing religion with the former head of the Salvation Army, she said to him, "I cannot argue on theology. I feel like the child who was flying his kite on a misty day, when they said, 'Do you enjoy flying your kite when you cannot see it?' The child said, 'I always feel it tugging at me.'"—*Christian Science Monitor*.

MISCELLANEOUS

Conference Notices

Alabama, with Pleasant Hill Branch, November 19, 10 a. m. to continue over Sunday. Levi Gamet, president, Ross Street and Bay Avenue, Mobile, Alabama.

Kansas City Stake, November 21 and 22, Central Church. Order of services: 21st, Sunday school 9.30 a. m., preaching 11 a. m., social service 2.30 p. m., priesthood meeting 4.30 p. m. At the same hour a Women's Department meeting. Elders' quorum will have a public speaking class at 2 p. m. Preaching services 7.15 p. m. November 22, business session 7.45 p. m. J. A. Tanner, president.

Saint Louis, Grand and Carter Avenues, Saint Louis, Missouri, November 27 and 28. At business session 6 p. m. Saturday will be discussed the question of requesting the authorities of the church for a division of the Saint Louis District. Annual election of officers. Sunday services: Sunday school 9.30 a. m., preaching at 11, departmental meetings at 1 p. m., prayer meeting 2.30, preaching 5.45. This promises to be one of the most important conferences in the history of the district. If you do not attend these meetings you must stand by the decision of the conference. R. Archibald, G. F. Barraclough, George Reeves, presidency; Charles J. Remington, C. Roy Remington, secretaries.

Eastern Montana, November 19 to 21, at Glasgow. Let us each make an earnest effort to attend and make this conference a success. Earl Wilcox, secretary, Glasgow, Montana.

Home-Coming in Des Moines

Annual home-coming of the Des Moines Branch will be held November 14. Speakers for the day will be Elder Daniel Macgregor and Sister Vida E. Smith. Special invitation is extended former pastors and members. A great day is expected. A. E. Warr, pastor.

Department of Music

Notice of Appointment—District Chorister

To Whom Concerned: At a recent conference of the Clinton, Missouri, District, Sister Oscar Masterson, of Rich Hill, Missouri, was selected by vote of the district for recommendation to this department for appointment as chorister of that district.

We take pleasure in now making and publishing this appointment, tendering to Sister Masterson the sincere wishes of the department for her success, praying that she may advance the music work of this district in a large measure to the good and honor of the church. We also urge all the musical workers of this district to enlist themselves in a hearty cooperation with Sister Masterson, that she may be able the more effectually to accomplish this desired result.

We further take this opportunity to thank Sister A. C. Dempsey, the retiring district chorister, for her past services in behalf of the music work of the district.

To Whom Concerned: The Southeastern Illinois District at its conference last February selected Sister Ruth Lewis Holman, of Xenia, Illinois, for recommendation for appointment as chorister of that district. The notification of this action failed to reach us until recently.

We therefore now make and publish this appointment, and we take pleasure in recommending Sister Holman to the musical workers of this district, urging that they will enlist themselves in a hearty cooperation with her, that the musical work of this district may be advanced for the good and honor of the Master's cause. We feel sure that Sister Holman, with her experience in this work in the past, will in that way be able to accomplish much towards the advancement of the cause of music in this district, and we pray that this may be her achievement.

To Whom Concerned: At a conference of the Wheeling District Sister Annie E. Smith, 39 Marshall Street, Wheeling, West Virginia, was selected for recommendation to this department for appointment as chorister of that district.

We take pleasure in making and now publishing this appointment with the concurrence of the First Presidency. We further commend Sister Smith to the musical forces of the Wheeling District, urging them to support her and cooperate with her in every way, that the spirit and cause of music in that district may be built up to the honor and glory of God's name.

Respectfully,

ALBERT N. HOXIE, *General Director*,
ARTHUR H. MILLS, *Secretary*.

Approved by the First Presidency: E. A. SMITH.

Addresses

William Patterson, Bulladelah, New South Wales, Australia.

Requests for Prayers

Mrs. T. D. Collins, of Mapleton, Iowa, requests the prayers of the Saints in her behalf as she is suffering from a complication of diseases.

Conference Minutes

CHATHAM.—At Glen Rae, Ontario, September 25 and 26, 1920, in charge of J. A. Gillen, and John C. Dent, Stewart Lamont, and J. L. Brown, of the district presidency. Business session Saturday afternoon. Officers elected: president, James Pycock, Humber Bay, Ontario, lately missionary in charge of Chatham and London Districts; first vice president, Elder Isaac Andrews, Windsor; second vice president, Elder Stewart Lamont, Chatham; secretary, Elder A. R. Hewitt, Chatham; bishop, John C. Dent was sustained, and upon the resignation of chorister Tyrrell, the name of Elder G. O. Colburne, Blenheim, was presented as chorister, which was confirmed by the conference. Chatham selected as place of next conference, which will consist of a joint session of church, Sunday school, and Religio, to be held the last Friday, Saturday, and Sunday of September, 1921. Jay L. Fryer.

NEW YORK AND PHILADELPHIA.—At Bloomsburg, Pennsylvania, September 4, 5, and 6, in charge of Herbert A. Cunningham, Henry Carr, and Arthur B. Phillips. Ralph Jackson presided over the Sunday School Department, Walter H. Lewis over Religio Department, and Barbara Milligan over the Women's Department. The report of the secretary showed the membership of the district to be 1,144 as of June 30, 1920, a net loss of 11 since January 1, 1920. This loss is largely due to the fact that many names have been transferred to the scattered list. The report of the bishop, John Zimmermann, showed that 20 per cent of the members of the district had paid tithing during the six months ending June 30 and that there had been collected in the district during that period a total of \$5,208.64 in tithes, offerings, and consecrations. Provision was made for a reunion to be held during 1921 at the close of the Onset reunion, and the following were elected to serve as a reunion committee and given power to solicit funds from the Saints: E. B. Hull, Daniel T. Shaw, Walter H. Lewis, Frank H. Dippel, Earl V. Wagner, Alma Angus, and William B. Nichols. Brother H. A. Cunningham, who was appointed some time ago by the First Presidency to act as district president until the conference of the district, was sustained in that office. He chose as his counselors Henry Carr and Richard J. Hawkins. This was the first time the district had met in conference at Bloomsburg, but the Saints and their friends of that place proved that they could well care for visitors. The next conference will be held at Scranton, Pennsylvania, at the call of district president. Elizabeth Teal, secretary.

LONDON.—At Stratford, Ontario, October 2 and 3. District president Wm. M. Grice, John Shields, and J. L. Burger, presided. The bishop's books showed receipts of tithes and offerings for the past eleven months to be \$10,238.63. Missionaries present were J. Shields, J. Pycock, and C. Clifford. Officers chosen: J. L. Burger, president; Percy Yerks, vice president; David Smith, second vice president; Lucy Yerks, secretary; J. L. Burger, bishop and treasurer; D. A. Withrow, for chorister; and Caro Withrow, organist. A. W. Borbridge was ordained as first counsellor to bishop. The time and place of 1921 conference left to district presidency. Lucy Yerks, secretary.

JACKSON.—Lela Jackson was born January 2, 1913. Died at the home of her parents in Spearfish, South Dakota, September 17, 1920. Leaves father, mother, 4 brothers and sisters to mourn her unexpected and very sudden departure. Funeral services in charge of E. E. Long. Sermon by C. W. Prettyman.

SEATTLE AND BRITISH COLUMBIA.—At Bellingham, Washington,

August 10. J. A. Gillen, E. L. Kelley, and District President J. M. Terry, were placed to preside and district secretary F. W. Holman at the desk, with I. S. McMullen assisting. Treasurer reported \$70.95 on hand June 30, resulting from a receipt of \$75.95 and an expenditure of \$4.90. Bishop's agent reported \$458.09 on hand June 30, resulting from a receipt in tithes and offerings of \$3,982.82 and an expenditure of \$3,553.23. Branch statistical reports showed for Seattle a membership of 344, net gain 16; Roslyn 37; New Westminster 91, net loss 8; Chilliwack 51; Centralia, 181, loss 2; and Bellingham 54, gain 2, total 768, net gain 8. This total having a membership of 47 added to it, who are enrolled upon the records of disorganized branches, makes a grand total of 815. Gospel literature commission financial report showed a balance of \$7.53 resulting from a debit of \$61.33 and a credit of \$53.41. Officers elected: J. M. Terry, president; S. S. Smith, vice president, and F. W. Holman, secretary-treasurer; John Hartnell sustained Bishop's agent; Harold Premo, elected member, library board; Orville L. Oppelt, chorister and Sarah Barney, assistant; Morley I. Williams, member auditing board for three-year term. Everett, Washington designated as the place for holding next reunion. District presidency authorized to locate reunion at most practical point, subject to the ratification of the February conference, and instructed to make speedy investigation and publish result in Herald and Ensign. Matter of establishing and conducting a dining tent at our reunions, left to discretion of district presidency, said matter having been highly favored by the assembly. Presidency also placed as reunion committee, with power to select necessary assistants. Reunion financial report showed indebtedness of \$21.59, resulting from a receipt of \$260.69 and an expenditure of \$282.28. Samuel Stearns, of Everett, Washington, was ordained to office of priest in response to a recommendation from Seattle Branch. Seattle designated as the place for holding February conference, dates to be fixed by the district presidency. Tent fund was reported to have increased to \$123.65. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

Our Departed Ones

STENRUD.—Martin Stenrud died at Council Bluffs, Iowa, September 8, as a result of a cancer. He was born in Norway, March 12, 1866. Baptized September 8, 1897, by J. F. Mintun, at Woodbine, Iowa, and remained faithful to his covenant. Was the father of 9 children. Leaves wife and 7 children, and 2 sisters, one of whom is in Norway. Services at Council Bluffs, Iowa, conducted by J. F. Mintun.

LLOYD.—Edith Lloyd was born at Wolverhampton, England, May 22, 1907. Baptized May 27, 1917, at Buffalo, New York, by Albert Wouters. Departed this life August 30, 1920, at the home of her parents, 17 Custer Street, Buffalo, New York. She leaves to mourn her parents, 4 sisters, and one brother. Services in charge of P. L. Weegar. Interment in Forest Lawn Cemetery, Buffalo.

BOGUE.—Mary Cordelia Parish, daughter of Elder Ira Parish, was born in Canada, November 17, 1845, near the town of Farmerville. Later the family located on String Prairie, now Argyle, Iowa, where

she united with the church, and married N. B. Bogue, in February, 1866, on his return from the Civil War. To them six children were born, Mrs. William Morris, of New York City, Mrs. Charles Hobbs, of Keokuk, Iowa, Charlie and Frank Bogue, both of Davenport, Iowa. Two children died in infancy. The father died October 10, 1919. Three sisters survive, Laura Robinson, of Keokuk, Iowa; Malissa Lovelle, of Lavona, Iowa; and Mrs. Cornelia Reed, of Percival, Iowa. Sister Bogue died at her home in Keokuk, Iowa, June 14, 1920. She was a true and liberal supporter of the church, and will be greatly missed, and deeply mourned by the Saints. Funeral from the home, June 16, 1920. Sermon by James McKiernan, of Farmington, Iowa. Interment in Oakland Cemetery.

REXFORD.—Roy F. Rexford, son-in-law of Elder William Grice, was born at Lapeer, Michigan, April 24, 1883. Baptized May 15, 1907, by William Davis. Married July 28, 1909, to Jennie May Grice. Died August 27, at his home in Crosswell. Leaves wife and 2 sons, father, mother, 4 brothers, and 3 sisters. His suffering was endured with great patience and testified he was prepared to go. A host of sorrowing relatives and friends were in attendance at the funeral services, held in the Crosswell Church, conducted by William Fligg.

KERR.—Alice E. Kerr was born in Arenac County, Michigan, August 21, 1899. Baptized October 24, 1915, at Moores Junction, Michigan, by S. T. Pendleton and confirmed by S. T. Pendleton. Died August 21, 1920. Was a patient sufferer for four years and passed away at her home.

TAYLOR.—Georgina Bethia Taylor departed this life at Toronto, September 14, 1920. Had been a great sufferer for many years, which was an exceedingly great trial to herself and loved ones. She loved the gospel and in the years when she was able did what she could to demonstrate that love. Was taken to her old home at Shelbourne for burial beside her companion who preceded her in 1901. Leaves 3 children with other relatives and friends to mourn. Service at both Toronto and Shelbourne, G. E. Harrington officiating.

ROSS.—Isabell Cato Ross was born in Alabama, January 10, 1849. Married J. A. Ross in 1870. To this union were born 5 sons, all living, and 2 daughters, now dead. Her husband also preceded her in death in 1896. Moved from Ray County, Missouri, to Weiser, Idaho, about 1894. Died suddenly in Weiser, August 25, 1920. She had been a consistent member for many years. Funeral at the home the next day. Sermon by Ammon White. Interment in Weiser, Idaho, Cemetery, August 26, 1920.

NITCHER.—Thomas Nitcher was born January 13, 1835, at Sandusky, Ohio. Died in Boise Soldiers' Home, September 16, 1920. Leaves aged wife and 3 sons. Served 3 years in the Civil War. Was a member and minister of the Baptist Church for many years, but was found to be a lover of truth from any source, and a short time before his death wrote a letter to his son signifying his intention of joining the Reorganized Church of Jesus Christ at his next visit home, which opportunity was never granted him. Funeral in Boise, Idaho, September 18, 1920, at the undertaking parlors. Sermon by Ammon White. Interment in Boise Cemetery under the direction of the G. A. R.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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Harry Passman—Mrs. E. M. Walker—C. A. Beil—W. J. Rushton—G. E. Harrington—Roscoe E. Davey—P. R. Burton—R. S. Budd—H. A. Chelline—D. C. Moody—Alma C. Barmore—Ollie Derry—A. H. Du Rose—Earle R. Bradshaw—W. H. Chandler—Henry Sparling—Mattie Hughes.			
MISCELLANEOUS	- - - - -		1078

A WONDERFUL RECORD HAS BEEN MADE

It is too early to give a complete account of the amount pledged for the General Conference Auditorium. Advance reports assure success however, and at the earliest date we will give a complete report

David Boyd writes from Ouray, Colorado: "Our district is 'over the top.' However, I wish to add that we are still going and hope to have quite a margin over the quota. It is indeed gratifying to know that the Saints have the interest of the church at heart even though they are far remote from the heart of Zion and her Stakes."

J. A. Dowker writes from the Des Moines District where he has been helping in the big campaign and where he has done much missionary work: "Our quota was \$4,500 and we have over \$9,000 solicited and a goodly number yet to hear from. It is meat and drink to labor in this department of church work, as it is here that we see the results of the sacrifice we have made to bring people into the church."

D. J. Krahl writes from Holden: "The aged Saints at Holden Home gave an offering for the auditorium amounting to two hundred and thirty dollars. Marshall raised over double their quota. All committees report a willing response."

M. H. Ahlstrom writes from Sharon, Pennsylvania: "Reports received until last night show a total for our district of \$3,500, or \$1,050 over our quota, and we still have the week before us. We will double it."

J. B. Barrett reports from Denison, Iowa: "It is a pleasure for me to be able to report to your office this morning that Gallands Grove District has gone over the top. We have already pledged the amount asked of this district and others are to be canvassed before we are through. The Saints have responded nobly."

J. W. Davis writes from Ohio: "Three branches have pledged more than three fourths of our quota and there are fourteen places to be heard from in this district. I have had wonderful inspiration in representing this movement among the people. All seem to have caught the spirit of it and things are going with a boom."

Orman Salisbury wired from Council Bluffs: "Pottawattamie District quota is pledged. Two branches yet to see."

Milo Burnett wires from C'inton, Iowa: "Eastern Iowa District over the top strong and still going."

J. C. Dent wires from Bothwell, Ontario: "Chatham District has passed its objective in auditorium drive."

D. Amos Yates writes from the little branch of San Bernardino, California, that in one day the Saints there subscribed \$2,500. They are after \$4,000.

Eastern Maine with a quota of \$600, subscribed \$800 at one conference session—over half cash.

M. J. Crowley, president of the Toronto Branch,

writes: "The auditorium drive in the Toronto Branch got away to a good start. We raised \$3,000 at conference the Sunday before the drive started, and I believe that we have added another thousand since. We'll never say die, and will fight our way 'over the top.'"

H. C. Ziegenhorn of Illinois writes: "Have not heard from all branches of Kewanee District but all we have heard from went over the top."

O. J. Tary, Wheeling, West Virginia: "There are six branches in our district with a quota of \$2,000 to raise. I think by the end of the week the Wheeling Branch alone will have reached nearly, if not altogether, that amount."

Middletown, Ohio, with only fifteen names on its list, raised \$1,300.

F. O. White of Arkansas writes: "Bald Knob and Fisher Branches have given the quota for the entire State. I feel sure that Arkansas will double her quota."

P. R. Burton of Nauvoo writes: "We are sure going strong with the building fund. Fort Madison went over \$700 over her share in the district. Nauvoo is going strong also. This is the best thing that ever happened to the church."

Richard Baldwin writes from Massachusetts: "We are busy in different places in the district boosting the auditorium fund. Our quota for the district was \$15,000 and we have doubled it. I never witnessed such a spirit of sacrifice among the people as we did in the past week in their ready response to give money to erect the auditorium."

W. A. Smith, who is laboring in the Owen Sound, Ontario, District, writes: "We are just doing fine in this district in our drive. At the close of our talk in the little branch of Grand Valley yesterday morning we took up nearly \$2,300 in subscriptions and they promise to raise it to \$2,500. The little Redickville Branch gave \$1,200 and oh, what a good feeling we are having in our campaign!"

A. M. Fyrando, of Little Sioux, writes: "Little Sioux District prospects are \$5,000 or more above quota—possibly \$35,000 in all, which would be \$10,000 over."

F. B. Stade of Harrison, Ontario, writes: "The Saints of our district are doing remarkably well. We have practically \$6,000 in pledges and about eight branches not yet heard from. We expect to go away over the top."

William Osler of Philadelphia writes: "We are busy here with the business that has put all others in the shade for the time being—namely the auditorium campaign. We are rolling along in fine shape here. Expect to raise our quota thrice over."

These reports were all written before October 25. Half the story has not yet been told.

BENJAMIN R. MCGUIRE, Presiding Bishop

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

Roberts, Brockman, Et Al

W. G. Roberts has been reading *Zion's Ensign*. A very wholesome thing for him to do. But alas, in his reading he found something that caused him to break forth in loud grief and indignation—or at least a very good imitation of grief and indignation—some men never sound very convincing, even at their worst. A regular, old-fashioned "Mormon eater" is at his best when he is at his worst.

We quote from the so-called *Apostolic Review*, for August 10, 1920:

"President Smith's Views on Democracy in Church Government"

"Under the above heading, in *Zion's Ensign* (Mormon paper) for March 4, I find some foolishness on first page which I meant to notice some time ago, but have not had the time, or did not take the time to do so. But here it is:

"Not even the President of the Church, functioning as your prophet, seer, and revelator, can present to you a thing for your acceptance that you do not have a right to examine; and you can reject it, even though there comes a 'thus saith the Lord.' You have the right to examine it and you can reject it if you so desire. You may reject the word of God, himself, in doing it; but you have that right."

"Who gave them (Mormons) 'that right'? Chapter and verse, please? Where, please, is authority for one man to be 'president,' 'prophet,' 'seer,' and 'revelator' in and for the Church? Where is authority for a plurality of men being such? Jesus Christ said, 'it shall not be so among you.' (Matthew 20: 26.)

"But what do these Mormons care for what the Lord Jesus Christ says! They have but little regard for his word. But some people like to be bossed, and these Mormons surely have the bosses! This yearly conference can reject or accept any old thing, if they wish to do so. Their 'president,' 'prophet,' 'seer,' and 'revelator' tells them they have the right to 'reject it' even though it be a 'thus saith the Lord.' What do you think of that, friends? Even though it be the word of the Lord, and they know it, yet they can reject it. So they have more power than God himself! They say to God and his word, 'Stand back, we Mormons are in authority over you! Keep your mouth shut, God; we are talking! We are the higher authority!"

"Shame on these wicked Mormons! Put such 'stuff' as that right out in print, and on first page of their paper, too. They may have stomach trouble, but their nerve is all right!"

"It may be a 'thus saith the Lord,' but 'you have the right to examine it and can reject it if you so desire,' says their 'president,' 'prophet,' 'seer,' and 'revelator.' That 'desire' of theirs is what moves and stays things. It is the desire for a thing that brings the 'revelation from God' to them! First the desire, then the 'revelation'; and the rest of the church has to accept whether it wants to do so or not. These bosses have the desire, and that settles it. Their 'president,' 'prophet,' 'seer,' and 'revelator' tells them: 'You may reject the word of God, himself, in doing it; but you have that right.' Who gave them that right? Joseph Smith, founder of the miserable thing! Joseph Smith, the sheep thief, liar, drunkard, and who even stole lumber to make a coffin (so we are informed in history), gave them that 'right'! It was never given to them by God, but by a servant of the Devil, if you please. Rather, it was given by the Devil through his

servant. God never gave anyone the right to reject his word and to reject even himself.

"Again: 'We are not allowed to appeal to a court or to ask a reason, but simply have to yield to the voice of the body.' Isn't that 'a sight!' 'Not allowed to ask a reason, but simply have to yield to the voice of the body,' referring to this 'conference' of bosses in this ungodly Mormon church. It is, therefore, a matter of compulsion to 'yield' to their 'desires,' whatever they may be. They even have the right to reject God and his word. Danger! Danger!! These Mormons are a very dangerous people, friends.

"But hear this 'president,' 'prophet,' 'seer,' and 'revelator' again: 'Now, Zion is to be established first by law and order, as God set it down, and it must have a strongly centralized and local powerful government to administer its affairs, from the head down.' Yes, it must have a strong and powerful government to administer its affairs, 'from the head down.' This Frederick Smith is the head of the thing. He is not simply the head of a local organization, but is head of their church. God is excluded, so far as earthly head is concerned. They say to God, 'Stand back, sir; we are running this thing!' Smith is head of the Mormon church on earth just as the pope is head of the Roman Catholic church on earth. God is not in it with either of them.

"Zion is to be established 'as God set it down,' you notice this 'seer' says. How did God 'set it down'? Let us see:

"God will come out of his hiding place and vex this nation with a sore vexation; yea, the consuming wrath of an offended God shall smoke through the Nation with as much distress and woe as independence has ever blazed through with pleasure and delight. I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins, or sinks disgraced, degraded, and damned to hell, "where the worm dieth not and the fire is not quenched."—Mormon Church History, vol. 2, pp. 710, 711.

"I might, had I the time, quote some from their Doctrine and Covenants, but will not. You can see how 'God has set it down' for their 'Zion to be established.' It is not only Missouri to be cursed, but the 'whole nation'! So the Mormons will establish (?) their Zion by killing the rest of us, will they? Down with Mormonism, and hoist the Bible and the Lord's church!—W. G. Roberts, Yale, Illinois."

Why This Pause?

Just at this point Roberts comes to a temporary close. Probably he is like the little boy whose mother shut him in the library for punishment. A little later she came to the door and said, "Robert, what are you doing?" He replied, "I spit on the bookcase; I spit on the mirror; I spit on your new hat; I spit on the Bible; and now I am waiting for more spit to come."

More will come. It always does. But, they spat on Jesus too, and the servant is not greater than the master, and has no exemption.

All this talk about our people killing folks off is plain rant. Roberts knows that members of the Reorganized Church in Missouri and elsewhere are respected and law-abiding citizens. But his object is to stir up persecution against us again—and to this purpose the un-*Apostolic Review* is quite willing to lend itself.

Who Did the Dirty Work?

Probably no member of Roberts's church was ever killed or maltreated by our people. The killing and abuse have gone the other way. Note the following interesting items of history:

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"The Columbian Encyclopedia says: '1832, March 22d, a mob of Methodists, Baptists, *Disciples*, and miscellaneous zealots broke into the prophet's house, tore him from his wife's arms, . . . and tarred and feathered him.'

"While the historian, Hubert H. Bancroft, says: 'On the night of the 25th of March, Smith and Rigdon were seized by a mob, composed partly of the *Campbellites*, Methodists, and Baptists of Hiram. . . . The captives were roughly treated, and expected to be killed; but after they had been stripped, beaten, and well covered with tar and feathers, they were released.'—History of Utah, p. 90.

The "Rev." Bogart led in murdering and pillaging the Saints in Missouri. And the Rev. T. S. Brockman was the leader of the posse of men like himself who robbed and killed the Saints in Nauvoo. Of him Governor Ford wrote in his History of Illinois:

"This Brockman was a *Campbellite* preacher, nominally belonging to the Democratic Party. He was a large, awkward, uncouth, ignorant semibarbarian, ambitious of office, and bent upon acquiring notoriety. He had been county commissioner of Brown County, and in that capacity had let out a contract for building the courthouse, and it was afterwards ascertained had let the contract out to himself. He managed to get paid in advance, and then built such an inferior building, that the county had not received it up to December, 1846. He had also been a collector of taxes, for which he was a defaulter, and his lands were sold whilst I was governor, to pay a judgment obtained against him for moneys collected by him. . . . Such was the man who was now at the head of the anti-Mormons, who were about as numerous in camp as ever."—History of Illinois, pp. 416-418.

"The Times Aren't What They Used to Be"

These early "disciples" hated the Latter Day Saints; but, oh, how they loved the homes and farms that the Saints vacated under pressure! We may say that such was the ardor of their devotion they loved the very ground the Saints trod upon.

We have fallen upon tame times. Then it was perfectly proper to carve Latter Day Saints with corn knives and bury them in old wells, as at Haun's Mill. But now there is no open season on Latter Day Saints. They are protected by law just like they were human beings. And fortunately there has come a very decided change of sentiment among our religious contemporaries and they would by no means sanction old methods. Only an occasional man like Roberts arises, who being restrained by law can only have recourse to print; and casting aside all impedimenta of Christian graces and good manners, he "does what he can." But, not being allowed to do his worst, he cannot appear at his best.

Much more representative of Christian sentiment to-day, we fondly believe, is the following incident: The conference of the Far West Stake was held recently at Cameron, Missouri. This conference covers much of the territory where the early Saints had difficulty. One meeting of the conference (on Sunday) was held in the Christian church. The church board refused pay for the use of the building and treated our people with truly Christian courtesy. That was but one of numerous refreshing incidents that might be mentioned. But perhaps they had never heard this awful warning from Yale (Illinois). Or perhaps they *knew* Roberts. In any event no one was killed.

Who Set Prophets in the Church?

It is asked, Where is the authority for one man or a number of men to act as presidents, prophets, revelators, in the church?

"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."—1 Corinthians 12: 28.

God set men in various offices in the church. It is very true that Jesus said, "It shall not be so among you," i. e., that these men shall not exercise lordship, as princes did among the Gentiles—and that was what President Smith was arguing, that at any time by a majority vote of one in the General Conference he could be retired from office. That is democracy in church government as opposed to the autocracy that Jesus had noted among the Gentiles.

Free Agency

Who gave men the privilege to reject the word of God himself? Well, Joshua said, "Choose ye this day whom ye will serve." Surely we have as much right of choice under the Christian dispensation as they had under the Mosaic. God gave the first man, Adam, the right of choice, free agency, and he exercised it and rejected the counsel of God. Jesus gave the Jews the right of choice and they rejected his word. All men have that choice. Roberts daily rejects the word of God. President Smith stated no new idea. The old orthodox song says that God will persuade "but never force the human mind." As a matter of course the man who rejects the word of God must stand ready to bear the consequences.

No, we do not say to God, Stand back and keep still. That is done by those who say there can be no more revelation.

Roberts assumed that this was a "conference of bosses" to whom the people must yield obedience—whereas it was a conference of the people in which any "lay" delegate, man or woman, could cast a vote equal to the vote of the president of the church—and on a "yea and nay" or "delegate" vote might outvote him twenty to one.

Roberts assumes that the president was telling them that they had to obey his will and had no right to ask a reason or take an appeal. In fact he was saying that if they should choose to vote him out of office even by a majority of one vote he would have no appeal and could not even ask the reason—quite *unlike* the Pope of Rome. Roberts could not have made this misrepresentation by mistake. He carefully failed to quote that part showing what President Smith was talking about at that juncture.

Law and Order

If the readers of the *Apostolic Review* are logical they will discover his misrepresentation even by reading the very brief quotations that he makes—but then, some one may say, If they were logical they would not read the *Apostolic Review*. Far be it from us to dispute that point.

But if there be one logical, fair-minded subscriber to the *Review* he will note, even in Roberts's quotations, that President Smith says that Zion must be established by "law and order." And he will note that Roberts infers that to mean "by killing the rest of us"—which must reflect his idea of "law and order"—a truly Bogartian-Brockmanian theory.

A Prediction Fulfilled

The rather strenuous denunciations quoted by Roberts from the pen of Joseph Smith (History, vol. 2, pp. 710, 711) may have been superinduced by the awful sufferings and injustices endured; yet it is a fact that less than twenty years after the prediction quoted was penned the great Civil War "smoked through the Nation" with as much "distress and woe" as there was "pleasure and delight" when independence first blazed through the land. And one of the greatest, most pious of the public men of that time said that the Nation was suffering for her sins "under the lash of God."

Not that we believe that the Nation suffered solely because of injustice to the Saints, as Roberts would have his readers understand us to hold. There were other things. Hannis Taylor said that African slavery was the "deadly original sin of the Constitution." That sin had to be atoned for. And

on this very point some years later, Joseph Smith warned the Government in the following words: "Petition also, ye goodly inhabitants of the slave States, your legislators to abolish slavery by 1850, or now. . . . Pray Congress to pay every man a reasonable price for his slaves. . . . Break off the shackles from the poor black man, and hire them to labor like other human beings; for an hour of virtuous liberty on earth, is worth an eternity of bondage."

We have quoted from a pamphlet published by Joseph Smith in February of 1844, an original copy of which is in our possession. Had his warning been heeded and slavery abolished by purchase much grief might have been avoided. But it was not done and the earlier prediction was fulfilled and distress and woe were the lot of the Nation.

So far as the past is concerned, regarding that which the church suffered, there is no rancor left in the hearts of the Saints to-day. The past is past. Mistakes were made on both sides. Let the dead past bury its dead. We never raise these issues excepting in self-defense, and seldom then.

Our Idea of Law and Order, Again

It is true that Roberts might have "quoted some" from our Doctrine and Covenants. Very profitably, too. Indeed, had he confined himself to such quotations his article would have been much better. He might for instance have quoted our idea of "law and order" according to which Zion must be redeemed:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."—Doctrine and Covenants 58: 5.

That is a part of the constitutional law of the church and a fixed principle in our philosophy. Our people have lived in harmony with it, and that fact is known wherever they are known. So this cry that we "are a very dangerous people" is not likely to scare many people into their cyclone cellars.

We do not often give attention to these vicious attacks. But it may do the Saints good at times to read the sort of stuff that is written against them. Men are known by the enemies they make. Our faith is strengthened by such attacks. God is not the author of hatred, malice, villification—he is more often with those who fall victim to the abuse of men actuated by such things.

E. A. S

Auditorium Results Encouraging

At this writing the two weeks' drive is a thing of the past, yet full reports are not in and hardly will be in for some weeks yet.

The quota method gave to each district, branch, and individual a definite goal to be reached, and many individuals, branches, and districts have rejoiced that they were able to exceed their quota, and do better than they were asked for. Some branches report that they have raised two and three times the amount requested, if not more. Some have shown distinctly a spirit of sacrifice, and a desire to help to the limit; while others have sat down conservatively and have subscribed for only what they could spare now, without inconvenience.

To those who have tried hard, this produces a feeling naturally of dissatisfaction. But after all, in this as in every other work, the work itself brings in the aftermath its own reward. To him who has given much shall much be given, for he loveth much.

Should we feel disappointed that our love of the work is greater than others? We may feel regret that others are willing to do less; are not so fully converted to the needs of the work. We may also regret and feel sorrow for those who are not able to give so liberally. This may come from a poverty of means, poverty of assets, a poverty of income, or it may come from a poverty of soul. A man may possess

many things, and yet be very poor, for a man's life does not consist in the abundance of things which he possesses. (Luke 12: 15.)

So those who are rich in means and willing givers, shall rejoice. To those who have subscribed so liberally, we can with full accord say, "Well done," and can extend that vote of thanks to one another throughout the church.

On the other hand there are those who have felt discouraged because they have been asked to give more than they felt they sincerely could. They have tried to help every good work, paid their tithing, and have already placed themselves on a basis of sacrifice and they fail to see how more than a limited number of dollars can possibly be given now. To some it would mean, they would have to neglect their regular work in the church, in order to work at something else for a time to earn it.

But those who have been faithful all along should not feel discouraged. The quota was not intended in the nature of a tax levy, but only as a suggestion. It would seem that provision was made for a percentage of loss.

As one solicitor wrote, "I merely presented it as a privilege and an opportunity to give all that they felt they could. I did not let any feel belittled if they did not feel they could give at all, or could give only a small amount."

Or as one of the bishopric expressed it, "It was only a suggestion in our estimate. We want the offering wholly voluntary and of free will." So when we have done what we could, giving the matter careful, prayerful consideration, we should feel content, and only feel glad that we can do so well, and that as a church we are able for the work before us.

Still it would be a catastrophe if the result of the drive would cause any to feel discouraged and less like doing all he can with the regular tithes and offerings.

Some have raised a question because of the many favorable reports, that there would be a great excess. We have not the figures to determine what the total will be. But it is certain that some places will not be able to make their quota. The result is yet to be determined.

But if there should be an excess, it is very rare indeed that a building completed with all of its accessories does not exceed the first estimate of cost. Certainly some extra could be used to add necessary conveniences. If there is still an excess, I think we can all agree that it should be left in the hands of the Bishop and its use determined by General Conference.

But we must remember first that we have not as yet a complete report. Some districts may not be able to make their quota. Furthermore, this is only a subscription, and not the money actually donated. There will doubtless be a percentage of loss on that account.

Finally, the building is yet to be erected. It is necessary before the building be started that assurances be in the hands of the Presiding Bishop warranting him in authorizing the church architect to proceed.

This work has been well done by all of us, and we are entitled to a rest, so far as this drive is concerned, until the date of our first payment arrives. This subscription has been completed, yet the work of the church is not completed, and much yet remains to be done. Nephi warns us (2 Nephi 12: 19-34) against those who would lure the way into carnal security, saying, "All is well in Zion; yea, Zion prospers." He is even more specific and says: "Woe be unto him who is at ease in Zion."

Much yet remains to be done. This work is done. What is next?

"We will be pleased to communicate with any Saints living in or near Ranger, Eastland County, Texas."—Signed: Brother and Sister John O. Isaacks, Frances Givens Shafer, Sister R. E. Givens, Ranger Texas.

Better Criminal Courts

The *Journal of the American Judicature Society* states that Detroit is the first American city to acquire adequate machinery for fighting crime; that it possesses the first complete and adequate criminal court ever set up in this country. This seems a broad statement. It is based upon the grave disadvantages which have been found in the police courts of the country. Also the advantage which is given to a criminal in allowing his appeal in misdemeanor cases from one court to another.

Detroit has long recognized the inefficiency of the system of police courts and justice of the peace courts. The municipal court has met the problem in several cases, so far as the inferior justice of the peace court is concerned. Detroit is the first to establish one local criminal court, with seven judges, which hears and tries all cases.

It is curious that opposition to the reform has come many times from the judges of the higher courts. The suggestion is made that hierarchy of courts rather appeals, perhaps unconsciously, to the pride of the superior judges. But simplification of courts and qualified judges is the order of the day.

This plan does not do away with the regular appellate courts, but the tendency is doubtless towards a fuller number of distinct courts and more judges of equal rank in each court. That would have the added advantage of having the proper trial of a case, and less expensive to the litigant.

It is interesting to note that the church judicature provides, when fully organized, that the bishop's court shall be the court of original jurisdiction, and provides for an appeal to the high council. Reason would certainly favor the securing of prepared and trained men as the bishops for this work, and preferable to excluding of elders having very little or no experience in court procedure.

Reason would also suggest that only in a very few cases could an appeal be taken from a stake high council to the general high council, or to the First Presidency.

It is important that justice be secured. It is also important that it shall be promptly administered.

Introduction of Democracy

It is of interest to note how much the Puritan Church had to do with the introduction of democracy into the world. The Puritans, in the revolution under Cromwell, did not represent the democratic state. Cromwell was by nature an autocrat—ruled in by the power of the sword, and stayed in by the power of the sword. The Pilgrims, in coming to America denied the authority of bishops and presbyters, as well as of popes, and set forth an ideal of the human soul, giving to each individual to make his own peace with God. Individual Christians gathered into different churches and formed the only religious authority which they would recognize. There were, however, instances of persecutions of others, as has been the case through the middle ages, and was still the case in Europe. It was the first recognition of individual rights.

Then in New England they established the town meeting as an ideal form of local government. Hence the seed of democracy, as America grew, spread not only to the north and west, into Canada, but influenced the whole country. It became the basis for colonies in Central and South America, and finally came back as the inspiration of liberal thought in Europe. It is true that there was not yet a democratic style of government in a large organization, nor had they that immediate need. They still continued the interrelation of church and state, but as one of a union of God-fearing men. It took a century and a half to fully develop partly as compromise, the independence of church and state, and the full

liberty of each individual to worship God according to the dictates of his own conscience.

The New Centennial Yearbook

A most attractive yearbook has just been printed by the Women's Department, and is now being distributed to their members at 75 cents a copy.

It is tastily gotten up in ripple brown cover, beautiful india paper, and printed with brown ink.

But they would not have us think only of the dress. The contents are what count: seventy-seven pages of information that our sisters have been demanding for lo, these many months. It covers the entire field of the women's activities, imparting information about the various bureaus, departments, ideals, etc. The bibliography is replete with good books one can secure to become proficient in any special line of endeavor.

In fact we no longer can have the excuse that "we do not know what the plans of the Women's Department are," for they are all here, conveniently arranged, inviting us to become acquainted with the details of the women's work. Of course everyone knows the address to which remittances may be mailed: Women's Department, Reorganized Church of Jesus Christ, Independence, Missouri.

Our Program

The Des Moines Branch, whose pastor is A. E. Warr, is publishing a little bulletin each week entitled *The Messenger*. They do not attempt any elaborate printing, but give the program of the week on one page, and devote the opposite page to a short, and very-much-to-the-point editorial. On the back page they carry a standing announcement called "Our program." The author of that program is Apostle John W. Rushton, and it is so beautifully stated, and it so aptly phrases the essentials of our faith that it should be given wide publicity. The program follows:

Social reform by individual regeneration.

Every man having equal opportunity to be his best; to do his best for the good of all.

Love the dynamic.

Righteousness the principle.

Justice the basis of social relationship.

To organize such men and women into the kingdom of God.

To provide all with suitable means which with their talents become their stewardships.

Each one being brought to the task he is able best to perform, the product to be distributed so that none has less than is needed, and no one has more than he can use.

The students at Graceland College have become enthused over the auditorium fund and as a result have set out to raise \$10,000 among themselves. While they have not concluded the effort, we hear the members of the class in religious education, about thirty in number, have pledged \$2,000 of that amount.

In furthering the campaign for auditorium funds in his district, Elder H. J. Davison, of Stockton, California, painted a reproduction of the new auditorium building on a canvas strip eight feet long. He also furnished a stirring editorial for the local Religio paper, *The Religio Digest*. Stockton exceeded its quota by some \$600.

Brother Quincy Anderson writes from Springfield, Missouri, that because of the observance of the law of tithing the Lord is blessing him more than ever in following his occupation.

ORIGINAL ARTICLES

The Arrest of Insanity

By Ralph W. Farrell

"In the gospel of Jesus Christ is found the guide to a sane, peaceful, happy life."

Let the slogan be, How am I to keep well? rather than to get well. It is far easier to keep a pillow of feathers from tearing open and spilling its contents on the floor than it is to gather those scattered feathers up. This is true of our physical and mental condition. Just now the Sanitarium can do little else than care for the sick, but the time will come when it will spend as much energy in preventing disease as in curing it. And why should not this be the case?

Abnormal Psychology

We hear much to-day about abnormal psychology. The one word *insanity* has received its proper and rightful term, mental illness. And men have learned that many of our ills are founded in mental conflicts; therefore, it would be one-sided treatment indeed which paid attention only to distinct bodily complaints. Why should not the great thought machine get tired, and need rest as much as the body? This is the case, and men who cannot sleep for long periods of time break down physically and mentally. But till late years little attention has been given to mind study, and it may be that for this reason our mental asylums are to-day crowded with inmates. The semihumorous part is (if we wish to look at the matter humorously) that hundreds of persons walking our city streets are more "crazy" than many inmates of asylums are. It is a strange thing to think of, but true.

Therefore, let us have more education on how to keep sanity than on how to cure insanity or mental sickness. Likewise this holds true of our physical life.

I do not know that this article will be of interest or value to many readers, but its object is to help those who need it. In preparing it I quote much from Hart's *Psychology of Insanity*, a work which we have reviewed here in our clinic study at the Sanitarium.

A Complex

"Dissociation of consciousness" is a small term, yet it defines insanity, according to Hart. And he adds that "a vast number of abnormal phenomena, roughly from hallucination and delusion to . . . complicated phantasy production . . . are to be regarded as examples of dissociation." In this dissociation of consciousness, the mind has lost that homogeneity which is the ideal of the normal personality, and has become disintegrated into more or less independent portions, each pursuing its own course and development without reference to the welfare of the whole. The cause of this abnormal state of the mind is some mental conflict. The conflict is a civil war in the kingdom of the mind. And the parties to this conflict, internally carried on, are, on the one hand, the personality as a whole; on the other, what is known to psychologists as a *complex*.

Bernard Hart tells us that a complex is "a system of connected ideas with a strong emotional tone and tendency to produce action of a definite character." They have been poetically described as the "subcenters of the soul life."

Doctor Maurice Micoli, in *Dream Psychology*, says that "when a mass of ideas and emotions collect round a nucleus in the mind, a system is formed which will react in a peculiar way to incoming stimuli," and adds, "this system is called a complex."

We would be hardly human if we did not have complexes, and many of them. As subcenters of soul life they are analagous (within limits) to a nerve center in the body. We might compare them to centers of local government in a well organized state government.

We often hear a man speak of his hobby. This thing is his particular complex. If he is deeply interested in the study of any subject, a corresponding complex is formed in his mind. And as he puts his energy into his work, along some particular line, he accumulates a mass of ideas and emotions which collect around this center of interest and a complex is formed. We might say that he has fixed his mind; he has made acquainted thoughts in common; the favorite children of his mind have collected together into one room.

How a Complex Induces Insanity

But the query arises, how does a complex cause insanity? And the answer is vitally interesting and important—important to everyone, for thereby hangs the tale. Mental sickness is the result of allowing any pursuit of life to have more than its share of thoughts and emotions. We are sick when we are unbalanced; when we are out of harmony. This undesired result often follows the brooding over things which have no rightful place in our life; such as, harboring a wrong or unwisely lamenting over past sins. Let a man put to himself the test. He need not depend on the testimony of others to tell him whether or not he is on the way to the life of disharmony. It may be said that all disharmony is mental disorder. And it may be further said that we possess the record of only one perfectly sane man—he was Jesus Christ. The loss of inward harmony need not amount to insanity in the full sense, but unless we check up often and see where we are and what we are, there is danger of becoming more and more out of joint with that life of serenity which Christ so clearly exemplified before us.

Hypertrophy of a complex is a very common thing. What appears to be harmless hobbies have been ridden to death. Even devotion to a worthy cause may become fanaticism. Overdoing economy results in stinginess. And I might add here, by way of awfully vital application, that whoever loves money so much that no tithing is paid on it, is feeding a morbid complex that is on the borderland of insanity. And it is no wonder that in the end a miser sees only pictures of starvation before him. His soul is warped. The real reason why these "tightwads" do not become utterly bereft of mental balance, is because they exercise constantly the assurance to themselves that some day they will square up—that some day they will "pay their tithing"—that some day, perhaps when another ship comes in, they will "remember God." Their conscience on this matter not being wholly dead is the thing which makes a subcenter of their complex and holds insanity in check; but let this passion of money-saving, book-collecting, lust indulgence, injury brooding, etc., once break loose from its chain of "honor," and it takes the center of the stage and is the only thing that occupies the man's waking and semisleeping moments. The man's personality is disintegrated. In other words, Mr. Hyde has won, or the Devil has taken possession.

We are not to overlook this very important moral phase of our subject. If physical degeneracy is the cause of much of our mental sickness, such as the transmission of syphilitic effects to the third and fourth generation, then it may be that the child or even the adult is not responsible for its abnormal mental condition. And it seems that at times "breakdowns" come to persons who have been victims of overwork, who have not outraged their conscience but have collapsed in the march of duty. Of these and similar cases we do not speak when we refer to a man who has bound his

conscience in order to let his baser self lift the trapdoor that admits a subcenter to become the leading spirit of his life.

Classification of Complexes

It is interesting to the student to know that the complexes may be classified, for convenience sake, into *essential, desirable, useful, harmless, and morbid*. A morbid complex, if not duly controlled, may easily become malignant; that is, the person affected may become insane. But it is also true that any kind of complex may become morbid and then malignant. And Hart says that insanity is the result of a conflict between "primitive instinct" and "herd instinct." While I cannot develop this thought here, yet it is interesting to know that Doctor Freud, the founder of psychoanalysis, resolves all primitive instincts into sex instincts; but few of his followers go as far as this.

To write in common terms it may be said that a conflict in the mind precedes a mental breakdown. The normal self, that should rule our actions at times may be called upon to fight the usurpation of some emotion or thought that should not control us. If the invader wins, mental illness, temporary or permanent, results.

We have concrete cases illustrative of this condition in the moral or religious world. Without doubt Carrie Nation, who attempted to put saloons out of existence with a hatchet, had so long brooded over the fate of her son that she became obsessed and morbid. In this light, omitting the religious glamour, we may suppose that Napoleon and William of Germany were partially crazy. A man may become a fanatic is his so-called devotion to God. Still I think that when we pass judgment on man's religious conduct, we had better move slowly, for the thing has been carried so far that the prophets of the Bible have been by certain German psychologists pronounced insane.

Changes in the Insane

Mr. Hart speaks of the insane as follows:

"The patients have lost the gregarious instincts of the normal man, and the sanctions of the traditional conduct have no longer any significance for them. In the milder cases this shows itself as a loss of interest in the affairs of their fellows, a tendency to be solitary and unsociable, an atrophy of their affection for friends and relations, and an indifference to the ordinary conventions of society. In the advanced cases the change is much more marked, and the mind is completely withdrawn from participation in the life of the head. The code of conduct imposed by convention and tradition no longer regulates the patient's behavior, and he becomes slovenly, filthy, and shameless."

One who is familiar with the disease of which we write, notes how strikingly true are the words of Mr. Hart; but we should move carefully in our judgment of others who we may think fill to the letter the mold so skillfully made by this writer. It is only when these tendencies and characteristics become malignant that real mental unbalance takes place. Not everyone who is filthy or secluded or disregards the conventionalities of life is "crazy." Many a great man of the past has had peculiarities and eccentricities. For one I do not believe that Shakespeare's immortal Hamlet was "mad"; yet we hear him say that he had lost interest in the common affairs of men. We know of a missionary who always, when possible, slept with his head toward the north. It was only yesterday, as it were, that the papers shouted out the fact that Woodrow Wilson while in Europe wore, on one occasion, one leg of his trousers turned up. Even Jesus went off alone, stood silent before Pilate, wept, and did other nonconventional things.

A Ruling Self in Man

There is in man a ruling self. Many names could be given this power. When it is no longer strong enough to enforce its authority, chaos has entered the life. Confusion, whether it be in the mind or in the home or in the world at large, is a form of unbalance. Discipline is the greatest thing in the world.

The antidote to soul strife is the removal of real grievances (change the environment if possible) and the strengthening of the central authority. That somewhat militant song we hear so often nowadays, sung by the male voice, gives us a key in the words, "I am captain of my soul!" Paul had acquired this command, and was great. Hear him on his departure for that wicked city which would try the very strength of Jesus himself—hear him say: "But none of these things move me." What is this wonderful thing called "me"—"I"?

Restoring the Balance

It is right here that I am giving you the most valuable part of my paper. How can we restore this balance? What can be done to remove the stain from Lady Macbeth's hand, take from Macbeth's sight the ghost of Banquo, wipe away the tears of Ophelia? What will restore normal reaction? The answer is—alter one or another of the antagonists so that incompatibility no longer exists. And you may say that such a thing is easily said but not easily done. I answer that Christ did it, and that his disciples did it, and that through his latter-day prophet God has said that "the days have come when according to men's faith it shall be done unto them." Why then should we think it a thing impossible for God to restore health to the mentally sick? Why should we think it impossible or improbable for him to perform to-day, through his disciples, the same kind of wonders he performed in like manner in former days? So far as this church is concerned, it is committed to the belief that God is unchangeable and that Jesus Christ is the same yesterday, to-day, and forever.

"An ounce of prevention is worth a pound of cure." Then why not slow down when, running with full steam over the precipice, we see the danger hand or hear the voice of warning? Nature puts out her red lights all along the way. The trouble is we pass them unheeded and only stop when we are stopped. Those sleepless nights, weird dreams, dull headaches, mental aberrations, etc., are so many voices pleading with us to change the course, take in sail, put on the brakes, or in some way alter the mode of living. In the physical world the same thing takes place, by way of warnings. The fluttering hand and heart cries to the coffee or tea fiend, "Quit, or suffer." Often that tired, limpy feeling is the voice of nature saying, "Retire to sleep early or collapse."

Environment Cure

The subject of environment has never received the attention it should receive in the cure of diseases. We read of Christ going to hell and think that because he was not adversely influenced by his environment that we can endure all sorts of strains and not succumb to them. This theory does not work out in fact. So one of the first treatments given to a mental case is to change his environment externally and internally. I cannot present here the details of this move.

To quote Hart again: "The primitive instincts cannot presumably be altered, and the attack would therefore have to be directed against the traditions and codes which obtain their forces from the operation of herd instinct." Therefore, strengthen the central authority, for "unless this is done the policy of indulging primitive instinct by relaxing the pressure to which tradition and codes have subjected it, can lead to nothing but general demoralization."

Perfect Mental Men Scarce

I question whether it is any more possible to find a perfect mental man than it is to find a perfect physical man. It seems to me that the manner in which the generations of the past have come up utterly precludes even the hope of discovering perfection this side the grave. And it is because of these intervening stages between actual insanity and perfect sanity, and no known remedy for these shortcomings, that we find so many cases of breaking and entering from the abnormal life into the normal.

No normal man can study abnormal psychology with his Bible in mind and fail to marvel at the wonderful manner in which one is sustained by the other. It is well said that Jesus is the Savior of the world, especially of them that believe. And of course the word *Jesus* here refers to his system of philosophy, or teachings. Many an unfortunate person has become obsessed with the thought that he has committed the unpardonable sin. Of course if this thought is a true one, that is the end of controversy. But it is not a true thought. The Lord said that every sin except one shall be forgiven either in this world or the world to come—provided the proper repentance is forthcoming. When these weeping, pitiable creatures can be made to see this fact, they are healed. Take the warning of Paul—"Let not the sun go down upon your wrath." Here is prevention. A road which leads to the madhouse is the continuous nourishing of anger. Forgiveness, as taught in the Lord's prayer, is a prevention of many a mental collapse. Purity of living, as urged upon all followers of Christ, is a bolt against many forms of mental diseases. Meanings of startling significance speak to us in such statements as these: "Let your moderation be known unto all men." "Keep thyself pure." "Saints should be cheerful in their warfare." "Have faith in God." "Perfect love casteth out fear." "Though your sins be as scarlet they shall be as white as snow." "In me ye might have peace." "Rejoice evermore." "Pray without ceasing." These and hundreds of other teachings of Jesus and his disciples might be called the panacea of all mental ills, if observed in time.

We should not pass heedlessly over the cry of the sick man, of Christ's day—"Lord, if I have wronged any man I will restore to him fourfold." And in this restoring we see the removing of mental pressure. This thing had been wearing on his mind; his conscience had been suffering. He felt that he was only half a man because of his dishonesty. When he cleaned up he became his true self; in other words, his central authority was strengthened. The principle of repentance has a tremendous bearing on the prevention of both physical and mental diseases. The redress of grievances, by removing injurious pressure, is a first step in treatment of mental illness. For the cause of growth of morbid complexes is, as a rule, either illegitimate pressure, or legitimate pressure carried too far.

Undue Regard for Convention

Undue regard for tradition and convention, becoming a slave to customs, as so many do, is a source of pressure that pushes, oftentimes, a subcenter to the surface and results in mania, one or many. A woman worries so much about keeping her house up to the so-called proper standard of cleanliness that she loses her reason over the matter, and we see her spending hours of the day sweeping her front steps lest a germ might be brought into her home. The Pharisees who were always straining gnats out of their drink were in part crazy. Right here it may be somewhat vaguely said that the old reformers who clung so tenaciously to the thought that God would never again reveal his will to the children of men; Luther, Wesley, Calvin, and others, who were so in-

fluenced by the traditions of the past that they advocated teachings out of harmony with the Word of God, such as sprinkling, Calvinistic predestination, silent God theory, etc., were in a sense as fanatical (and fanaticism is a form of insanity (as the man who leaps so far away from tradition as to swing the pendulum completely from sight on the other side of grave questions. The person who is coming to us *every day* with dreams which she claims are direct from God to her, or the man who is always having visions which to him appear divine, arouses in the thinking mind a suspicion that something is wrong somewhere. And this is not said to discredit the belief in spiritual dreams and visions.

Another has spoken so much more cleverly than I can speak, I want to reproduce his language here:

"The source of an abnormal pressure is the weakness of the ruling self, which, led astray by the desire for finality, leans exclusively on tradition and convention, instead of trying to walk, in part at least, by its own inward light. And the effect of the pressure which it exerts is to increase its own weakness for repression, when carried too far, starves and stunts natural tendency, with the result that, if the pressure is evenly distributed, growth is arrested, and if it is unevenly distributed, certain tendencies only being selected for repression, growth becomes inharmonious and one-sided, and balance and symmetry are lost. But whatever tends to arrest or distort the growth of the soul must weaken the central authority; for the ruling self is the whole personality, just as in a well-ordered commonwealth the whole community, acting through a hierarchy of administrative nerve centres, is the state."

The Secret of Prevention

Foster mental and spiritual growth. This is the secret of the prevention and the cure of mental illness.

To quote again:

"The potentialities of the soul are limitless, and the process of realizing them is a veritable adventure in the infinite. If we would attain to sanity, the sanity of spiritual health, we must pursue that adventure to its limitless limit. We must always, and at all costs, resist the lure of finality. Devotion to an unattainable ideal alone can make us sane. If we forswear the service of the ideal and try to content ourselves with finite ends, the worst type of dissociation, dissociation of the actual from the ideal self, may be our doom."

"Self-integration, which is the true antidote to insanity, in every sense of that word, is to be achieved only by realizing the limitless possibilities that are wrapped up in the human embryo; by growing into oneness with that soul of all things which is the true self of each of us."

"The goal is unattainable, yet to pause in the pursuit of it is to bring disharmony, or the menace of disharmony, into one's life."

This God in us, this conscience, which inaptly perhaps may be called the voice of God speaking to himself within us, is the lawful ruler of our whole life. When we rebel against him, or it, we sow the first seed of disharmony. In other words, we transgress law, we sin; for sin is transgression of law, says Paul, and he adds, "and the wages of sin is death," and we add, death to perfect sanity.

We come back to the starting point, as it were, with proof of the premise which has been laid in the mind of every real Latter Day Saint; it is, that in the gospel of Jesus Christ is found the guide to a sane, peaceful, happy life. The soul, the inner man, the ego, must assert its supremacy over each of the subordinate centers and so prevent any one of them from absorbing the attention to the detriment of other demands on us. So long as legitimate subcenters are energizing themselves under the direction of the Holy Spirit, working for the good of the whole body, mind and spirit, morbidity and malignant conclusions will not obtain. A world of mean-

ing is locked up in the instruction of that master mind, Paul the Apostle: "let us go on unto perfection."

If we do not stop in the way; if we go on to find the "end of an endless quest," if we continue to grow Godward, live in the Infinite, we need not fear that any power will unseat our reason. In other words, we shall know ourselves and be master of ourselves.

In Order to Know, We Must Do

By J. E. Vanderwood

The church should be a very prominent factor in the adjusting of the social and economic problems of the world.

To-day we are confronted with many problems that will require the very best there is in us. Shall we meet them manfully? Without question we will be called upon to declare ourselves either for or against the methods that are being employed in the solution of these august problems. Are we in the proper frame of mind to deal wisely, manfully, and successfully with the issues that at present confront, not only the church, but the world? If we are not, what preparation are we making that will enable us to meet successfully the emergencies that will and must arise? We need not try to beg the question, because the consequences of our own action in this matter cannot be escaped. The hour has struck when our standard of efficiency must be raised. Are we conscious of the needs of the present hour? and are we wisely preparing and planning our work? We cannot longer afford to lean upon our oars and drift with the tide, nor yet, can we afford to be self-satisfied and at the same time be unable to give a logical and sound reason for the hope that is in us. The present hour demands that we shall be men and women of courage, of faith, and of integrity. The time is now when we must meet every issue fairly, squarely, courageously, and manfully.

The Handwriting on the Wall

Personally, I do not wish to be an alarmist; I would much rather be a pacifist, but if I am able to read the handwriting on the wall of the temple of time at all correctly, the world is confronting a crisis such as history has never chronicled. To me, the question that above all else should concern us is: What part shall we, as a people, have in averting the dire consequences that must eventually accompany or follow, such a crisis? Are we alert to the conditions that confront us? And are we moving as the children of *light*, or are we in the profound sleep of self-satisfaction and thus unconsciously drifting toward the bowlders? It is of great importance that we awaken to the real situation, and it may at least be well for us to bestir ourselves and view the matter sincerely and thoughtfully.

No One Can Assist Except—

While I am fully convinced that the church is probably in the best condition it has been in since the Restoration of 1830, yet I am strongly convinced that it is far beneath the condition it might have attained to if its ministry and membership had availed themselves of their most sacred privilege. The church should be a very prominent factor in the adjusting of the social and economic problems of the world, but we will fail of our purpose if we do not reach the standard of efficiency that is set for us. How easily we forget the most important things in life! As a reminder, however, it is well to observe that in the eleventh section of the Book of Doctrine and Covenants the good Lord has really given us a program for the processes of qualification on our part, and for the

unfoldment of the church at large. He says that "no one can assist in this work unless he is humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be intrusted unto his care."

Now we may try to assist, yes, more than that, we may think we are assisting, but if we lack the qualification specified in the revelation just quoted, we are unable to assist in the work. There are, let it be understood, helps that hinder. And when we essay to move along lines other than the Lord appoints, we hinder rather than help. But when we move in keeping with the spirit of his precept and example, we can be of assistance and exceedingly helpful in the work before us.

Now, to what degree are we to be of assistance to the world in solving the problems that at the present time are vexing the nations? It is evident that the church of Christ, (who is the Prince of Peace,) should be of especial assistance in the solving of the world problems. How lamentable it is that in the past we have not always reached the maximum of efficiency. We have in too many instances been content to move along in the common or ordinary way, and have thus neglected, in part at least, not only the command to be humble and full of love, but also the command to study all good books, and to make ourselves acquainted with the histories, laws, and languages of nations; to understand the people and their needs, and thus become qualified for the emergencies that at the present time are of paramount importance. The most lamentable thing connected with this matter is, that by reason of our failure to study as the Lord directed, we have, in a measure at least, disqualified ourselves for the work before us.

It is, of course, never too late to do better, and it is the earnest expectation of the writer that we will redouble our efforts, and thus spare no energy that is necessary to enable us to redeem, so far as it is possible, the time that we have permitted to pass by unused. It should ever be remembered by us that a knowledge of the issues confronting us is vastly important, but it is of far greater importance that this knowledge be supplemented by the divine nature. For according to the beatitudes, it is the pure in heart who shall be privileged to see God, and to enjoy his benedictions.

We Must Demonstrate the Law of Stewardships

It remains, therefore, for us to demonstrate the law of stewardships. It remains for us to put into effect the social and economic aspects of our religion, so that our neighbors may be able to see the feasibility of our philosophy and be able to discern therein a remedy for the social and economic ills of the world about us. We must demonstrate our religion or fail of our purpose. You see it matters but little how beautiful the philosophy or theory may be, if it is not fully demonstrated it will fail to attract mankind, and convince them that we have been sent of God. We must learn not only to say, but to *do* according to that which is written. Nor should we do simply because it is a duty, an obligation that is thrust upon us; no, indeed, we should *do* the thing because we actually believe in it, and because we take a delight in doing that which our blessed Lord has said will enable us to triumph and thereby become a factor in blessing the race of man—that will make us an agency in establishing his kingdom upon earth.

We should then make every effort possible to qualify for the work that is before us. There is much to be done if we would realize the redeemed Zion. We can therefore no longer afford to be contented with the mediocre or commonplace attainments in life. If we are to be of assistance to our fellow men in solving the problems that at the present time so perplex the nations, we must continue to raise our standards of efficiency. We must also apply our philosophy

by doing the things that are taught therein, and thus establish a Zion out of which the "perfection of beauty" may justly shine. How slow of comprehension we mortals be! Daniel the prophet has said that "many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." If we are wise we will prepare ourselves for service, and then, because we are able to understand the signs of these times, we will *do* the things that will make our fondest dreams a reality.

It is a very common thing for us, while trying to convert the worldly man to the outward principles and ordinances of the gospel to quote John 7:17, which says: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." We use it, too, with telling effect. We insist that if men and women will believe the message from the depths of their hearts, if they will properly amend their ways and their doings, and will follow Christ through the waters of regeneration, they will receive the seal of the Spirit, which will confirm them in the truthfulness of the gospel. And many are the testimonies that we hear that justify us in this course of procedure. But there is a much larger application of the text; are we ready to hear it? And herein is the crux of the whole matter.

The good Lord has said it is his will that the land in Jackson County, and surrounding counties, be purchased, and that the law of stewardships be executed. Are we ready to do his will in this matter? Occasionally we hear some one say, "Well, I don't know whether that is required or not. I really don't know much about it." Bless your soul, you never will know the blessedness that shall attend the children of Zion until you have learned to do, and have done the will of the Father in this matter. We shall know the blessedness of Zion when we have done the things that make for Zion, and not until then.

Yes, it will require sacrifice, but he that is not willing to make sacrifice for the good of his fellow men shall never be permitted to find a place in the Zion of God. The Psalmist recorded the words of inspiration thus: "Gather my saints together unto me, who have made a covenant with me by sacrifice." It is quite needful that we learn that there is a joy that comes of service that is nowhere else to be found. There is also a joy that comes of work that surpasses all the pleasures of earth, and when we come to do right because we love it above all else in the world, we will find therein a joy unspeakable.

We Must Be Able to Perform

The problem then resolves itself to this: The world is confronted with a great crisis; we should be of assistance in solving that problem and in averting an impending calamity in that crisis. In order to do this we must become possessors of knowledge, hence the need of preparation and study. We must be able to perform, hence the need of action. We must acquaint ourselves with histories, laws, governments, etc., that we may be able to deal wisely and successfully with every matter. The glory of God is intelligence; we must therefore become intelligent if we would reflect the glory of God. But this intelligence must be coupled with humility, love, faith, hope, charity, and temperance, if we are to be fully qualified for the important work that lies immediately before us. It is our privilege, aye more than that, it is our duty, to assist the world of mankind in solving the problems that confront them by enabling them to substitute the higher for the lower, the true for the false, and help them to acquire the nature of the Son of God.

We can make Zion a reality by learning first how to do the will of God, and then doing it. There can be no short cuts, no byways to the establishment of Zion. The law must be fulfilled in our lives. When I have fully partaken of the nature of Christ, when I have drunk deeply from the fountain of living truth, when I have thoroughly bathed in the stream of love, then, and not until then will I be able to impart unto my fellow men the real life of the Master.

Zion proper is the pure in heart. The city of Zion is the habitation of the pure in heart. Where the pure in heart dwell there will God dwell also; and where God dwells there can be no curse; and where there is no curse blessedness must reign supreme. Zion, therefore, is the solution of the social and economic problems that confront us; but let it be remembered that Zion will never be a reality until we have learned to *do* the will of God. With the doing there will come a knowledge, a power, a blessedness, that will enrich our experiences and qualify us for noble service in life. *In order to know, we must do*; it is the doing of God's will that will give us a knowledge of God. No one will ever know God until he has learned to do the things that the gospel of Christ enjoins upon us.

The Power of the Devil

By A. W. Kelley

We must take great care lest we be deceived by evil powers.

John the Revelator says he saw three unclean spirits like frogs, and he says they were spirits of devils, working miracles, and they are going to deceive the kings of the earth and the whole world. Why were they like frogs? Well, frogs can live in the water or out of the water, and devils can live in a church or out of a church so long as it is not the Church of Jesus Christ.

Now if these devils can get a man or woman to work through, they will call up father or mother, or any friend you want them to, and say it is surely father's voice or mother's voice, and thereby deceive. They will tell that when they die their spirits are right here among us, and perfectly happy; that there will not be any resurrection, but always live right here and have big times.

These devils are great imitators of any man's or woman's voice, and thereby deceive the people. Some of them are writing mediums; they will imitate any man's or woman's handwriting.

Christ said the Devil was a liar from the beginning, and so he is. He is a cunning old rascal, and he will do all the damage he can. He has had about all nations into war. He knows that all who are killed in battle cannot take any hand in his overthrow.

My brothers and sisters, if we are faithful and put forth every effort to carry on God's work, pay our tithing, and make freewill offerings, and help build up Zion so the Saints can gather home where they will have a place of safety, when Satan makes up his mind to do mighty miracles, even to bringing fire down from heaven in the sight of men to deceive them, then men will say, it is the great power of God, and they will decree that all must have a mark in the hand and forehead; if they don't submit to that they cannot buy or sell.

So you see the great need of Zion where we can get our own living without the help of the dragon, and when Zion is all ready for the Saints there will be a cloud by day and a pillar of fire by night; then the nations will say, Let us not go up to fight Zion, for they are terrible.

After Christ was baptized and had fasted forty days and nights, Satan appeared to him and he knew Christ was hun-

gry. He said, You are hungry; you command these stones to be made bread. But Christ would not gratify him, so he said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then he was with the Devil on top of the pinnacle of the temple. "Now," he said, "if you are the Son of God, cast yourself down, for it is written God will give his angels charge concerning you, lest you cast your foot against a stone." Christ said, "It is also written, Thou shalt not tempt the Lord thy God."

No doubt the Devil thought if he could get Christ to jump off, it might kill him, and there would be no Christ to bother them. He could not do anything with Christ that way, so he tried on another track. He took him up on an exceedingly high mountain, and showed him all the kingdoms of the world. "Now," he said, "if you will fall down and worship me, I will give you all the kingdoms of this world." That was a big offer, wasn't it?

Christ did not tell the Devil he did not have them to give, but Christ knew he would have these kingdoms until a certain time, then the Devil would be cast into prison for one thousand years. Then we will have peace on earth and good will to men.

Christ told him: "Get thee behind me, Satan."

Christ had power over them. He went to the tombs one time and there he found a crazy man or lunatic, and the people had bound him with chains, but he would break them, and they could do nothing with him. When Christ met him, he asked the man who he was; he said, "Legion," and "all the devils besought him saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave." After the devils got possession of the swine they ran down over the bank into the sea and were drowned. But the devils were not drowned. No doubt they are around about us now looking for some one through whom they can work.

Where did these devils come from? How came they to be there?

I think John the Revelator makes it plain. He says:

"There was war in heaven; Michael and his angels fought against the dragon; and the dragon and his angels fought against Michael; and the dragon prevailed not against Michael. . . . Neither was there place found in heaven for the great red dragon, who was cast out; that old serpent called the Devil, and also called Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. . . . Woe to the inhabitants of the earth, yea, and they who dwell upon the islands of the sea, for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."—Revelation 12: 6, 7, 8, 12.

Now we see where the Devil came from and he got right after the church of Christ, and he will continue to get after her until Christ binds him.

Now God made man a free moral agent. That is how Adam and Eve went out of the Garden of Eden. They listened to the evil power and they had to leave the garden and die.

If we use our agency right we will get back to God, but if we don't we lose our salvation, and when the Lord comes we will cry for the rocks and mountains to fall on us to hide us from his sight. Why? Because we would be ashamed to see him—the good, loving Savior who gave his life for us that we might have everlasting life in his kingdom.

Elder Amos M. Chase left Lamoni November 3, for his mission field in Maryland. He expects to make a brief call at Buffalo, and perhaps one or two other points en route.

OF GENERAL INTEREST

DO CHRIST'S TEACHINGS INDUCE SOCIAL PROGRESS?

[Recently in the *Appeal to Reason*, a Socialist publication, there appeared a debate between Scott Nearing and Percy Ward. Scott Nearing took the position that the social ethics of Jesus make for human progress. Percy Ward denied this. In the course of the debate, Mr. Ward attacked the teachings of Christianity on the grounds that it refers to the kingdom of heaven, with God as a king, and his whole concept is monarchical, rather than social or democratic. To this argument Professor Nearing replied as follows]:

I was rather surprised at his interest in the politics of heaven; in his emphasis upon God as a king; in his question as to whether heaven was a Soviet Republic; as to whether it had a house of representatives and a senate. While I am a member of a political party, I should hope at some stage of the game to shake off political machinery. I assume that the theological issues which he raises there are really not the legitimate subjects for the debate, because the debate is about the practice of Christ's teachings.

Now, the phraseology, "the kingdom of heaven," was the only kind of a phraseology that you would expect at a time when they had nothing but kingdoms. If the angel was stationed at the gate of paradise with a flaming sword to-day, I suppose he would be given some kind of a machine gun, and the poisonous gas of modern warfare. But, when you are speaking or writing of predemocratic social life, naturally you do not use the phraseology of democracy.

Frank Crane has made the same objection to God and democracy that my opponent makes in regard to these phrases. However, the character of the phrases, it seems to me, is of less moment than the meaning of the phrases. Take the reference that Christ makes to God. I think, without a single exception—if I am wrong I will be corrected by my opponent—he refers to "my father," or the "heavenly father" and not to the king of heaven. The phrases "king of kings" and "lord of lords" are Old Testament phrases, like a good part of the very theology that Mr. Ward uses. The phraseology of the New Testament is quite a different phraseology, with regard to the relation of God to his children.

"Would the practice of Christ's teaching make for social progress?" Says my opponent, on the same theory you might say that the teachings of Mohammed, or of Joseph Smith, would make for social progress, because, said he, you have picked out a few of the teachings of Jesus, and ignored the rest. After that, he said, here are a few awkward teachings of Christ which my opponent has overlooked. Then he proceeded to pick out a few of the teachings of Jesus himself and ignored the rest.

Now, I want to meet the questions that he has raised, first, by saying to him—by the way, I cannot answer specifically because I do not know the teachings of Mohammed nor the teachings of Joseph Smith—but I want to say to him that the practice of the teachings of Buddha would make for social progress. The practice of the teachings of Loa-tze would make for social progress. The practice of the teachings of Brahma would make for social progress. And I suppose if I knew what these other chaps taught, I could say the same thing about them. Unfortunately, I cannot speak with any authority about them. But in general, if you take the teachings of any of the great, ethical leaders of the world, and put them in practice, they would make for social progress.

But surely, he is not justified in saying that the practice of Christ's teachings has produced social damnation in the past, including the present war, because the teachings of Christ have never been put into practice, nor anything remotely approaching the teachings of Christ!

Now, the question that we ought to debate is: Would the practice of Christ's teaching make for social progress? I presented what I thought were three of the most salient features of Christ's teachings—his teaching with regard to material things; his teaching with regard to our fellow man; and his teaching with regard to what my opponent calls non-resistance, which I speak of as overcoming evil with good. I thought I made it clear that that was what I was talking about. "I say unto you, That you resist not evil"—my opponent stopped the quotation there—"but that you overcome evil with good."

I want simply to reiterate for a moment what I said in my first talk, that I believe that the attempt which we are making at the present time to meet evil with evil, to meet force with force, to meet barbarity with barbarity, and conquest with conquest, will simply result in the complete destruction of the contending parties. I believe we can never have progress until one of the parties is willing to advance to a higher standard. I am perfectly willing to listen to the contention, listen to the objection, that our present society cannot progress, but that it must slough off into a period of negation—into a slough of social desolation. I am perfectly willing to listen to that argument. But it is not possible, it seems to me, to be blind to the fact that you would either meet evil with evil, or you must meet evil with good. That is, you must either meet a man with his own weapons, or you must present some new weapons which in your judgment are more effective than his. Jesus said: If a man smite you on one cheek, turn to him also the other. Yes, better than smiting him back is to turn to him also the other cheek, because the chances that he will strike you again are extremely remote.

Now, as to the question: "If a man hate not his mother, his father, or his own life." That really is not fair, because the word *hate* there means not hate, but means that if a man does not value my service more than these things. It is not an adjuration to hate. It is an adjuration to choose between one form of service and another form of service. I contend, in reply to my friend, that he has picked out certain passages which are not typical; that the statements that I made are more typical of what Christ taught—of the spirit of his teaching.

... Now, I want to take him up on another point upon which he laid a great deal of stress—this question about "Our Father which art in heaven. Thy will be done on earth, as it is in heaven"; about the effectiveness of prayer; and so on. That is the subject we should debate. I have only four minutes left, and that is one of the most important issues that have been raised. It is not particularly pertinent to this debate, by the way, but it is the most important issue that has been raised. I want to contend—and it will give my opponent an interesting twenty minutes—I want to contend, in the first place—of course I believe in the survival of personality and he does not—I want to contend, in the first place, that what happens to us in this particular life, is a detail compared with what will happen to us in the entire period of our existence.

In the second place, I want to contend that the thing which he calls prayer; which the American Indian calls "understanding the Great Spirit"; and which I prefer to call understanding life—I want to contend that that is the most im-

portant single activity of man. The most important single activity of man is the time that he spends in the contemplation of the cosmos, whatever form that contemplation may take. . . . You will find that in the attempts that man, himself, makes to get into contact with that life force, are the most important attempts of his life. They are more important than the attempts to make money, to feed his stomach, or to do any other single thing. And, if a man has to choose between serving that force and making money; going to the mill or doing any other thing; his choice should be made that way, because that is the eternal thing, and that is the important thing.

JEWES AND PALESTINE

Catholic opinion about the rehabilitation of the Jewish homeland.

We all take a deep interest in the Holy Land and therefore are anxious to know how the project for planting the Jews in Palestine, announced to the Zionist organization by Mr. Balfour in 1917, and made a feature of British policy, will work. His Eminence Cardinal Bourne informed the public, in a vigorous address in Liverpool, that it worked very badly, and he strongly opposed it. In the current issue of the *Nineteenth Century and After* the Honorable Ormsby Gore, M. P., writing in a calm spirit, enters into the question of "Great Britain, Palestine, and the Jews." He claims that for a non-Jew he has had almost unique opportunities for examining the Jewish problem in its relation to Palestine, and he certainly knows a great deal about the Jews. The present population of Palestine, which is about the size of Wales, is, he says, some six hundred thousand, the majority of whom are Arabic-speaking.

Not Active Proselytizers

Since they were driven out of Palestine by the Romans the Jews have not been active proselytizers. They are subjects of many states, change their domiciles frequently, and are in some lands outcasts, with no abiding home or center. But they are bound together by an all-dominating tradition that "Israel is one" and that they will one day become a true nation with a national home, a national center of thought, activity, and culture. They are not all Zionists, but a good number of them in every country are.

The "Promised Land"

They are taught that they are now in exile, and that Israel will some day be united spiritually and intellectually with a common Jewish home in their "promised land." The Zionist movement is an organization of Jews in every country in the world for the re-creation of a Jewish center in Palestine, with a view to the ultimate evolution of a definite Jewish polity and civilization in that country. To a great many people it is a surprise that the Jews, who seem to be traditionally unfit for agricultural life and who for the most part make their living by trade and commerce, should wish to settle down amidst rural conditions in the Holy Land, but, according to Mr. Ormsby Gore, Zionism in practice means two essential things—an agricultural revival and also a linguistic revival. The Zionists believe that these revivals will develop a type of Jew full of creative energy. Fears have been entertained of a Jewish ascendancy in Palestine, and it is thought that this feeling would accentuate the antagonism of the Arabs. In his address in Liverpool Cardinal Bourne seemed to indicate, from information he had received, that the Jews were buying up the best land, the terms on which they obtained loans being favorable, but Mr. Ormsby Gore says that no sales of real property have been allowed since the British occupation in 1917, and that the Jews possess no

more land now than they did before the war. But they cultivate well the land which they hold.

The Jews as Agriculturalists

It is upon the success of the Jew as a peasant cultivator, Mr. Gore says, that the success of the Zionist movement will depend. He appears to think that in this respect the efforts of the Jews will not fail. He believes that the Jew who only wants to make money will go to New York, London, or Paris, but asserts that there are plenty of Jews for whom the Zionist sentiment transcends everything else and who look to it not only for the definite realization of the prophecies of their national religious literature, but as the only means of solving a "Jewish problem" which they know as well as non-Jews exists.

Jewish Belief in Prophecy

The Zionists are convinced that the return to Palestine is a realization of the prophecy contained in the words (Ezekiel 36): "For I will take you from among the Gentiles and will gather you together out of all the countries, and will bring you into your own land . . . and I will give you a new heart, and put a new spirit within you, and I will take away the stony heart out of your flesh and will give you a heart of flesh. And I will put my spirit in the midst of you and I will cause you to walk in my commandments, and to keep my judgments and do them. And you shall dwell in the land which I gave to your fathers; and you shall be my people and I will be your God. . . . And I will multiply the fruit of the tree, and the increase of the field, that you bear no more the reproach of famine among the nations." Mr. Gore is evidently of opinion that the Jews will flourish in Palestine. He is sympathetic with them and says nothing of the difficulties that beset them. Yet there can be no doubt that the position they occupy creates difficulties for them and for the British Government. The Arab population do not understand why the British authorities should differentiate to their advantage, and are in a war-like mood, whilst the Christians cannot, of course, expect the Jews to have the desired reverence for the places once sanctified by the presence of the Savior.—*Catholic Times and Catholic Opinion*, (London, England) October 9, 1920.

BABY MORTALITY

Frank C. Lockwood, dean of the University of Arizona, is quoted in *The Literary Digest* as stating that it is more dangerous for a baby to be born in America, than it was for our boys in France to enter the first-line trenches. In the army, the machine-gun squads were spoken of as "suicide clubs," but he states the only really eligible person to join such a club is the American baby. He says that no other civilized country has as poor a showing as has the United States, where fourteen babies out of every one hundred die in their first year. Yet this can be prevented, and has been prevented where a sufficient effort has been made. One town having an average of fifteen deaths a year among infants under six years of age, from digestive illness in the summer-time, reduced it by welfare work in 1919, so that only one child was lost. Similar results have been secured elsewhere, but much work and education yet remains to be done.

We are very sorry to learn of the death of Sister Zimmermann, the wife of Bishop John Zimmermann, of Philadelphia, on October 12. We are not informed at this writing, of the cause of her passing away. Her sons are young men from whom we expect to hear in the service of the church. Of her daughters, one is the wife of Albert N Hoxie, the church chorister; the other is the wife of Richard C. Kelley, son of Bishop E. L. Kelley. Her home was always open to the ministry of the church.

THE SEMINAR

Suggestions for Debaters

By J. F. Curtis

Some pertinent suggestions formulated at our request by one of our foremost debaters.

Just when the first debate was held might be interesting to know, but the subject under discussion would be more interesting. In religion as well as in politics debating has had its place. It has been said that there are two sides to every proposition and some propositions may have six or more sides. Preaching is one thing, debating is another; yet in one sense preaching is debating. The preacher is supposed to select a subject and present evidence to sustain his proposition. Where no reply is offered to what is said, that which is presented may look very good and the casual thinker may think that there is only one side to the proposition, but in debate a critical examination is had of that which is presented, and unless what is presented is based on facts, it may be made to look ridiculous indeed.

It frequently happens in debating that one's proposition may be all right, but the one presenting it may not have the evidence in hand with which to sustain it, or with the evidence in hand he may not know how to present it so that it will be clear to others. It is well to know both sides of a proposition before entering into a discussion. However correct your position may be on the subject under consideration, your opponent may offer objections to it, which if not answered properly may mislead the hearers.

Experience in debating is just as necessary as experience in selling, buying, or any line of work. I heard of a mother who said to her son: "Johnnie, don't you go near the water until you learn to swim." We learn as we go along. All men are not preachers, neither are all men debaters, but some have splendid talent which, if properly cultivated, may develop them into good debaters. Not only should one have the facts well in hand but should study well how to present them. A point may be sustained by two or three facts. It seldom happens in debate that it is necessary to tell all one knows about a point in order to sustain it. If too much time is spent on a point, several other points may be neglected. Generally in public discussions the speakers are limited to thirty-minute speeches. It may be necessary to consider several points in one speech. One half of the time should be spent in replying to one's opponent, but the other half should be used in presenting new matter.

A very effective way in answering a speech is to refute the last point made by an opponent while it is fresh in the minds of the audience. If you are successful in this, it will tend to weaken his whole speech. Then consider the rest of the speech.

Our opponents frequently make assertions without offering any proof to sustain their position. In such cases generally about all that is necessary, is to ask for the proof of the statement. It frequently happens, however, that it is necessary to answer an assertion whether any evidence has been presented to sustain it or not, for if you do not answer it, the audience may think that you cannot. Never assert what you cannot prove. If you are in the right you will find facts to sustain you. Be sure of your ground, then take your stand.

Propositions

We are sometimes asked to debate propositions that are one-sided or unfair. Because we have the truth on our side,

it does not follow that we are under obligation to debate unfair propositions.

When debating with a minister of another faith, the propositions should cover the differences between the two churches represented. Frequently we have been asked to affirm two propositions to our opponent's one. This is unfair, as the negative of a proposition has the advantage of the closing speech and may present arguments to which you will not have a chance to reply. Equal time should be given to the consideration of each proposition. Much depends on the wording of propositions. The form I use generally is as follows:

Discussion to be held at

First proposition, Resolved, that the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the Scriptures in origin, organization, doctrine, and practice.

.....affirms.

.....denies.

Second proposition, Resolved, that the (name of church) is in harmony with the Scriptures, in origin, organization, doctrine, and practice.

.....affirms.

.....denies.

Rules to govern in debate.

Each speaker shall choose a moderator and the two selected shall choose a third who shall preside and keep order.

The King James Translation of the Scriptures shall be the standard of evidence in the discussion, but other books and periodicals may be used, but to stand on their merit.

Six sessions of two hours each shall be given to each proposition. Speeches shall be limited to thirty minutes each, alternating. The affirmative to lead and the negative to close. The discussion shall last twelve consecutive days, one session a day beginning (give date) at 8 p. m.

Each person signing these propositions may, if he so chooses, substitute a representative speaker in his stead.

Signed:

.....

(Date.)

It is not always wise to enter into debates. Debates should be held only when circumstances justify. Where possible, it is best to consult with the First Presidency or some member of the Twelve before agreeing to a discussion.

There is a story that Ruskin, after a very long contemplation of one of the first successful flower photographs, exhibited in a shop window, at last tore himself away, asking, "Where is the use of my painting if photography can do things like that?"—a question which, being of course fuel for controversy, is not safe even to quote in the company of artists. But if Ruskin so wondered at a simple photograph of a white clematis, what would he have said to this year's exhibition of the Royal Photographic Society, with its wide range of successes, from X-ray thumb prints to colored transparencies showing the iridescence on a soap bubble? Truly this was a good year to recount the history of photography, the general use of the airplane camera especially marking a new phase.—*Christian Science Monitor*.

At recent elections, Nova Scotia, Manitoba, Alberta, and Saskatchewan have voted against the importation of liquor. The result will be that the sale, manufacture, and importation of liquor in these four provinces will be prevented for all other purposes than medicinal, sacramental, or scientific. In British Columbia a new act will be passed providing for sale under strict governmental control, and imported only for such governmental sale. In Quebec beer and wine will be for sale, but the sale of stronger liquor will be permitted only on a doctor's prescription. Ontario will vote on the question in April.

AT THE FRONT

A LETTER FROM PAPEETE

[The following from a personal letter by Brother Frank B. Almond contains a number of interesting personal reflections concerning the situation in the Society Islands. —EDITORS.]

This little island is nothing like America. There are no fields, no waving corn, no winding, sweeping rivers, no boundless prairie. One cannot get all this on an island mountain of only thirty-five square miles. But do not imagine it is completely behind the times. Papeete is quite modern—for the South Seas—having electric lights, brick and cement buildings, automobiles, buggies, and a good road. The road goes all round the island, the French Government employing prisoners, and enforcing the natives to build it. The other week I stood on the spot—or thereabouts—where there had been some native Saints murdered many years ago, for refusing to submit to this impressed labor.

Another incident which particularly impressed me was when I visited the cemetery. One quiet Sunday afternoon we went to the cemetery with Brother Karlstrom and others of the missionary force. It is a beautiful cemetery for this island. In one corner rest those of the early missionaries of the English church, who gave their lives willingly that these people might receive the light which was theirs. Here and there rises some monument to a governor, soldier, judge, or other notability. Two large mounds cover the remains of many of the natives who died in the terrible epidemic, two years ago, when it was impossible to bury them in separate graves, and they had to be burned.

But we stood in silent grief before a simple, white gravestone, with the name "Ellis" on it. As we looked down upon that grave, and thought of the work she had done, of the hearts in the island who had learned to love her, of the companion bereft by this affliction, our hearts went up to God in a prayer that the work she had done might not have been done in vain, that peace and strength might be given to Brother Ellis, and—do you blame me?—I prayed God that such a calamity might not befall any of those who had come or who would come. Sacrifice must be made if this work shall go on, but the heart palls before this, the supreme sacrifice.

There are the sites of three branches here: Taronā, Tiona, and Heberona; but Tiona and Heberona are abandoned. Their hillsides no longer echo the singing of the Saints in their little churches. The ruthless hand of the epidemic made terrible inroads into the ranks of our members in Tahiti, and the survivors went away to different islands in the Tuamotu group, leaving the houses with the hope that some day they might return and build up the waste places again. Our house belongs to Taimetua of Tikahau, and it is a comfortable frame house, with a wide porch almost all around. The houses around us are empty, while in the front gardens are the graves of the loved ones who used to play and laugh among the happy homes. In front of our house are four graves, marked by an upturned bottle and a tree.

Taronā, where the mission house stands, lies on the eastern side of Papeete, on ground reclaimed from the sea. If rain falls heavily the land becomes a marsh; if there is an unusually heavy sea, it means possible danger. Heberona is about three miles west of Papeete, and Tiona about the same distance from Heberona.

It has been my happy privilege to meet some splendid Saints among these island people. The wife and the new baby of Paia's have become very dear friends to Mary. Haapae, the sister of Paia, is very much like him, and is a real Latter Day Saint. Tevaete and Pataha are two young people who desire very much to come to Graceland and make themselves of greater value to the work. Tevaete is especially consecrated to the work, going out of the way to do kindnesses to the missionaries and to her own people.

Pataha is a young man, good, clean, and manly, and has been planning for some time to come to America. Both are fit samples of good Latter Day Saint youth, and would win the hearts of all the Saints in Zion.

One of the most irritating customs of the natives—or rather, many of them—and of the French Government officials, is the habit of saying to any request, "*Ananahi paha*,"—"To-morrow, perhaps." It takes days to get something done that could be done in efficient America in one hour. Efficiency may have been run to the ground in America, but I wish there were more of it in Tahiti.

A FOOT IN THE ISLE OF PINES

First Presidency and Twelve: Have spent a very interesting week, visiting and trying to break down the prejudice that is being shown toward us. It would be a much easier mission for us had we had at least a few Saints living here previous to our coming. It simply means fighting, from the very bottom, tradition and a terribly prejudiced people. Brother McConley will realize what it means to travel on foot in the tropics. Have done my visiting this week on foot. It is very uncomfortable, however, as one looks like the veritable tramp after sweating and plodding on in the dust. But I was amply repaid, and am very glad to say my Santa Barbara audience increased, a few more nonmembers being present.

I (as I usually do) sang a solo before the sermon, and a gentleman from New York, who is here for the winter, who was passing by (a Christian Scientist), came in. He told our neighbor here he heard the best sermon that afternoon that he had ever heard. He seemed to enjoy it and told me he was coming to see me. I relate this to you because of the fact that when he entered the hall, I felt something come over me, the presence of the Spirit, so after all, it is to God we owe the praise.

I only have a few hours left after afternoon service before I must leave for Nueva Gerona. It is sixteen miles to the house I hold services in, and I was surely glad to see about twenty persons present, which as I have often written you is a splendid congregation for the island—on special occasions, such as Decoration Day, when special speakers are in vogue, thirty to fifty people being a good crowd. My congregation at Gerona was from (that is originated from) the Caman island, an island governed by the British; a humble, splendid class of people, though poor, so I am certainly glad that another of the nations, or peoples, has the privilege of hearing the restored gospel. They are mostly "Church of God," and Presbyterian people. May they be guided to accept the "light" is our prayer.

Our Adventist friends, who have been holding meetings for about thirteen years, had about six at their meetings, so we have great cause to thank God, and desire your prayers in our behalf.

In gospel bonds,

WILFRED D. TORDOFF.

SANTA BARBARA, ISLE OF PINES.

It is the proud boast of many business firms that they have served the public for over a hundred years, or more, some even two or three hundred years, but the cake is taken easily by the Brandon Flint-Working Industry in Suffolk, England, which has been carried on continuously for several thousand years, and the workmen claim that they are the lineal descendants of the flint workers of the neolithic age. The picks which they use to excavate the flints from the beds of chalk are of precisely the same pattern as the neolithic implements formed from the antlers of the red deer. At the present day the flint workers are employed in making gunflints, of which they can turn out 16,000 to 18,000 a week. They also get the credit of making palæolithic and neolithic flint weapons, to satisfy the demand for "pre-historic weapons," which are said to puzzle the very elect.—*Christian Science Monitor.*

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Our Cradle Roll a Child Welfare Activity

We feel our church people will be taking an increasing interest in the work of our cradle roll as they understand more clearly its relation to the welfare of our children. They will be glad to assist our cradle roll workers in every possible way, in order that the records and reports sent in by the latter may be complete enough to accomplish the good intended.

In the first place the cradle roll visitor who is imbued with the spirit of her special work, will find it a pleasure to be a friend to the expectant mother. The many good things which may be brought to the attention of such a woman at such a time may form the basis for a knowledge of her special needs, the care which she should give her body in order that she might bring forth a healthy child in safety to herself, the spiritual exaltation which has its direct reaction not only upon her own happiness but the heritage of her child, and the establishments of high and lofty ideals towards which she and her companion should ever move in their sacred privilege of parenthood. The Government pamphlet on "Prenatal care," by Mrs. Max West, which may be obtained free of cost by writing to the Children's Bureau of the Department of Labor, Washington, District of Columbia, is most desirable. Another one which may be obtained similarly is "Maternal mortality from all conditions connected with childbirth in the United States and certain other countries," by Grace L. Meigs, M. D. It will contain information which will help the prospective mother to avoid the things which threaten her life and health. The reading of such books as George E. Dawson's *The Right of the Child to Be Well Born* (Funk), M. J. Guyer's *Being Well Born* (Bobbs-Merrill), Frances G. Jewett's *The Next Generation* (Ginn), Norah H. March's *Towards Racial Health* (Routledge), or David S. Jordan's *Heredity of Richard Roe*, (a story which shows forth the principles and facts of heredity and eugenics) will give the mother a broad and intelligent outlook upon maternity and its responsibilities.

As the cradle roll worker calls upon the newly made mother and leaves with her the little "leaflet" prepared by our department, as well as the "message" from the health department, the mother begins to understand the deep interest taken in her and her child by her sisters in the church, as well as by the church itself. She begins to understand that there are forces at work about her which will help her to care for her child in a way that will bring about its best development, and she responds gladly to the opportunity to put herself and the child in correspondence with those forces.

The birth record is made out in duplicate, one copy lodging with the church recorder, and the other with the church health department. A specially commissioned representative from the latter department looks over the records carefully and wherever a need is indicated, immediate correspondence is established, counsel and advice given, instructions inclosed, and everything that is possible to be done from a distance is done for the child so recorded and reported. The health records are to be made out at later periods—when the child is six months, again when it is one year old, again at two years, and at three. Thus the health department is able to keep a close and intimate watchcare over the child from its birth up through its developing years, and to join with the Women's Department in striving to bring to bear upon it all possible influences for good.

At the age of three years, the child is reported to the nearest Sunday school, the cradle roll visitor making a special effort to see that it is properly enrolled as a member of the beginner department. Its religious education and training is recognized to be a very vital and essential element in its development, and the Women's Department is deeply interested in seeing that it has every advantage the church has to offer along this line.

In connection with what is done for the child and mother by the church health department, the visitor recommends to the mother the course in "Child care" put out by our department. The readiness with which these mothers respond has been a source of gratification to our leaders, for it shows that women are eager to avail themselves of study material and opportunity to develop along the lines of their life work?

Besides the course above mentioned, there are the pamphlets "Infant care," and "Child care," both by Mrs. Max West, of which single copies may be obtained free by addressing the Children's Bureau, Washington, District of Columbia. It is to be regretted that copies of these valuable pamphlets cannot be obtained in quantities, so that our cradle roll visitors may carry them with them into the homes of the mothers. However it costs but a stamp for the visitor or the mother to obtain the needed copy in each individual case, and the pamphlets are well worth the time and the expenditure.

Then there is always available the very wide bibliography which added to the home library will furnish the mother with information about her developing family, its feeding and nutrition, its mental unfoldment, and its spiritual training. The titles of many helpful books of special value to mothers will be found in the lists printed in the back of our new Year-book, which is just off the press. Cradle roll workers, who are in truth and reality interested in the welfare of the children under their care and observation, will try to encourage the mothers to read a few of these books every year. Nothing will do so much to give the desired attitude towards children as to study the best books written upon the subjects of their training and care.

Before closing we wish to call the attention of the cradle roll visitors to a few mistakes which have been made in some of the reports which have been turned in. In the first place we deeply regret that the words "and health" are upon the first, or "birth" record. It has proven to be the cause of some confusion. We have instructed those in charge of sending out these record blanks in the future, to cross out the words "and health" from the "birth" record, and thus we will have just the two different records—the "birth" record to be filled out upon the first visit to the new baby, and the "health" records, which may be filled out at any and all later visits. Now please bear in mind, that all records are to be made out in duplicate. Some workers seem not to understand what "duplicate" means, for they fill out a "birth" record and then copy the same items on the "health" record. For duplicate reporting, please fill out *two records exactly alike*, and mail to our office.

Some seem to find trouble in obtaining the State registry numbers as we have asked them to do, in order to support the nation-wide effort of our Government to have more attention paid to this important item. It is manifestly impossible for us at headquarters to look up for each individual cradle roll worker just where and to whom she should apply to get a certificate of the registry of the baby's birth with the State. The procedure differs in different States and counties. If you live in a small town, the town clerk should be able to give you the information needed. A letter written to your State Board of Health, addressed to your State capital should reach the proper person or office. Once informed on this, you will have no future trouble, and as new babies come into the homes you visit, you will find little difficulty in getting the State certificate of birth to present to the mother. She should keep it carefully as she does her marriage certificate, in order that the fact of her child's birth and heritage may be fully established at all times.

In the "birth" record blank sent out by our department the seventh and eighth lines were transposed by the printer, and the error was not caught by the proof readers. This has led to some misunderstanding. The sixth line reads: "Anything unusual about the baby's shape?..... Eyes?....." The next line should be the one going right on with the questions: "Organs?..... Otherwise?....." all being placed there by the health department in an effort to have recorded anything and everything that was of an abnormal nature about the baby at birth. The unfortunate insertion at the wrong place of the line about the measurements of the head has led to

some cradle roll visitors not understanding what was meant by "Organs?..... Otherwise?....." And one visitor records "blue" as being the "unusual" thing about the eyes!

Another error was disclosed in one report which had the measurements of the head "from top of forehead to nape of neck" of such proportions that it was evident the measurement had been taken down the face!

In a few reports the worker did not fill out the space in which an effort is made to ascertain whether or not the mother had been working at some trade or profession outside of her home before the baby came. It is well known that in many places women are employed at tasks which bring remuneration, and that often these duties are kept up until within a short time of their delivery. Physicians often find that these labors have a marked influence upon the health and normality of the child and our health department felt that it would appreciate the information revealed by properly filling out the line referred to, as it might have significant bearing upon the conditions of the child indicated by other items. So, if you know that the mother of the babe has had occupation of a nature to take her outside home, do not forget to mention the fact. If she has taken work into her home, such as laundry, sewing, etc., at which she has toiled professionally, that fact, too, is vital. If her housework has occupied her attention, that, too, may be mentioned. Suppose a record shows that a mother has done the housework for a large family of children, and her new babe shows decided malnutrition, surely one could safely conclude that some of the strength which should have been conserved for the coming child had gone to the performance of overburdensome household tasks. Our health department basing its conclusions on the well-filled-out record blank can do much to overcome the handicaps indicated, so we are urging the cradle roll visitors to do all they can to secure the interested cooperation of the mother in making full and complete reports.

The concern we are taking in the physical welfare of the children of the church, is only a reflection of the awakening public conscience in regard to the child life of the community. Strange as it may seem, we have had for long years, a public supervision of the mental development of the children of the State, and little or no care taken of their physical well-being, and less of their moral or spiritual. The moral care is largely only expressed by laws against offenders.

Concerning a systematic building up of stable characters founded upon the broad and basic principles which underlie the lives of our greatest and best men and women, there has been gross neglect. The time has come, however, when greater recognition is being taken of the need for more careful supervision of the health and morals of the young and growing generation in order that a better service may be expected in later years.

The church is reflecting this awakening recognition, if, indeed, it is not leading in some of its forms of expression. Our church health department is getting at the root of the matter when it undertakes to instruct and educate our membership in the principles of correct physical living, and especially when it begins its oversight at birth. Preventive methods are of more value than curative, and that we cannot begin too early in teaching and practicing physical hygiene, is proclaimed through this effort of the health department to get in touch and stay in touch with every infant born within its domain.

So let our people, everywhere, try to encourage our cradle roll workers, and help to mold the thought and attitudes of our parents throughout the church that a hearty cooperation and understanding may be secured. We feel sure that in a few years, the better physical condition of our people will be a witness to the splendid welfare work of our church health department, one phase of which is being carried on through the present cradle roll work. AUDENTIA ANDERSON.

Elder Carl F. Green sailed for Germany as missionary October 30. Brother Green was a resident of Independence, member of the Enoch Hill congregation, but a citizen of Germany.

Can You Prove Your Right to Vote?

The right to vote is only one of many important rights which may be difficult to prove without legal evidence. Because a birth record is the best evidence of age, parentage, and citizenship; and because of the importance to the individual and to society of careful birth records, the Children's Bureau of the United States Department of Labor in a pamphlet recently issued recommends better birth registration as the first measure in a Children's Year follow-up program.

Only twenty-three States and the District of Columbia now keep birth records with sufficient accuracy and completeness to admit them to the United States birth registration area. These States are California, Connecticut, Indiana, Kansas, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, New Hampshire, New York, North Carolina, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, Utah, Vermont, Virginia, Washington, and Wisconsin. They represented, in 1919, 58.4 per cent of the population of the country.

Children now being born in the remaining twenty-five States representing almost half of the population may be seriously embarrassed in not possessing a birth certificate when the time comes to prove that they are old enough to go to school, to leave school, to go to work, to vote, to marry. They may have trouble in proving their title to inherited property in the absence of proof of parentage, and their right to hold public office or receive passports for foreign travel may be questioned if evidence of citizenship furnished by a birth certificate is lacking.

The community also is handicapped in undertaking measures for the protection of life and health if it does not have vital statistics based on satisfactory birth and death records. Important welfare work for mothers and babies is impossible without careful birth registration. The phenomenal growth in "health visiting" of babies in England during the last five years is attributed to the Notification of Births Act of 1915, which made notification within three days compulsory throughout the kingdom.

Vigorous effort for one year, declares the Children's Bureau pamphlet, would place every State in the United States in the birth registration area. In communities in which there is a good law, not sufficiently enforced, a birth registration test is recommended. In States where there is no adequate law, campaigns for better legislation should be waged.—Children's Bureau Bulletin.

Value of Pictures in Forming a Child's Taste

Many parents are far from appreciating the extent to which pictures may be used in educating and training our children. They do not take the pains to see that pictures of the very best type are in the home, silently molding the tastes and ideals of the young people there.

Children are always fascinated by pictures, and take in every detail. This is because pictures tell a story which is easily grasped, and can be understood long before the child can read with intelligence. The pictures in a child's home, and especially in his bedroom are of deep significance, for their influence is directly brought to bear upon his character. Pictures of faith, of beautiful landscapes, of helpful suggestion, of national heroes, of leaders in religion, science, art—all these help to develop the mind and ideals of a child along desired paths.

It is not necessary to spend large sums of money for the pictures in a home. Good prints of some of the best productions in art may be obtained reasonably. It might even be that money saved from some cheap or vulgar movies could be converted into pictures for the home that would have permanent place and value in the spiritual training of the children there.

Pictures should be cheerful. Those which tell of tragedy, death, or disaster are not good selections for the home. Bleeding game, fish hung by the gills, hunting scenes showing panting small animals put to bay by combined power of men and dogs—these are not desirable in homes where parents try to teach children to love animals and to exercise mercy and pity towards them. One has only to look about

to see the many mistakes that are made in choosing pictures for the home. Let us each look at our own.

MRS. THOMPSON.

The Organizer

We are happy to present this week a list of our district organizers, as nearly complete as it is possible to give it at the present time. In a few instances the addresses are incomplete, and we would appreciate any corrections to same.

The general department depends upon its organizers to a very great extent. It is the organizer who stands between the general officers and the locals, passing on to the latter whatever of stimulus or inspiration has been received. It is the organizer who, seeking ever to develop the women's work in her district, goes from branch to branch where possible, organizing and arousing to active work along the lines of our department. She brings to her locals whatever of advantage she can find in government or community welfare movements. She holds up to them constantly the very high ideals and objectives of our work, those that have for foundation better homes, better wives and mothers, and better children. She lifts high the standards set for Zion's redemption, urging the sisters everywhere to understand that the success of this latter-day movement depends upon the purifying of every unit, the solidifying of their interests, and their ability to eliminate the spirit of selfishness and greed which is destroying the foundations of society and of the world.

The organizer is able to render a very marked service to her district in touching the hearts of the women therein, to a new perception of their duties and their opportunities. District presidents and officials will do well to recognize the fact that the sisterhood of the church is not organized to hinder, but to materially help the priesthood in accomplishing that which is the commission of all—the spiritual salvation of the membership. To raise the standards and the efficiency of the home and the woman who presides therein, is surely a thing worthy the attention and the zealous cooperation of every church authority. That the most progressive men of the church do sense the need for our women's work and gladly give it their hearty support and encouragement is a thing for which we are grateful, and which bids fair to assist in the accomplishment of that for which we are striving. That there are others who do not yet see this need and are not yet giving their support, is a thing to be deplored, and upon them may yet be fixed the responsibility for the lack of progress made along these lines where such men have influence.

We are finding many districts that are putting aside a generous budget for the use of our organizer. This makes it possible for her to go from branch to branch with her inspirational messages and suggestive encouragement. We have no doubt but that ultimately the wisdom of this course will be seen and recognized by all the districts in the church, and no longer will we find our women's work hindered by lack of means. One consecrated and diligent worker in our field writes that it takes over thirty dollars just in railroad fare for her to visit once each branch in her district. In some of our western States, the distances are so much greater that much more would be required. The value of the "personal touch" has always been recognized as a great factor in conveying stimulation to others. This is what was meant when the New Testament writer said, "How shall they believe . . . if they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Our organizers can do something by faithful correspondence, but if they are enabled to personally visit the branches, with permission and encouragement from the local priesthood calling the women together for instruction and enlightenment, how much greater shall be their contribution to the general good?

We hope to complete our list of organizers before long. District presidents have been appealed to in our effort to select those women who will make a consecrated offering in the women's work of the church.

A. A.

"A fretful Christian injures his own spiritual life, and may injure that of others."

List of District Organizers

Australian Mission. General Organizer and Representative of the Women's Department: Mrs. William Hendricks, 22 Evans Street, Balmain, Sydney, New South Wales.

Victoria District: Mrs. S. Harvey, 61 Heidelberg Road, Clifton Hill, Victoria.

Southern New South Wales: Miss Blanche Flood, 35 Arcadia Road, Glebe Point, New South Wales.

Northern New South Wales: Mrs. George H. Parker, Beechwood, via Wanchope, New South Wales.

Adelaide District: Mrs. L. Dyke Lonwal, Edgecombe Street, Woodville North, South Australia.

Queensland: Mrs. E. Barkus, Leamington Park, Greenslopes, South Brisbane, Queensland, Australia.

Great Britain: Mrs. Pearl Crick, 19 Amherst Street, Stamford Hill, London, N. 16.

Arizona: Mrs. J. E. Yates, 1110 East McKinley Street, Phoenix, Arizona.

Arkansas: Mrs. George Gordon, Fisher, Arkansas.

Alabama, Mobile District: Edna Cochran, Box 368, Moss Point, Mississippi.

California:

Southern: Mrs. Grace Adams, 408 East Twentieth Street, Los Angeles, California.

Northern: Mrs. Cleda N. Simpson, 1873 Eighth Avenue, San Francisco, California.

Canada:

Owen Sound: Mrs. J. L. Mortimer, Maniowaning, Ontario.

London: Mrs. Pearl Harndon, Fort Stanley, Ontario.

North Saskatchewan: Mrs. Lottie C. Diggle, 1011 Dufferin Avenue, Saskatoon, Saskatchewan.

South Saskatchewan: Mrs. Zella N. Malden, 2915 Fifteenth Avenue, Regina, Saskatchewan.

Colorado:

Eastern: Mrs. J. R. Sutton, Flat Top, Colorado.

Western: Mrs. Amos T. Higdon, Box 233, Ridgway, Colorado.

North Dakota: Mrs. R. H. Freeman, Fargo, North Dakota.

South Dakota: Mrs. J. C. Mabbott, Spearfish, South Dakota.

Florida (and part of Alabama): Mrs. C. J. Clark, Botts, Florida.

Hawaii: Mrs. Virgil B. Etzenhouser, 1863 H. Miki Lane, Honolulu, Territory of Hawaii.

Iowa:

Des Moines: Mrs. D. A. Emsley, 1004 East Sixth Street, Des Moines, Iowa.

Gallands Grove: Mrs. Pearl Jackson, Denison, Iowa.

Little Sioux: Mrs. Esther Kennedy, Logan, Iowa.

Nauvoo: Mrs. D. J. Williams, 725 Lewis Street, Burlington, Iowa.

Eastern: Mrs. C. A. Beil, Clinton, Iowa.

Lamoni Stake: Mrs. I. A. Monroe, Lamoni, Iowa.

Pottawattamie: Mrs. Cora Salisbury, 518 South Ninth Street, Council Bluffs, Iowa.

Idaho (outside of Utah): Mrs. C. R. Likens, Boise, Idaho, R. F. D. No. 2.

Illinois:

Southeastern: Mrs. R. H. Henson, Orchardville, Wayne County, Illinois.

Central: Mrs. Lena Shoemaker, State Street, Beardstown, Illinois.

Kewanee: Mrs. C. I. Carpenter, 1011 1-2 Eleventh Street, Rock Island, Illinois.

Northeastern: Mrs. Wardell Christy, 6532 South Hermitage, Chicago, Illinois.

Indiana:

Southern: Miss Hazel Burwell, 3243 Virginia Avenue, Louisville, Kentucky.

Kansas:

Spring River: Mrs. J. A. Graves, Anabaxter Street, Joplin, Missouri.

Wichita Branch and unorganized territory: Mrs. E. A. Curtis, 1326 Market Street, Wichita, Kansas.

Northeastern: Mrs. Emma Hedrick, 714 Parallel Street, Atchison, Kansas.

Massachusetts: Miss Lucie H. Sears, 23 Sherman Street, New Bedford, Massachusetts.

Missouri:

Clinton: Mrs. Mina Perkins Kearney, Clinton, Missouri.

Far West Stake: Mrs. Anna Salyards, 517 North Twenty-second Street, Saint Joseph, Missouri.

Holden Stake: Mrs. I. M. Ross, Holden, Missouri.

Kansas City Stake: Mrs. Lula Sandy, 3431 East Sixtieth Street, Kansas City, Missouri.

Southern: Mrs. Mary Martin, 1114 East Commercial Street, Springfield, Missouri.

Zion: Mrs. C. J. Hunt, 502 North River Boulevard, Independence, Missouri.

Michigan:

Northern: Mrs. Ada Alldread, Boyne City, Michigan.

Eastern: Mrs. O. Engle, 813, Tenth Street, Port Huron, Michigan.

Detroit: Mrs. Kate McNamara, 1510 Chippewa Street, Flint, Michigan.

Central: Mrs. George Pringle, McIvor, Michigan.

Western: Mrs. F. S. Brackenbury, South Boardman, Michigan.

Minnesota: Mrs. P. W. Martin, Frazee, Minnesota.

Montana:

Eastern: Mrs. Eli Bronson, 428 South Sixth Street, Glasgow, Montana.

Western: Mrs. Anna Wyckoff, Deer Lodge, Montana.

Nebraska:

Central: Mrs. Ida Gatenby, Clearwater, Nebraska.

Northeastern: Mrs. W. N. Hill, 2101 South Thirty-third Street, Omaha, Nebraska.

New York:

New York and Philadelphia: Mrs. Barbara Milligan, 144 Cottman Street, Cheltenham, Pennsylvania.

New York: Mrs. Mary Mesle, Box 177, Sherrill, New York.

Oregon: Southwestern: Mrs. Mary McCracken, Box 411, Myrtle Point, Oregon.

Portland: Mrs. Ida E. Jones, 250 East Seventy-fifth Street North, Portland, Oregon.

Ohio:

Youngstown and Sharon: Mrs. Lora H. Strachan, 1029 Owen Street, Youngstown, Ohio.

Kirtland: Mrs. Susie Benbow, Commercial Street, New Philadelphia, Ohio.

Northwestern: Mrs. Walter Wirebaugh, Box 24, Bradner, Ohio.

Oklahoma:

Western: Mrs. Anna Sanders, Calumet, Oklahoma.

Central: Mrs. Ed Dillon, 1111 North Stiles Street, Oklahoma City, Oklahoma.

Pennsylvania:

Pittsburgh: Mrs. William Daugherty, 573 Bellaire Avenue, Pittsburgh, Pennsylvania.

South Sea Islands: Mrs. May Needham Elliott, Box 44, Paapeete, Tahiti. (Via San Francisco.)

Texas: Central: Mrs. Ida E. Nicoll, 3002 Birmingham Avenue, Dallas, Texas.

Tennessee and Kentucky: Mrs. Ethel McClain, Paris, Tennessee.

Utah: Mrs. Ida Etzenhouser, 336 South Fourth Street, Salt Lake City, Utah.

Washington: Spokane: Mrs. D. S. McDole, Okanagan, Washington.

West Virginia: Wheeling: Mrs. Blanche Martin, Bridgeport, Ohio.

Wisconsin: Mrs. Effie Field, 628 North Washington Street, Janesville, Wisconsin.

Our British cousins seem to think we have peculiar ways of getting our D. D.'s over here. A London newspaper relates how the congregation of a southern church, being desirous of honoring their pastor, wrote to the dean of a certain faculty: "We want to get out beloved pastor a D. D. We enclose all the money we can raise at present. Be good enough to send one D. now. We hope to raise sufficient for the other by and by."—*Boston Transcript*.

LETTERS

Northern Wisconsin

The conference and conventions of the Northern Wisconsin District were inspiring to all. We can see that the church is moving with rapidity. There was a good representation from this place. The Saints at Black River Falls are surely a spiritual group, having come up through much toil and sacrifice to get such a nice little church building erected and all paid for.

On Sunday morning their church was dedicated, Patriarch W. A. McDowell preaching the dedicatory sermon, Brother Leroy Colbert offering the prayer.

In the afternoon Brother McDowell preached on consecration, and called our attention to the campaign now on for the General Conference auditorium. This district is willing to do its share and go over the top with our quota of \$2,500.

The work at Chetek is progressing very nicely. Our Sunday school enrollment is 116 and the main floor getting too small so we are getting the basement ready to use for smaller classes during the winter months.

We plan on a two-day meeting here in December and want to get the church ready for dedication by that time.

We were sorry to lose from our midst Brother Leonard Houghton and family. They were always willing to help wherever they could. They moved to Madison but we hope to see Brother Houghton occasionally as he is one of the missionaries in this district.

I visited Lamoni at the beginning of the school year, going there to get our son in college. We have four young people from this district at Graceland. I was there a week and surely enjoyed myself. I thought they were the most clean and intelligent group of people I had ever seen. I attended two prayer meetings while there and no matter from whence the students came, their testimonies had the same ring. I wish all the young people of the church could get their education at Graceland. One can feel the Spirit of the Master within her walls. I did not realize this until I found it out for myself. Those inclined to criticize the college should go there and see and hear for themselves. I shall always boost for Graceland as a place for our young people. There is much for them there if they will but improve the opportunities.

Ever working for the upbuilding of Zion,
Your sister in the gospel,
CHETEK, WISCONSIN. MRS. LEROY COLBERT.

Concerning the Word of Wisdom

From some statements we have heard, some of the Saints do not understand what is said or meant in the mention of the sermon on the Word of Wisdom, in editorial of HERALD of September 29. We believe many of the Saints fail to sense or keep in mind what the Lord says in the first three lines of paragraph one, in consequence of the evils and designs which do and will exist in the hearts of conspiring men in the last day, thus we should keep this statement in mind, as we read the rest of the section. According to the above statement the first or primary reason the Lord gave us this word of warning was to keep his Saints from using the food and drink products coming through the hand of the kind of men mentioned therein, namely, tea, coffee, and all other preparations put on the market for sale in foodstuffs, canned goods, meats, fruits, vegetables, herbs, etc.

Now who does or will affirm, if we raise or buy those things in their natural state and prepare them ourselves, we violate the intent, or purpose of said revelation? If we can fruit, vegetables, meats, or keep them in a natural state out of growing season for use, are we violating the essence of this revelation? We believe not.

Another subject we wish to mention is the stand taken by some of the brethren is regard to right of franchise or vote. The Lord has told us to seek the best men for office,

not party, as we are told in last HERALD and *Ensign* about prohibition. Yet we must believe from the statements of some who are members of the church, they stand for party.

Brethren, let us heed the Lord's advice, and stand for the right always, regardless of any party.

Your brother,
COLUMBUS, KANSAS. C. C. RANDALL.

Editorial Statement

The sermon referred to in the letter above was reported on behalf of the *Ensign*. At the time that we printed it we thought that it would be published exclusively in the *Ensign*. But shortly after, the editor of the *Ensign*, Richard J. Lambert, kindly offered to let us have the use of it for the HERALD, when it was returned to him. It was left to his judgment whether it will be published exclusively, or in conjunction in the two papers. As to what Doctor Harrington said, it is much better to wait until the sermon is published.

The point we wish to drive home in that editorial is that hot drinks are not good for man. We have heard this several times. Doctor Mayo is reported to have stated that hot drinks are the cause of cancer of the stomach. Many other physicians have criticized severely the use of hot drinks. That means temperature, and applies to hot water, and hot milk, as well as any other hot beverage. We are wondering if it might not also apply to cakes piping hot.

Now we may note that at a conference held at Far West, Missouri, November 7, 1837, the congregation, after a few remarks by Sidney Rigdon, unanimously voted not to support stores and shops selling spirituous liquors, tea, coffee, or tobacco. (Church History, volume 2, page 120.) The fact that all hot drinks are injurious does not remove any of the objections that exist to the use of tea or coffee. We see from the above passage that the early church considered tea and coffee objectionable. To the harm of tea and coffee themselves is added the factor that they are often taken hot.

We remember when we were attending high school, a series of lectures to young men on health, in which the speaker denounced in unmeasured terms the use of tobacco in any form. Yet he stated, before he concluded his series of lectures, that if one must choose between smoking a cigar after dinner, or turning from dinner immediately to work, especially at a desk, it were better to smoke the cigar. That did not make smoking at all excusable, nor change the fact that the use of tobacco is uncleanly. It merely emphasized the stress we place upon our nervous and digestive systems in attempting to go back to work, and especially mental work, immediately after a hearty meal.

We hope that Doctor Harrington's sermon will soon be printed, in which he will speak for himself. In the meantime we suggest the above to our readers.

Since the brother invites further comments, we would respectfully add that hot water is just as injurious if we boil it ourselves. Of course there is the difficulty of adulteration, which appears in many goods purchased on the market. This has affected the coffee bean, and especially ground coffee. But in our humble judgment, if we raised coffee ourselves, and roasted it ourselves, the objectionable factor of coffee, being the caffeine, would still be found therein.

The first part of the section gives an additional reason. But if we raised grapes ourselves and made fermented wine ourselves, or raised the corn and made moonshine whisky ourselves (of course before the prohibition law went into effect) the use of alcohol would still be injurious.

That so-called whisky often was composed of even more injurious chemicals artificially put together so it was not fermented whisky at all, is an added reason for not buying it or using it. But that does not change the fact that the best whisky we can secure still contains alcohol, and is injurious to the system.

As we are situated at present, we are bound many of us to buy our foodstuffs on the market from others. This is true of meats, fruits, vegetables, and herbs. There are some instances in which we have to be careful of adulteration, but the pure food law has tended to reduce the number of such instances though not entirely to eliminate them. Injurious

substances are used, in some instances in canning, and especially in the cheaper grades of canned goods. Even the so-called high grade peas are discolored by chemicals to give them a bright green instead of the native shade.

In times that are past, which many of us can remember, both tea and coffee were badly adulterated, but all these factors of adulteration did not change the basic fact that the caffeine in coffee and theine in tea are injurious.
—EDITORS.

A Letter From President F. M. Smith

We reached London yesterday the 14th from Manchester, in motor car. Brethren G. W. and C. Leggott were driving through so we came.

From October 2 to 9 we had a rather busy and interesting week at Manchester. District conference 2d and 3d, and Sunday the 3d was a crowded day. The meetings were at the chapel of the Northeast Manchester Branch, and the building was taxed to accommodate the audiences. Brother Williams and I were the speakers and the efforts we made seemed well received. Each night during the week services were held at various places in the city or near by. On the whole the conference was quite a success and we trust the work has gathered a new impetus there. The officers seem alert and are devoted to the work. We hope to see several of the younger men and women of Manchester District in Graceland preparing for church work.

Friday, the 8th, Brother Williams went to Clay Cross and I followed him Saturday for the reunion of the Sheffield District. The meetings Saturday night and Sunday were well attended and once more our efforts seemed well received.

We have now visited all the districts in British Isles, and have, we feel, gathered information as to conditions here which will be of service to us in formulating plans for the work here. In about two or three weeks we hope to be ready to start towards Switzerland.

In Birmingham, the last Saturday and Sunday in September, we enjoyed meeting with the Saints of the Birmingham District. We found them earnest and the officers anxious to do their duty. We quite enjoyed our associations there, and trust that a more united effort will push the work forward in Birmingham.

At Birmingham meals were served in the room in the rear of the church and there we saw a pretty custom which might well be copied. When ready to partake of the meal, "grace" was sung by those at tables arising and singing to the tune of the doxology, the following verse:

"Be present at our table, Lord,
Be here and everywhere adored.
Thy creatures bless, and grant that we
May feast in paradise with thee."

Our plans may of necessity be changed by the strike which now seems inevitable. Yours,
LONDON, ENGLAND, October 15, 1920. F. M. S.

Impressions of Zion

As you have not heard from this section for some weeks I write to explain that the branch correspondent has been away—exploring in the land of Zion. Possibly my adventures while looking over the "land of promise" may be of interest to others who look forward to the same experience. However, I hope their adventures may not be confined to such small territory as mine were.

We left home early in September and went first to Lamoni, where our ward, a lad of seventeen, entered Graceland College. We liked our college and eagerly anticipate spending next year there taking the religious education course.

After visiting in Iowa a couple of weeks, the next move was toward Independence. It was a privilege to attend the young people's Sunday morning prayer service at the Stone Church; we felt there the same good Spirit that we enjoy with the Saints at home. The morning service took the form

of a program dealing with the institute work which had just started. What a privilege to be enrolled in some of those classes! Truly, dawn is breaking in Zion and those who are eager for service are preparing for the great new day.

As my principal reason for being in Independence was to undergo a slight operation, Monday evening found me at the Sanitarium under the care of Doctor John R. Green and Doctor Harrington, as I supposed for only a few days.

Now our Sanitarium, I thought, was strictly a doctors' institution. So you may judge my surprise when I learned that one might enjoy the privilege of any spiritual service necessary at the hands of Brother Ralph W. Farrell, the Sanitarium chaplain. Doctrine and Covenants 127: 1, 2 was called to mind, "It is the will of the Lord that a Sanitarium, a place of refuge and help for the sick and afflicted, be established by the church, where they may be removed from the influence and environments unfavorable to the exercise of proper faith unto the healing of the sick." We are glad to note the steps being taken to fulfill the command, for when the Sanitarium is brought up to the standard intended there will not be another institution in the world that will compare with it.

After my operations, when the pain seemed more than could be borne, administration was asked for and the loving Father saw fit to bless to that degree that the operation in the throat caused no pain thereafter. After our experience in such matters with doctors not of the faith, what a pleasure it was to see our doctor's, attitude toward administration. One could but thank God for men with souls big enough that they welcome aid from the greater Physician.

Later, when the unexpected happened and my stay at the Sanitarium was lengthened to more than three weeks, I was thankful for every spiritual help that was provided. Thankful, too, that I was in the care of physicians in whom one could have every confidence, not only because they are of the faith but because of their efficiency, recognized by those in a position to know.

I cannot stop before saying a word for the nurses—our own girls, nearly all of them, and a rosy, healthy, busy lot they are. No effort goes undone for the comfort or welfare of a patient in their care. Surely, the stigma against nurses that exists in the minds of some would be removed if they could but know "our girls." And how we do hope they will live so close to the source of all strength and virtue that no stain shall ever blot the name of a single one of them.

Finally, I was able to go home and how good it is to meet the dear folks I have missed so much. And how proud I am to report that our little branch of only one hundred and thirty-five has so nearly raised \$5,000 toward the auditorium that we are sure we can make it.

A few weeks ago, Wiley celebrated her first Sugar Beet Day and our Sunday school superintendent was quick to see the opportunity for swelling our Christmas offering fund. The school had a stand that netted us \$120.

Twelve have been added to the church by baptism recently and Brother May has helped to stir up considerable interest in several places near Wiley. Brother Ralston, our branch president, is making strenuous efforts to keep the good work going in these places. We rejoice in the degree of unity that now exists in the branch and look forward to a winter of good work.

VIDA M. FLETCHER,
Correspondent.

The popular Evangelist "Gipsy Smith" is to conduct a series of mission services in various American cities. At Louisville, in Kentucky, there is being built, for the three or four weeks which he will spend there, a spacious "Tabernacle" that will seat five thousand people, and will measure 200 feet by 136. In consequence of its vast dimensions there is to be fixed over the pulpit an "augophone," which will carry the speaker's utterances throughout every part of the edifice. After nonconformist congregations began, some ninety years ago, to erect Gothic chapels with high-pitched roofs, so many were built (like our own chapel at Leeds) in defiance of acoustic laws, that an augophone would be to them an invaluable present!—*The Christian Life*.

Holden Stake Conference

A number of Saints who attended the Holden Stake conference at Marshall traveled across the country to attend the conference Friday the 15th continuing over Sunday. In this way they had a view of the farming district of the country traversed. LaFayette and Saline Counties have splendid crops—Saline County can well be termed the "banner county" of the State.

The conference opened Friday evening with a splendid discourse by Elder W. S. Macrae. On Saturday morning at 8.30 a very spiritual prayer meeting was held in charge of Brethren F. A. McWethy and Gomer Macrae. Business session of the conference convened at ten in charge of stake presidency, Sister Blanche Christenson, secretary. After the disposal of reports, etc., the suggestion of reorganizing the stake high council was considered and a motion unanimously adopted requesting the First Presidency to act in the matter.

All business pertaining to the holding of a reunion in 1921 was deferred until next conference. The afternoon session was turned over to the three departments, Sunday school, Religio, and Women's Department. Brethren F. A. Cool, I. M. Ross, Sister I. M. Ross, and Sister D. J. Krahl occupied. Brother E. A. Davis gave a most inspiring sermon on Saturday evening.

Sunday services began with a very spiritual prayer meeting in charge of Brethren C. V. Hopkins and W. S. Macrae. Sunday school at 9.30 in charge of Brother T. L. McCormick, superintendent of Marshall Sunday School, and F. A. Cool, Stake Sunday school superintendent. Services at eleven o'clock by the stake bishop and president in the interest of the drive for General Conference auditorium building. Brethren C. V. Hopkins and F. A. McWethy occupied in the afternoon. Brethren D. J. Krahl and C. J. Hunt remained for the Sunday evening services and also Monday to assist the Marshall Saints in the drive for building of auditorium.

All appreciated the hospitable way the Marshall Saints entertained the conference, and feel to congratulate the little band of Saints there in their splendid spirit of good fellowship and progression. Next conference will be held at Holden, time for same left to stake presidency.

A Letter From Germany

[The following is a copy of letter received from August Fluke, of Einbeck, Germany. He is expressing thanks to the Saints in Zion for goods sent to help the German Saints in his vicinity. We confess that we were deeply touched when we read his statement that the Saints in Germany had set apart a day for fasting and prayer for the Saints in Zion, as an expression of thanks. If those people after their long period of privation and in some instances semistarvation, could afford to observe a day of fasting for Saints in Zion, certainly the Saints in Zion ought to take the matter to heart and themselves be even more diligent in their service to the church.—EDITORS.]

To the Presidency: Brother Passman, missionary, on the 23d and 24th of May, 1920, visited at Hanover, and wrote a letter, telling of conditions at Hanover, to the Saints in Zion, of need of food and clothing. That which was sent us we have truly received, through the help of God, through Brother Huvendick, local elder in Hanover Branch which he has divided through the branches in Germany.

The branch of Einbeck let brethren know that they were thankful for attention of the Saints. We see here the blessing of God, and the leading of his Son. We send thanks by this letter. Because this letter is not enough thanks, we fasted for the Saints in Zion, because they remembered us, that blessing may come on Saints of Zion. Everything came on in good condition to the Saints in Germany, and all have received goods in good order.

We live now in hopes that sometime we may, in person, give our thanks for the good things you have done for us.

We wish that when this letter reaches you, that all may be in good health, as it leaves all of us.

We give again great thanks to the brethren in Zion, and

now will bear persecution, which may come, and be willing to keep more the commandments of God, and more to fulfill the commandments.

Now we show you by this list how the goods were divided in Einbeck.

The Saints here send greetings to the brethren in Zion through the brethren in Einbeck. The Aaronic priesthood in the name of the Saints, Arno Grahlsler, teacher; August Fluke, priest; Frederick Stecher, deacon.

We got the goods through the local elder in Hanover, September 18, 1920, to the branch of Einbeck.

We received 180 pounds of flour, 15 pounds of bacon, 58 pounds of soap (143 pieces), 15 cans of corned beef, 53 cans of milk.

The responsibility of the dividing of the goods was by August Fluke, priest.

(Translated by Brother Carl Green.)

Experience at Graceland Satisfactory

The First Presidency: Am inclosing my report for the past month. It is way overdue, which is due to my being now at Graceland. The matter had been overlooked.

My coming to school has not brought a sudden stop to ministerial work. At our recent district conference—of the Des Moines District—I endeavored to be released from district responsibilities. For the present it was deemed wise that I continue them, though it seems that it is more in theory than in fact. So I am endeavoring to do what I can in that work by correspondence.

There is also ample room for service here in Lamoni and vicinity. I do not understand how anyone can say there's nothing to do in the central places. Last Sunday night I occupied at the Brick Church. I must confess I had the same anticipation that so many experience—the thought that anyone who speaks in Independence or Lamoni must be in some exalted position, that the people are hypercritical. We have heard such reports. I did not find it so.

To-morrow we go to one of the neighboring branches for an all-day service.

To me the work of the religious education class is very satisfactory. The work is more established and better organized than last year, of course. The class is a fine group of consecrated young people.

Fraternally yours,

LAMONI, IOWA.

ROY CHEVILLE.

Rally Day at Chico, California

The local ministry and members of the branch at Chico, California, lead by Elder E. A. Opsal, the branch president, decided to have a branch rally, and selected Sunday, October 24, as rally day. Some of the members live at Oroville and some at Nord, both of which are towns in this, Butte County, of which Oroville is the county seat, while others live in the country immediately adjacent to Chico but not near enough to come to church regularly, considering their means of conveyance, not having autos, while still others live still further away and although notified by letter, were not, in some cases, able to respond.

Soon after this decision was arrived at the writer was invited by the branch president to attend and participate. At first I concluded not to do so because my missionary work would naturally take me in another direction on the date which had been selected. When, however, the auditorium campaign came on it became practicable for me to be present for that campaign brought me this way again. I am glad I came, for I have seldom witnessed a more enthusiastic response on the part of our people in regard to anything. Three services were planned, at all of which the writer occupied as speaker. The Saints remained after the forenoon service and had dinner which was served in the basement of the church by the sisters of the branch.

It will be seen that while this rally was not planned in the interests of the auditorium campaign, yet it served it for there was an excellent opportunity to canvass the Saints in

its behalf which the local committee was not slow in doing. The result is the Chico Branch is making good at a rapid pace regarding the auditorium fund. Following the lead of these Sunday services the writer is preaching each night this week up to Thursday. Friday night there is to be a masquerade Halloween party, and I seldom preach anywhere on Saturday night.

In the work of this rally the branch president was well supported by Elders York, Hintz, and Hommes, Priest Ralph White, Teacher Lytle White, and Deacon John White, while Sister Bodyston as chorister and Sister Opsal as pianist, rendered acceptable service. Those who have autos did yeoman service in gathering up the Saints and bringing them to and returning them from the services. Brother Opsal's car registered almost fifty miles for the day in this kind of work.

In gospel bonds,
CHICO, CALIFORNIA.

ALMA C. BARMORE.

Council Bluffs and Vicinity

Sister May Skinner has organized a junior choir, and since then the missionary efforts have revived its activity.

The local ministry are occupying in various points every Lord's Day. The Orchard Heights Mission are expecting to hold prayer meeting in the future.

I am informed that forty-three baptisms occurred during the missionary efforts of Elder Daniel Macgregor.

A loss of interest occurring during the missionary efforts in some of the departments of church work is being revived, and we trust greater interest will develop.

The League of Nations issue is more, much more, than partisan. It bespeaks just what Jesus Christ is expected to accomplish when the kingdoms of this world will become the kingdom of our Lord and his Christ. The spirit of the gospel is to lead men and women of every nation to seek the kingdom of God. To make an effort to unite all nations is a righteous one, even though a perfect plan has not as yet been proposed. This Nation *is to be* a blessing to all nations.

This will not result from this Nation trying to seclude herself nationally from all other nations. How much more readily will our missionaries find access to other nations with the gospel message when our Nation takes *her place* with an agreement into which all nations are willing to enter for their protection and development. The place this Nation has been invited to take by other nations is first place, and with wisdom and power we should occupy.

No one can say this is written for political effect, as it will appear too late for that, but it is written as an expression of many of the Saints toward the consummation of God's purposes.

Order in God's house suggests "tithes and offerings." Since such a spirited effort for offerings has resulted so effectually, whether all has been given freely or not, we will now try to do the work of inspiring faith to obey the law. I am informed that some have given as an offering from \$50 to \$500, whose names are not found on the tithing list. We trust such giving will do them so much good they will now pay their tithes and surplus.

An action is begun to visit all the families of the Saints in the Council Bluffs Branch before the first of the year.

We hear of others who are looking toward Council Bluffs with a view to locating here. All are welcome.

Eastern Iowa Conference

Conference held at Clinton, Iowa, October 22, 23, and 24, has proved to us all what can be done in the way of educational features. Conference opened with Brother Amos Berve, district president, in charge. After a very spiritual prayer service each department in its turn took up institute work. Here were advanced some timely instruction, which, if heeded, will broaden our scope of activities, and eventually be the means of making each department more effective in its duties in the church.

The priesthood meetings impressed each officer with the

need of a closer communion with God and a more consecrated effort in study and labor if we are to succeed. The outline for priesthood meetings by President Smith was ably presented and explained by Brother Amos Berve. An early adoption was urged upon each branch.

A blackboard was placed on the platform and each branch shown, with its subscription to date. We would hear the cry, "Watch the blackboard," when some one would raise the amount. The totals grew from a small sum to over \$5,000. The spirit of giving in this great drive was manifest by all.

The evening service was given over to singing and preaching, Elders Berve and Vanderwood speakers. There were a goodly number present and the best of attention during the meetings.

The closing hours came too soon for all of us. In all we had a splendid conference. May the blessed Spirit never cease to move among us.

Your coloborer,

J. E. BENSON.

COLDWATER, MICHIGAN.

Coldwater Branch went "over the top" in the big auditorium drive.

"Our quota was \$932, but Sunday, October 31, the amount subscribed was \$1,466, and several isolated Saints not heard from yet. It is hoped to reach the \$1,500 mark. Our committee have been very active and have been in communication with nearly every member of the branch.

BRANCH CORRESPONDENT.

SAINT CLAIR, MICHIGAN, November 3, 1920.

Editors Herald's Our quota of the district's share of \$10,000 on auditorium was \$400. When Elders Fligg and Fetting came for our subscription \$925 was pledged the first night. We have since raised that to about \$1,300.

Five new members have been added to our branch this year, all in July, the writer being one of the number.

Apostle J. A. Gillen visited us on October 13, greatly strengthening the Saints in their desire to press onward and upward in the great work. The work in this portion of the vineyard is not progressing very rapidly but we are planning and striving for greater efforts along mission lines.

Yours in bonds,

MELVIN WARWICK.

(From letter of D. J. Williams, Burlington, Iowa, October 27, 1920.)

The experiences of the first conference that has been held at Nauvoo since the reorganization of the church is now material for history. Had it not been for threatening bad weather Friday afternoon and Saturday we believe that every session would have been overcrowded, for many who were not there had contemplated on being present to enjoy the first conference at that place. As it was the building was none too large for our preaching and social services. You will remember that this building was formerly a schoolhouse and built originally for that purpose, but from the outside it has the appearance of a church building. It is now the best edifice in the district.

We appreciate very much the presence of Apostle G. T. Griffiths who until just a few days before we had not expected. His advice and counsel will be of lasting benefit and his sermons were very uplifting. The social meeting on Sunday afternoon was accompanied with a special degree of the good spirit. The gifts were manifested to the strengthening and encouragement of the saints, and one brother was called to the office of priest through Brother Griffiths. All present were agreed in that it was a very profitable conference.

SUPERIOR, WISCONSIN, October 25, 1920.

Editors Herald: If there are any Saints in Superior or Duluth with whom we are not in touch will they please write to Brother C. A. Kress, at Two Harbors, Minnesota, or look me

up? Brother Kress is very much interested in getting the work before the honest in heart here.

I had the pleasure of having Brother Kress and Brother Owens look me up, and it certainly was good to meet these brethren of the faith. I have been isolated from the Saints for some time, and I am truly willing to do my part to arouse an interest here. We know of four sisters here at the present time. I would be pleased to have any Saints call at my house. I am, Your sister in Christ, MRS. H. S. OLSON.
2025 Banks Avenue.

HANDSWORTH, BIRMINGHAM, ENGLAND, October 20, 1920.

Editors Herald: The semiannual conference of the Birmingham District, England, is now a matter of history, being held on September 25 and 26. It was marked by the presence of President F. M. Smith and Apostle T. W. Williams. We opened at 4 p. m. the 25th with the reception of our esteemed brethren, and at 4.30 we commenced the business of conference, in charge of the district president, J. Schofield. One hour was given to this business, and then at 5.30 we adjourned to a nicely laid tea, which all seemed to appreciate.

At 6.30 we gathered again to hear an address from the British Isles District Sunday school superintendent, Sister Blanche Edwards, on Sunday school work, which was very ably given. Brethren F. M. Smith and T. W. Williams also gave a few remarks on the same topic, backing up the address of the sister. At 7.30 we adjourned to hear a musical program, given by the brethren and sisters of the branches in the district, which proved very enjoyable to all, and was well appreciated by all who were present.

At 10.30 Sunday morning, the 26th, we again met for a preaching service, in charge of Elder J. E. Meredith, the preacher being Apostle T. W. Williams. A priesthood meeting followed, when the priesthood of the district sat to hear an address to the priesthood by President F. M. Smith.

At 3 p. m. we met together for a prayer and testimony meeting, in charge of the district presidency. The meeting was of a good spiritual nature, and quite a number of testimonies were given by the Saints. At 5.30 Apostle T. W. Williams gave an address to the Women's Department, urging the sisters to aim for higher things than the ordinary household duties.

The evening service commenced at 6.30 with Apostle T. W. Williams in charge. An anthem was given by the choir, "God is our refuge." Also a solo was rendered by Sister Edwards, "When the mists have rolled away." President F. M. Smith was the speaker and took for his subject, "Zion," which proved to be very educational and encouraging to all who were present.

The time we had been looking forward to with so much enthusiasm has now come to a close, but it will ever be in our memory, and we are glad that the church has such fine men, and we wish them "Godspeed" during their remaining tour through Europe.

Yours in gospel bonds,
WALTER B. ARROWSMITH, *Secretary.*

MUSKEGON, MICHIGAN, October 26, 1920.

Editors Herald: There have been about twenty baptized here this summer while Elder Whitehead has been a number of surrounding places and baptized many more. At present he is holding meetings at Grant.

Elder H. E. Moler, district president, and W. F. Shaub, our Bishop's agent, were here recently in the interests of the auditorium. Our quota was \$635 and we just smiled. After Brother Moler preached to us cards were passed out, and in just four and a half minutes we had raised \$1,675 and more to come.

Anyone of the opinion that we are not alive, should visit us at 1010 Ottawa Street. FLOYD G. SMITH.

Addresses

Missionary for Denver, Colorado, Hale W. Smith, now located at 1950 South Penn Street, will be glad to know needs of Saints

MISCELLANEOUS

Conference Notices

Alberta, at Edmonton, December 3 to 5. Church and Sunday school. W. C. Chandler, secretary.

North Dakota, at Fargo, December 4th and 5th. Sunday school on 4th. Clerks of branches send reports to Thomas Leitch, 101 Fourteenth Street South, Fargo, North Dakota. J. W. Darling, secretary, Thorne, North Dakota.

Notice of Appointment

Inasmuch as Elder John R. Grice, missionary supervisor in the Detroit and Eastern Michigan Districts, has been transferred to Toronto, Elder Matthew W. Liston of Flint, Michigan, has been appointed to act as missionary supervisor in the above-mentioned districts.

Missionaries laboring in these districts please report to Brother Liston and labor in harmony with instructions received from him.

THE QUORUM OF TWELVE,
By U. W. Greene.

The Presidency

Owing to ill health, Elder J. R. Sutton has tendered his resignation as president of Eastern Colorado District where he has served faithfully for a number of years. By concurrence of the Presidency and Twelve, Elder A. E. Tabor of Wray, Colorado, has been appointed president of the district for the unexpired term. All concerned will please take notice.

THE FIRST PRESIDENCY.

Information Wanted

The Saints of the Centralia, Washington, Branch, desire to locate the following: Guy Arthur Price and family, and Jesse D. Leabo. Send any information to Mrs. Lula Premo, Box 644, Centralia, Washington.

The Patronesses of Graceland College held a bazaar in Lamoni on election day, serving dinner and supper at the same time. As a result of a call sent out in the HERALD some time ago, articles were sent in from all over the country for the bazaar, from Alabama on the south to Washington on the north, from Maine on the east to California on the west, and over \$260 was realized from the bazaar and around \$160 from the meals. They express appreciation for the kindness of the sisters in contributing articles for sale and to those who so liberally patronized the sale and meal tables.

Brother R. L. Hays writes from Henryetta, Oklahoma, that he is filling all the calls for preaching that his time will allow, but is unable to keep up with the demand. He wishes there were many more missionaries to go to the people with the gospel. A number have been baptized and they feel they are almost ready for a branch at that place, having thirty-six members. Elder J. S. Meyer, of Holdenville, was with them; also had a visit from Apostle W. M. Aylor. Brother Hays lives at Central Camp, and may be addressed at box 242.

Bisbee, Arizona: Up to November 1, the Bisbee Branch had pledged \$1,361 to the auditorium fund. This is approximately \$25 per member including women and children, and \$361 more than the entire quota assigned to the State of Arizona, which includes three branches, making \$962 more than the branch quota or nearly four times the branch quota. Cash received up to November 1, was \$401, making \$2 above our quota in cash paid down. The pastor has returned after spending most of the time during October in Douglas, assisting in a special series of meetings, resulting in the baptism of four.

Our Departed Ones

DEVORE.—Rebecca E. Sheldon, daughter of David and Saloma (Stonebreaker) Sheldon was born February 7, 1849, in Smith Township, Belmont County, Ohio. December 28, 1867, was married to Luther R. Devore. Before marriage she was a member of the Christian Church. Baptized into the Reorganized Church of Jesus Christ of Latter Day Saints June 29, 1874, in Washington Township, Monroe County, Ohio, by James Craig. In company with husband, Elder L. R. Devore, traveled extensively in the interest of the gospel for a number of years in Southern Ohio and West Virginia, assisting to lay the foundation for what is now Southern Ohio, West Virginia, Pittsburgh, Kirtland, and Youngstown Districts. In 1891 with her husband she landed in the South Sea Island Mission and continued there for five and one half years. Her work of sacrifice and devotion there is known to the church. It was she who placed the Sunday school work there on its feet. After returning to her native land her health was so broken by reason of exposures suffered on the seas that she was incapacitated for travel. For nearly twenty years her home has been in Holden, Missouri. On account of failing health and increasing affliction she was on September 25, 1918, admitted to the Holden Home. Died November 3, 1920, while sitting in her chair in her room in the home, her head dropping forward as if going to sleep. Thus passed quietly and sweetly to rest a noble character and wonderful example of faith, devotion, consecration, and courage. Her memory will long live with the many Saints who knew and loved her. Aged 71 years, 8 months and 27 days. Funeral services at Holden Home and the Saints' church in charge of D. J. Krahl and F. A. McWethy, the sermon by H. E. Moler. This by her written request. She was laid to rest by the side of her lamented husband in Fairview Cemetery, he having passed over on February 12, 1912. Thus having well finished their work the mortal remains of the two rest side by side until the resurrection of the just.

ABBOTT.—John J. Abbott, born November 13, 1847, in London, England. Died September 11, 1920, at Shawnee, Ohio, at the home of his daughter, Sister Charles Cooper. Leaves to mourn his son Thomas, of Kirtland, Ohio, 2 daughters, Mrs. Charles Cooper of Shawnee, Ohio, and Mrs. D. L. Allen of Deer Lodge, Montana, also eleven grandchildren and four great-grandchildren, together with a host of friends. Was preceded in death by his wife, Jane Abbott, five years ago. United with church in 1887 and continued firm in the faith to the last. Buried from the Saints' church in Shawnee, sermon by J. W. Davis.

WEST.—Hepsie Davidson, daughter of John and Amanda Davidson, was born January 1, 1866, in Highland County, Ohio. Married James West, and together they united with the church in 1887. Died March 6, 1920, in Middletown, Ohio. Survived by 3 daughters, Mrs. William Hoover of Middletown, Ohio, Mrs. Lowell Stetham of Marshall, Ohio, and Goldie West. Was preceded in death by husband and infant daughter. Funeral conducted from the Saints' church near Marshall, Ohio, sermon by J. W. Davis.

IZATT.—Mary Mowe was born in England, November 24, 1853, and came to this country at age of eight. Married Frank Izatt, December 25, 1870, at Caseyville, Illinois, where they made their first home. Eleven children were born, 6 sons and 5 daughters, all surviving. Also leaves 20 grandchildren and 3 great-grandchildren. Husband died some 2 years ago. She died after illness of 6 days, October 22, 1920. Was faithful member of the church. Funeral sermon by C. E. Harpe, to large audience. Remains laid to rest in beautiful cemetery at Taylorville, Illinois.

JOHNSON.—John A. Johnson was born on March 12, 1854, near Toronto, Ontario. Married Molisa Boyce on January 20, 1875. Went to Michigan 36 years ago. Baptized several years ago by John Shippy. Died May 14, 1920. Leaves wife, 4 children, 3 granddaughters, 6 brothers, 2 sisters, and many other relatives and friends. Funeral at Saints' church, Lansing, Michigan; sermon by S. A. Barss. Interment in Mount Hope Cemetery.

HUGHES.—Laura M. Hughes was born March 7, 1836, in Dallas County, Alabama. Died October 9, 1920. Leaves to mourn a host of friends and relatives, among them 7 children, 29 grandchildren, and 29 great-grandchildren. Her husband, 2 children, and 15 other descendants preceded her death. Baptized November 26, 1911, by J. W. Duboise. The hope of the gospel cheered all the latter years of her life, and comforted her in death.

LARSON.—Edward L., son of Brother and Sister Lewis Larson, was born at Independence, Missouri, January 26, 1887. Died at Panama, October 8, 1920, of malaria. Leaves father, mother, brothers, and sisters to mourn. Services by J. C. Foss at Mr. Ott's Undertaking Rooms. Interment in Woodland Cemetery.

RICHARDS.—Fanny Chick, was born in Chinnock, Somersetshire, England, January 29, 1861. Married William E. Richards February 9, 1877. Died at her home in Kewanee, Illinois, October 3, 1920, from cancer and various complications. Left a record of good works and loving deeds. She leaves husband, 3 sons, 6 daughters, 23 grandchildren, and one great-grandchild. Funeral was held from the home, James Norris delivering the funeral sermon. Interment in the Pleasant View Cemetery.

STROH.—Samuel Stroh was born August 20, 1856, in Osceola Township, Crawford County, Ohio. Located with the family in Steuben County, Indiana, and later in Quincy Township, Branch County, Michigan. Attended district and select schools, and was married to Sister Alta L. Corless, January 1, 1878. Three children blessed the sanctuary of home, one dying in infancy. Brother Stroh came to Coldwater and made this city his home since 1887. He became identified with the church May 22, 1881, under the ministrations of William H. Kelley, and honored that relation by a life of earnestness and integrity. Ordained priest October 28, 1895, and was ordained elder, June 10, 1900. October 28, 1895, he was appointed Bishop's agent. He performed all duties, spiritual and temporal, for 25 years with an eye single to the glory of God. His work for the church was rendered more sacred by reason of affliction, but his life and work seemed lengthened out by prayer and administration. Died October 3, 1920. Funeral conducted from Saints' chapel October 6. E. L. Kelley officiated, assisted by S. W. L. Scott. Brother Stroh is survived by wife and 2 children: William Y., Pittsburgh, Pennsylvania, and Ethel L. Gallagher; 3 brothers and 4 sisters, John W., of Crawfordsville Indiana; Ellen Kiles, Flint, Indiana; George F. Fremont, Indiana; Joseph, Montpelier, Ohio; Elizabeth Goodrich, Angola, Indiana; Katharine Ferrie, Angola, Indiana; and Mrs. Starr Corless, Coldwater, Michigan. Burial in beautiful Lake View Cemetery, Quincy, Michigan.

THE SAINTS' HERALD

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Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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Cheering Reports Pour In

District after district is reporting its quota reached and exceeded. Final reports will be published as soon as they can be received and compiled.

W. O. Robertson reports: "Glad to report that the Southern Indiana District went over the top. Our quota was \$2,000. \$2,975 has already been pledged and all reports not in yet. Safe to say that we went over our quota at least 50 per cent."

L. F. P. Curry writes from Pittsburgh: "The quota assigned to the Pittsburgh District was \$1,800. It is very gratifying to note that the Pittsburgh Branch alone exceeded that sum, subscribing as it did, \$2,176. I strongly suspect that the totals from the other branches will enable Pittsburgh District to turn in a total of about \$5,000. We have made no fuss about this effort, but speaking for the Pittsburgh Branch, everyone approached has been willing to do all possible without urging. It seems to me that such a spirit is particularly fine, and an indication that the church will determinedly accomplish any reasonable task set for it."

H. R. Eaton sends word from Western Maine: "We are pleased to report to you that the Saints of Western Maine have pledged \$6,000 with two branches yet to report. We expect to raise yet another thousand. Our quota was \$2,000."

T. U. Thomas reports from Ohio: "Our drive was a success, even beyond our most sanguine expectations. The quota for this district is \$2,500, but we have almost doubled that amount already, and no doubt it will be doubled when we see those who failed to attend the meetings when we visited the branches."

Amos T. Higdon writes: "I am pleased to be able to state, in connection with this letter, that according to the latest figures I have, this district, the Western Colorado, has gone over the top by about 25 per cent, and it is quite likely that I do not know of a number of subscriptions. I surely rejoice to know there has been such a wonderful response to this call for funds. It proves to us that the membership of the church has faith in Zion."

J. T. Riley writes: "I am happy to tell you that Arkansas is going to raise double her quota if not a little more."

O. J. Hawn writes: "I am glad to say Northwestern Ohio District has gone over the top in fine shape, and at our conference yesterday they voted to send you word that if you wish any more from this district just to let them know."

W. W. Fordham wires from Washington:

"Spokane District over the top and still going, with five or six hundred ahead of the mark."

C. J. Hunt writes: "The pendulum has swung past the \$14,000 quota mark, and about all that is left for the Holden Stake is to join with the general chorus in shouting 'Victory.'"

M. Ahlstrom writes: "Your committee for the Youngstown-Sharon District are agreed that the work of the past month has been one of the most pleasant experiences in their church work. The responses of the Saints in the auditorium fund drive shows that they are ready for and willing to undertake any move the church desires to bring forward; in fact, they are ready to undertake the redemption of Zion. We now have reports to a total of \$4,708 against our district quota of \$2,500 and more to come."

Charles Fry writes: "I truly felt that this move to build the auditorium was one of the steps toward the redemption of Zion and that it had the divine approval. As far as my observations have gone in our district the response has been liberal and accompanied by a glad willingness to do all that is possible. I have not heard a murmur of complaint nor a doubt expressed as to the expediency or wisdom of the move, nor any adverse criticism of the size or character of building."

David E. Dowker wires: "Subscriptions to date, nineteen thousand dollars. More coming in. Every indication that we will go over the top. Great meeting in Los Angeles yesterday; many are just awaiting the great opportunity."

C. E. Jones wires from Portland: "Portland Branch to date has four thousand and sixty-two dollars. Not all in yet. Hope to make it five thousand."

A. E. Warr writes: "In the financial campaign the Des Moines Branch will go over \$4,000. The district will go \$10,000 or more. This more than doubles our quota."

Charles F. Cummings wires from Jonesport, Maine: "Eastern Maine District has raised over six times its quota."

Daniel F. Joy wires from Providence: "Drive ending to-night. Providence over the top with twelve thousand, two hundred and forty dollars out of quota of \$4,800. Our motto: 'Providence never fails to live up.' You can depend upon Providence in the great work ahead of the church."

BENJAMIN R. McGUIRE, Presiding Bishop

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, NOVEMBER 17, 1920

NUMBER 46

EDITORIAL

Thanksgiving Day

On the bleak New England coast (it is bleak in the winter time, though it is beautiful in the glory with which it is decorated), a small band gathered to offer thanks to God for what was then a meager harvest. They gathered of the fruits about them—the pumpkin and cranberry, the wild turkey and fish, and so prepared a great feast. But beforehand, they went up to the house of the Lord to offer thanks to him, and to pray for his protection through the coming winter.

This festival has long been celebrated in New England, and from there has become the harvest home of the American people.

Other peoples have had their harvest homes—the Jews their feast of tabernacles. It is for us both a harvest home and a day of thanksgiving.

For what have we to be thankful? As a harvest home, the fear of earlier in the year has been dispelled, as the crops this year are far greater than was the case in 1919, and in several instances are the heaviest crops the United States has ever known. At the same time, the crop conditions have improved in other parts of the world over the conditions existing during the World War and since. Surely the world has cause to be thankful for the bounties of the Lord as manifested to us in the fruits of the land, and in the fruits of the beasts of the field. And especially has America cause to be thankful for bountiful crops.

It is true at present the farmers in some instances are scarcely remunerated at present prices for their labor. It is true that in other instances, as of coal, the prices appear to be much too high. But our thanks to God for his bounty should not be tempered by the shortcomings of our fellow men, who create fictitious prices, though we can and should still hope for and work for justice for ourselves and our fellow men.

We have cause to be thankful, as we look back over the century, that progress has been made in living conditions; for the progress which has been made in human knowledge; the gain in the power of man over nature which has made possible a higher standard of living.

We should also be thankful for the passing from power, within the past few years, of some forty monarchs, small and great, and in the wonderful spread of human rights of democracy in government within the past 100 years, and especially in the past five and twenty-five years.

We are thankful for religious liberty—the right to worship God according to the dictates of our own conscience—that we may assemble in our various meeting places as we do, to worship God in righteousness.

And to many, as they turn their thoughts back over the year that is past, there is found to-day a vacant place. The heart is made very sad because of those who are not with us, to sit down to worship, to return thanks to our heavenly Father, and partake of his bounty. But oh, how grateful should we be for the wonderful promise through the love of God in his word to us, that death is not an end. "He is not

dead, but liveth." And because he, our elder Brother, is alive forevermore, so are our beloved alive in him.

For ourselves, our thoughts turn to one of our loved ones much afflicted, who yet suggested the thought, at this season, that we should count our blessings o'er. It is a time to count our blessings. We can easily count the things that try us, but now is the time to sit down and count our blessings—the blessings of life, of loved ones, of intelligence, and faculties which enable us to see and hear and know.

Again we are reminded of a Thanksgiving three years ago, when the word of grace over the bounties the Lord had provided was very earnest for the blessing of those near and dear whom he was about to leave. And even if anything more earnest, was the prayer that before that day would again be celebrated peace would be sent to the world. That faithful, earnest prayer was answered.

As a church we should be thankful to see how the work of God is moving forward in the preparation for Zion, and pray for greater wisdom that we may do our part. We are thankful that the funds are subscribed for our General Conference auditorium; and thankful for the spirit noted by our last General Conference; we are thankful for all that Zion means and for all that has been planned and done to bring it nearer. We are thankful for all the gospel means to us.

While some have been taken from us, many have cause to be thankful for the healing power of God, which has been manifested over their loved ones. And still others, for precious lives which have been given into their care.

Surely the Lord is good; surely we shall serve him all the days of our life. Surely we should turn to him now with thanksgiving for his goodness in days that are past, and with a deep prayer for greater power, greater means, greater understanding for his service in the days to come.

S. A. BURGESS.

The Auditorium and the Land Problem

One objection with regard to the General Conference auditorium has been that there is more need for the securing of land for settlement of the Saints, especially if 20,000, or 10,000, or even 1,000 more are to move into the vicinity of Zion.

It is doubtless true that there is more need of bread and butter, and of homes for living than there is for a place of assembly, much as is needed such a place of assembly. Yet even that may be called into question because the opportunity to get together, to meet frequently, and to be instructed makes for the intellectual and spiritual welfare of the race and is as necessary as the bread that perishes.

Further, it would be difficult to put on a drive for raising funds for the immediate purchase of land. The Bishopric are willing to do all they can to help, when the funds are placed in their hands, in tithes, in offerings, or especial offerings for that purpose, or when they are approached by individuals, or collections of individuals.

But the Lord directed the early church to gather together their means, and to send a few trusted men to buy the land for all. (Doctrine and Covenants 98: 9, 10.)

Then section 128, given quite recently, provides for the formation of companies for colonization purposes. Zion is not limited to one city alone. There are already four stakes,

and already other territories within the limits of Zion as first defined. But it is decidedly unwise to compete one with another, whether it be for the purchase of books, a house, or for the purchase of land.

Again we have to consider that the donations for the erection of the auditorium building will come almost solely from income, and from the surplus from income. A few will give from that which they have saved up, but that will not be the general rule, nor the purpose.

But the purchase of land, while it may be secured in part by tithing which is one tenth of surplus income as usually defined, the real purchase should be accomplished from our capital. If the membership of the church in the United States possess the average wealth, this would roll up into a sum amounting to many millions.

So long as we attempt to purchase land only from income, or from our tithing, we will not succeed as the Lord desires. But when we organize, and gather together our means, all that we possess, and then a few men on behalf of many, consult with the Bishop, we will be able to move forward to the redemption of Zion. Then the meeting places, or the temple itself, will not prevent or hinder in the least that work, but should rather help and encourage us.

Neither tithing nor surplus income is sufficient to the purchase of lands; that requires our capital.

S. A. BURGESS.

Are You Converted?

Twenty thousand converts before next General Conference.

The following extract from a personal letter gives food for thought. The writer, after rejoicing over the success of the drive for the church auditorium, that so many districts have gone over the top, and so many places have oversubscribed, continues:

"Why not turn more energy and *advertising* towards getting the twenty thousand converts, instead of all the church papers having big advertisements of consecration weeks and auditorium drive on the front page, and with leading religious articles? Print gospel truths, such as '*do unto others as you would have them do unto you.*' '*Whereas I was blind.*' '*Charity thinketh no evil.*'—How few Christians think no evil. '*Forgive our sins as we forgive others.*' '*Charity envieth not,*' and dozens of others, to call attention to our leading shortcomings, and insert or add a few words of exhortation along those lines. Are you living up to that law? Convert from the heart, and the money part will come as easily as water flows from a vessel tipped to the right angle."

This gives much food for thought. Why not put the same energy in this far-more-important drive for converts that we have put into the drive for a material conference building? Truly when we have a converted membership the money part will come as easily as water flows, and there will be full confidence one in another.

We have as an ideal before us, 20,000 new converts with the face of each turned towards Zion. But are we ourselves fully converted?

Peter was one of the first quorum of twelve. He was in personal contact with the Master himself, and held a prominent place in the church, both during the days of Jesus, and after his death. So prominent was his place that opinion is divided whether he was president of the quorum of twelve or president of the church. And yet Jesus, at the last supper, turned to Peter and told him, "Simon, Simon, behold Satan hath desired to have you, that he might sift the children of the kingdom as wheat; but I have prayed for you that your faith fail not; and when you are converted, strengthen your brethren." (Luke 22: 31, 32, Inspired Version.)

Peter thought he was willing to go with the Lord, even unto death itself, or to prison, but failed. Yet the Lord used him, and placed on him the burden of feeding the church of God (John 21: 15-17), both his sheep and his lambs. Full conversion evidently did not precede baptism, but that was rather because of the limit of understanding, as he was willing to follow.

The above letter indicates some of the things we will do when we are fully converted. And another thing we will do will be to love one another; where there is love there is confidence; where there is love and confidence, there is loyalty. Loyalty not only of the membership, to the leaders, and those on whom is placed the grave responsibility, but loyalty also of one to another as brethren and sisters of Christ; and loyalty of those on whom is placed the burden expressed in their confidence in the membership. Upon the church is laid a great responsibility of living according to the commandments of Jesus; letting their light shine before the world, so that others seeing their good works may glorify their Father which is in heaven.

Are you converted? When you are converted strengthen your brethren.

S. A. BURGESS.

Success Assured in the Drive

We hear good reports from the auditorium drive, though there are a few individuals, branches, and districts, which have not completed their report. Yet on the 10th Bishop McGuire was able to cable President F. M. Smith that it is reasonably sure the sum necessary has been pledged and an oversubscription is indicated. We should be, and are greatly encouraged with this evidence of unity—this willingness to sacrifice and get together for the sake of the work of God.

It means real devotion when so many at a distance are willing to do so much to erect a building which will be of primary benefit to those residing in the vicinity of Independence. It will be of use at General Conference, in order that visitors from a distance, as well as those of Independence, may attend the principal services.

As we have intimated before, the work done there during the year will be felt throughout the church. Those who gather there for instruction will later make their influence felt when they labor in our midst.

Again, when it comes our time to move towards Zion, we will feel that we have a vital share in that "Well done."

It is a beginning for that which lies before us as a church. Elsewhere is given a particular statement, and extracts from the reports that are coming in.

Recent reports state that the corn crop is the largest in the history of the United States. The same is true of rice, pears, and sweet potatoes; while the apple crop is reported very much larger than last years, and the same is true of the potato crop. Oats, rye, and wheat are all large crops this year, although not the largest. Generally speaking the crops of this year are reported considerably in excess for the United States over that for 1919.

Brother F. M. Sheehy preached the funeral sermon of Kate Blood Smith, the wife of Elder John Smith, at the Lamoni Brick Church, on Sunday, November 7. He accompanied Brother Smith and the remains from Independence to Lamoni, and also went with Brother Smith on Monday evening to Rhode Island, as it was the wish of Sister Smith that she be laid to rest in the East where she had spent all the earlier years of her life.

Joseph Smith, Jr., as a Translator

In this issue there appears an article by Elder Nephi Jensen, of the Utah church, reprinted from *Liahona*, October 12, 1920, as it contains matter that may prove of interest to some of our readers.

The Utah church lists the Book of Abraham as one of its sacred books. Hence an attack was made upon that book by Bishop Spaulding, and through that book he attempted to attack Joseph Smith's work as the translator of the Book of Mormon.

But the work on those two books was decidedly different. The first, a young, practically uneducated boy, he translated by inspiration alone. It is doubtful if there were anyone living at that time who could have translated it without divine help. Spaulding himself says there was no scholar living whose opinion would have been of real value [as to the correctness of the translation of the Book of Mormon], even had all the plates been submitted to him for his inspection.

As to the Book of Abraham, Joseph Smith had studied Hebrew and other languages, and oriental literature in the meantime. When he secured the parchment from around the mummies, he informs us in his diary, that he first attempted to prepare an alphabet and grammar for that work. Nowhere, so far as we know, does he claim divine inspiration for that translation. His work as a scholar may be an issue, but when he is judged in that capacity, we should judge him entirely according to the knowledge of men of his day, as much has been learned concerning oriental literature in the past eighty or ninety years.

The grammar of Champollion, setting forth the decipherment of the Egyptian hieroglyphics, was not completed and published until 1841. The Book of Abraham was undertaken in 1835, and was published in 1842.

The church in the days of Joseph Smith the Martyr did not accept the Book of Abraham as one of the sacred books, or attempt to place it in the same class with the Book of Mormon and Doctrine and Covenants. Nor has the Reorganized Church at any time so considered it. Our position is quite clearly stated in our Church History, volume 2, page 569. The word "*church*," however, includes the whole church from its first organization in 1830 until the present day. (We note in passing, the fact that the Reorganized Church of Jesus Christ of Latter Day Saints has twice been held before the courts of the land to be the successor of the original church, teaching the same doctrine; namely, in Lake County, Ohio, Court of Common Pleas, and in the United States Circuit Court for the Western District of Missouri.) The extract from the Church History follows:

"The church has never to our knowledge taken any action on this work, either to indorse or condemn; so it cannot be said to be a church publication; nor can the church be held to answer for the correctness of its teachings. Joseph Smith, as the translator, is committed of course to the correctness of the translation, but not necessarily to the indorsement of its historical or doctrinal contents."

That a man is a prophet of God does not make all of his writings inspired. His life may rightly be judged by his acts as a whole, and by each part of his life. As such, the prophets of modern times were at all times good moral men, and when acting under the inspiration of Almighty God they spoke and do speak as his representatives. They may, and all of them have written according to their own wisdom, many times as much as has ever been presented to the church as given by direct revelation.

The fact that Joseph Smith translated this writing on the papyrus, of the Book of Abraham, and attempted to interpret the various pictures and pictograms and hieroglyphs, in no way commits us as a church to the accuracy of his trans-

lation, let alone to an indorsement of its doctrinal contents. It did commit him as a man to the accuracy of the translation, but not necessarily to the indorsement of the historical or doctrinal contents.

We have a recent illustration in the fact that President Frederick M. Smith translated certain German books into English, and published a summary of them in a doctor's dissertation. (*Higher Powers of Man*.) Some have claimed to be confused thereby; but it should be clear to all that such a writing in no sense commits the church, either to the accuracy of the translation, nor to the ideas put forth; nor does it in our judgment commit Frederick M. Smith personally to the accuracy of the ideas thus translated, though it does commit him personally to the accuracy of the translation and the synopsis he has given of these various writings, but as a man and a scholar only. It does not imply in any sense that that which he has written presents even his own views on the higher powers of man, as represented in the possibility of humanity communing with God, or as to the mode and value of revelation. The book is presented as a scholarly piece of work, summing up the literature existing at the time on that important subject. It is not a book on doctrine; nor does it even purport to set forth even the author's views and experience with regard to the importance of revelation.

Considering the Book of Abraham as a scholarly piece of work of the man, we are ready to note with much interest what Mr. Jensen says. We have already noted in the *HERALD* the seeming contradiction of these various learned men. (*SAINTS' HERALD*, vol. 60, p. 541-545.) And more has been stated concerning the Book of Abraham and the position of the church, as early as volume 46, page 18.

Further than this, those who have studied oriental literature are well aware of the tremendous progress made within the past century, and especially in the last fifty years. They are also well aware of the seeming diversities of the interpretation given of the various hieroglyphics and hieratic writings of the Egyptians. Different names are often given to the same personage; the same words are differently spelled; the same names are differently spelled. As to the pictographs, it is by no means surprising that a number of seemingly diverse but more or less similar interpretations should be given.

Viewed entirely as a matter of scholarship, even of today, let alone as early as 1840, it does not appear that Joseph Smith has failed.

S. A. BURGESS.

Twenty Thousand Converts

The auditorium drive is over, and from all reports we have it has been fully successful. Now comes that other drive, or slogan, "Twenty thousand converts before next General Conference, with the eyes of each turned towards Zion." That is not quite as simple a matter. We cannot pursue as conveniently the quota method, and assign just so many to each district and branch, or to each missionary.

We can go to with our might to do all that lies in our power. But we must remember that baptism alone is not enough. They must be converted to the cause of Christ, and him crucified. They must be with their eyes turned towards the establishment of Zion. It is not a question simply of numbers—of people who are willing to see their names go on the church record. Though of course there must be that willingness. But these must be converts, willing to do all for the cause of Jesus.

When we speak about a consecration week, how about that kind of a week? Preparation by earnest prayer, individually and as a body in each place, securing of the assistance of an

able speaker, and making ready of all things needful in a material way; and in addition thereto preparing our own selves to support the services, to warn our neighbors, help to make the meetings a success with our presence, and with our voice in song (provided that be our talent); or utilizing whatever talent we have.

We should do our part to see that our minute men are kept busy and on the job, and support them when they are in our vicinity with our presence, our faith, and our prayers. If with this we keep all of our church activities going, and do not permit them to suffer, we surely will be kept busy in the cause of the Master. Nor should we sit down and wait for a minute man to come. There is much good we can do of ourselves in the warning of our neighbors, by our lives bearing a living testimony—by our voice spreading the truth of God, that the whole world may be warned.

S. A. BURGESS.

Some Temple Lot Affairs

Report has been spread from some source that there are mortgages or liens upon the Temple Lot, which plot of ground is now in possession of the small body of Saints known as the Church of Christ. The source of this persistent error is unknown, but the report always places the holding of the mortgage by members of the Utah church. In order to set the matter at rest we here reproduce a paper sent to Elder D. Amos Yates, at San Bernardino, California, March 21, 1920, for which information he had asked. Should this report of the existence of a mortgage have bothered or perplexed any of our members, here is the final word on the matter, over the signatures of the existing officers of the Temple Lot Branch, who are not seeking to do anything except disclose the truth:

"INDEPENDENCE, MISSOURI, March 21, 1920.

"*To Whom This May Concern:* This is to say that there is no mortgage on the Temple Lots here in Independence, Missouri, and that we do not owe a dollar to any phase of so-called Mormonism.

"C. L. WHEATON, *President of Church.*

"J. J. TEETER, *President of Branch.*

"Church of Christ, Independence, Missouri, E. Stafford, financial agent."

A recent letter from Brother Yates to one of the men having signed this statement, states that some who had circulated the report had been forced publicly to retract their misstatements and acknowledge that they had been misinformed. These reports could not do any person a good service who is interested in the triumph of truth, but they may have caused some astonishment and possibly heartaches to those who are advocates of the faith of Joseph Smith and the Restoration.—*Zion's Ensign*, November 11, 1920.

Subjects Being Discussed

Incomes

The *New York Times* is quoted to the effect that the income returns show two men with incomes of three million dollars annually; 28 incomes are above two million; 13 above one million; and 90 possess incomes of more than 750 thousand; 16,000 have incomes between 50 thousand and 750 thousand. It is also stated that there are about 20,000 who have incomes of over 50 thousand a year, though that figure would appear to be excessive, if the above is correct, as the above figures would show scarcely more than 16,000 who have such an income. \$50,000 would be the income at 5 per cent on one million dollars, but not all have any such capital, and in many cases these figures represent either largely or

principally salaries. The figures indicate four million who have incomes in excess of two thousand dollars, two million of whom are in the two thousand dollar class. This would mean approximately 25 million wage earners receive less than two thousand dollars a year.

Autos Promote Efficiency

Current Opinion for October states that only one in ten automobiles is used for recreation alone. According to the National Automobile Chamber of Commerce 6,800,000 men have added 57 per cent to their productive efficiency, and 2,300,000 families have found it possible to live in the suburbs because of autos the past year while 1,600,000 have used the auto for transportation in an effective way.

However, these figures are based upon the replies to a questionnaire sent to ten thousand passenger automobile owners, picked at random in ten different States. The cards asked occupation, annual mileage, amount mileage for business and for recreation, the amount used to supplement or in lieu of rail or trolley connections; also to what extent the passenger car increased the owner's business, and whether it affected his housing problem or living conditions.

Reports show that it increased efficiency in every walk of life, the heaviest users being farmers, with physicians and salesmen next in line. The use of motor vehicles instead of rail and electric lines represents one third of the total mileage.

Where the Government Money Is Paid Out

It is stated that according to the United States Bureau of Standards, 93 cents on every dollar collected by the United States Government goes for war, past, present, or to come. One cent out of every dollar goes for education and public health combined.

The cities spend on an average of \$6 per capita on education. The States and various private institutions spend about \$3 per capita for education. The United States spends about 6 cents per capita, and some of that to the "land grant" colleges for military drill.

The National Government is collecting an average of \$50 for each man, woman, and child in the country, this year, of which 93 per cent goes for war, and military purposes. Universal military training will add, it is estimated, another billion dollars to that already stated.

Copies of this analysis of our national budget may be secured from Doctor E. B. Rosa, United States Bureau of Standards, Washington, District of Columbia.

Coal Strike in Great Britain

Great Britain is suffering from a great coal strike, which has been threatening for some time, and has finally been precipitated right at the opening of winter. What the outcome will be remains to be seen. A strong point of the strike is the decision by a government commission of Mr. Justice Jeffries, which favored the nationalization of mines. It seems the purpose of the strike is to secure higher wages. At first this was coupled with a demand for a lower price of coal, thus leaving a smaller margin of profit. That was objected to on the basis that it left less profit to be assessed for income. Whatever the reasons may be, the facts are that back of it all the suffering is really placed upon the poor in Great Britain, while labor seems to have a reasonable objection to the course of procedure heretofore, after submitting all grievances to the government commission. The findings of the majority of that commission have not been carried out.

ORIGINAL ARTICLES

Missionary Work Among the Young

By George E. Harrington

A paper read at an institute at Hamilton, Ontario, January 24, 1920.

In 389 families of the church in this [Toronto] district we have about 548 persons who are not members of the church. This raises the question as to whether we are attending to the needs of the souls who are not members. Upon whom rests the responsibility? To whom may we justly look for a change in the condition?

With such a large percentage of the families of the Saints not members, there can be no question that we need missionary work among the young. So we pass to the responsibility. Our idea of missionary work is that it should bring souls to Christ. The first missionaries in this regard are the parents, for none can have a deeper interest in the salvation of the young than their parents. The law of the church places the responsibility there—where it belongs.

"Behold, I say unto you, that little children are redeemed from the foundation of the world, through mine Only Begotten; wherefore they cannot sin, for power is not given unto Satan to tempt little children, until they become accountable before me; for it is given unto them as I will, . . . that great things may be required of the hands of their fathers."—Doctrine and Covenants 28: 13.

Responsibility of Parents

This very forcibly impresses us with the fact that there exists a period in the child's life when it is in its most plastic stage, where it is free from the dominion of Satanic power and wholly under the control of those whose love is the deepest and whose interest the greatest for their welfare, and for whom they would rather suffer and die than let their offspring perish. So by this the child has surrounding it the possibilities for the best care and an opportunity for a start in the world that will allow it to conquer material as well as spiritual problems. Parents are the primary missionaries to the young.

Again let us listen to the voice of inspiration:

"Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands."—Doctrine and Covenants 68: 4.

While this is specifically made to apply to those dwelling in Zion or any of her stakes, it appears to me it should be taken in a way to impress the inhabitants of Zion that their location or environment would not serve as an excuse for their not teaching what had been previously given.

In Doctrine and Covenants 16, paragraph 6, we are informed that "all men must repent and be baptized, and not only men but women and children who have arrived at the age of accountability."

Parents are to teach the children to be baptized when arriving at the age of accountability, and the revelation to those in Zion declares the age of accountability to be eight years. No one should be baptized except capable of repentance, therefore, whether they are in Zion or out of it the person to be baptized must be mentally qualified.

In Doctrine and Covenants 17: 20 we have confirmation of that thought in the following language: "Again no one can be received into the church of Christ unless he has arrived unto the years of accountability and is capable of repentance."

Others Responsible

Leaving the parental responsibility, let us see who else is responsible. Jesus admonished Peter to feed the sheep and the lambs. The Apostle Paul tells us that God set in the church certain officers, giving some pastors among the rest. In another place they are called overseers to feed the flock, to feed the church of God, etc. In Jeremiah 3: 15 we find that pastors are to feed. There the Lord says: "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

Doctrine and Covenants 120: 1 gives us the following: "Branches and their officers, and districts and their officers are to be considered as provided for by my law to carry on the work of the ministry in caring for the membership of the church."

The Place of the Priesthood

Section 17, paragraph 10, gives us to understand that it is the duty of the elder (presiding) to visit the membership. After enumerating the duties of the priest among which is mentioned that of visiting the home of each member and exhorting them to pray vocally and in secret, he says: "In all these duties the priest is to assist the elder, if occasion requires."

This involves the necessity of the pastor knowing the condition of the flock and being ready to supply such needs as occur.

From the responsibility of the pastor we now look for others who are to share the burden. To the pastor we have added by law one whose special duties are to visit the homes of the membership, exhorting them to pray vocally and in secret and attend to all family duties. The priest is to preach, to teach, expound, exhort. His calling clearly implies his association with the families of the Saints, in order to know intimately their needs.

In addition there is another official associated with the pastor designated as a teacher. Upon him rests the responsibility of seeing that the members do their duty, and he is at liberty to warn, exhort, expound, and teach and invite all to come to Christ.

In association therewith are deacons, with the same official privileges, and under the necessity of caring for the membership.

The Church Departments

Another factor, the Sunday school, wields considerable influence among the young. Though not established by revelation it is regarded as a very useful and possibly indispensable means for instructing the young, and can be viewed as one of the helps and governments referred to by Paul. It can very properly be considered as among the organizations for good that the Lord has said should be blessed if they will continue in righteousness. (Doctrine and Covenants 117: 12.) It can become, and doubtless is, a missionary factor that must perform its share of service in developing and leading the young to Christ.

To the list may be added the Women's Department, whose chief concern is the home and child welfare. It stands as a qualifying factor in home activities, in all that contributes to the welfare of the child and the education of the mother. Its work can play a part in leading the child to Christ.

Then there are influential friends whose lives give assurance of their ability to counsel, and who under some circumstances give very helpful assistance. They should respond to assist some tired parent or officer who has confidence in them in helping win the young to God.

The chief concern of the Religio is recreational and entertainment features, but the more that can be made to feel they are of assistance in winning souls, the surer we can be of saving our young.

With a proper alignment of all these forces and the right kind of cooperation, we can look for great success.

Having found the responsible agencies, we need to give attention to some of the factors that contribute to the development of influence necessary to lead souls to Christ. First, we regard in the category of needs the power of love, the development of a proper disposition. Added to this is knowledge; the next, instruction, then facilities, prayer, example.

All these agencies must observe these factors: love, knowledge, instruction, facilities, prayer, example.

Indications of Love

If we love the child we will study him, have an interest in all his movements, a proper estimate of the value of the soul, keenly watching for the making of opportunities to impart some helpful information, preparing the heart by prayer, the mind by study, acquiring knowledge from all available sources to qualify for instruction. We will have possession of the sacred records, secure select readings, valuable books, publications adaptable, meet with others and talk over matters of interest pertaining to child welfare, especially the pastor, Sunday school superintendent, leaders in women's work, teachers in Sunday school, keep a problem record, make note of problems and seek their solution with determination and patience; provide favorable associations for the child; entertainment, good stories to tell or read, if unable to get others to do so; think of the child's health, care for him, and of the child's mind and culture. We will pray with and for them, living by the rules made for them, playing with them, being their companions, requiring obedience, honesty, and truthfulness.

The Pastor's Love

The pastor's love will show itself in his interest for the welfare of the children. He will visit the homes and inquire about them, being always ready to respond to calls for assistance, and endeavor to help others render assistance.

He will study child life and its needs; will pray for the children and qualify to instruct, entertain and help in every way possible. He will make special efforts to interest the child and seek to understand his home surroundings, indicating ways in which the parents can help. It will be his pleasure to learn if any steps have been taken to induce the child to affiliate with the church. A Children's Day yearly will be urged, and special sermons developed for them; agencies will be employed to lead them into the fold. Department workers will be met and recommendations and suggestions offered on betterment of the work. Associate officers will be counseled concerning the welfare of the children, and in every way friendship for the children developed and manifested.

We are reminded that no one can assist in this work except he be humble and full of love, having faith, hope, and charity.

Equipment and Program

Among the items of equipment required are the sacred records, in home and church. There must be well-stored minds and willing hearts for instructors; maps, charts, libraries, quarterlies, and blackboards. There must be qualified storytellers, and musicians with instruments. Sand tables and means for illustrations are necessary. Preaching services, prayer meetings, and provision for recreation are essentials.

Knowledge

All must know what it is we wish others to know, and try to obtain the same. In the education of a soul for entrance into the church there must be a knowledge of the process

leading to that end. Special attention is called to the information of prime importance as given in the revelation already quoted.

How are you going to get a satisfactory understanding by the child of the principle of faith?

Do you understand the principle of repentance? How do you know when a child has the right disposition for entrance into the church? How can the disposition be developed? Should you know if the child is in an acceptable condition for baptism? How can you tell? Here is where consultation with the pastor would be of advantage, for parents may not know what to expect of a child.

However, repentance cannot be taught if it be not understood, and the responsibility of teaching this principle is placed upon the parents.

Baptism calls for an understanding of its necessity, of the right of those who can perform the rite, its manner, and who may rightly be baptized.

The laying on of hands for the gift of the Holy Ghost is a principle that should be understood to make an intelligent presentation to a child. How can it be done? Does a child have the right to receive this gift? Should we instruct it as to what it may expect, its object, etc.?

These are all principles of the gospel that parents are asked to teach their children before entrance into the church. But the priesthood have need to add something, as we find in Doctrine and Covenants 17:18. We are informed that elders and priests are to have sufficient time to expound all things concerning the church of Christ previous to their partaking of the sacrament and being confirmed by the laying on of the hands of the elders.

We might ask, Does this paragraph apply to children? or may we baptize them without their understanding something about the sacrament? It will be seen, however, that parents are required to become informed especially upon these principles.

Let the children be fully informed and mentally qualified or we are not justified in baptizing them. What else, if anything, is necessary? Should parents persuade children to join the church? Should they insist on them doing so? Will parents be condemned if when they have taught their children as required by the law their children refuse to join the church? The parent must know how to teach and attend to it or be condemned. Officers will be condemned if they do not do their part to inform the parents who are failing in this regard.

Instruction

How to instruct is another big problem. The capacity of the child must be considered. Parents are made the primary instructors, therefore they must learn how. Children are interested in story-telling, in pictures, in actions. True stories can be found about almost any good quality a child needs to learn about. Pictures about good people and what they have done are abundant. Note good deeds of others and tell of them. Simplify for their understanding, strive to understand ways and means to that end.

Have Bible readings in the homes, planning ahead so it will be done effectively. There is a book published in Toronto which takes up the Scriptures systematically, giving suggestions for daily reading. Perhaps with something like that it would make the work more interesting and successful. The Catholics and Episcopalians and some other religionists have their catechisms, bringing out the information through questions and answers. Should we provide something of this kind? Would it be wrong?

Prayer

We cannot hope for success if this important service is neglected. Pray how, when, where, long, short, with them, for them? Shall we have others do so? etc.

Sincere prayer brings about humility of heart, has a softening influence, a sobering as well as a cheering effect, and makes possible the doing of things that otherwise would fail. We may possess the mental equipment but the persuasive and appealing and directing influences come through communion with God. We can never lead our children aright until the heart is right with God. Our children must know we pray; we must pray before them, with them, but mostly *for* them in the secret chamber. We must take them to prayer meetings and get them into the atmosphere of devotion. We may be incapable as instructors, deficient in ability, but with the blessing of the holy power from on high we can lead better where we allow our deficiencies to be supplied. This guide to all truth is of inestimable value, and it will come with true devotion.

Family prayers should not be long, except as specially inspired, because the object is defeated by wearying the children. But they should be as regular as possible. The children should be asked to pray, and taught to pray on their own account by themselves. If the disposition is developed for sincere devotion you need have no fear but they will gladly come forward to enter the church. Get the heart right with God and other problems will be solved without doubt.

Example

Accepting the statement that children are great imitators, we can readily understand our responsibility for what we do, and how we do, before the young. We cannot evade responsibility for what we say and how we say it in their presence. They study us as well as we study them, and they plan to get what they want as well as we. It is not advisable to presume too much on their ignorance. Lose their confidence and you are a failure ever after. Children believe their parents in all things until they prove them untrue. They believe to be right whatever they see you do and may by themselves be done. If the parent practices deception the child believes it can. If the parent steals, the child thinks it may. If grown-up people use profane language the children do the same. They are not moralists; they do what they feel like doing and take what they want if they can get it. If we are careless we ought not to be surprised if our children are careless. If we are unclean, our children will be unclean. So if we wish them to be good, we must set the pattern. If we don't go to church they are not inclined to do so, as a rule. If we are lazy, they are apt to be; if we are selfish, they will likely be the same.

Then we must, as parents, pastors, priests, Sunday school workers, Religians, Women's Department workers, and others who expect to wield an influence for good over the young with the hope of leading them to Christ *do* only that which will inspire confidence, nobleness of aspiration, unselfishness, honesty, truthfulness, sympathy, friendliness, purity, earnestness, and energy. With such efforts and such a life we can feel ourselves justified and encouraged to believe our labors for their salvation have not been in vain.

In the measure in which love increases in any social organism, it will hold together without coercion.—Rauschenbusch.

Once upon a time, not very long ago, we used to hear so much about the "evils of the automobile." Preachers preached about it, writers wrote about it, Sunday school teachers talked about it, and old folks shook their heads because of it. To-day we do not hear so much comment on the subject, but it is just as wrong to-day to forsake the worship of God to go riding as it ever was. And God will not listen to our *excuses* about "the duty of our going to see our friends" any more than our own consciences will.—F. C. Blore.

Hiawatha

By J. L. James

[The following is from a letter to President Elbert A. Smith. It presents a view probably new to our readers as it is to us, but not so different from some theories now advanced in interpretation of the Indian legends and their symbolism. The theory here presented is that in Hiawatha and the Indian legends on which it is based is to be found the story of Christ and his mission and thus proof of the Book of Mormon.—EDITORS.]

The scene of these legends is laid, as you know, in Albany County, of the same State wherein was found the Book of Mormon. A god of love, a god of pity, a god not of one tribe only, but of all creation, such a God as the Saints love is plainly depicted in the "Peace Pipe." Here also we find a prophecy of the coming of Christ, or as here called Hiawatha, divinely conceived by the West Wind and born of a virgin, daughter of Nokomis—the daughter of the Moon.

Of course in reading this it must be remembered that these stories were brought over from Jerusalem by the descendants of Joseph, and from the time the people went into iniquity and became cursed and known as the Lamanites, they were handed down generation after generation by word of mouth. We must also consider the fact that (2 Nephi 4:31-32) God withdrew his presence from them, so these old gospel truths became to the Lamanites mere legends, and finally were so interwoven with their fanciful ideas that it is marvelous that even as much of them are left as we find in the collection above named.

This understanding of Hiawatha may be known to the church but I have never heard of it.

We herewith give the interpretation of one chapter which is strictly confined to the Inspired Version, and being a story told by Iagoo, the story-teller of Hiawatha's Wedding, is complete in itself. The rest is so connected that to get the complete meaning the whole must be interpreted chapter by chapter as a connected story or line of study.

CHAPTER XII

The Son of the Evening Star

"Once in days no more remembered,
Ages nearer the beginning,
When the heavens were closer to us,
And the gods were more familiar."

This represents the early morning hours. The fact that Indians believe that at some far remote time there has been a closer intimacy between them and God, shows that they feel that God has withdrawn himself from them, which the Book of Mormon states as a fact in 2 Nephi 4:31, 32.

"In the northland lived a hunter [Adam]
With ten young and comely daughters,
Tall and lithe as wands of willow."

These ten daughters represent the tribes and cities descended from Adam, as in Genesis 4:2, 3.

"Only Oweenee, the youngest,
She the willful and the wayward,
She the silent, dreamy maiden
Was the fairest of the sisters."

Here we find one daughter that was different from the others, was the fairest, the best.

"All these women married warriors, [Genesis 6:13.]
Married brave and haughty husbands, [Genesis 7:11.]
Only Oweenee, the youngest,
Laughed and flouted all her lovers,
All her young and handsome suitors, [All worldly suitors.]

And then married old Osseo,
Old Osseo, poor and ugly,
Broken with age and weak with coughing." [Genesis 7:
14.]

Old Osseo bowed down with the burden of the sin of the world.

Coughing here could not mean literal coughing because a squirrel does not cough, but chatters or barks. So old Osseo was continually harping at the people to whom it seemed as the mere chattering of a squirrel. (Genesis 8: 8.)

"Ah! but beautiful within him
Was the spirit of Osseo,
From the Evening Star descended,
Star of tenderness and passion,
All its fire was in his bosom,
All its beauty in his spirit,
All its splendor in his language."

Here it is plainly shown that it was not a consumptive cough as some might infer, but that what was to the world at large "idle chatter," was to those who understood, words possessing all the beauty and splendor of the Evening Star.

"And her lovers, the rejected,
Handsome men with belts of wampum,
Handsome men with paint and feathers,
Pointed at her in derision,
Followed her with jest and laughter."

This shows the ridicule of the world toward the followers of Osseo, or as was revealed to us, the scorn of the world for the followers of Enoch.

"But she said: 'I care not for you,
Care not for your paint and feathers,
Care not for your jests and laughter;
I am happy with Osseo!'"

But Oweenee, or the church, cared not for the wealth and show of the world, neither did she mind the scorn; she was happy with Osseo.

"Once to some great feast invited,
Walked together the ten sisters,
Walked together with their husbands."

Whether this great feast has any special significance or is mere Indian fancy is not plain to us.

"Slowly followed old Osseo
With fair Oweenee beside him;
All the others chatted gayly,
These two only walked in silence."

Here we find that as always the faithful in Christ's church are separate from the world, as shown in Luke 6: 22, John 17: 14-16.

"At the western sky Osseo
Gazed intent as if imploring,
At the trembling Star of Evening,
At the tender Star of Woman.
And they heard him murmur softly,
'Pity, pity me, my father.'"

This exemplifies Enoch's prayers and supplications for his brethren as in Genesis 7: 51.

"'Listen!' said the eldest sister,
'He is praying to his father.
What a pity that the old man
Does not stumble in the pathway,
Does not break his neck by falling!'
And they laughed till all the forest
Rang with their unseemly laughter."

Here we plainly see that although the world mocked, sneered, and wished him ill will, they yet admitted that he was bowing his head in reverence and supplication to the deity.

"On their pathway through the woodland
Lay an oak, by storms uprooted.
Lay the great trunk of an oak tree,
Buried half in leaves and mosses,
Mouldering, crumbling, huge and hollow.
And Osseo, when he saw it,
Gave a shout, a cry of anguish,
Leaped into its yawning cavern,

Wasted, wrinkled, old and ugly;
From the other came a young man,
Tall and straight and strong and handsome."

Here as far as we can see, we have perfect evidence that Osseo was not in fact a wasted, ugly old man, but that these words merely show the attitude of the world toward him, his doctrine, and teachings.

"Thus Osseo was transfigured,
Thus restored to youth and beauty;
But alas for good Osseo
And for Oweenee, the faithful.
Strangely, too, was she disfigured,
Changed into a weak old woman.
With a staff she tottered onward,
Wasted, wrinkled, old and ugly.
And the sisters and their husbands
Laughed until the echoing forest
Rang with their unseemly laughter."

Osseo being transformed into a handsome young man could no more be the butt of their sneers and jibes and ridicule, but his bride, the church of Enoch being transformed into an old, wasted, wrinkled woman, they immediately turned their jeers and taunts upon her. This shows that not only did the weight of the sins of the world lay heavily upon the soul of Enoch, but upon the whole city of God, also that not only did the people ridicule the teachings of Enoch, but the whole church was the object of their scorn.

"But Osseo turned not from her,
Walked with slower step beside her,
Took her hand, as brown and withered
As an oak leaf is in winter,
Called her sweetheart, Nenemoosha,
Soothed her with soft words of kindness,
Till they reached the lodge of feasting
Till they sat down in the wigwam
Sacred to the Star of Evening,
To the tender Star of Woman."

Previously it was shown that Oweenee was true to her husband through all the jeers and jibes of the world and in spite of his wasted, wrinkled appearance. So here we have the case reversed—Osseo faithful to Oweenee although he had become a handsome young man, she a tottering old woman, laughed at, mocked at by her sisters, thus proving that Enoch and his bride walked in perfect faith and harmony, making true Genesis 7: 77.

"Wrapt in visions, lost in dreaming,
At the banquet sat Osseo;
All were merry, all were happy,
All were joyous but Osseo.
Neither food nor drink he tasted,
Neither did he speak nor listen,
But as one bewildered sat he,
Looking dreamily and sadly,
First at Oweenee, then upward
At the gleaming sky above them."

In the pleasure, the merrymaking of the world, Osseo took no part. His thoughts, his very spirit was afar off, with his bride, the church on earth, with his Father in heaven.

"Then a voice was heard, a whisper,
Coming from the starry distance,
Coming from the empty vastness,
Low and musical and tender;
And the voice said: 'O Osseo!
O my Son, my best beloved!
Broken are the spells that bound you,
All the charms of the magician,
All the magic powers of evil;
Come to me; ascend, Osseo!
Taste the food that stands before you.
It is blessed and enchanted,
It has magic virtues in it;
It will change you to a spirit.'"

This is the Lamanite version of God speaking to Enoch, telling him of his translation.

"All your bowls and all your kettles
Shall be wood and clay no longer;
But the bowls be changed to wampum
And the kettles shall be silver;
They shall shine like shells of scarlet,
Like the fires shall gleam and glimmer."

Not only was Enoch to be changed but his material possessions were to accord with his changed condition.

"And the women shall no longer
Bear the dreary doom of labor
But be changed to birds, and glisten
With the beauty of the starlight.
Painted with the dusky splendors
Of the skies and clouds of evening!"

Here we find that the worldly sisters were to undergo a change also. But let us remember they were not merely called to ascend, but were to be deprived of their natural bodies, were to be given plumage of different colors.

"What Osseo heard as whispers,
What as words he comprehended,
Was but music to the others,
Music as of birds afar off,
Of the whippoorwill afar off,
Of the lonely Wawonaissa
Singing in the darksome forest."

Here we have an excellent illustration of what the real harmony with God brings to us. Because Osseo was in harmony with God he could comprehend the meaning of what to others, not in accord with God, was the lonely wailing of the whippoorwill.

"Then the lodge began to tremble,
Straight began to shake and tremble;
And they felt it rising, rising,
Slowly through the air ascending,
From the darkness of the tree tops
Forth into the dewy starlight.
Till it passed the topmost branches,
And behold! the wooden dishes
All were changed to shells of scarlet;
And behold the earthen kettles
All were changed to bowls of silver.
And the roof-poles of the wigwam
Were as glittering rods of silver,
And the roof of bark upon them
As the shining shards of beetles."

Here is pictured the literal fulfillment of the prophecy of the translation of Enoch, of course in the Indian vernacular (Genesis 8: 77-78).

"Then Osseo gazed around him
And he saw the nine fair sisters,
All the sisters and their husbands
Changed to birds of various plumage.
Some were jays and some were magpies,
Others thrushes, others blackbirds,
And they hopped and sang and twittered,
Perked and fluttered all their feathers,
Strutted in their shining plumage
And their tails like fans unfolded."

This is an actual fulfillment of God's word to Enoch in Genesis 7: 26. The chief ambition of these sisters in life had been worldly pomp and show, and what better illustrates worldly display than the strutting of birds?

"Only Oweenee, the youngest,
Was not changed, but sat in silence,
Wasted, wrinkled, old and ugly,
Looking sadly at the others,
Till Osseo, gazing upward,
Gave another cry of anguish,
Such a cry as he had uttered
By the oak tree in the forest.
Then returned her youth and beauty,
And her soiled and tattered garments
Were transformed to robes of ermine,
And her staff became a feather,
Yes, a shining silver feather."

We find here, as is written in Genesis 8: 77, 78, that not only was Enoch translated but the whole city of Zion or the church was taken unto God, and Indian fancy here beautifully depicts the church as clothed upon with royal, celestial splendor.

"And again the wigwam trembled,
Swayed and rushed through airy currents,
Through transparent cloud and vapor,
And amid celestial splendors
On the Evening Star alighted,
As a snowflake falls on snowflake,
As a leaf drops on a river,
As a thistle-down on water."

Thus Enoch and Zion arrived at home.

"Forth with cheerful words of welcome
Came the father of Osseo,
He with radiant locks of silver,
He with eyes serene and tender."

A father loving and kind greeted Osseo and his bride; a father with radiant locks of silver; a father of ages.

"And he said, 'My son, Osseo,
Hang the cage of birds you bring there,
Hang the cage with rods of silver,
And the birds with glistening feathers,
At the doorway of my wigwam.'"

Thus fulfilling Genesis 7: 44: "Behold I will shut them up, a prison have I prepared for them." This also shows the wicked without the gates.

"At the door he hung the bird cage,
And they entered in—"

Here we find that after hanging the cage of birds outside the door, Osseo and Oweenee entered in. As all but these had been changed to birds and that the birds were left outside in the cage we have a beautiful picture of Enoch and the Holy City received into the Father's bosom while the wicked were outside, shut up in a prison which had been prepared for them.

"—and gladly
Listened to Osseo's father,

Ruler of the Star of Evening,
As he said: 'O my Osseo,
I have had compassion on you,
Given you back your youth and beauty,
Into birds of various plumage
Changed your sisters and their husbands;
Changed them thus because they mocked you
In the figure of the old man.'

Here is given the reason for the punishment of these people; it was because they mocked Osseo, because they hooted, jeered, and laughed at him.

"In that aspect, sad and wrinkled,
Could not see your heart of passion
Could not see your youth immortal;
Only Oweenee, the faithful,
Saw your naked heart and loved you."

Only the faithful truly saw and understood and therefore loved Osseo. Words that to the world were but idle chatter, the coughing of a squirrel, were to her words filled with the splendor of the Evening Star. That Oweenee, being faithful could thus see and understand the naked heart of Osseo would plainly indicate that if her sisters had been likewise faithful they too would have seen, understood, and loved. Was this not true of the world at the time of Enoch's ministry?

"In the lodge that glimmers yonder,
In the little star that twinkles
Through the vapors on the left hand,
Lives the envious Evil Spirit,
The Wabeno, the Magician,
Who transformed you to an old man.
Take heed lest his beams fall on you
For the rays he darts around him
Are the powers of his enchantment,
Are the arrows that he uses."

Wabeno, the Evil Spirit, darting his beams up on the world, caused the wickedness of the people, with the burdens of which Enoch was weighed down.

"Many years in peace and quiet,
On the peaceful Star of Evening,
Dwelt Osseo with his father, [Genesis 7: 38.]
Many years in song and flutter,
At the doorway of the wigwam
Hung the cage with rods of silver, [Genesis 7:
44, 45.]
And fair Oweenee, the faithful,
Bore a son unto Osseo,
With the beauty of his mother,
With the courage of his father."

This son who was born to Osseo was in fulfillment of the prophecy in Genesis 7: 58, 59, that Christ should come from the seed of Enoch.

"And the boy grew up, and prospered,
And Osseo to delight him,
Made him little bows and arrows,
Opened the great cage of silver,
And let loose his aunts and uncles,
All those birds with glossy feathers,
For his little son to shoot at."

Thus we have plainly depicted the mission of Christ as related in Isaiah 61: 1.

"Round and round they wheeled and darted,
Filled the Evening Star with music,
With their songs of joy and freedom;
Filled the Evening Star with splendor,
With the fluttering of their plumage,
Till the boy, the little hunter,

Bent his bow and shot an arrow,
Shot a swift and fatal arrow,
And a bird, with shining feathers,
At his feet fell wounded sorely.
But, O wondrous transformation,
'Twas no bird he saw before him,
'Twas a beautiful young woman,
With the arrow in her bosom.
When her blood fell on the planet,
On the sacred Star of Evening,
Broken was the spell of magic,
Powerless was the strange enchantment."

Here in beautiful fantasy we have Christ overcoming "death" that man might live again. Not only were the prison bars opened and the captives set free, but their punishment being complete they were changed back to their natural bodies.

"And the youth, the fearless bowman,
Suddenly felt himself descending,
Held by unseen hands, but sinking
Downward through the empty spaces.
Downward through the clouds and vapors
Till he rested on an island,
On an island green and grassy,
Yonder in the Big Sea Water.

Here we see the second coming of Christ as shown to Enoch in Genesis 7: 67 and Genesis 7: 73.

"After him he saw descending
All the birds with shining feathers,
Fluttering, falling, wafted downward
Like the painted leaves in autumn.
And the lodge with poles of silver
With its roof like wings of beetles,
Like the shining shards of beetles,
By the winds of heaven uplifted,
Slowly sank upon the island,
Bringing back the good Osseo,
Bringing Oweenee, the faithful."

These lines tell us plainly of the return of Zion, of Enoch with his church of the first born, back to earth again. Here we find the time of two different events confused, that of the resurrection of the wicked and the return of Christ with Enoch and Zion.

"Then the birds, again transfigured,
Reassumed the shape of mortals,
Took their shape, but not their stature,
They remained as little people,
Like the pygmies, the Puk-Wudjies."

Here we see the wicked sharing in the resurrection, though they had been freed from the prison, though they had paid the penalty of their evil deeds, they yet never could attain the fullness of the stature of Christ.

"And on pleasant nights of summer,
When the Evening Star was shining,
On the island's craggy headlands,
On the sand-beach low and level.
Still their glittering lodge is seen there
On the tranquil summer evenings,
And upon the shore the fisher
Sometimes hears their happy voices,
Sees them dancing in the starlight."

And yet, even though they attained not the perfect stature, though they gained not the highest reward, they yet had received a "fullness of Glory."

"Adversity should strengthen, not weaken, faith in God."

OF GENERAL INTEREST

JOSEPH SMITH, JR., AS A TRANSLATOR

*By Elder Nephi Jensen, of the Utah Church,
in The Liahona, October 12, 1920.*

In the bishop's introductory paragraphs he, of course, points out that if Joseph Smith's translations of these Egyptian characters and pictures should turn out to be incorrect, his claim as a prophet would fall to the ground. In this contention he, of course, is partially right.

But does the testimony of the bishop's expert Egyptologists prove Joseph Smith's translations incorrect! Let us see:

In the first place it should be observed that Bishop Spalding's experts did not agree among themselves regarding these translations. And what is even more fatal to their standing as experts, they did not meet the Prophet on his own ground. Where Joseph Smith made extensive explanations the experts say little. And where the Prophet says much the experts say nothing. In fact, they seem to be strong on the weak points and weak on the strong points.

Only one of these experts, Doctor A. H. Sayce, of Oxford, England, says anything specific and definite about any of the figures. In plate No. 3 he refers in a rather vague way to figure 1 in this plate, which the Prophet said "represents Abraham sitting upon Pharaoh's throne by the politeness of the King, with a crown upon his head representing the priesthood as emblematical of the grand presidency in heaven." Doctor Sayce flippantly remarks, "Smith has turned the God Osiris into a King and Osiris into Abraham." Even if the Prophet had done what Doctor Sayce says he did he could not be guilty of any very great offense. For Osiris was the Egyptian god of immortality. Every good Egyptian, who by virtue of his righteousness attained to immortality became an Osiris. But the singular thing about Doctor Sayce's short letter, which consists of only fifty-three words, is the fact that he says nothing at all about the crown worn by figure 1 in plate No. 3. This is a very serious delinquency on the part of Doctor Sayce, for the reason that the Prophet's extensive explanations of this figure pertain to the crown worn by the figure.

Symbolism of the Feather

It will be observed that there is a large feather on each side of this crown. The statement I have just made carries no particular significance to a layman pertaining to Egyptology. But it has an important meaning to students of Egyptian. Of the significance of the feather to Egyptians, Doctor Budge in volume 1 of his translation of the Book of the Dead, page 4, says: The feather is the emblem of "absolute regularity, order, and moral rectitude and right and truth." When it is remembered that the Prophet looked at this crown with the large feathers on each side of it and determined that they represent "the priesthood as emblematical of the grand presidency in heaven," we will have no difficulty in understanding why Doctor Sayce did not here meet the Prophet on his own ground. Take the qualities and principles of "absolute regularity, order, moral rectitude, right and truth," and you manifestly have all the principles and qualities that go to make up perfect government or the "grand presidency in heaven." It is true that the Prophet's language differs from that of Doctor Budge. But it is equally true that his words carry exactly the same meaning.

Is it possible for an intelligent, unbiased person to compare Doctor Budge's statement concerning the symbolism of the feather with the Prophet's explanation of the crown and escape the conclusion that Joseph Smith, at a time when Egyptian was unknown, actually translated Egyptian!

The Sacred Boat

About all the experts say about plate No. 2 is that it is copied "from a hypocephalus of the ancient Egyptians." The long word here used among other things means round. It is barely possible that some of the members of the church had discovered that this plate was "round" before these experts mentioned the fact. Doctor Von Bissing is the only one of the eight experts who says anything specific about any of the figures in this plate. He speaks of figure 4 as the "God Sokar in the sacred boat." The Prophet Joseph Smith referred to this boat as "a numerical figure signifying a thousand" answering to the measure of time "Obilish," which is equal with Kolob in its revolutions and in its measure of time. On the face of the Prophet's statement it seems to clash with that of the doctor. At first blush one would be inclined to ask who is right, the Prophet or the professor? But as a matter of fact both are right. The professor states what the boat-like figure represents. The Prophet states what is typified to the Egyptian mind. Is the Prophet's explanation correct? Doctor Budge in his translation of the Book of the Dead, volume 1, page 43, says, "The Henu (or sacred) boat was placed upon its sledge and drawn around the sanctuary at dawn properly in imitation of the sun's course." Over a half century before Doctor Budge discovered that the sacred boat was "drawn around the sanctuary in imitation of the sun's course," the Prophet had correctly ascertained that this boat represented the "measure of time" required by one planet to make its course around another. It would be very interesting to know how an unlearned man made this discovery.

The Four Quarters of the Earth

Doctor Von Bissing refers to figure 6 in plate No. 2 as the "four children of Horus." The Prophet states that these figures "represent the earth in its four quarters." Whose statement is correct? Doctor Von Bissing evidently wanted his statement to be accepted as a disproof of the Prophet's translation. For this reason he tells who the figures are instead of telling what they symbolize as the Prophet does. If Doctor Von Bissing had been frank he would have stated as Doctor Budge says in volume 1 of his translation of the Book of the Dead, page 29, that these figures are "the gods of the cardinal points." Of course, if Doctor Von Bissing had said that, his explanation of the figures would have agreed with the Prophet's translation.

Doctor Mercer, another one of the experts, in his first letter to Doctor Spaulding, says nothing in particular about any of the figures in any of the plates. However, after Doctor Webb had written a lengthy article in which he refers specifically to a number of the figures in this plate, he wrote a second article in which he says that "figure 6 in plate No. 2 represents the four cardinal points." His statement is so nearly identical with the Prophet's words, "They represent the earth and its four quarters," that he hastens an attempt to discredit the Prophet. He says, "Quarters are not cardinal points." You are quite right, Doctor Mercer, quarters of a box are not cardinal points. Quarters of a table are not cardinal points. The Prophet said, "They represent the earth in its four quarters." It is no wonder that the doctor, finding that he is here very technical, hastens to say, "However, credit must be given for a certain similarity."

How did the Prophet find out that these figures represented directions or points upon the earth? We once asked a learned critic of "Mormonism" the question, "Is there anything about these figures that looks like the earth or a planet?" The critic frankly replied, "I certainly do not see anything that does." How did the Prophet get the idea that they represented "the earth in its four quarters"? we asked our friend, who replied, "I do not know."

A Representation of Deity

Doctor Mercer speaks of figure 3 in plate No. 2 as "Horus Ra," and adds that the Prophet says, "It is God sitting upon his throne." Then by way of praise of the Prophet he says, "The Prophet here comes nearer the truth than anywhere else." The doctor had scarcely concluded this confession before he attempts to take the confession out of the confession by asking, "But who would not guess that a person apparently sitting upon a throne would most likely be possessed of power and authority?" But when you look at the dog-like figure 3 "apparently" seated upon a box you will then know why Doctor Mercer did not ask, "How did the Prophet guess that this man-like figure with a dog-like head represented God, sitting upon his throne?" We frankly ask Doctor Mercer this question. We also ask him the question, Why did you not tell us who "Horus Ra" was?

Since the doctor has not given us this information we will turn to the Book of the Dead, page 10, volume 1, for answer. We have here a prayer to "Horus Ra": "Homage to thee, Horus Ra, thou art crowned king of all the gods." It will be seen that "Horus Ra" was the chief god of the Egyptians. It was possibly this very fact that led Doctor Mercer to speak of this figure as "Horus Ra" instead of telling what the figure symbolized. The same fact evidently caused him to ask the irrelevant question, "But who would not guess that a person sitting upon a throne would be possessed of power and authority?" instead of asking the question, "How did Joseph Smith guess at all that this figure was God?"

In reference to figure 4 in plate No. 2 Doctor Mercer says, "Nevertheless the Prophet made a good guess." If it was a guess, it certainly was a "good guess." But we shall see it was more than a guess.

Did Joseph Smith Just Guess Correctly, or Was He Divinely Inspired?

We have now shown from the authority of a reputable Egyptologist that the Prophet's explanations of these figures are absolutely correct in five important particulars. If he is correct in all these explanations the conclusion is irresistible that he is correct in all. We are now confronted with the vital question: How could this unlearned man in the year 1844 correctly ascertain the meanings of these figures? There are only three possible answers to this question. He found out either from (1) some known authoritative source; (2) or he guessed the meanings; (3) or the meanings were given to him by inspiration.

Did the Prophet just guess what these figures meant? Did he just look at the crown on figure 1 in plate No. 2 and just guess, and guess correctly, that it represented "the priesthood as emblematical of the grand presidency in heaven"? Did he just guess, and guess correctly, that the crude dog-like figure 3 in plate No. 2 represented "God sitting upon his throne clothed with power and authority"? Did he just look at the crudely drawn boat, figure 4, plate No. 2, and just guess, and guess correctly, that it represented "the measure of time" required by one planet to make its course around another? Did he look at the four crudely drawn man-like figures with dog-like heads, in figure 6, plate No. 2, and just guess, and guess correctly, that they "represent the earth in its four quarters"? Is there anything in the shape, form, and appearance of these figures that gives a clue to their meaning? Does Abraham's crown in any way signify to a layman in things Egyptian the "grand presidency in heaven"? Does the crude dog-like figure 3 in plate No. 2 look more like a dog than a divinity? Could the wildest imagination by any natural process lead one to surmise that the four crude, man-like figures with dog-like heads, figure 6, plate No. 2, "represent the earth in its four quarters"? Is there anything about these four figures that resembles a planet,

WHAT WE BELIEVE

Baptism of the Spirit

By Paul M. Hanson

One of our series of articles on the fundamentals of our church doctrine. The subjects covered have been, faith, repentance, baptism in water. Other articles will follow.

BORN OF THE SPIRIT

The Necessity

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3: 5.

The Promise

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth.—John 14: 16, 17.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 38, 39.

The Procedure

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19: 5, 6.

The Office Work

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."—John 16: 13.

The Manifestations

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles, to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one

earth, or stars, or any points or directions upon a planet?

Neither logic, sense, nor reason will warrant the conclusion that the Prophet just guessed what these figures represent. Did some man tell him? Or did he ascertain from some book the significance of these figures? The state of Egyptian learning at the time of the translation of the Book of Abraham completely rebuts such a supposition. Indeed, Doctor Mercer, one of Bishop Spaulding's own experts, in a signed statement said, "If Joseph Smith's translations were shown to be scientifically correct, then he must be conceded, as far as can be judged by literary criticism, to have been inspired. This would be especially true when it is remembered that no correct translation of Egyptian had been made by Egyptologists till some time after the date of the Prophet's work."

No, the Prophet did not guess at the meaning of these figures. No man told him what they meant. He did not learn their significance from some book. The conclusion is irresistible that he accomplished this remarkable work of translation by inspiration. In the accomplishment of this wonderful task alone he set the broad seal of divinity upon his calling.

and the selfsame Spirit, dividing to every man severally as he will."—1 Corinthians 12: 7-11.

The Fruits

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Galatians 5: 22, 23.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."—John 14: 15-18, 26; 16: 13.

These words were spoken by the living Christ, who said: "I am he that liveth, and was dead; and, behold, I am alive for evermore." (Revelation 1: 18.)

"Another Comforter" was promised, inasmuch as the time was at hand for Jesus to depart from earth life. Until this time vexatious problems were brought to him for solution; compassionate words were heard spoken in a voice containing heaven's harmony; the mind of God was made known when necessary—now the time was near for his departure from the church! And he said: "I will not leave you comfortless: I will come to you."

This promise of the baptism of the Holy Spirit reveals how precious is man in the sight of God. The realization of God in the lives of men was to be the object of the communion promised. Did not Christ come into the world to bring man and God into close relationship? God's work was to continue to be the bringing to pass of eternal life to man.

Law Governs Spiritual Blessings

The words of Christ indicate clearly that the "Comforter, which is the Holy Ghost," was to be given not indiscriminately to mankind; but was to "dwell with" and "be in" those living in accordance with heaven's will.

An intelligent agency and power was promised that was to be known by the children of God, "abide" with them forever, administer comfort, "teach" them all things, bring all things to their remembrance, "guide" into all truth, and show them "things to come." A heavenly blessing from the throne of God with far-reaching effects!

The disclosing of the way by which one may come into possession of this invisible, yet real heavenly power, that bears witness of God to the souls of men, is possible to all who will humbly investigate and place a high valuation upon the things of God.

The world, for reasons that must appear evident to all, were not to be recipients of this holy power—violators of law are not in accord with God. Even as law governs the operation of electricity (this invisible power will not run along a wooden wire), so in the spiritual realm well-defined laws govern the operation of the Holy Ghost. To be influenced by the Spirit of God, one must be sensitized by obedience to divine law. It is even possible to sincerely partake of the "wine of the wrath" of Babylon, be made drunk by her false doctrines, and in such a stupid state pass through life without perceiving or recognizing the presence of the Holy Ghost. The imbibing of false doctrines is as destructive to spiritual

insight and communion with God as the partaking of alcohol is destructive to one's physical powers of discrimination.

Baptism of the Spirit Essential

Jesus said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.)

From these words the pendulum of interpretation has swung to extremes. They have been interpreted by some to mean water baptism alone is sufficient—no such thing as a baptism of the Spirit in addition to the water; while others have said the baptism of the Spirit is all that is necessary, and have spoken slightly of water baptism. What saith the Lord? Both the baptism of water and of the Spirit are by the language made essential to entrance into the kingdom of God. The same authority is found for the baptism of the Spirit as for the baptism of water.

Paul, in enumerating the principles of the doctrine of Christ, refers to "baptisms":

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms [of "water and of the Spirit"], and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Hebrews 6: 1, 2.

When prosecuting the work of building up the kingdom of God, he asked certain disciples near Ephesus:

"Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost."—Acts 19: 2.

After instructing them more fully concerning Christ they were "baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts 19: 5, 6.)

Peter, an apostle of Jesus Christ, on the day of Pentecost publicly preached:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39.

John the Baptist taught his disciples:

"I indeed have baptized you with water; but he shall baptize you with the Holy Ghost."—Mark 1: 8.

The belief of the church was:

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."—Romans 8: 9.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit."—Ephesians 5: 18.

"For our gospel came not unto you in word only; but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."—1 Thessalonians 1: 5.

The Holy Ghost is God's seal placed upon his children. Note the following:

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Ephesians 1: 13, 14.

The entrance requirements of the kingdom of God as set forth by Jesus to Nicodemus have not changed—Jesus Christ is the "same yesterday, and to-day, and forever." (Hebrews 13: 8.)

Follows the Baptism of Water

The order of the "baptisms" spoken of by Paul to the Hebrews (6: 1, 2) was given by Peter in his words on the day of Pentecost, when the multitude asked, "What shall we do?" He answered:

"Repent, and he baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

Of the baptism of Jesus we read:

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—Matthew 3: 16.

After the Samaritans were baptized, the apostles sent Peter and John unto them:

"Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 15-17.

In explaining the new birth to Nicodemus the Savior placed the baptism of water in order before the baptism of the Spirit. (John 3: 5.)

The rule of procedure is established in these passages from the scriptures—the baptism of the Holy Spirit follows the baptism of water for the "remission of sins." How orderly is the divine arrangement!

In the case of Cornelius and those with him, Gentiles upon whom fell the Holy Ghost before baptism, while they were giving audience to Peter's preaching, it is clear that this was done to confirm the fact that the gospel was not designed exclusively for the Jews, and to open up the pathway of the church to the Gentiles. It was considered not lawful by the Jews to keep company with those of the uncircumcision (Acts 10: 28) so God showed open favor to the Gentiles before their initiation into the church. But Peter, who knew the true order, as it had been announced by him under inspiration of God on the day of Pentecost, at once said concerning Cornelius and those with him:

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost *as well as we?* And he commanded them to be baptized in the name of the Lord."—Acts 10: 47, 48.

As we move in harmony with God, we move safely—false doctrines intoxicate and lead into the broad way.

Baptisms Not Sprinkling

The reception of the Holy Ghost on the day of Pentecost indicates that the baptism of the Holy Ghost was an overwhelming, not a sprinkling of the presence of the Holy Ghost—literally an immersion:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 1-4.

Promise Without Time Limitations

The promises and commandments of our Lord are in force throughout the gospel dispensation. God has not limited his work through Jesus Christ. We are now living in the light of that glorious dispensation.

Peter's words may well be proclaimed to the ends of the earth: to all who are ignorant of or who have not received the Holy Ghost:

"Repent, and he baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 38, 39.

If an entrance into the kingdom of God is possible to-day, the baptism of the Spirit is possible, for: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—Jesus.

The same kind of reasoning that establishes baptism of water as a part of the gospel of Christ, establishes the baptism of the Holy Spirit as essential to salvation.

Peter said in reference to the pouring out of the Holy Ghost on the day of Pentecost:

"For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that [Spirit] which was spoken by the Prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."—Acts 2: 15-21.

In no sense did Peter say the fulfillment of the prophecy of Joel was limited to the day of Pentecost; but what was manifested was "that which was spoken by the Prophet Joel." The record does not show that on that day the Spirit of God was poured out "upon all flesh," that "sons and daughters" prophesied, that young men saw "visions," or that old men dreamed "dreams"; in no sense is it suggested that after that day there was to be no further manifestation of the power of God by means of the Holy Ghost.

The marvelous doctrine of the unchangeability of God should enable one to understand that the promises in the will of God sealed by the blood of Christ are sure, and their realization is dependent alone upon us. The following is conclusive that the promise of the Holy Ghost by Christ and Peter, et al, has not expired or become of none effect:

"Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto."—Galatians 3: 15.

Received Through the Laying on of Hands

It must appear to all readers of the Scriptures that many of the choice blessings of heaven were enjoyed after the imposition of hands by God's ministry. God has not departed from the order he instituted in the beginning. This practice does not mean that Christ is supplanted, but that Christ's ambassadors are acting authoritatively in his name. Thus the ministry of Christ become a medium of blessing to the people.

The laying on of hands was practiced by the church for the reception of the Holy Ghost:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 14-17.

"And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."—Acts 9: 17.

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had *laid his hands* upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19: 5, 6.

The church was not at this time in apostasy; and as it did not practice an ordinance of human appointment in so sacred a relation, it is clear that the ordinance of the laying on of hands for the purpose practiced was given by commandment of God.

Christ in his commission to the apostles, commanded: "Teaching them to observe all things whatsoever I have commanded you."—Matthew 28: 20. Then was not this an ordinance that was *observed* by the church *commanded* of the Lord?

Paul in making known the cardinal principles of the doctrine of Christ, immediately after mentioning "baptisms" makes specific mention of the "laying on of hands." (Hebrews 6: 1, 2.)

The account of Ananias laying his hands on Saul that he might be "filled with the Holy Ghost" establishes the fact that the practice of the laying on of hands for the bestowal of the Holy Ghost was not confined to the apostles.

The same church that practiced the baptism of water for the "remission of sins," practiced the laying on of hands for the bestowal of the Holy Ghost.

Ministry Called by Revelation

By the Holy Ghost men were called to the ministry:

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13: 2.

"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers [their position was made known by the Holy Ghost revealing the mind of God], to feed the church of God, which he hath purchased with his own blood."—Acts 20: 28.

If there is no revelation from God to-day by the power of the Holy Spirit, how are uninspired men to know who should be "overseers" in the church? Will guesses by men denying revelation from God place men approved of God in offices in the church? Such procedure had no place in the church under the administration of Christ.

Timothy and all others of the ministry were ordained in harmony with the mind of God made known by the Holy Ghost:

"Neglect not the gift that is in thee, which was given thee by prophecy [in accordance with prophecy], with the laying on of hands of the presbytery."—1 Timothy 4: 14.

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5: 4.

Operations of the Holy Spirit

The Holy Ghost was to "dwell with" and "be in" the children of God, and "abide" with them forever. A definite work therefore was to be accomplished by the presence of this holy power of God in the lives of his people. Its operation was to be not only through the word of God, but also independent of the word, in which the mind and heart would be touched by the Lord, and the man thus brought into close fellowship with God. On the day of Pentecost the Holy Ghost so wrought; direct from heaven, not merely through the medium of the written or spoken word.

If there is only the word, no Holy Ghost to operate on the minds and hearts of men, it must appear evident to all that uninspired teachers will involve the world in interminable confusion in giving interpretations to what was given through *inspired* men.

The Samaritans experienced great joy in hearing the gospel and being baptized; but the Holy Ghost was "fallen upon

none of them; only they were baptized in the name of the Lord Jesus." Then Peter and John laid their hands on them, and they "received the Holy Ghost." Of a very elementary character, indeed, would have been their religious experience without the reception of the Holy Ghost—if they had only been baptized.

Again Paul in addressing the church, writes:

"But the manifestation of the Spirit is given to every man [in the church] to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."—1 Corinthians 12: 7-11.

These gifts bestowed by the Spirit, were to find expression as the faculties of men were wrought upon directly by the Lord. God blesses both directly by his Spirit and through the word.

Some religionists would have us believe that the only way one can come in contact with God now is to *read what was given through his servants ages ago*. They might as well teach that the only way the world can come in contact with the Devil to-day is to read what was given through his emissaries ages ago! Who doubts that the power of the Devil will operate now, in harmony with, yet independent of any record of his past display of power? Such teaching as the above is dangerous, for it represents God as being less active and more changeable than the Devil. God has ever represented himself as being particularly accessible to his church and covenant people. The following are the words of the Son of God:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!"—Matthew 7: 7-11.

Jesus said to his apostles:

"Go *ye* into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow *them* that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16: 15-18.

An analysis of these words reveals that the Holy Ghost in its operations was not confined within a period of a few decades after Christ made known the will of the Father. Nor were the "signs" confined to the apostles. Since the apostles are the antecedent of "ye," they cannot be the antecedent of "them," for "ye" is a personal pronoun of the second person, while "them" is a personal pronoun of the third person. Is it a true course to pursue to plead for the belief, or the baptism of water, as set forth by Christ in these words, and reject the signs which he said would manifest the existence of the Holy Ghost in the church and the faith of men in God's word? Truly, no.

We may further learn of the wonderful and helpful work of the Holy Spirit:

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. But if the Spirit of him that raised up Jesus from the dead dwell in you, he

that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. For as many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."—Romans 8: 9, 11, 14, 16, 17, 26, 27.

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Ephesians 4: 30.

Hearken! God works to-day in association with his ordinances, his law, and his promises, according to the faith of men: "Heaven and earth shall pass away, but my words shall not pass away."—Matthew 24: 35.

What the compass is to the mariner traversing the deep, the Holy Spirit is to the children of God on life's turbulent sea. The Holy Spirit oftentimes leads from the popular throng, leads one as Saul and Moses and Abraham were led, to God, Christ, and the keeping of the commandments that enables one to live a life approved of God.

The art galleries contain wonderful specimens of sculpture; cold, inanimate marble seems to pulsate with life, and in the stone various emotions are portrayed. Such being the product of chisel and mallet and the directing power of the human mind, think what beautiful statuary is possible through the operation of the Holy Spirit under the direction of God, upon living, pulsating creatures! Statuary fit for celestial environments! Faces on which sorrow has deeply stamped its line soon reflect the glorious image of Christ. Under God's power character is transformed. One is made a "new creature"—old things have passed away.

"Brother, is life's morning clouded?
Has its sunlight ceased to shine?
Is the earth in darkness shrouded?
Dost thou at thy lot repine?
Cheer up, brother, let thy vision
Look above; see light is near;
Soon will come the next transition,
Trust in God and persevere."

NOTE. The above article may be had of the church publishing houses in convenient tract form if desired. Order No. T1222, 5 for 10 cents, 100 for \$1.75.

Brethren P. M. Hanson and John W. Rushton will leave Wellington, New Zealand, about November 28, for San Francisco, via Papeete, Tahiti.

Address all mail to P. M. Hanson at 6140 Florence Boulevard, Omaha, Nebraska.

For John W. Rushton to 951 West Thirty-fourth Street, Los Angeles, California.

W. Jett Lauck points out that there is no reason for any increase in the price of anthracite coal, but that the operators last April advanced the cost of the consumers sufficient to cover an additional labor cost of \$1 a ton, while in fact the wage increase adds only 50 cents to the labor cost of producing a ton of coal. He states there should instead be a reduction in the price of anthracite coal of at least \$1.85. Figures from other sources show that an increase of labor cost of \$1.41 in the past six years has been covered by an increase in retail price of \$3.33 to \$4.48.

THE SEMINAR

Conversion and Miracles

The following statement on the subject of religion and conversion appears in the letters of William James now being published in the *Atlantic Monthly*. This theme he develops more fully in his book, *The Variety of Religious Experiences*. The statement as given in 1897 is shown in this extract:

"You have written me at different times about conversion, and about miracles, getting as usual no reply, but not because I failed to heed your words, which come from a deep life experience of your own evidently, and from a deep acquaintance with the experience of others. In the matter of conversion, I am quite willing to believe that a new truth may be supernaturally revealed to a subject when he really asks. But I am sure that in many cases of conversion it is less a new truth than a new power gained over life by a truth always known. It is a case of the conflict of two *self-systems* in a personality up to that time heterogeneously divided, but in which, after the conversion-crisis, the higher loves and powers come definitely to gain the upper hand and expel the forces which up to that time had kept them down in the position of mere grumblers and protesters and agents of remorse and discontent. This broader view will cover an enormous number of cases *psychologically*, and leaves all the *religious importance* to the result which it has on any other theory.

"As to true and false miracles, I don't know that I can follow you so well, for in any case the notion of a miracle as a mere attestation of superior power is one that I cannot espouse. A miracle must in any case be an expression of personal purpose, but the demon purpose of antagonizing God and winning away his adherents has never yet taken hold of my imagination. I prefer an open mind of inquiry, first about the facts, in all these matters; and I believe that the S. P. R. methods, if pertinaciously stuck to, will eventually do much to clear things up. You see that, although religion is the great interest in my life, I am rather hopelessly nonevangelical, and take the whole thing too impersonally."

Tests of an Educated Man

Doctor Nicholas Murray Butler, who says so many wise and sane things, speaking recently at Columbia University, gave six tests of an educated man, which, as reported by *The Churchman*, are as follows:

"Correctness and precision in the use of the mother tongue, gained only by association with good English; refined and gentle manners, which are the expression of fixed habits of thought and conduct; sound standards of feeling and appreciation; the power of reflection; the power of growth, and lastly, the ability to do efficiently without nervous agitation."

Education is the development of the man. One's idea of education is determined by his convictions concerning man. The materialists will magnify the physical man, a practice which has been evident in this materialistic age. The idealist will magnify the man's power, vision, and inventiveness of scheme. This also has appeared in our times as a reaction against the materialistic view. The Christian will see the highest development of man's education in faith and love toward God and in sympathy and helpfulness toward man. Doctor Butler's conception of an educated man contains many important and desirable elements, but it omits wholly the great Christian essentials. His test would meet the highest requirements of cultured heathenism, but it falls far short of the Christian standard. The whole tendency of

THE STAFF

Edited by Arthur H. Mills, 1514 West Short St., Independence, Mo.

Musical Problems in Zion

Not yet half a dozen months ago, what was then known as the Independence Stake underwent a transition that had been the fond dream of many who had not been permitted to live to see it. This stake ceased to exist as an independent unit, merging into the actual establishment of Zion.

Of course it was only expected that in the materially enlarged scope of the new order of things there should arise problems, and the musical work in Zion soon became confronted with its share of them. First, it became evident to our musical workers that in the added spiritual life that should obtain in the new condition of Zion the music of Zion should be more spiritual, which means that our musicians should lead more consecrated lives, think holier thoughts. It also became more apparent that they who would serve Zion, even musically, must serve more faithfully, more intelligently, and that their service should, even in song, reflect the greater purity and spirituality that should characterize those who had assembled to Zion.

As a natural accompaniment there came with these greater spiritual problems those of a more material, mechanical nature, for even so ethereal (as some esteem it) a thing as music carries with it elements of a material character. It was apparent that the development that had hitherto served the Independence Stake and its separate branches was no longer adequate for the larger adjustment of things; that interests which were hitherto individual and largely separate were now common and collective and as such were largely altered.

For some time before this transition each branch of the Independence Stake had in a very large measure the determination of its own policies and it also, in a considerable measure, provided for its own needs. Naturally, under such conditions, the branch that had the most resources and ingenuity in meeting its wants fared the best. The largest branch had the biggest and best-trained choir, the best singers, and the best piano or organ; the other branches being denied these things in just the proportion that their resources and ingenuity were lacking.

But under the new regime of Zion it is realized that the prosperity of every part is equally important, and the growth of the small choir is as necessary for the good of the musical whole as that of the large choir, and that a system of development must be had that will bring all parts into equal efficiency.

There is one problem that inevitably comes with the closer association of these branches in the now merged state of Zion. It is the problem of caring for the assembly of the whole.

All of the church is now fully aware of the project for building the "General Conference auditorium," and the assurance of success had in the magnificent response from all quarters of the church. This building has been styled the conference auditorium, but it is evident that a building of such capacity and resource would hardly justify its existence were it to be opened and used only for the sessions of the General Conferences of the church. It will have other and important uses, and there are many functions of the stake of Zion as well as of the general church, that will have their proper expression in this building.

Now, the particular problem that confronts Zion's musical forces is to provide the proper musical complement and equipment for not only this building but the enlarged scope of things as embodied in Zion and her development.

This is "some problem," you can easily understand, and right now the Independence forces are in the midst of formulating plans for its solution. But to detail these plans now, before their perfecting, would be "telling." Soon we will have them outlined and then we are going to tell you about them.

ARTHUR H. MILLS.

Their Ministry to Study Music

In the "music and musicians" department of the *Kansas City Star* for Sunday, October 31, is a short article entitled, "Teaches ministers music." It describes the efforts of William Jewel College, at Liberty, Missouri, a school under the direction of the Baptist Church, to teach its theological students the practical elements of music work, especially that part of it that concerns the music of the church. Mr. Harry E. Cooper, a Kansas City organist, has been engaged to revive this work in the school.

Students of the ministry are to be taught a knowledge of the history of music and its place in the church work. The twenty or more students taking the course will have intensive study in several lines of music work including the study of hymn poetry and hymns.

It is the contention of these college men that even good hymns may be disastrous to the effect of a sermon if they are not in harmony with its idea and that one cheap musical number may ruin the effect of an entire service.

William Jewel is one of the very few universities in this country that is making an attempt to equip graduating ministers in the work of practical church music.

This is a good thought and in time we, as a church, must see to it that our ministry are trained in the practical application of music to their church work.

A. H. M.

Choir Organization

[This excellent, though brief, article on this much-discussed question, is from the pen of Sister Christine Waller, of San Francisco, the daughter of Brother G. J. Waller of that place. Sister Waller at one time occupied the chair of piano instruction in Graceland. She now occupies the double post of being the director of the choir of the San Francisco Branch and the chorister of the Northern California District. Sister Waller is active in the musical circles of the church and we anticipate that her activities in the church's musical work will increase.—A. H. M.]

In the following I desire to give a short, condensed outline on choir organization, hoping it may prove of benefit to some of the choir leaders in the church on whom the responsibility of the choirs in the various branches is placed. I hope that the suggestions will at least give aid or stimulus to workers in this important branch of the Lord's vineyard.

The choirs of our church are usually designed to lead the congregation in song as well as to render special musical numbers.

In branches where there are not sufficient voices to blend and balance for a large choir, a mixed quartet consisting of soprano, contralto, tenor, and bass is perhaps, the most satisfactory but care must be taken that the voices blend. The following is a suggestion for two quartets drawn up with reference to balance of voices:

1. A light, high soprano, a mezzo-contralto, a lyric tenor, a baritone.
2. A full mezzo or dramatic soprano, a contralto, a robust tenor, a full, low base.

A choir numbering more than eight voices, the double quartet, is usually called a chorus choir and this is most satisfactory as, with the addition of a solo quartet, it is capable of rendering some of the finest compositions to be found in the literature of church music and there is an extensive list of good compositions for use by such a choir.

Besides a choir director, a secretary and librarian may be chosen. The secretary should keep a register of membership and of attendance at rehearsals and services and collect and keep choir dues if there are any. The secretary can also be of

the recent ideals of education is toward cultured heathenism, which contained many good, passing elements. The need of the world to-day calls for Christian principles and Christian faith and life. Our educational institutions should hear the call and give up their heathen bondage which threatens the world.—*The Presbyterian*.

assistance in welcoming members and inquiring after delinquents. The duties of the librarian are to keep the music in order and distribute and collect the same at rehearsals. These two officers, together with the director, are all that are necessary in carrying on the work on an average-size choir, as a multiplicity of offices only complicates matters.

As the work of the choir director is to choose the music to be sung as well as to arrange the rehearsals and manner of performance, he should do all in his power to become qualified for the work. The study of harmony, counterpoint, musical form, composition and literature of vocal music will all be found valuable in assisting to make one an efficient leader. We need to adopt certain methods so as to make our musical work a success, and work with a view to bringing about definite results, such as:

An increase of membership.

Regularity and punctuality in attendance.

An advance in the grade of music performed.

Improvement in quality and volume of tone.

Added expressiveness in performance.

As leaders we must have love and enthusiasm for our work to such an extent that the members of the choirs will imbibe the same spirit, and awakened interest and renewed effort will be our reward.

CHRISTINE WALLER.

Musical Activities in Western Michigan District

Brother Waldo W. Kapnick, the newly selected chorister of the Western Michigan District, is getting into his work with commendable enthusiasm. He proposes to get into active touch with the choristers of the various branches of his district, exercise more than a mere passing interest in their work, and in a personal intelligent supervision of their work, advance the choir interests of the district. He contemplates writing them a letter each month, and has sent us a copy of the first one. We herewith produce this letter, that others of our district choristers may by reading it obtain some possibly valuable ideas for the more efficient conduct of their work:

"Dear Coworker: It is with a great deal of pleasure that we view the prospects of the coming year in the musical department of our district. We are hoping that those who have this work in charge in the various branches will take a renewed interest in their local activities, and the musical department of their branches will then take on a brighter and livelier outlook, which will result in a development that will be an honor and a bright spot in each branch, in the district, and in the department as a whole. The musical part of the services in most branches has not been advancing in line with the other lines of work and it is our hope that we can bring this very important feature of our work up to a commendable place.

"You have been given this responsibility in your local branch because you have, it is supposed, some qualifications as a musician and a leader. We are relying upon you to develop the material available. You may have only a few who can give service in this line; you may feel handicapped because of this, but bear in mind this thought: *you cannot work with what you have not, but with what you have.* Use whatever material you have at hand, never losing sight of the possibility that there may be those in your branch who, if given training and encouragement, might develop into valuable material for your musical department.

"The most essential thing for you to have as director is *interest in your work and the first lesson to teach your choir is interest.* Teach them to see the good they can do by giving their best to this work. Teach them to know that the church is in need of the service they can give.

"You will receive a letter from me each month outlining your work in a suggestive way. I want you to write me, but *don't write your discouragements; forget them.* If possible, I will visit you during the year.

"We are sure of success if we can get everybody to working.

"Take your work to God in prayer; he will aid you.

"Yours for a live, growing department,
"WALDO W. KAPNICK."

Indian Spiritual Life Is Expressed in Song

Indian songs are exerting an increasing fascination over the American people. This interest has led to the discovery of many curious facts about the art which most deeply expresses the desires and aspirations of the only genuinely native American.

It has been found that song is a spiritual part of the Indian's life, and he uses this means of expressing himself in ceremonial and dance, in life and in play. And yet, odd as it may seem, with the exception of their love songs, Indian songs rarely have words; they generally contain meaningless monosyllables much like our nonsense rhymes. But whatever their faults, they are always spontaneous and natural.

Many singers have recognized the possibilities of using Indian melodies as part of their program and these have met with marked success. During the last year Sousa has been giving this music a great deal of attention and on a great many occasions has had as one of the numbers of his programs Orem's Indian Rhapsody.

Well-known composers like MacDowell, Cadman, Nevin, Carl Busch, and others have aided in bringing forward many of the remarkable melodies of this ancient people and to-day the weird tunes of the Red Man have come to be considered a treasure house of song from which may be drawn the truly great American music of the future.

Trend of Fashion in Popular Songs

Verdict of the public on the value of musical compositions is infallible.

To the passerby in any of our cities the shop window full of garish music covers with the inevitable sign, "The latest popular music," is very familiar.

There are "fashions" in music, as well as in dress, and both are changing continually. Some of us can remember the day of the "Pop goes the weasel" type, followed by the tearful songs of Civil War days, like "One vacant chair." Then came a livelier strain with "Champagne Charlie" and "Captain Jinks" to the fore, followed by the unique Harri-gan songs. "Rag" was succeeded by "jazz," the present "craze."

It has unfortunately come to pass that everything published during one of these "crazes" is dubbed "popular." This is not very flattering to the taste of the public. As a matter of fact the verdict of the public regarding the musical value of a composition is well-nigh infallible, and it is probably safe to say that only about one in a thousand of "jazz" publications has any chance of becoming really popular. In other words, the "plain people" will not accept poor music even in "jazz."

Again, "popular" is a misnomer as applied to a musical composition, which is with us to-day and forgotten to-morrow. The real "popular" music is that usually of simple construction which has a quality that endears it to the public, and makes it practically everlasting. "Hiawatha," "Tipperary," "Over there" had their day and are gone forever, but "Traumerei," "The lost chord," "Swanee River," and the like are just as new and appealing as they were the day they were written, and they are typical of the real popular music.

Patti thrilled her audiences with her glorious tones and her brilliant roudades, but after all no Patti concert program was complete till she sang "Home, sweet home."

The dissolving of doubts is attained, not so much through clearer thinking as through deeper living. The way of the Scriptures, the way of light, is not the road of abstract reasoning, but the road of the cross.—Nash.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

The Centennial Yearbook

Have you ordered your copy of our new book? If not, you will want to get your order in early, as the edition was not overlarge, and you may be disappointed later.

An effort has been made to present the ideals and objectives of the Women's Department in a clear and definite manner, emphasizing at all times the fact that our field is in the home, with the women and the children. To the broad minded, however, it is plainly evident that the pursuit of this ideal leads us far afield, entering the domains of community and political life, the departments of public welfare and social reconstruction, and all progressive, cooperative movements of church and state.

In our yearbook we have attempted to touch upon the various and developing phases of our women's work in the church. Our privileges in regard to educational efforts along lines of home and child welfare, of the work of young women, of relief and service, of citizenship, of social purity, and other lines of our endeavor, have been touched upon in broad, general terms which will bear adaptation to local needs and conditions.

A message from the President of the church, and another from Mrs. F. M. Smith, the general director of our department, will be of deep interest. A dedicatory poem written by Sister Vida Smith to the president of the first woman's organization in the church, Emma Hale Smith, is full of fine feeling and appreciation. A quaint portrait of the latter, taken from an old oil painting, is used for frontispiece, and is something which adds much to the value of the book. A glance at our church development is given by our church historian, Brother Walter W. Smith, and another at the growth of our own department by Sister Madge Siegfried.

A bibliography, both useful and timely, for the use of those who wish to pursue with enthusiasm their studies along various channels, has been included. In it is a list of the publications put out by our department, as well as an initial list of "loan papers" which are available for the use of locals everywhere. This latter list will be augmented from time to time, as opportunity and wisdom dictate.

Orders for the Centennial Yearbook may be placed with our general office, and will be filled promptly. The price is 75 cents per copy.

Women's Department, Box 255, Independence, Missouri.

Keep Your Children Busy

[We asked a busy mother to send us a few suggestions regarding the question of keeping children busy in pleasant and happy ways, and received in response the following little article. We note that the underlying spirit in the heart of this mother is to make her home so pleasant for her children that they will joy to be there, and will have no desire to wander away from the direct influence of her maternal and solicitous care. The mother heart which is great enough to include in its thought the neglected children of mothers who do not sense fully the sacredness of the charge that has been given them, urges her also to make her home attractive to them also in order that she may be able to bring into their lives some influence for good. Would that that spirit and that heart-impulse were everywhere visible among our Latter Day Saint mothers!—A. A.]

If your back yard will not grow vegetables, why not plant a child there?

If you have no children of your own, make a play place for some other person's child.

Prepare and fill a sand box and add two or three small buckets, old spoons, etc.

Build a low platform, from which they may jump to the soft

grass beneath. Construct a short ladder to climb, as well as steps for the tiniest ones.

Fasten up a swing. Have a single rope swing for the older boys.

Nail a box to a shade tree, and provide with an oilcloth curtain. Fill it with children's books—old ones preferred—or children's magazines. Solicit some from your neighbor, if necessary. Build a seat around that tree, and just let the boys of the neighborhood know that if they are quiet and orderly, they can drop down to read any time they wish.

Institute any interesting thing you can think of, the idea being to keep the children off the street. Too little attention is paid to the play part of a child's life. Do you remember the big things of your childhood, or is it not the time when Mrs. So and So let you make a little loaf of bread all your own, or gave you a wonderful nice fat cookie! Pass it on, and let some other child look back through the years and remember you the same way.

Once, on a cold winter day, a number of boys went out with my own to skate. A real blizzard came up and the boys became bitterly cold and wet, and they all trooped back to our house to dry and warm. I happened to have on hand a big kettle of pea soup, and some very nice fresh bread. I fed those boys soup and bread and butter to their hearts' content. That was several years ago, and yet those little fellows never fail to take off their caps to me when they see me, for they remember the small kindness. By the way, one of the boys confessed at the time that it was the first home-made bread he had ever tasted! What a criticism of that boy's mother!

One does not have to put oneself out much for children. It is the small act done in the passing that lives in their memories and gives happiness. If you have kept a child from the streets for one day, or part of a day, you may have kept him from unknown danger or temptation.

Do not be afraid of a little noise. I have had other people's children in my yard for seventeen years, and I find them without exception careful of their language, their noise, or anything that might be disagreeable to the lady of the house, if they feel they are welcome and that she is in sympathy with them. If they commence to get noisy or use the wrong kind of language, I go out and tell them they can't do that and stay in my yard. If they behave they may stay, if not, out they go. They will laugh it off and behave, for they feel you love them and it is all right for you to control them.

Think up things for them to do, and things for you to do for them. If you don't love them hard enough when you commence to do for them, you will before you get through. Perhaps you can teach a girl to love sewing by showing her how to make a doll dress. Perhaps she will undertake a piece of fancywork with which to surprise her mother. Perhaps you can show a boy how to build some small thing of wood. If you haven't time for this, just prepare some little special goody in the house for them alone, and they will do the rest, and your reward is sure, and is one that cannot be measured in dollars and cents!

M. M.

Home Influence

Under ordinary conditions the child is under the exclusive control of his parents for the first five or six years of his life. The influence exerted upon him during that period usually determines much in his character, for his home is his world. His education begins in his home; not the education gained by book learning, but the self-education gained by observation. He naturally sets up his home as a model to copy; he looks upon the judgment of his parents as the only right judgment, and upon their method of life as the perfect method. What parent would wish it otherwise? It is as natural for a child to set his home upon a pedestal of perfection as it is for him to run to his mother when he is in trouble.

When he is five or six years of age, the child is sent to school, and is placed under the care of an infant mistress. Now begins his school influence, controlling him for four or five hours of the twenty-four. Whether the influence of the home and the influence of the school are in accord, or whether

they are at variance, is the purpose of this article to discuss.

Among the first lessons the child has to learn at school are those of strict obedience and of strict honor. If he has not acquired the habit of obedience and the virtue of honor during the determinative period of his life before he enters the school, if the home and the school influences are antagonistic, then his troubles begin. He leads a double life, just as many older children, from illiterate homes, speak two languages—that of the home when at home, and that of the school when at school.

Happily the child is unaware of the struggle between the two influences, but the struggle nevertheless takes place. Either his home and his parents are right, and his teacher an ogre, or his teacher is right and his home is wrong. Why should he obey a stranger when at school, and disobey his parents when at home? Why should he be severely chided for his evasions of the truth at school, and simply told "not to do it again" when he tells a lie at home, the command being given so weakly that he knows it need not be obeyed?

When the influences of home and of school blend, so that unity of aim and honesty of purpose control the child at all times, then is produced the foundation upon which the ideals of true citizenship may be based. When the influences do not blend, but diverge into different channels, then is produced that pitiful paradox, the cunning child, whose one aim usually is to please himself, and no one else. The divergence is seldom of set purpose; it is, in the home, usually the result of that unreasoning and cruel indulgence which is miscalled "love." The "dew of love" is a pretty and poetical idea, but more than dew is needed to grow a healthy plant, and more than love, as that emotion is popularly understood, is needed to rear a morally healthy child. Real love steels the heart when necessary. Sympathy, though of course a fundamental in home government, is too often so misguided and so misplaced that it breeds contempt of authority and scorn for the right. A father may sympathize with the inherent love of risk that prompts his boy to rob an orchard, though apples in plenty are available at home, but, if wise, he sinks his sympathy in his desire to show, either by admonition or punishment, that in order to preserve equity, a strict line between mine and thine must be drawn, and that we cannot break the commandments, nor sin against society with impunity. Children are reasonable beings, and in all our dealings with them the greatest care should be observed in avoiding all semblance of injustice, for few things sour the mind more quickly than the idea, right or wrong, that unfair treatment has been received. A child is perhaps in the habit of uttering falsehoods, and receives scolding and unfulfilled threats from an unthinking parent. This child will at some time lie to his teacher, who probably exposes the disgrace to his classmates, points out the cowardice and meanness of lying, and warns him that a repetition of the offense will bring certain punishment.

To the sufferer, all this is unfair, and sets up a line of separation between home and school, and develops an inclination to look upon the vice of lying as a refuge in time of trouble. The vice of lying is, perhaps, the most noticeable of any of untrained childhood's faults. But it is by no means the only trouble directly traceable to the upbringing of a faulty home, of a home where laxity of purpose and uncertainty of aim result from the absence of steady discipline and firm, yet sympathetic, authority. If weak or overindulgent parents only realized to what extent their folly influences school life, to the detriment of progress, both educational and moral, reforms would surely result.

Harmony between teacher and parents acts like oil on troubled waters, and without doubt spreads its influence upon the whole bearing of a school, and, in a great measure, assists in surmounting the thousand and one difficulties which beset the teacher's path, which difficulties, by the way, usually remain unknown to the laymen.

In order to prompt conscientious consideration of the home influence, it may not be out of place to suggest a few questions to those parents to whom a little heart-searching might be of benefit, though perhaps the benefit would be derived not so much by themselves as by the citizens of the future. Parenthetically, it is not claimed that the influence of the school

is by any means perfect, but it is usually consistent, and its aims are high. Moreover, it is not claimed that the school has any right to interfere with home matters, but it will be admitted that where the school and the home are at cross purposes as far as the ideals of citizenship are concerned, then the school is justified in suggesting on broad lines that the home should yield its just measure of assistance towards a common end.

It will be apparent that from a purely secular point of view, the following questions bear directly upon the character of a child's home training. Fortunately for the state, the schools recognize that in the great majority of cases, as far as can be judged from the bearing, behavior, and character of the children, the questions need not be asked, but in too many cases it is doubtful whether an unqualified "Yes" could be given to many or any of them:

1. Is the child taught, and does he see for himself in his own home, that temperate habits include the vanquishing of bad temper, moderation in eating and drinking, the checking of exaggeration and the suppression of hasty or unconsidered action?
2. Has he pure air, fresh water, good, simple food, and suitable clothing?
3. Are all things, moral as well as material, in order?
4. Are trivial matters subordinated to those of importance?
5. Is prompt and unquestioning obedience insisted upon, and are regulations adhered to by all and never tampered with by any of the household?
6. Does he live in an atmosphere of intelligence, where conversation is not confined to matters of home or of personal interest? Are extravagant adjectives and absolute terms avoided, and is every form of scandal shunned?
7. Are work and study treated as duties, and do amusement and "having a good time" take second place?
8. Does he understand that his home aims at a model of unselfishness, and an emblem of all that is sound in principle, so that in his school life, and in his future life, he can look back upon childhood and youth as periods to which he may turn for moral guidance in affairs of the world?

Maybe some of these questions are worth considering.—Exchange.

Courtesy

A mother had need one evening to pass between the light and her little son. With sweet, grave courtesy, she said: "Will you excuse me, dear, if I pass between you and the light?"

He looked up and said: "What made you ask me that, mother?"

"Because, dear," she answered, "it would be rude to do it without speaking. I would not think of not speaking if it had been Mr. F——, the minister, and surely I would not be ruder to my own boy."

The boy thought a moment and then asked: "Mother, what ought I to say back?"

"What do you think would be nice?"

He studied over it a while, for he was such a wee laddie, and then said: "Wou'd it be nice to say, 'Sure you can'?"

This was mother's time to say: "That would be nice, but would you like to say, just as Mr. F—— would, 'Certainly'?" It means the same thing, you know."

That little lad, now a young man in college, is remarked for his never-failing courtesy. A friend said of him recently: "It's the second nature of W—— to be polite."

The mother smiled as she thanked God in her heart for the grace which helped her to be unfailingly courteous to her boy.—Selected.

The most pretentious buildings for worship in the Hawaiian Islands are the Buddhist Temple and the Mormon Temple. Seven American organizations are doing Christian work in the islands and there are 130 churches there.—*Christian Work.*

LETTERS

Elder Joseph F. Burton's Vision of the Seven Prophets of the Last Days

Since more than one have written me of late relative to the above-named vision, each making the mistake in accepting the term of *presidents* instead of *prophets*, I think it will be well to refresh the memory of all who may be making that mistake. The term *may* mean presidents, and it may not. According to Joseph's words, and as he wrote it, the voice said *prophets*.

The vision was given him in answer to prayer, as to there being prophets in our day. It was early after he came into the church and he had not at that time accepted that part of the latter-day message. Remember he had not so much as heard of such a people, or their teachings until the gospel came to us at San Benito in 1873, and he was baptized in about two weeks after hearing it, so all the doctrine was very new to him.

I do not think it necessary to reproduce the whole vision; only the part that speaks of the prophets.

In his dream or vision he thought he was sitting up in the bed. He says, "I found myself holding my hands together, and opening them—as one would open a book—found I was holding a spearhead. It dropped into seven pieces lengthwise—the first piece off one side, the second piece was the full length from the tip of the spearhead to the end of the staff. The other side fell into five pieces.

"As I sat examining these, the man who had spoken before said, 'These are the seven prophets of the last days, two have been; i. e., one was, and one is.' I then thought this, Joseph was, and Joseph is. It is forty years since Joseph came; if the other five have forty years each, it will be two hundred years yet before Christ comes, and that is too far off. The man answered my thoughts by saying, 'Why do you murmur, and wonder in your thoughts? Behold, the other five come quickly.'

"I awoke; the day was just dawning. . . ."

The reader will see that there is nothing to indicate the duration of any of these five, nor that they would be succeeding presidents of the church. We read that there are to be two prophets in Jerusalem just prior to the end, who shall be slain, and also read that a prophet shall lead the lost tribes down from the north country. These may be included,

But it does indicate the length of time that the five will cover, or nearly so, which would be a little less time than from 1830 to the death of the second Joseph, since we see that "the prophet that *was* and the prophet that *is*—at that time—took the spearhead from the base to top, and the other five were all from the other side, but did not change the dimensions of the spearhead. Therefore the five would cover about the same time that the first two did, which would be eighty-four years.

The terrible war that he beheld in the vision given him in Sacramento, May 26, 1878—whose smoke darkened all Europe, and rolled to America, was doubtless the recent "World War." It was so unparalleled in its dreadfulness he may have *thought* that it was the last war; but in the vision it does not say so.

The war was followed by famine, plagues, floods, fires, and all evils ever spoken of; but through it all, the servant of God passed unharmed, and calm as a child shouting his message of "bind up the law, and seal up the testimony."

This evidently referred to all the true servants of God. Could not have been personal because he passed away before the great war, and is a word of encouragement truly to the missionaries.

E. B. BURTON.

We regret to learn that Elder S. B. Kibler, an old-time resident of Woodbine, Iowa, who has been in California for some time, died November 7 and the body was to be interred at Woodbine on the 14th.

Leadership

We find that our people as a whole are a very responsive and lovable body. If we were to answer this question, "What is the greatest need of our people to-day?" my answer would be, Leadership. A leadership among our locals that could constantly radiate into the hearts of our membership the fact that God is love. A leadership that would constantly manifest the true shepherd or pastoral-like spirit, the sweet and noncoercive, and yet ever-affirming spirit of Jesus.

(From a letter of John L. Cooper, DeKalb, Illinois, November 2, 1920.)

Leaders and Teachers

In church, home, and community life, efficient and consecrated men and women are being qualified and trained in child welfare, relief and service work, and in the education of both old and young.

At the council meeting of the Women's Department, yesterday, Pastor Roy V. Hopkins spoke of the fine opportunities presented to the Saints on these lines of service, urging all to be diligent at this special time of need for earnest workers.

Also at the annual convention of Jackson County Sunday school delegates, there were several enthusiastic speakers on this line of work.

Professor C. H. Nowlin, of the Northeast High School, Kansas City, in addressing them on the subject of "efficient teachers" said: "We need leaders as well as teachers," and Mr. Sterling L. Williams, after "treating" in a royal manner the subject of "the vim, and enthusiasm and go-ahead" of the Latter Day Saints of Independence, gladly listened to an appreciative thank-you speech from a humble visitor of that persuasion, who happened to be present, and whom they decorated with a badge. Mr. William's subject was "leaders of boys and girls," as in the printed program.

We must have leaders and teachers right away, while the presidency and hundreds of the priesthood and laity, in turning their thoughts to a Zion redeemed are engaged, heart and mind, might and strength, toward education in its various phases, and as President Elbert terms it, "the development and cultivation of Christian characteristics that will enable the people to work together."

ABBIE A. HORTON.

INDEPENDENCE, MISSOURI.

News From Philadelphia

On Monday evening we have our Oriole circles. We have quite a number of circles, and one night they will cook, another play, and sometimes have a prayer meeting. Altogether they have very good times.

Tuesday night is Religio night and here is where we receive knowledge. On the Tuesday night before Halloween we had a masquerade party and it was lots of fun helping Brother Osler duck for apples.

Wednesday evening belongs to Temple Builders, and Thursday is our prayer meeting night. Here is where we receive many wonderful blessings and also at the young people's prayer meeting, which is held at eight o'clock Sunday morning. One Sunday it is at the First Church and the next at the Second Branch.

Friday night is for the Boy Scouts, and we now have a full organized and registered troop.

On Sunday the 14th we are to have Consecration Day. At 4 p. m. we are to have a prayer meeting, which is for consecration of self for the success of the campaign now being held for the building of the auditorium. At the close of the meeting, which is for the entire Philadelphia District, lunch will be served by the First Branch, after which we will have a rousing song service.

At the evening service we shall have the pleasure of hearing Brother C. Ed. Miller address us. At this meeting the amount pledged for the building of the auditorium will be announced. Philadelphia pledges up to date amount to \$11,000 which

exceeds the entire district quota by \$1,000 and they expect to reach the \$12,000 mark.

Brother C. Ed. Miller will remain with us for two weeks commencing with the 14th, during which time he will give illustrated lectures on the Book of Mormon alternately at the First and Second Church. Brother Miller will also be the speaker on the Sundays he is with us. CORRESPONDENT.

Council Bluffs

Teacher training class meets Tuesday night every two weeks, Sister J. F. Peterson teacher.

The Women's Department are taking up active work. They are active in educational relief and service, and home and child welfare features.

Home-coming day for this branch next Sunday. We are expecting an overflowing house.

Two Church History classes have been organized in the Sunday school.

The marriage of Miss Alice E. Mintun occurred last Saturday eve.

A more spiritual view of conditions are experienced here, and we are in hopes much will be realized in the redemptive work in the near future.

SEATTLE, WASHINGTON, November 5, 1920.

Editors Herald: The apportionment for our Seattle and British Columbia District was \$5,500 but we are pleased to report to date the sum pledged of \$8,529.55.

J. M. TERRY.

Another Letter From President F. M. Smith

E. A. S.: Last Saturday, leaving Brother Williams in London, in company with Brethren G. W. and J. C. Leggott, we motored from London here, and Sunday I visited two of the Manchester branches, quite unannounced and unexpected, and had a chance to see them at work. Monday, Tuesday, and part of Wednesday I worked steadily at the accumulated mail, but Wednesday afternoon with Brother G. W. Leggott, I visited a large cotton-spinning mill which has been in operation on its present site for over one hundred years. The manager, Mr. Rose, a neighbor of Brother Leggott's, conducted us through the great plant and carefully explained every process through which they put the cotton from ball to final spindle. We found the visit replete with interest. Wednesday evening we spent with Brother John Taylor and family. Brother Taylor is an expert in steel working and wire weaving, and we found much more of interest there along industrial lines.

Thursday afternoon, with Brethren Leggott, father and son, Sister Thomas Taylor, of Leeds, Sister Flora Holden, of Manchester, we left Manchester for Leeds, passing over the "backbone" of England. We didn't see much of the country, for a heavy fog settled down and "visibility" was of very short range. We stopped at the home of Brother Thomas Taylor, Hill End, Upperbumby, Leeds, and in the evening went to the chapel used by the Leeds Branch. I had written Brother John Taylor on Monday morning that I expected to be in Leeds Thursday evening, and even though the notice was so short, I was greeted by an audience which comfortably filled the building, and I enjoyed talking to them. Brother Leggott and I returned to Manchester this evening, but before doing so, with Brother Thomas Taylor as guide, we visited some interesting ruins and church buildings, going many miles to do so.

To-morrow afternoon I meet the English quorum of elders and to-morrow evening address an open meeting of the priesthood. Sunday I expect to be in Liverpool for a visit with Brother Ernest Dewsnup, formerly president of Graceland College, and Tuesday or Wednesday return to London, if strike conditions do not prevent.

MANCHESTER, ENGLAND.

Portland Passes Quota

We were delighted to read the reports from various parts of the land, relative to the auditorium fund. The quota for the Portland, Oregon, District was \$5,000. The Portland Branch alone raised considerably over \$4,000. The other branches have not all reported yet, but our district is already well above the mark set.

We are handicapped by the scattered condition of both branches and membership, some of the branches being located about two hundred and fifty miles southwest of Portland, and the others an equal distance east. Members are in many different parts of the State. And in addition to this we were unable to receive help from outside. But in spite of handicaps we have passed our quota.

Knowing that good use will be made of any funds now needed for the new auditorium and hoping the building may be completed in time for the next General Conference we are,

THE PORTLAND SAINTS,

Per Vincent R. Shultz, Correspondent.

More Missionaries Arrive at Tahiti

We arrived here September 25 after a long uneventful voyage, which together with considerable travel by train from our home in Omaha to the coast and the incidental side trips in visiting relatives, tired us out and made us very glad to land on the beautiful Island of Tahiti which will afford us a home for some time we expect.

While en route to San Francisco, the port of embarkation, I preached in Denver, Los Angeles, Oakland, and San Francisco, and enjoyed the association of the Saints in those places very much.

We arrived in Papeete on Saturday and were warmly greeted by Brother Fred Elliott and several of the native brethren who met us at the boat.

The natives gave us a very cheerful welcome at the church that evening.

They are indeed a very wonderful people and though primitive in many ways, are warm-hearted and very devotional and will do almost anything for the missionaries and the work.

Have preached to them three times by the aid of Sister Christensen as interpreter, who is also teaching us the Tahitian language.

One cannot imagine the beauty and grandeur of this island with its surrounding reef of coral and majestic coconut palms, its beautiful, rich-colored flowers, and wonderfully sweet, luscious fruit growing upon the sides of the towering mountains, and last but not least its gentle, kind-hearted people until they have been eleven days out of sight of land where the invitation to dine was an insult rather than a token of friendship.

The possibilities for service here are unlimited and though the force of workers has been materially increased in this mission yet we see the crying need for twice the number already here, if this people are to be properly warned and prepared for their place in Zion.

Praying for the onward progress of this work and full consecration of God's people everywhere, I am,

Your humble servant,

H. A. MERCHANT.

PAPEETE, TAHITI, October 17, 1920.

Sister Mollie Cross, of Washington, Oklahoma, writes to confirm the statements in a letter from her sister, Bertha M. Converse, in the *Ensign* for October 21, in which a distressful condition was explained. Sister Converse lost her home and everything in it by fire, and she desired the sympathy of the Saints in her loss.

Elder J. F. Garver, president of Lamoni Stake, was at Council Bluffs as a speaker at the home-coming day exercises of that branch on the 14th.

A. Conan Doyle in Australia

President F. M. Smith: We have at present in our city, Sir A. Conan Doyle, who is touring Australia in the interests of spiritism.

Vast crowds are attending his meetings in the Adelaide Town Hall. He is a shrewd gentleman. Instead of advocating that spiritism is the very thing as most spiritists do, he states that there is no conflict between spiritism and religion, and that "there is no creed that could not have this tacked on to it without disturbing its fundamentals, and should be regarded as a reenforcement rather than a substitute."

His main aim as reported in the press, is to comfort those who have lost dear ones in the late war, by bringing them into contact with the dead, and while offering communication, he admits it is liable to mutilation and extortion.

It must be very comforting to think that those loved ones are on the way to extinction, after passing seven planes, or stages, ending in complete extinction of personality, the person finally dissolved into the ocean of being, as a drop of water falling into the sea.

But how different are the teachings of Him who declared, "I am the way, the truth, and the life; no man cometh unto the Father but by me." Instead of extinction, the aim of the Master is to bring about perfection.

However, notwithstanding the crowds attending his lectures, and photographs of the dead which he screens, he is meeting with a lively bombardment in the press from nearly all sections of the community, and possibly he is not finding Australians as gullible as he anticipated.

The work here moves slowly; however, we are giving effect to the epistle published in the *Gospel Standard* by Apostles Hanson and Rushton, and trust that eventually every officer will be actively engaged.

Sincerely yours,

EDWIN H. DAVIES.

Good Prospects at Duluth

The Lord is opening the way for his work in this city of Duluth, Minnesota. I have located three sisters across the river in Superior, Wisconsin, also a brother and sister who have just moved into Duluth from Wisconsin (Brother F. A. Stredronsky, a priest). We have a sister here and her three daughters.

I have just taken over a hotel in Duluth so we will have a good place for the elders to stop. We held services Sunday evening in the dining room and had a nice attendance. We will have meetings on Sunday from now on: Sunday school 2.30 p. m. and preaching at 8. If there are any Saints close, we would like to get in touch with them, as we want

all their help. We have the work going at Two Harbors, Minnesota, Brother Sloan is an elder and he preached his first sermon Sunday. He will keep the meetings going from now on, with a little help. There is quite an interest here in the work and we expect some conversions. If there are any other Saints in Duluth, please let me know. If any elders come this way be sure to stop. We will be sure to use their services. My address is 31 South Fifty-third Avenue, West Duluth, Minnesota. Phone Calumet 2398 W.

In the gospel, C. A. KRESS.

STOCKTON, CALIFORNIA, October 28, 1920.

Editors Herald: Since last writing, our district president, Brother Hawkins, has been to Stockton, and gave a talk on the new auditorium. He took away with him a beautiful painting of the building, the work of Brother Davison, and intends to use it throughout Northern California in his lectures. We are very proud of the fact that the picture goes from here. Brother Davison has also painted one for this branch and it is in front, before us all the time. We are sure Stockton is doing her share in the pledging.

We have some new workers from San Diego and are always glad to welcome real Saints. We also have some from the East, Sisters Maud and Inez Newcomb.

Several movements for the betterment of Sunday school, Religio, and church are on foot. They have organized a song club, not as yet named, an orchestra, and have started work to purchase a piano. The Sunday school now has two organized classes and, taking it all in all, Stockton is going ahead.

Brother Russell was with us Sunday evening and preached a fine sermon. The debt that the branch owed for fixing the basement of our church, namely \$150, has been paid.

The Lord is prospering this branch as he has every other that tries. May he bless us all and may we all have our faces turned Zionward.

CORRESPONDENT.

Bishop Carmichael has been in Independence the past few days in session with the Board of Publication, of which he is a member, working out details concerning the contemplated consolidation of the publishing interests of the church.

Vida E. Smith, dean of women at Patroness Hall, Grace-land College, was in Des Moines over Sunday, the 14th, one of the invited speakers of the occasion. The branch celebrated their annual home-coming day.

Elder J. A. Bronson reports successful meetings at Sandpoint, Idaho. We note on one of the handbills: "A full house last night. We will make room for more to-night." The usual subjects are being discussed.

THE SAINTS' HERALD

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Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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MISCELLANEOUS

The Presidency

Brother Heman Hale Smith having decided to take up work to continue for some years' time in the University of Wisconsin has tendered his resignation to the Presidency as assistant historian, and his resignation has been accepted by a joint council of the members of the Presidency, Twelve, and Presiding Bishopric present in Independence.

THE FIRST PRESIDENCY,
E. A. S.

November 12, 1920.

Conference Notices

Northeastern Illinois, at First Chicago Branch, 4416 Gladys Avenue, Chicago, December 4 and 5. John L. Cooper, president, 430 South Seventh Street, DeKalb, Illinois; F. E. Bone, 821 South Euclid Avenue, Oak Park, Illinois.

Southern Wisconsin, at Evansville, December 4 and 5. Branch presidents see that statistical branch reports (of the new order) are sent in time for the conference; also average attendance at church meetings. Time provided for departments. Election of officers. Come, and bring the good Spirit with you. All grades of priesthood fill out blank, showing your work, as required by the blanks, from June 1 to November 30. J. O. Dutton, president; Audrey B. Dutton, secretary.

Northeastern Kansas, December 3 to 5, at Atchison, Kansas. Church at Ninth and Santa Fe. Branch president, Will Bolinger, 907 Parallel Street, R. L. Tilden, clerk, Fanning, Kansas.

Religio Girl Superintendent

All Religians will please note that Sister Mary Steele of Independence has been appointed superintendent of the girls' department of the Religio, to succeed Sister Zilpha Monroe, who found it necessary to resign because of other work. Sister Steele's address will be Miss Mary Steele, Superintendent Girls' Department, Box 255, Independence, Missouri.

Religians should also note that report blanks for the quarter ending September 30 have been sent from our office to all locals. If you have not received yours, a card to us will bring them. If you have received yours, please fill in and return to us at once.

HOWARD W. HARDER,
General Secretary.

Convention Minutes

NORTHERN WISCONSIN.—At Black River Falls, October 22, I. H. Bowen, superintendent, presiding. Officers elected: I. H. Bowen, superintendent; Fred Atwood, assistant superintendent; Mrs. Leroy Colbert, secretary; George Clark, treasurer. A new standard of excellence was adopted. A good talk was given by W. A. McDowell on more efficient teachers. A very good Spirit was enjoyed and the hospitality of the Saints at Black River Falls appreciated. Mrs. Leroy Colbert, secretary.

Conference Minutes

POTTAWATTAMIE.—At Boomer, Iowa, October 2 and 3, David A. Carlile was ordained an elder. The next conference will be at Council Bluffs, February 4, 5, and 6, 1921. The weather was ideal and the attendance large on Sunday. Speakers were O. Salisbury, H. H. Hand, and J. A. Hanson. Elsie Lapworth, secretary.

CLINTON.—At Eldorado Springs, Missouri, October 15 to 17, 1920, E. E. Rannie in charge. Conference appointees in attendance were E. E. Rannie, Lee Quick, R. T. Walters and A. C. Silvers. A splendid spirit prevailed throughout. Next conference will be at Nevada, at call of the district president, he and the president of Nevada Branch to confer and set the time. Mrs. A. C. Silvers, secretary.

Our Departed Ones

LAND.—Rosina S. Fisher Land, Pike Lake, Saskatchewan, wife of William Leroy Land, died September 21, 1920, aged 27 years and 23 days. Deceased was born August 29, 1893, at Cavalier, Pembina County, North Dakota. Baptized at Vanscoy, Saskatchewan, by Frederick Gregory, April 9, 1916. Married March 29, 1916.

HAYES.—Catherine Ellis was born at Janesville, Ohio, February 25, 1840, and died at her home in Cherokee, Iowa, October 9, 1920. Married Irim H. Sheldon June 17, 1858, and to this union 6 sons and 2 daughters were born. The two eldest, Emma and Samuel, died in infancy. Mr. Sheldon died in June, 1871. November 22, 1875, married Nathan H. Hayes, and to this union one daughter was born, Lulu E., who is now Mrs. G. D. Banister. The greater part of her life was spent in eastern Iowa, in Clinton County. She and her family came with Brother Hayes to Cherokee County, Iowa, and settled on a farm 7 miles south of Cherokee, where they resided until 1896, when they moved to Cherokee. Baptized at Gallands Grove, Iowa, September 22, 1877, and has been a worthy member of the church ever since. She was a loving wife, and affectionate mother, good neighbor, and a true Christian. Leaves an aged husband, and the following children: William Sheldon of Emmet, Idaho, Frank M. Sheldon, and James O. Sheldon of Cherokee, Iowa, and Joseph O. and Mrs. Adell S. Carr of Hartly, Iowa; N. V. Sheldon of Independence, Missouri; and Mrs. G. D. Banister of near Cherokee, 19 grandchildren, and 9 great-grandchildren, and many other relatives and friends. She was a mother in Israel indeed. Funeral service conducted at the home, which was largely attended, C. E. Butterworth preaching the sermon. The remains were laid to rest in Oak Hill Cemetery.

ROBERTS.—Eleanor La Porte was born in Harrison County, Ohio, January, 20, 1833. Married January 12, 1851, to James V. Roberts, in Logan County, Ohio. As was the case with many another young couple they early in their married life migrated farther west, becoming pioneers in the most literal meaning of that word. They reached Fremont County, Iowa, in 1855, and dwelt in this county almost continuously until death claimed first the husband August 28, 1881, and now the widow who joined the ranks of the immortals the evening of October 9, 1920. They were the parents of fifteen children, two of whom died in infancy. Two more, Mrs. Verlinda Moore and Joseph, died after reaching maturity. The remaining eleven, 6 sons and 5 daughters, are William and James V., of Independence, Missouri; Walter S. of Sebastopol, California; Charles M. of Tabor, Samuel J. of Council Bluffs; Paul, of Cedar Rapids, Nebraska; Mrs. J. C. Moore of Thurman; Mrs. M. Grove of Sidney; Mrs. George Greenlee of Oakland; Mrs. Edward Roberts of Lamoni; and Miss Coda of Tabor. These with the exception of Walter S., who visited his mother during her illness, and could not return for the funeral, were present at the last sad rites as was also Mrs. Joseph Roberts of Lamoni. One sister of the deceased, Mrs. Finley Walker of Oakland, remains to mourn, as also do the 27 grandchildren, 15 great-grandchildren, and one great-great-grandson, little Deane Omens, son of George and Leila Claiborn Omens of Shenandoah. Early in life, Mrs. Roberts united with the Christian Church, but later decided to accept the gospel as preached by the Reorganized Church, of which church she remained a faithful and consistent member until her death. Funeral services at the home by Columbus Scott of Lamoni, an old-time friend of the family. Interment in Gaylord Cemetery. To write of this woman as her life deserves would be to write the entire history of our Middle West, for it was such women as she who were a part of the warp and woof of what is our present day progress and prosperity.

STEVENS.—Hubbard D. Stevens was born July 10, 1844, at Shelby, Ohio. Died at his home in Fair Oaks, Madison, Wisconsin, October 10, 1920. Served as a soldier in the Civil War, and was always at his post of duty. March 10, 1870, married Harriet J. See; to this union were born 9 children, 4 sons and 5 daughters. Baptized August 8, 1897, by M. T. Short. Was a faithful member of the church. Held the office of priest; later, elder, and was pastor of Madison Branch at the time of death. Leaves to mourn a faithful wife, one son, 4 daughters, 19 grandchildren, one brother, 4 sisters, and many friends who will long remember his kindness to them. Funeral in Saints' chapel. Sermon by W. A. McDowell.

KAESTNER.—Henry Kaestner was born in Wittenburg, Prussia, Germany, January 17, 1845. Came with his parents to Burlington, Iowa, when he was 24 years old. Married Augusta Mueller in October, 1871. She passed to her reward several years ago. To this union were born 6 sons and one daughter, Henry, Frank B., Charles, and John of Lamoni, Iowa; Joseph, of Burlington, William of Des Moines, Mrs. Emma Zirkelbaugh, of Scalesmount, Illinois. There are 21 grandchildren and one great-grandson, one sister in Los Angeles, California. Baptized April 23, 1872, at Burlington, Iowa. Ordained teacher. Lived a true Christian life. Died at Liberty Home, Lamoni, Iowa, October 26, 1920. Funeral sermon by J. S. Roth, assisted by C. Scott. Remains taken to his old home, Burlington, Iowa, for interment.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

Discipline and Reform

Under the title "Prison democracy," Frank Tannenbaum presents an article of considerable interest in the *Atlantic Monthly*, and shows what is being done in New York in putting the State institutions on that basis.

He divides criminals into five different classes. First, the casual criminal—one who having once committed a crime, and being discovered, is never going to repeat the offense. The man that is weak, rather than bad; whose family and sense of shame will prevent a repetition.

Second, the very large class of economic criminals—a definite group of men who get into jail when conditions fall below a certain level, and stay out of jail when the level is exceeded.

Third, the large group of derelicts—those who commit no great crimes, but who get into jail; they get out in the spring and spend the summer in the country, and then in the winter go back to the city and jail.

Fourth, the accidental criminal—the man who runs counter to the law by accident, as in a fight, his blow would prove harder than was intended, or the arrest of a well-intentioned man who, incidentally, had helped a criminal, concealed him, or received goods which proved to be stolen.

The fifth class is the definitely sick; those who by native capacity and content are not able to live a normal life. They are often diseased, physically and mentally. They belong in a hospital, not in a jail. Tannenbaum thinks they are not as important a part of the prison population as some psychiatrists tend to indicate.

Sixth and last is the professional criminal, the center of the prison problem. He says that such is not necessarily proof either of mental inferiority, or physical deformity. They are simply men who have accepted crime as a profession, and are at war with the community, and have the psychology of the warrior and are intensely emotional. His conduct is primarily defensive. It is for defense that he builds up the psychology of boldness, bravado, and self-justification. He is not conscience stricken because his warring psychology justifies his depredations. To him dishonesty is the best policy. It is the policy of other men. The difference between him and others is that he has been in the rest are yet to be in jail. That is at least the way that he views it.

Where does he come from? Mr. Tannerbaum answers, that he begins often as a mere child of some poor family, in an overcrowded room, where he receives little care and attention. Home is a place to sleep, and eat poor meals. He lives in the street and forms gangs. What makes him a criminal is not his gang life, despite the things that he learns there, but rather the fact that his gang life is his only important outlet. School life is found rather monotonous, and uninteresting. The boy needs sympathy, love, and understanding, and some occupation will give bent to his energy, which he does not get. The truant officer, the policeman, the society for prevention of cruelty to children, and other institutionalized elements in the community see that he gets everything but what

he needs. He needs sympathy and understanding, and these two things are rare among institutionalized people and concerns.

Hence he gets into trouble. It may be in fact trivial, but he lands in an institution. But an institution for incorrigible boys is the last place for an incorrigible boy to be sent, for they proceed on the basis of discipline, while the boy needs growth. Suppression does not suppress, but only distorts. Hence in the name of discipline there results a series of real cruelties without that necessarily being the intention of the men and women in charge. They become concerned with their personal affairs and think system and method essential. These imply regularity, which with children means deviation, difference, and an attempt at suppression, which deforms.

Such a life may not continue long, but it continues long enough to institutionalize the boy, in the sense that he becomes unfit for normal occupation. There has been nothing to better fit him for life, but quite the contrary. The result is that when released he is likely to return; for the reformatory has added nothing but bad habits. One hardened criminal said: "I was sent to a juvenile institution at the age of eleven, and returned at about fifteen as a good pickpocket. I went to a reformatory at seventeen as a pickpocket, and returned as a burglar, with all that implies in one's life and habits. As a burglar, I went to a state institution, where I acquired all the professional characteristics of the criminal."

At Sing Sing and other institutions the situation is met by trying to secure a real democracy and self-government by the inmates. They elect their own officers, who maintain order, and are responsible. They go out without guards, and return because their defection injures their fellows. They learn sociability; they are granted also opportunities for play in the fresh air as baseball in season. They hold their own courts, and try the cases before them. Every effort is made to fit them for the return to normal life.

A volume could be written on what has been done and is being done at such institutions, both for boys and girls, and men and women. In Kansas there is a farm organized for delinquent women, which helps them to self-respect and self-reliance. The effort is to make the institution a school, as well as a practical demonstration in social life.

A volume might be written on the subject, and volumes have been written. In what way does it concern us?

First it concerns us as citizens, in our political, social, and economic life. The manner in which the criminal is handled determines his after life and the number of criminals with which society is confronted. Also if sympathy and intelligence work reform, a citizen is gained. The former criminal when released is no longer a criminal, but a useful member of society, prepared to take his or her place in the community life. It is a bigger thing in some ways than that, for he or she has been treated as a human being. That is a moral and spiritual gain both for the inmates and for the guards.

In the second place, it concerns us in our work as a church. There is on one hand the boy and girl movement—an effort to supply understanding and a safe outlet for the "gang spirit," so that it may become a true social spirit. Affection and understanding is essential to the young, as well as to those older in years. The right direction of social instinct helps to

supply the one thing needed, sympathy and understanding, based on real affection in the fullest sense of that term.

On the other hand, at the late General Conference some provision was made looking toward the care of delinquent children. Often this is because of physical or mental illness, which can be corrected. Often there may be simply weakness and lack of understanding in the moral fiber. Children in the church institutions should undoubtedly receive care in the line of food and clothing, and that should be administered with intelligent economy. But far more important than the feeding of the body, is the saving of the soul. To further that, affection, understanding, sympathy are needed.

It is unfortunate that so much of our ideas of discipline in schools and other institutions is based on an effort to suppress and to force a child to our will, instead of considering how the good of the child will best be secured and real reformation brought about. It is true that by a process of suppression or abuse we may for a time secure a seeming obedience. And since the child who has been doing wrong, now does right, in our sight, we think a point has been gained. In fact, all that has been gained is fear; and there is no preparation at all for the time when youth must assume personal responsibility.

This is seen repeatedly in our larger institutions, when young people, from the suppression of the high school, are turned free in the university. The change is too great. The fault lies in so-called discipline of the young. For men and for women to do their part in the world to-day, self-respect and self-control are essential.

Brutal discipline may secure immediate obedience. It does not and cannot secure self-control, and utterly destroys self-respect.

As another writer in the *Atlantic Monthly* for August expresses it concerning the immodesty of women's dress:

"Take the little matter of immodest dress to which we have alluded. You can tell a girl that she is appealing crudely to the physical nature of men; she may admit it, and at the same time justify herself with something out of Freud or Theodore Dreiser. But if you remind her (and if, again, she admits it) that her body is the temple of the Holy Ghost, she has no retort coming."

The same reasoning applies to boys. Their wrongdoing injures first of all, themselves. It is true that it takes pains, it takes effort and much thought to proceed in this method of winning young people to the right, and helping them to gain self-reliance and control. But is that a good reason for following the easy method of so-called discipline?

There may be under our human methods the necessity at times to protect ourselves from an epidemic, from an insane person, of society from the criminal. But there is decidedly a need to emphasize the principles of Jesus in dealing with this great question. Especially is this so when it comes to dealing with children, either in the home, or much more in an institution, for it is in the institution that we so often fail to-day.

After all, our care of the young must be tested on its logical outcome in life—how far is it an ample preparation for the conditions of life. For a short time children are under our personal control, in the home, the school, and the Sunday school. But the time soon comes when they must take their place in society as self-acting agents. No matter how great has been our care, no matter how protected their life, sooner or later, from some unexpected quarter there comes a great temptation. It cannot be successfully met on a basis of fear—either fear of punishment, or fear of being found out. It can only be met securely through individual development—through a knowledge and choice of that which is right. When it comes short of that, when it comes short of knowledge and development of choice—a right choice, it fails in self-development, and is a complete failure, even

though it brings temporary peace to the house, and a seeming obedience.

It seems strange how ready we are, and how ready even men called of God are, to depart from the divine plan. Christ gave man his free agency. Satan would have compelled, forced, and threatened him into that which is right, but that was not the divine plan. His plan is to develop sons and daughters of God, with powers for righteousness, to know and choose the good.

S. A. BURGESS.

Twenty Thousand Converts Before Next General Conference

We wonder how many of us have sat down to figure what this means. If this number are to be baptized by those on the firing line—those doing distinctly missionary work, it would mean practically 100 baptisms for each one. Should two years be allowed before next General Conference, and allowance is made for time lost, it would require more than one baptism a week by each one.

For the church, in two years there are 104 weeks. It would mean that over 200 should be baptized each week. It would mean that each four members should see that one additional member is brought into the church. A branch of 200 should become 250; 400, should have 500 members. A district having a thousand should report next conference, 1,250. You can figure out your ratio for yourself. And this gain should not come simply from members moving into our vicinity, but through baptisms. If any district falls short of its proportion, some other district will have to make it up.

We want converts, and not simply names. We want men and women with their faces turned to the cross of Jesus; men and women who love their fellow man; men and women with their faces set to establish Zion—the pure in heart—the city of our God. But the mere matter of numbers makes it a big task.

As a check we picked up one of our church papers and counted the baptisms there reported. They total 60, and were stated to cover a period of two weeks. At the same time it included only a small part of the ministry. One man had baptized one, but this made a total of 20 in that series of meetings. He evidently is maintaining his average, but it causes us to wonder what is the grand total. Are we proceeding with sufficient earnestness to accomplish our goal? It cannot be done in the last few weeks. It can only be done by constant, steady work to-day, to-morrow, and the day after, still using all the extra energy and inspiration we receive for special efforts. But it is the training and preparation in the work now which shall make this work possible, and secure permanent results.

Watch Your Address Label

Every publishing house has some overlapping of effort in notification of expirations of subscriptions. A reader may allow his subscription to lapse, send in a renewal later, and then get a notice that the records show he has not sent in his renewal.

Now it takes some time to make all the necessary entries and changes, and though the letters sent say that if you have sent your subscription in, to disregard the present communication, many people become unduly exercised.

If the reader will examine the label on the wrapper of his periodical, he will be able to discover from that whether or not the remittance was received and properly credited, the changed date invariably denoting that fact. It may take a few weeks for this change to appear, but if after waiting a month the label is not changed, write about it. This applies to all our periodicals. The change of label is your receipt.

The Christmas Offering

The work on the Christmas offering is going forward quietly throughout the church in the various Sunday schools. The result of the careful organization of the past two years is making itself felt. We have not had much to say in the church papers concerning it this past year, but it is a splendid opportunity for us to make an offering to the Lord on his holy day, the anniversary of the birth of our Lord.

While we are making presents to each other, do not let us forget our gift for Him. Many of us have done our duty in paying our tithing. Some for the first time will face the beginning of the New Year with their tithing all paid up; there are others who yet have that joy before them. Only those who have been in debt realize how good it feels to be out, and we are all in debt to Him for all we have; but He asks for that recognition one tenth of our increase annually. This naturally involves a payment of our increase in the years that are past when we have not paid tithing.

Now we have just completed a big drive for the General Conference auditorium, and have successfully raised a much larger sum than many people thought we could raise at one time.

Some have also moved forward and remembered the College Day collection the first Sunday in October.

We have also been busy in meeting branch expenses, and the upkeep of our own homes.

But as we sit down to count over the year, and to consider our gifts, what can we give for Him in return for all He has given for us. It is a special donation; a free-will offering. It cannot take the place, of course, of our tithing, but is an added measure of our love.

A Work Well Done

Within the past few weeks the church has lost three steadfast workers, Sister John Zimmermann, Sister L. R. Devore, and Sister John Smith.

We read in the 9th chapter of Acts concerning a certain disciple named Tabitha or Dorcas, a woman full of good works and almsdeeds. We read of other women whose names the Apostle Paul records as having been able workers in the ancient church. Though the part of woman in the church has not been as spectacular as a rule, as has been the part taken by their brethren, yet their service has been as important for the work of God.

When the news appeared in *Zion's Ensign* for October 14, that Sister Zimmermann, the wife of Bishop John Zimmermann, had passed away on the evening of October 12, many throughout the church had cause to mourn. The traveling ministry especially have enjoyed and appreciated the liberal hospitality of herself and husband. The visitor was always made to feel his welcome, and was in fact made to feel as one of the family. There was no flurry or fuss—there was homelike peace.

Like those of old she raised her family in the fear of the Lord; was faithful in her attendance at church, and saw that they were faithful through their earlier years. One daughter, Clara, is the wife of Albert N. Hoxie, the church chorister. Her second daughter, Anna, was one of the editors of the primary Sunday school *Quarterly* for several years, and is the wife of Richard C. Kelley, son of Bishop E. L. Kelley. Her sons, in fact all of the children, have been raised with devotion for the work of the church. Though their lives have apparently been in easy places, their hope is ever for the establishment of Zion, with justice and equality to all.

Then on November 3, Sister Rebecca E. Devore passed away at the Saints' Home at Holden, Missouri. She had traveled extensively with her husband, Elder L. R. Devore,

assisting in laying the foundation of the work in southern Ohio, West Virginia, Pittsburgh, Kirtland, and Youngstown Districts. In 1891 she went with her husband to the South Sea Island Mission, where they continued for five and a half years. She placed the Sunday school work there on its feet. Her devotion and sacrifice to the church was noteworthy, but unfortunately resulted, upon her return to her native land, in broken health. Her home for the past twenty years has been in Holden, Missouri, where many loved her for her noble character, faith, devotion, and courage.

Just a day later, at the Independence Sanitarium, Kate E. Smith, the wife of Elder John Smith, the first president of the Lamoni Stake, and before that manager of the Herald Publishing House, passed away, after nearly a year and a half of continual sickness, during which year she was bed-ridden most of the time.

In her early years in New England she was earnest in work of auxiliaries of the church, especially in the Sunday school work. Her home was always an open one for the visiting missionaries, at a time that such homes were rare. The traveling elder was at liberty to stay as long as he chose, for a year if need be, and make himself at home. She was always ready to defend the cause when attacked.

In Lamoni she continued the quiet service of a housewife. Her home was still open, and her hospitality genuine, even though in that place many others were there to receive the visiting guests. She was ready to support all the work of the church and its various departments.

With the death of these three sisters, the church loses those who have been valiant in the testimony of Jesus, as shown by their lives, and those who were ready to serve wherever opportunity offered.

Christmas Carols

In Old England and in New England the Christmas carol is an exquisite way of ushering in our Lord's birthday. The church choir or other choral groups go from house to house to sing.

Those upon whom they have called, light Christmas candles and set them in the windows. In many cases they are invited in for light refreshments, but of course they cannot spend a very long time at any one place. In the end some small contribution is made to the choir, permitting them to buy necessary music.

It possesses some splendid possibilities, depending upon the locality, and how widely scattered are the homes, and the character of the neighborhood. In some cases a group of young people could very agreeably go and serenade gratuitously, of course, the old folks, and others who would appreciate such a visit.

In earlier times, the traveling was on foot or in tallyhoes; to-day many visits can be made with autos from one point to another, and the homes visited are many and the choral groups large. Of course it would be possible to send out more than one party. It forms one of the most beautiful customs around the celebration of Christmas Day.

In this issue is the story of a quartet in one family who sang in the early hours of Christmas morning. In other cases we have known it to be conducted between ten or eleven p. m., and one a. m. of Christmas morning. In still other cases a modification has been made. Instead of the clamor of ushering in the New Year, prayer service is held New Year's Eve, and then about ten or eleven o'clock they called at the various homes for Christmas carols. In this case it was an established custom that those desiring to be visited place candles in the window.

R. C. Evans Loses Decision

Bishop Benjamin R. McGuire received a telegram from his attorneys in Toronto, Canada, Friday, stating that the supreme court of Ontario had rendered a decision in favor of the church in the matter of the building fund and the Ladies' Auxiliary fund, on which the church was suing Evans for an accounting. Details of the case will be given later.

Wireless Service Through Church Station in Des Moines

The Sunday Register, of Des Moines, Iowa, for November 21, carried an extensive account under the heading, "Ames alumni have time of their lives," with the following explanation accompanying. We are glad to note that the Des Moines people have not only completed their radio station but put it to good use at once. The item follows:

"The following story of the great home-coming day at Iowa State college was received by *The Sunday Register* by wireless from the Iowa State college wireless station. This wireless service was made possible by the cooperation of the new high power radio station at the Latter Day Saints' church, Des Moines, and of the Central Radio Company of Independence, Missouri. The story was sent by A. N. Converse of the Iowa State college, department of journalism."

In another column the following was displayed:

By Wireless

"This edition of *The Sunday Register* contains a story on the big 'home-coming' at Iowa State college received by wireless from the state college radio station at Ames.

"An interesting forecast story on the big day, also by wireless, was printed in *The Register* Saturday morning.

"*The Register* is prepared to receive and print wireless news from any part of Iowa and amateur wireless operators are cordially invited to get in touch with the powerful receiving and sending station in Des Moines that is cooperating with *The Register* in this.

"News items received by Chief Operator Ralph Knouf at the station of the Latter Day Saint Church will be transmitted immediately to *The Register* and Tribune office. They will be printed with full credit to the sending station.

"*The Register* is glad to serve its readers with this new class of news and is glad also to encourage the development of amateur wireless telegraphy in Iowa.

"Wireless operators, get busy!"

"The best time for receiving radio messages at the Des Moines station is in the early evening or in the late afternoon on Saturdays."

Subjects Being Discussed

A Challenge to Henry Ford

From time to time various articles have appeared in this country, or in the countries of Europe, and especially abroad, attacking the Hebrew people. Recently such an article it seems appears in the *Dearborne Independent*, and the *American Hebrew* of New York City has issued directly a challenge to Henry Ford as the owner. The article follows:

"*The American Hebrew* makes this offer to you:

"We will raise and place at your disposal a fund, adequate in size, to defray the costs of engaging the services of the world's leading detectives, to unearth this conspiracy and bring to light the conspirators. The detectives you select, however, must be approved by the chief of the secret service of the United States Government.

"We agree to publish the findings of this investigation in 100 leading daily newspapers of the large cities of the United States, provided, however, that true copies of the original report be furnished *The American Hebrew*.

"Should the investigation fail to substantiate your charges:

"1. That a Jewish world-imperialism exists (locating its center);

"2. That certain individuals have cognizance of it (giving their names);

"3. That certain individuals are actively supporting it (specifying their acts); and

"4. That there is somewhere an official head of this world-imperialism (exposing him), you agree that you will publicly admit that you are mistaken and will reveal the influence brought to bear on you to publish the articles in your paper.

"The Jews of America demand that you either prove your assertion, concretely, or admit your error.

"We hope you will accept this challenge.

"THE AMERICAN HEBREW,
"ISAAC LANDMAN, *Editor*."

Probably more than half of the 14 million Hebrews in the world are in dire distress in eastern Europe. To assume that this whole body or part of it has laid a mighty plot to subjugate the whole world requires rather a vivid imagination. We await with interest the outcome of the challenge.

Women in Chamber of Commerce

Recently at a largely attended meeting of the commercial club, at Lamoni, an address was delivered by Carrie N. Bell, of Des Moines, in which she presented the department of women's affairs in the Chamber of Commerce in Des Moines, which was organized on May 5, 1920, with 325 members and soon increased to 345, but without any active campaign for new members. It is probably the first department of women's affairs of any Chamber of Commerce in the United States.

The board meets weekly, and each member is assigned to a committee. The committees meet monthly. The chairman of this department is a director of the Des Moines Chamber of Commerce. The open forum of the chamber is open to women, together with its program. The women have full rights as members of the Des Moines Chamber of Commerce. The purpose of the department of women's affairs is to improve the condition of employment for women in Des Moines.

At the same meeting Doctor Bertha A. Greer spoke in behalf of the local women. She urged that in her work for the community and humanity woman should not lose her individuality as a woman.

During the past year the commercial club of Lamoni has frequently invited the women of the town to attend the commercial club banquet. A year ago we urged in an address of greeting that the women should be full-fledged members of the commercial club, with full right of voice and vote.

This should be generally done, as the women have a broad interest in community welfare, and in those matters which are of especial interest to a town or small city commercial club, just as the business women are directly interested in the Chamber of Commerce or Board of Trade, and should be therein represented.

Loss From Strikes

The Labor Sunday Message from the Commission on the Church of Christ and Social Service of the Federal Council of the Churches of Christ in America states that a careful estimate gives in statistics for August and September, 1919, that the workers lost through strikes \$41,272,000 in wages, and the employers \$4,127,000 in profit. The comment is made that if this continued through the year, it would mean a quarter of a billion dollars lost in wages, and 25 million lost in profit. Of course, as it stands the amount of profit goes to a relatively small number of people compared to the number who receive the wages. It appears to be equally true that there is a very narrow margin of possible increase in wages in the industries thus affected without an increase in price to the consumer.

ORIGINAL ARTICLES

Industrial Cooperation—Its Value and Meaning

By John W. Rushton

*In three parts—part one. Reprinted from
Autumn Leaves for June 1915.*

Introduction

As a people we are much interested in the questions of social idealism; and our literature affords ample evidence as to the conspicuous place given to the establishment of a society in which equality and justice would be characteristic. While we have not at any time given indorsement to the various socialistic programs, yet there has been and is a deep sympathy existing between the church's dream of Zion and the establishment of the "golden age" or the Utopia of modern socialism. And while we do not indorse the conclusions of the socialistic diagnosticians nor approve of their therapeutics, still we do agree with them that things as at present constituted and managed are not satisfactory, nor productive of universal happiness, not only to the greatest number, but to any in general. We also agree that the present order is not permanent but that the change is destined to come in which there will be equality of opportunity to all, a juster share in the produce of labor and a happier conditioning of the human race.

On Trial

To criticise the several schools of socialism may be satisfactory to the critics, but it has not solved nor can it solve the problems which we confess are very concretely, and in many cases, tragically real. We ourselves are on trial; and must prove the worth of our claim to public acceptance by presenting some method of solving the same problems and disentangling the perplexing intricacies which impede the progress of the race to the ideal which lies beyond our present fuliginous horizons.

God With Man

Our Bible opens with a description of the God-appointed home of humanity which we have designated paradise. It closes with the apocalyptic vision of the Seer of Patmos, who describes the destiny of the race as the union of God with man on terms of affectionate intimacy; the tabernacle of God in the midst of the new city, where there is neither darkness, sorrow, nor death and therefore neither sighing or tears. Isaiah visions the details and promises that houses shall be built and inhabited by the builders, harvests shall be reaped by the sowers, and fruit gathered by the planters; every man reaping the results of his own labor in perfect enjoyment. Oppression and poverty will not be known; there cannot be the agony of want where there is not the congestion of wealth.

The New City in the New World

The modern revelations through Joseph Smith in homespun English minus the hyperbolism of the orientalist, present the selfsame vision, and tapped the sources of human energy in the multitudes of poor who accepted him, because he made his appeal to the real needs of the ones who listened. It may be a question which some of our young men and women in the future who may have the training and interest will be able to discuss, as to how much the promise of a new city in the New World at least opened the ears of the people, if it was not the dynamic which generated the activities of those people (whom the historians of the future will no doubt recognize as among the most valuable assets America ever had)

and so give to the Mormon movement an honest credit which has been denied up to the present.

The Cooperative Movement

Among the bewildering number of attempts which have been made to usher in this "golden age," none has such a fascinating history, none such a wonderful and arresting success; and certain it is that none has gripped the world with its desiccated interests and produced such a wonderful association, which has leaped over barriers of every kind and established its aegis in every clime among every nation, kindred, tongue, and people, as a practical and working thing; without the fire or sword or tragedy of revolution as the industrial cooperative movement has done.

It is because of the many striking similarities between our church movement and cooperation in point of history, the class of people who originated it, and ideals which it indorsed, that we offer this sketch as a subject worthy of our deepest and most careful study, believing that there is much we can appreciate and may use to the accomplishment of our own purpose. If ever the day shall come, and for this we work and pray most earnestly, that Zion shall be brought out of dreamland and fancy and made a reality in fact and experience, it can only be by the adoption of the same principles and similar methods which have produced the most wonderful commonwealth the world has ever seen, by and among our own people. For in Zion there will be just as much need of the commodities by which we shall be fed, clothed, housed, and conditioned, as there is to-day, and one of the first things we shall have to do before ever we get within measurable distance of this condition will be for the people of Zion to control the agencies of production and manufacturing and distributing those necessities for the consumption of the people.

Establishment of Zion a Bread and Butter Question

It is all very well to have ambitions and seek to found a new nation or state, or even to develop a new city, but it is certain that we cannot successfully deal with political or civic economy until we have mastered domestic economy. We must put our own house in order.

Karl Marx and his school may have conclusions which can be disproved by the academic dilettantes, but one thing is sure in the so-called doctrine of "economic determinism," viz: the ways, and means, and circumstances under which people have to earn their wages (mark it we are not speaking now of the amount or nature of the wages) and the places and conditions of their subsistence do have all but everything to do with the amount of mental, moral, and spiritual service we can render to the common good. This is just as true, if not more so, of Independence as it is of any other town or city in the world.

Who Shall Deliver Me?

In this, the most powerful republic, history has noted, with its vast and multifarious resources, what is the workingman but an economic slave? Is it not a fact which is evident on every side that "the thing I would do is the thing I cannot do and the thing I would not do is the thing I must do"? Hence the despairing question surges through the brain with monotonous insistence, "Who shall deliver me?"

Our experience has proved that politics cannot; modern commercialism will not, and in the face of present condition the church is very nearly inept. Can we vindicate the church (I speak generally) whose only work so far has been demonstrated in charity and benevolence and saying with reiteration, "Cheer up, you will soon be dead and then you will go to heaven," to the thousands of sweating, bleeding, and smelly toilers? I have a profound admiration of all that the church has done and is doing but let us be candid with ourselves.

Can anything which has been done up to the present be described by any other word than eleemosynary?

At the best these are but palliatives and anæsthetics; therapeutic but not prophylactic.

The two principal activities which are in evidence so far as the church is concerned appear in themselves to be beneficial and desirable; and regrettable as it is, we have allowed ourselves to be deluded by appearances to such an extent that the mere suggestion of possible error meets with summary denial and even contemptuous dismissal.

Charity and Ritualism

One of these powers or influences is charity, by which we mean that the ones who have more than they need shall give of their superabundance to meet the deficit of those who have not as much as they need.

But the question does not seem to occur as to the why and how of the surplus on the one hand and the deficit on the other. And the real problem has not been even touched by raking off from the protuberance on the one side and filling up the depression on the other. We have heard and read much criticism of this crude method of balancing up as suggested by the uneducated socialists, but does the method become truer or more desirable because indorsed and practiced by an ecclesiastical body instead of a body political?

The second is the unfortunate disposition which is in evidence for church people to become the docile servants of church rule and officialism, and the devotees of platitudes and ritualism.

This may be rather unpleasant but all I ask is, Is it true?

One produces a community of two classes: the getters and the givers.

Is there any difference between the principle at the back of this condition and the one which was at the back of the French Revolution?

The other produces a condition which in some ways is worse than the slavery under which the negroid races suffered for years, but this is the slavery of the mental and moral powers.

Readjusting Life's Opportunities

As one of the bodies claiming to be the church, the problem before us is not the supplies of charity but the readjustment of life's opportunities in which the need of charity is obliterated by the dispensation of justice. And the big, broad vision we are needing is that of the best and strongest communities which are built up of units trusted both to dare, and to do, and to bear great things without official supervision and permits of a uniformed ministry. A community based upon brotherhood, enjoying a liberty which is the very essence of anarchy, because its virtue and righteousness are not the outcome of external law and force, but the natural and spontaneous growth of inward love of pure things and right ways. The New Testament plainly shows this to be the attitude of those people who shall be worthy to sing the song of the redeemed, and even though we might develop a community rigidly adhering to the literal translations and interpretations of moral codes, it will only be a sorry spectacle of mirthless automatism and become the stilted expression of a pathetic and monumental failure.

The Democratic Principle Expressed

We turn to the study of cooperation because it is the most lively and buoyant expression of the democratic principle which is in existence, and its success is not so much in the device for making communal storekeeping a dividend-producing affair as it is the instrument for the producing of a new character of manhood in which the glory of free and intelligent action is at once its secret and its fruit. To quote Professor Peabody:

"Cooperation is not merely an economic device, but much more fundamentally a moral movement. Cooperation depends for its success, not only upon its commercial principles of cash payments and deferred benefit, but in moral qualities of patience, thrift, and loyalty, which make the character known as the 'cooperative man.' Professor Marshall at the Cooperative Congress in 1889 at Ipswich said: 'The cardinal doctrines of its faith are, first the production of fine human beings, and not the production of rich goods, of all worthy endeavor. Secondly he who lives and works only for himself and his family, leads an incomplete life; to complete it he needs to work with others for some broad and high aim.' The achievements of the cooperative system in Great Britain are moral victories. This ethical quality of the cooperative system is at the same time its limitation."

Where the Cooperative Man Is Lacking, The Scheme Fails.

Similarly, the Christianity of Jesus finds its dynamic in the heart of his followers; and our modern revelations discover the same principle in the almost hackneyed phrase, "Zion is the pure in heart." This principle is still more pointedly used in the Pauline philosophy when he says: "All the law is fulfilled in one word even this; thou shalt love." Individual character is the prime necessity of all reform movements, but the individualistic regeneration is not a qualification for salvation, until the individual qualities of character have become socialized, and thereby the community is glorified. Zion or the kingdom of God is not a mutual self-admiration society, but an assemblage of highly specialized units brought into symmetrical correlation with truth as the illumination; then will it be said in the language of David: "Out of Zion the beauty of the Lord our God hath shined."

Manhood

There can be no humanity fit for earth, to say nothing of heaven, until we have manhood.

Manhood is not developed in existence upon unearned increment or parasitism. Whether it shall be the butterflies of unproductive opulence or the ragged and unwashed communities of Lazarus who feed upon the crumbs from the sumptuous tables of the rich makes no difference to the effect of this principle; paradise can only be regained in the sweat of toil. We cannot record success of a society whose powers are paralyzed or whose individuality wilts in the frown of a man or under the opposition of the crowd. "Quit you like men!" is an unknown tongue to the camp followers of charity; and to the invertebrate mass surrendering individual convictions to win the smile of panoplied tyranny.

Aspiring to the Ultimate

The day has dawned, indeed is well advanced when the church, I mean "our church," must win the confidence and support of intelligent and honorable people not by "strategic retreats" before the invading forces of the world's selfishness, but by heroic faith in and superb endeavor to actualize the race's most cherished ideals. We are in danger of being classified with the great list of quackeries or "Morrisonian pills," unless we shall deal with causes and aspire to the ultimate. We must not be contented to treat the symptoms, but must deal with causes.

At the present what we call socialism is a symptom—a symptom revealing possibilities of a revolution or a regeneration; everything will depend on how it is treated.

Cooperation is a remedy which with wonderful prescience has utilized the causes of the symptoms and disease and produced a state of healthy and virile humanity which is the indisputable evidence of the correctness of its diagnosis and also the efficiency of the methods employed to deal with the matter.

Humanity Cries Out; Divinity Responds

We repeat, as a church we cannot afford to ignore the socialistic agitation, but we must try to understand and interpret strident voices of the multitude's discontent, try to understand its agonizing cries and find out what is wanted; then we can the more intelligently correct its errors, utilize the good in it, and direct it on the pathway of right and truth, if we are able.

Let us read the primary lesson of all history with reverence, and that is: When humanity cries out in the agony of its sense of wrong the powers of heaven are pledged to help and deliverance; and when man beseeches the guidance of the Divine, God is pledged to lead.

Humanity cries out against the wrongs and oppression under which it is groaning to-day; its cry was hoarse and inarticulate, its mighty spasms were more violent than intelligent, and the sense of culture was shocked by the rough ways in which this sense of wrong was uttered, but those who read with the times, can clearly detect a change in the inflection and articulation of its most commanding voices; the roar and snarl have given place to intelligent statements of the grievances, and the common people are able to understand that with them the real power of control is resident. Cooperation proves that when the people are allowed to they can solve their own problems and lift themselves out of the viscid depths of poverty and its consequent misery.

* As a church we must remember, God made the church to be the agent of revealing his purposes and of carrying out his will, and only in so far as these things are done perfectly or as much so as in us lies, are we worthy of our name. So our first business is to be patient with men and have the dignity of the assurance of our power and also the abiding and inexhaustible sympathy without which we cannot reach our fellows. To be arrogant or peevish will be fatal to us as a community and to the purposes God has in view with us.

Cooperation in Accord With the Books

Speaking with careful restraint, and after due reading of our church books, I say deliberately there is nothing which can be cited to show that the cooperative method and even the economic ways and means of its working is out of harmony with those books and most decidedly not opposed to the spirit and morale therein enshrined.

Cooperation in those countries where it is at work has taken the venom out of the social unrest and converted a dangerous "free" force into a disciplined and harnessed power for prosperity and uplift, for in it the necessities of the people are provided—"of the people, for the people, and by the people" themselves. It is indeed a splendid and concrete example of our Lord's great and noble belief in the power of the people themselves as revealed in his own saying, "Behold the kingdom of God is within you." And we remember all about the persons and the circumstances to whom and under which it was said—and it is still marvelous in our eyes.

In cooperation the potential possibilities have been converted into kinetic facts, and therefore speak with authority—the authority of demonstration.

The Romance of Its History

The history of the cooperative movement reads like romance; the study of its remarkable development and its universal conquest constitutes one of the most fascinating chapters in the science of economics. The rapidity of its growth is not more striking than the universality of its strength. It was not born until the founder of our church was dead; its origin was so humble and the men who cradled it were so insignificant that it was treated as a joke, and as the extreme in the ridiculous and the grotesque. But now in this year of grace (1915), it is admittedly the biggest combination of hu-

man beings for mutual purposes which the history of the race records. It is not an exaggeration to say that cooperation has done more economically to reduce from the abstract to the concrete, the ideal of universal brotherhood than any other movement which has been attempted.

Capital, Politics, and Religion

While the movement refuses to recognize the domination of capital, politics, or religion, at least in the sense of partisanship or sectarianism, yet in no other movement is capital a more willing and useful servant, the welfare of the state better conserved in the prosperity and happiness of the masses, and religion more practically and effectively related to the economic and social departments of life.

Literature and Morale

It has developed a literature and even a morale of a distinctive type, and can trace a new element of character in its commonwealth which even economics has recognized and classified as the "cooperative man."

In 1906 there was a cooperative bibliography comprising 5,761 entries in twelve languages, published by the cooperative alliance. That number has been augmented since that date, and at least three British universities have included industrial cooperation not only as part of their academic curriculum, but also practice the principle in supplying the needs of the residents of the universities.

International Alliance

The International Alliance, holding triennial congress, represents organized cooperation in Germany, Denmark, Switzerland, France, Belgium, Italy, Scandinavia, Holland, Finland, Austria-Hungary, Rumania, Russia, including Siberia, Argentina, Bulgaria, Spain, Japan, United States, and Great Britain including her colonies. The cooperative principle has found its way into all of the five continents.

The last International Congress held at Glasgow, Scotland, in August, 1913, under the presidency of Earl Grey, reported eighteen countries representing 120,238 societies of all kinds and membership of 19,153,700. There are over 50,000,000 cooperators represented by the alliance and those not identified with the alliance.

The Growth in Great Britain

As marking the wonderful influence which cooperation is exerting upon the nation it will be instructive to note the growth of the movement in Britain, its birthplace. Though as already noted, cooperation is not exclusively indigenous to that country.

It was on a dark, December night in the year 1844 that the shutters were taken down from the "Auld Weyvur's Shop" in Toad Street, Rochdale, Lancashire; and we should not omit the historical detail—"the shutters were taken down by a woman." Not only has woman been the instrument of exhibiting the movement to the public but woman was always a great factor of the success attending the cooperative store. There were twenty-eight workmen, with an accumulated capital of one hundred and forty dollars and they did business which amounted to ten dollars weekly, only opening the store Monday and Saturday evenings. The several duties were all discharged by themselves, one acting as salesman, another as secretary, and another as cashier, while others were directors, trustees, and customers. Contrast this with the splendid record for the six months ending 1913, reported by the Central Board of Progress to the forty-sixth annual cooperative congress held in Dublin, Ireland, May, 1914.

The British societies, 3,011,390 members.

Share capital, \$205,596,865.

Amount of trade done, \$650,055,330.

Producing a profit of \$71,302,070.

The above is the record for the retail stores.

The two wholesale societies, the Wholesale Cooperative Society with headquarters at Manchester and London; and the Scottish Wholesale Cooperative Society with headquarters in Glasgow presenting the following summary:

Number of persons employed, 34,520.

Amount of capital, \$26,699,855.

Amount of trade for 1913, \$71,778,660.

Producing a net profit of \$1,511,385.

Eighty-one societies furnished particulars of cooperative farming operations; they own conjointly 8,729 acres and rent a further 5,670 acres and aggregated profits amounting to \$44,315. Losses of \$29,325, leaving a net profit of \$14,990.

Field of Operations

Cooperators are now the largest millers of flour in Great Britain; they manufacture everything demanded by the working classes for their consumption; they own and operate coal mines, banks, insurance of life and property, transportation by land and water, employing a large number of men and women under better conditions, pay better wages, have a minimum number of hours labor and have more satisfaction among their employees than any other institution in the land.

There are no exorbitant wages paid to leading officials, Mr. William Maxwell, the manager of the S. C. W. Society, receiving but \$38 per week for conducting a business valued at \$50,000,000. (To be continued.)

Education, Saving, and Revelation

An editorial by R. J. Lambert, in Zion's Ensign, November 11, 1920.

Education has been spoken of and generally regarded as a science, and as a science of course it means the training of individuals according to a prescribed course of study; or, the following of the requirements of a curriculum by candidates. For the length of time over which the average man can remember with ease and some degree of certainty, there has been contention raised that education as it is to-day is not a science; and that it is impractical. And these statements have been just as vigorously denied.

For the reason that this contention has been so strenuous, the circular sent out by J. M. Worley, director of sales and publicity in the department of War Savings, is particularly interesting, and from it we quote:

"For the first time in American history educators have admitted that their previous plans of education have been all wrong; that hitherto education did not educate but merely half educated the youth of the land. It fitted youth to 'make money,' but taught nothing about how to save a part of what was made, a matter of even greater importance than making money. The year 1920 marks the turning point in real teaching in the United States. A committee of seven state superintendents of public instruction, appointed last summer at a meeting of the National Educational Association, will meet with treasury officials at Washington before Thanksgiving to confer on *teaching saving in schools*. The results of the conference will be unified plans for putting American children on a thrifty foundation and swell the tide rapidly turning towards school saving."

If this letter is exact in its statements, is it not amazing that the awakening has been retarded until this late date? If the statement that education in the past has equipped with ability to gather wealth, but has neglected to train in the saving, or the distribution of wealth, it may be that the new system will aid America in overcoming her unsavory reputation among the enlightened nations of the world—that we are a people who spend lavishly and foolishly. Possibly the fact

that the list of wealthy men contains such a low percentage of highly educated men may also be accounted for by this past neglect.

What we feel to be a sure thing in this letter is the statement that the year 1920 marks the turning point in real teaching in the United States, and our reasons for believing this are several. We may mention some of them:

1. It will be noted that the magazines of the past few months have featured articles giving prominence to men who have learned the art or science of conservation, saving, and economy; and to measures on the subject.

2. A period of reconstruction has opened the minds of the people to the reception of new thoughts and new systems; has jarred us loose from our self-complacency, and made it apparent that we are deep in some grooves, or ruts, which fact is distasteful to the average American.

3. We are seemingly facing a falling market, and therefore the present is a time for retrenchment, and all procedure whereby we may avoid the rocks of business failure, and economic want; and the tendency of Americans will be, as it has ever been, to incorporate into their educational system the study of those things which will help in such times.

As a religious people Latter Day Saints should welcome this alteration of the present course of our schools. The principle of saving is a religious principle among this people. We expect by gathering together the fragments of wealth which might otherwise be lost, to be enabled to build and expand church institutions and enterprises, and finally to erect the material portion of the city of Zion. This is such a great work, such a stupendous undertaking for a small body of people not above the average in possession of wealth at the present time, that saving, economy, conservation must be carefully studied and made a real science.

In this we shall be making possible the intelligent following of the instruction of the Lord given in direct revelation to us, and a comprehensive rather than a parrot-like following of the example of the Son of God and of godly men. It is religious to save; it is irreligious to permit needless waste.

In 1913 the Reorganized Church of Jesus Christ of Latter Day Saints was found to be in debt to a considerable extent. As a method to get out of debt, rather than the human and American way of unearthing or creating some means for making more money, the following instruction was given:

"In order that the temporal affairs of the church may be successfully carried on and the accumulated debt of the church . . . may be properly met and in due time discharged, the church is instructed, both as members, and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needed to properly discharge the existing indebtedness of the church as a body."

From this it will be seen that the education and training of the church in economy of expenditure was the Lord's system—using the means already produced in a wise way, rather than by supreme effort producing more wealth in order that carelessness in expenditure might be pursued.

The question now comes squarely before us, Does this people know how to save? If not, the year of our Lord nineteen hundred and twenty should mark the beginning of their training in every community and school where they have influence or power. If the principle of the revelation of God's will to us is to be of profit, and there is no other excuse for our belief in it or for its existence, then our people should lead in the work of training to save and expend.

The Christmas Gift of Song

By Lois Beryl Aldridge

Sometimes we overlook the finer privileges of life because they are so intimately close at hand.

The Christmas tree had been decked out until it sparkled like one great jewel. The last present had been brought from its hiding place; the stocking had been stuffed to overflowing. With one comprehensive glance about the room, and a happy smile, after another reading of Dickens's "Christmas carol," we tucked ourselves safely in bed, when into our dreams there stole the sound of music.

It seemed as though we had been slumbering for hours, lulled by the most exquisite tones, when gradually the consciousness began to dawn on us that we were awake and listening to human voices singing Christmas carols. Never did any tones reach our ears with the beauty of those sounds that came floating up in the darkness of Christmas morning.

All of us crept from our beds to gather at the head of the stairs. We dared not utter even a whisper for fear of breaking the spell, yet we could not let the choristers leave without a word of recognition; so when we felt sure that the last carol had been sung we called out to them a "Merry Christmas and God bless you" that ought to have repaid them, in part.

What was it we heard? One family in our neighborhood who loved music still kept up the good old habit of visiting the houses of near-by friends to sing carols on Christmas morning to usher in the day. What a kindly thought lay back of it, and how easily done, yet with a charm to it, as the voices gently roused us from sleep, no words can tell.

These people used to select different homes each year, that the music might come as a new thing to each, and that in course of time as many families as possible should be made partakers of the fine old custom. They went about it in the most careful manner, making up a list of the number of houses they should visit between five o'clock in the morning and daylight.

Afterward we found they had planned a visit to us the previous year, making all arrangements, including the key to the back door, obtained from the maid; but it so happened that our maid was to spend Christmas Eve at some special celebration so we had locked the inside door; and when the choristers came they were barred from the house. For a few minutes they debated as to whether they should try it from where they were, but finally decided that it could not be satisfactory, so they would postpone it all for another year. So careful were they to keep the secret that we knew nothing about it; and when the following Christmas came the singing of their Christmas carols was an absolute surprise.

There were four of them—a brother, a sister, her husband, and a cousin; and it was not a difficult thing to do; thousands of others could be found all over the land as fully qualified, but these had the energy and inclination actually to do it.

For the charm of these Christmas carols there is no need of "grand-opera" voices, all that is required being the power to "carry a tune" and a little activity of the Christmas spirit, so why should such a fine old custom be permitted to die out so completely that once to be awakened in this manner was a unique event?

That early morning singing will color all our days for us with a sense of Christmas good will, with a recollection as a time of special beauty, remembering always as though Tiny Tim himself had been present with his crutch, to say, "God bless us, every one."

For those who did the singing, the pleasure must have been greater yet; since, if we know anything, it is that the doing

of a kindly deed brings a greater warmth of satisfaction to the doer than to him who receives.

Let the young people take thought about this matter for the coming Christmas, gathering together for the holiday a few simple carols, and do something which will give that day a richer meaning than any gifts that can be bought with money. It is personal service that gives value, and anyone who can carry a tune has all the art needed for the singing of a Christmas carol if he also has the wish in his heart. Get up at half-past four on Christmas morning; you used to do as much to make the old-fashioned Fourth of July a day of terror, so why not use some of the same zeal to give a deeper meaning to the most beautiful festival of all the year?

People have the wish to do the helpful thing, but they sometimes lack direction, or overlook the obvious because it is so near at hand; and this singing of Christmas carols could be so easily done, while the pleasure it can give, as we know from experience, is incalculable.

Then Christmas would mean something more than the straining of the pocketbook in what is often compulsory giving with no true Christmas spirit back of the gift; for the meaning of Christmas is something which should never come to us in terms of money value.

Let it be in the personal service which enriches both him who gives and him who receives, which makes the spirit of Christmas live in our hearts with a vigor that will send the glow all through us and last even into the week after the holiday has vanished.

The students of Graceland College have completed their self-designated quota of \$10,000 for the auditorium fund. This is certainly a commendable record for this group of people, most of whom are without present means. Yet hope looms large on the horizon of youth. We are thankful for this manifestation of their faith, as it portends the success of greater undertakings by them in the future.

Elder Joseph Luff, who went east with Elder John Smith, and with the remains of Sister Kate E. Smith, was, at the last report, preaching in Providence.

Plano, Illinois, reports pleasure over having W. A. McDowell with them on sacrament Sunday. The juniors gave a very pleasing entertainment on the 5th, also a cake sale to earn their Christmas offering, which was successful. L. O. Wildermuth, missionary to Southeastern Illinois, was at home recently.

The *Richmond Guardian*, published in Melbourne, Australia, announces the closing services of Apostles John W. Rushton and Paul M. Hanson, giving a full list of their subjects for a week. Later advice informs us that Apostles Rushton and Hanson have booked passage on the *Tofua*, leaving Auckland, New Zealand, November 12. They will stop at Papeete, Tahiti, on the way, and hope to reach San Francisco by December 5.

A recent letter advises us that Elder J. F. Curtis is in the East, and was at Philadelphia on the 14th. He expected to visit other points in the New York and Philadelphia District while there.

Doctor G. Leonard Harrington is announced in the *Holden Progress* for November 11, to deliver three lectures at the church in Holden: At 11 o'clock a general address; at 2 o'clock the men and boys over 14 years of age; at 3.30 the women and girls over 18 years of age. The meetings are in the interest of the health department of the church, but are open to the general public.

Elder A. M. Chase, after a week at Elk Mills, Maryland, with A. B. Phillips, left on November 15, for Bloomsburg, Pennsylvania, where he expects to make a new opening. He has taken with him a young man from Elk Mills, Thomas Carr, who hopes to be in the missionary class at Graceland next year. He is voluntarily going out on the firing line first to gain practical experience.

OF GENERAL INTEREST

EFFECT OF PROHIBITION ON CRIME

The old-time dictum that "prohibition does not prohibit" is sometimes still heard as an argument. It is true that bootlegging, illicit manufacture of liquors, importation from Canada, and so on, have minimized the good effects of prohibition in the United States. Even so a tremendous amount of good seems to have been accomplished and when the same enthusiasm to enforce the law is manifested as was manifested in instituting the law, and when an adequate force of officials is provided to see that it is enforced, still greater benefits may be expected. The *Survey* for November 6 has a very interesting article entitled, "Prohibition," by Winthrop D. Lane, giving the benefits of prohibition in Grand Rapids, Michigan, this city having been selected by the *Survey* for such a study. The following is a selection from his article under the sub-heading "Crime" and should be of interest to readers of the *HERALD*.

Crime

The effect of prohibition upon the bulk of crime committed in Grand Rapids is pronounced. The best index to the amount of crime committed is to be found in the number of cases disposed of in the police court. Not only are far more cases handled here than in any other court, but these are of a more varied nature, running all the way from violations of ordinances to murder. Through the courtesy of Gerald De Boer, clerk of court, I was furnished copies of the official report sheets, showing the number of all offenses disposed of each month for four consecutive years, two before prohibition and two after. The years begin with May 1 and end with April 30, so that the end of the second year exactly coincides with the closing of the saloons. The following tables were prepared directly from these reports; their accuracy, therefore, is not open to question. Here are the yearly totals of all cases appearing in court.

1916-17, Saloons open, 3,827. 1918-19, Prohibition, 1,705.
1917-18, Saloons open, 3,666. 1919-20, Prohibition, 2,055.

Here, then, is a reduction of 54 per cent in the first year of prohibition from the average of the two years immediately preceding, and of 45 per cent in the second year. The average reduction for the two years of prohibition is 49.8 per cent. In other words, the number of cases was cut almost exactly in two.

This does not show the specific crimes in which the reduction was greatest. For that purpose a more detailed table is necessary. In making the table on this page I did not include every offense listed, since there are over a hundred of these. Many are mere violations of minor ordinances and others did not occur more than a few times throughout the whole four years. An effort was made to include all offenses that might be regarded as having a casual relation with drink, as well as all the more serious ones. That those chosen comprise the bulk of all crimes committed is evident from a comparison of the totals with the totals just given.

It is evident from the tale that the greater part of the reduction of crime in Grand Rapids, following prohibition, occurred in those offenses in which intoxication is itself a part of the definition of the offense. These are intoxication, where the reduction the first year of prohibition is to one eighth of what it was; intoxication and disorderly; and habitual drunkard.

There are other groups of offenses, however, in which the reduction is marked. One of these is composed of offenses involving fighting the general rowdyism, where the influence of liquor may or may not have been responsible for the act; note, for example, the reductions in felonious assaults, assault and

battery, breaches of the peace and disorderly conduct. Vagrancy, again, is reduced to almost nothing. Crimes of theft show a general reduction, especially larceny. With respect to several of the offenses, the numbers are too small to have significance either way.

Two of the crimes listed above are of special interest to social workers. These are desertion, which here means desertion of the wife, and nonsupport. Desertion shows a reduction from 33 during the two years before prohibition to 14 during the two years after; nonsupport from 92 to 53. The same tendency is borne out by figures in the district attorney's office, where similar cases are handled. The testimony of judges and of Grand Rapids social workers was that this was in part due to prohibition and in part to higher incomes.

The almost dramatic effect of closing the saloons is shown in the monthly figures for some of these crimes. In April, 1918—the month before prohibition—there were 138 cases of intoxication in the police court; in May—the first month thereafter—9. During the first eight months of prohibition there was not a single case of "intoxication and disorderly," though not a month had gone by during the two years before that at least several cases had not been disposed of. Vagrants had been frequent visitors to the court room before, but during the first six months of prohibition exactly one vagrant was prosecuted.

An interesting comment in regard to prohibition and crime, made by Judge Creswell, acting judge of the police court, is borne out in part by these and other figures:

For six months or thereabouts following prohibition, (said Judge Creswell) the number of cases before the police court dropped enormously. The casual relation between alcohol and crime was clearly shown. Indeed, the number of cases became so few that there was talk of consolidating the police and justices' courts. There hardly seemed enough business to keep both courts going.

That was while the city was almost bone dry. Then something happened. People began to learn how to make substitutes. Whiskey was imported in larger quantities from Canada. The Supreme Court held the state enforcement act unconstitutional and advantage was taken of this to bring liquor in from Ohio. The result was to cause an increase in crime; you could see the figures in the police court mount up again. The number of cases never got anywhere near what it had been when the saloons were wide open, but the court had more to do than during the early months of prohibition.

A large reduction in offenders is shown by the county jail. Mr. Hurley, the turnkey, placed the books at my disposal and together we compiled the following figures:

Year.	No. of Prisoners.
May 1, 1916, to April 30, 1917.....	1,657
May 1, 1917, to April 30, 1918.....	1,633
May 1, 1918, to April 30, 1919 (first year of prohibition) ..	622
May 1, 1919, to April 30, 1920.....	599

Here, there is a reduction of 63 per cent in the population of the jail, comparing the averages of the two years.

The jail had been all but empty a number of times since prohibition went into effect—a condition unique in its history. Mr. Hurley has a mind for figures and he said that from 1909 to 1913, when he served four years as sheriff, the smallest number of prisoners in the jail at any one time was 66, the largest 106. The records for 1919 and the first six months of 1920 show that the smallest number during that period was 9, the largest 38. For weeks there were never more than 20. Some forty of the 100 cells in the jail have not been occupied since prohibition went into effect. "It is the alcohol bums whom we get now," said Sheriff Viergever. Since the yearly figures just given include repeaters, it is not possible to give the actual number of persons confined in the jail before and after prohibition went into effect; Mr. Hurley, how-

ever, was confident that there are more repeaters now than formerly, so that it is probable that the difference between the actual number confined now is greater than the figures indicate. In other words, there is a greater reduction in the number of persons for whom the jail exists than these figures show.

Three years ago Kent County established a work farm for short-term prisoners; drunks, men convicted of petty larceny and others with ninety-day sentences or less were sent there. The prisoners were used in cultivating the farm. Shortly after prohibition went into effect the superintendent's wife called the police judge on the telephone and said, "Have you got any prisoners for me this morning, judge?" "No," said the judge. "Well, you better send me some pretty quick," she said. "The farm's running down; we don't get enough prisoners to work it." Six months later the farm was abandoned; and is now a Government aviation field. Mismanagement is said to have played a part in its abandonment, but it is doubtful, said Sheriff Vieregger, who told me this story, whether the farm could have survived the reduced number of prisoners due to prohibition. Sheriff Vieregger is enthusiastic about the results of prohibition. He thinks that it has not only reduced the number of offenders, but that it has benefited family life as well. And he told me that several sheriffs in Michigan, in counties less populous than Kent, had suffered such reductions in their jail populations that, dependent upon the fee system for their incomes, they could not make money in their positions and had intimated to him that they would resign.

IN TWO SHORT YEARS

Recently we noted the effort made in England to secure relief for German children, because of malnutrition. We publish herewith a short editorial from the *Des Moines Register* of November 11, showing the efforts already made by men of science at Oxford to establish a new relation and its results:

One of the reassuring signs is the friendly greeting extended by the professors and scholars of Oxford University to the professors and scholars of the German universities and the friendly response of the latter. If scholarship is to stand for anything worth while in the world it must be for a plane of association not too much disturbed by the contentions of ambitious rulers.

In view of all that has happened it would be hard to think of anything more gracious than the following letter signed by every one of the notables of Oxford, some thirty-nine in all:

"To the Professors of the Arts and Sciences and to Members of the Universities and Learned Societies in Germany and Austria:

"Since there will be many of you who fully share our heartfelt sorrow and regret for the breach that the war has occasioned in our friendly intercourse, and since you cannot doubt the sincerity of the feeling which engendered and cherished that old friendliness, you must, we believe, be sharing our hope for its speedy reestablishment.

"We therefore, the undersigned doctors, heads of houses, professors, and other officers and teachers in the University of Oxford, now personally approach you with the desire to dispel the bitterness of animosities that under the impulse of loyal patriotism may have passed between us.

"In the field where our aims are one, our enthusiasms the same, our rivalry and ambition generous, we can surely look to be reconciled, and the fellowship of learning offers a road which may—and if our spiritual ideals be alive, must—lead to a wider sympathy and better understanding between our kindred nations.

"While political dissensions are threatening to extinguish the honorable comity of the great European states, we pray

that we may help to hasten that amicable reunion which civilization demands."

In their reply the German scholars say in part:

"Science knows only one aim—the search after truth—and it requires for the performance of this task the common labor of all, regardless of national boundaries. The World War interrupted this joint labor and dissolved many personal ties. We are ready to resume these connections and by common labor to relegate to oblivion everything offensive spoken or written in both camps."

Probably in no other age but ours could such a greeting have been extended so soon after such a colossal war. Certainly in no other age but ours would the learned men of the defeated nations have met the greeting half way.

In the restoration of friendly relations among the scholars of Europe will come a serious consideration of what the war has wrought and an intelligent understanding will be formed of what may be done to put the world in the way of rebuilding on a securer foundation.

NEW PUBLICATIONS

The following publications were issued by the United States Department of Agriculture during the week ending October 30, 1920:

Waterproofing and Mildewproofing of Cotton Duck. *Farmers' Bulletin* 1157.

Forestry Lessons on Home Woodlands. (Professional Paper.) *Department Bulletin* No. 863.

The Inheritance of the Length of Internode in the Rachis of the Barley Spike. (Professional Paper.) *Department Bulletin* No. 869.

Manufacturing and Laboratory Tests to Produce an Improved Cotton Airplane Fabric. (Professional Paper.) *Department Bulletin* No. 882.

Utilization of Sycamore. *Department Bulletin* No. 884.

Pear Borer. *Department Bulletin* No. 887.

Results of Experiments with Miscellaneous Substances Against Chicken Lice and the Dog Flea. *Department Bulletin* No. 888. (Professional Paper.)

Milk-Plant Equipment. *Department Bulletin* No. 890.

Forest Trails and Highways of the Mount Hood Region. *Department Circular* 105.

A System of Field and Office Records for County Extension Workers. *Department Circular* 107.

Chicory: Control and Eradication. *Department Circular* 108.

The Manufacture and Use of Peanut Butter. *Department Circular* 128.

Milk for the Family. *Department Circular* 129.

Feeding Garbage to Hogs. *Farmers' Bulletin* 1133.

Diseases of Apples in Storage. *Farmers' Bulletin* 1160.

Effect of Winter Rations on Pasture Gains of Yearling Steers. *Department Bulletin* No. 870.

Spotted Apple Tree Borer. *Department Bulletin* No. 886.

Clover Stem-Borer as an Alfalfa Pest. (Professional Paper.) *Department Bulletin* No. 889.

The Beet Leaf-Beetle. (Professional Paper.) *Department Bulletin* No. 892.

Manual of Design and Installation of Forest Service Water Spray Dry Kiln. (Professional Paper.) *Department Bulletin* No. 894.

Copies of these publications may be obtained on application to the Division of Publications, United States Department of Agriculture, Washington, District of Columbia. In order to aid the department in giving prompt attention, make your request definite by specifying the distinct class and number of publication desired. For example: *Farmers' Bulletin* No. 1157; *Department Bulletin* No. 863; *Department Circular* 105.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Labor Problem and a Solution

By J. A. Koehler

This vigorous treatment of an important subject to every Saint is by Bishop J. A. Koehler, bishop of Far West Stake, and at the head of the labor commission of the church.

No person who does not have a bird's-eye view of society is competent to elucidate the problems of society and their solution, because all the problems of society are interwoven and interdependent.

He who thinks about the problem of wages out of its relation to the problem of production and all other vital problems of society has not yet reached the place in his development where he can discuss the solution to world problems. Neither is it possible, except in a very general way, to set forth the facts of the labor problem and its solution in a short article. Some general facts of interest and great import, however, may be presented.

Labor's Problem

Labor's problem, in substance, is to secure and maintain desirable working conditions, a high standard of living, and adequate guarantees against want. And unless men fall into different classes of beings, some of which are by nature superior beings to others, labor is clearly within its rights in seeking to bring about these conditions.

The *methods* by which labor seeks its *ends* have nothing to do with the righteousness of its purpose. Men seek to worship God, which all will agree is a very holy *purpose*; but the *methods* by which they do it may be altogether debasing. This principle should be kept clearly in mind when judging the cause of labor.

In its struggles to achieve its purposes, labor has been insisting everlastingly on higher wages. This has been done partly because labor believes that an increase in the amount of the pay check is fundamental to a higher standard of living, and partly because industrial society is so constituted that men are virtually compelled to fight and to use the tactics of warfare to defend themselves against the aggressions of opposing interests.

No one is to be blamed for protecting or securing his rights by resorting to "the rules of the game" that society is playing. So long as industrial society is founded in the principles of competitive bargaining that long we may be assured that the several factors of industry will seek their own and not another's gain.

If the tactics that the game calls for as a means of self-protection are repugnant, the thing to do is to play some other game.

The Demand for Shorter Hours

Again. Labor has been demanding shorter hours as a means of self-protection and as a natural right arising from its increased productivity; it has slowed up production; it has decreased the per hour production as a means of insuring continuous employment.

As is well known, we are playing a game that requires each individual or factor to employ its resources for its own ends; and since capital employs labor only because employed labor

yields a profit, labor must "come back" with some sort of play calculated to insure steady employment. To secure continuous employment is one of labor's problems; and curtailing production is one of the methods employed for this end.

The continual necessity that exists for a readjustment of hours of labor and the rate of pay is, however, a sure sign that these methods are not fundamental to the problem.

Industrial Democracy

Failing to achieve its ends by revising the wage scale and the hours of employment and by curtailing production, labor is now insisting upon participation in the management of the shop in the hope that this will bring it nearer to the coveted goal.

In Italy labor has even taken over by force the whole task of operating the tools of production.

But who can blame labor for playing the game? When the enemy cuts off your food supply, something must be done. The methods employed arise from the character of the game that is being played.

But we shall see as we proceed with our investigation that this method also is not fundamental to labor's problem. A number of things occur from time to time to upset labor's calculations; but the most persistent, disconcerting, and uncontrollable factor is fluctuation in the prices of commodities and services. Labor never received so lavish a pay check as it receives to-day, and yet it cannot buy what it needs because the prices of goods have increased in a greater ratio than the amount of the pay check. No one seems to be able to say what power a pay check of a given size will have to-morrow to command goods in exchange for itself.

But ours is a game at which more than one is playing, and the very moves which are intended to secure larger returns to labor are used by other factors to derive a larger share of profits than before. The very acts by which labor seeks to bring about an equality furnishes the opportunity for other factors to play the game in such a way that the inequality becomes not less but greater.

To say that the tactics of labor are not justified in the face of the fact that it wears better clothes, lives in better houses, and has greater cultural advantages than were enjoyed by the elite of the past is only to seek to escape the issue. The question with labor is not whether or not it lives better than it did in the past, but it is whether it is receiving its proper share of the increased rewards made available to society as a whole by the tremendous advances in its civilization. Poverty is a matter of contrast. The claims and the acts of labor cannot be judged without taking into account all of the facts of production and distribution.

The things that labor seeks and the methods it employs to secure them, all indicate that in man there is a native aversion to discriminations or class distinctions which give rise to unequal rewards or special property advantages. Somehow each man feels that he should have an equal right with other men to use the natural creations to provide for self, and that the benefits arising from the use of machinery made available and valuable by the combined activities of men should be shared somewhere nearly equally by those whose efforts are joined together to put them to a good use.

But now we ask what grounds are there for hoping to realize such an ideal by the methods which labor employs? Labor organizations have become more general and powerful, and yet there is a more general feeling of dissatisfaction than we ever knew before. Labor never felt so keenly or protested so loudly its rights to a greater share and voice in the rewards and management of industry. Evidently the solution of labor's problems is not to be found in such plans as the revision of hours of labor and rates of wages. These plans are not fundamental and cannot remedy the situation.

The Solution

No amount of juggling of wage scales or regulating of hours of production or prices or participation by labor in shop management can remedy existing evils. The cause is more remote, and a cure may be effected only by correcting the *source* of the evil. This will take us back to the principles upon which society is organized or constituted.

Briefly stated, the solution of labor's problems is to be found only in—

- (1) A society with a purposive constitution,
- (2) A society which reserves to itself all proprietary rights in the natural creations and in the surplus products of social activity,
- (3) A society which fixes upon capable men individually the sole right and responsibility for the management of its concerns with limitations fixed only by the general scheme of society,
- (4) A society which furnishes not only incentive but also equal opportunity for enterprise or labor,
- (5) A society which holds each member to the obligation to be employed continuously at some useful activity, and finally—
- (6) A society which controls and regulates distribution so that every worthy person may receive according to his needs and just wants.

A Purposive Constitution

All students of social and economic problems are aware of the tremendous burden imposed upon society by the needless duplications arising from unregulated private enterprise. As an example, let us take one of the outstanding characteristics of modern industrial society, namely, its superabundance of mercantile agencies. No one can contemplate this phase of industrial life without wonderment at the prodigal waste of man power and physical resources it entails.

Such facts as these have a direct relation to or bearing upon the problems of the costs of production, the securing and maintenance of desirable working conditions and a higher standard of living. If the number, kind, and location of mercantile agencies were limited to the needs of society in some such way as are schools and post offices, two immediate and highly beneficial results would inevitably follow.

First, there would be an enormous saving (a) in the materials that enter into the construction and equipment of the buildings not needed for such purposes, (b) in the light, power, fuel, advertising space, and other shop and office materials now needlessly consumed, and (c) in the upkeep of these concerns.

Second, a vast army of workmen would be released and made available to other necessary and more highly profitable enterprises—profitable, of course, from the standpoint of society or the people as a whole.

The relation of such social regulation to labor's problem are apparent. This would lessen the burden of the laborer by distributing the labor of production to a greater number of workmen; or the increased number of workmen engaged in the creation of form utilities (that is, in changing the shape of materials so that they will be ready for use or consumption) would greatly increase the sum total of goods available for distribution as wages or rewards for labor and thereby make possible a much higher standard of living.

This is but an instance of the kind of regulation that presupposes a purposive social constitution. Such regulation and savings require that society (the group, the people as a whole) shall contemplate its needs and its resources and determine the kind, number, and location of agencies required to supply that need and then distribute its resources in accordance with that plan.

A purposive constitution, a society which purposively establishes and maintains harmonious and reciprocal relations between its concerns, a society in which the functions are co-

ordinated, is fundamental to labor's problems because permanent, desirable working conditions and a higher standard of living for men *generally* cannot be hoped for without such group action.

All of this is contemplated and comprehended briefly in the provision of the divine plan which says "organize yourselves and appoint every man his stewardship," and as there is land available "let there be workmen *sent forth*, of all kinds, . . . to labor" according to the needs of society as society itself sees them.

We cannot take the space in this short article to answer the objections that are urged against the plan God has given. The facts of human experience, the wonderful achievements of the agricultural department, the discoveries made under governmental direction and the devices invented for the utilization of such waste products of the farm as oat straw—such achievements under social direction and employment furnish all the answers needed (e. g.) to the groundless claim that group action destroys initiative and retards social progress. All such objections are answered by the facts of human experience.

Property Rights in Natural Creations

A purposive constitution has for its corollary the *ownership* by the group of the properties devoted to further production. (This does not imply that political invention to further the exploitation of social resources, namely, governmental *management* of individual farms, or factories, or railroads, or the like. The question of *management* will be discussed under the next heading.)

Public ownership has a direct relationship to the question of opportunity to labor. At present, under private ownership of lands, *other than those* that may be classed as consumptive, because they are in a sense consumed when used for a place of residence merely, extensive acreages are held out of use by private land owners, and thousands who would gladly till the soil are denied that privilege.

Moreover private ownership of productive lands bears directly upon the question of wages. As it is, under private ownership, one man must pay to another the half of the products of his toil for the mere "privilege" of laboring. Under this scheme the tenant farmer is everlastingly impoverished while others who do little or nothing but grant privileges to use land are increasingly enriched. Land should be held individually under a social grant for *productive* purposes and not as a weapon of exploitation.

In accordance with these facts, our proposed plan provides for group ownership and regulation of lands devoted to productive enterprise. "It is my will that my people should claim and hold *claim* upon that which I have appointed unto them. . . ." And, "Let workmen be sent forth . . . unto this land to labor for" (the whole body of people). And "let the *privileges* of the land be made known. . . ." "And it pleaseth God that he hath given all these things unto *man* [not men undividedly] . . . to be used with judgment" but not by "extortion," or in other words "the subjection of another to some necessity" such as the payment of a rent to a private owner of the land that God gave for the welfare of all.

We turn now to the question of group ownership of all capital, or, in other words, to the products of past labor set apart to further production. This includes all concerns that represent the *result of the labors of many men joined together*. This is a big subject and is the occasion for much economic discussion. Moreover it lies at the bottom of labor's problems.

Under private ownership business is conducted for "profit." And "profit" here means merely an increased control over the products of industry; it has no relation to public welfare. Here also we find the incentive for the juggling of prices which upsets all of labor's calculations. But under group ownership business would be conducted for the sake of the utilities that would be created; and the incentive to market manipulations

as a means of private gain would be almost entirely destroyed.

The aim of social control is social betterment, and social betterment demands that the welfare of each member of society shall be promoted. As matters stand now, a minimum only of goods can be purchased by the laborer with his pay check; his real wage is kept down to the lowest possible point. Production is measured and limited, not by social needs but by the prospect of increased profits. But under group ownership business would be carried on for profit to society; and profit to society means only one thing, namely: that more goods are made available for and used up by private and public use.

Is this not precisely labor's problem, to realize a higher standard of living? to receive an increased wage? And to the end that labor may realize its hope, the divine plan provides that men shall be "stewards," and that such properties shall "belong to the order" (that is, the group), and that the earnings of these stewardships shall become "the common property" of the whole body of people, and that distribution shall be made according to "the needs and just wants" of each and every man who does his part in society.

There is no end to the discussion. Under this plan there can be no closed factories in answer to labor's cry for a square deal.

Individual Management and Responsibility

Lately labor has been insisting upon a voice in the management of the shop. But why? Not because labor wishes to increase its burdens or make more efficient the whole operation as a productive enterprise, but because it hopes thereby to secure *more desirable working conditions and a square deal* from the management in its treatment of the individual workman. This late move, however, is contrary to all experience which teaches that individual responsibility in the conduct of such enterprises is one of the guarantees of success.

In all factories there are many functions to be coordinated. The ability to coordinate is conditioned in part in the envisagement of factory processes as a whole. But factory production requires specialization in operations, and this limits (with few exceptions) the workman's knowledge of factory requirements and unfits him for the duty of judging them.

And even if the employees in each factory participated in the management of its affairs, the general problem of labor would still be untouched. The conflict between the several interests in industry would still persist. No local adjustment can effect the outcome to laborers as a whole. To increase the pay of the railroad employee is only to add increased burdens to laborers generally by increasing the price of the finished product. All charges or costs in factory production are always passed on to the consumer as a liability justly incurred by the demand made for the goods.

Our proposed solution to labor's problem seems much more sensible. It provides that capable men individually shall be made solely responsible for the proper management of the concerns intrusted to their care, and this includes the maintenance of working conditions against which the individual laborer has no just cause for complaint, as well as the success of the concern as a productive enterprise. And so we read:

"Appoint every man his stewardship that every man may give an account of the stewardship." And the unfaithful or unwise steward shall be subject to removal and another shall be appointed in his stead. This *insures* all that labor asks for in this connection.

Equal Opportunity

All most men ask in the world is an equal opportunity with other men to use the powers with which nature has endowed them for the purposes and toward the objects that nature has ordained and supplied. This much they surely have a right to demand: "*If each is given such an opportunity*

all the necessary protection against unemployment will have been provided."

But it is no one's business to look after others to-day. Each man is for himself, decides for himself how he shall secure his opportunities and interests. But under group ownership and control of individually managed industrial concerns, it is the duty of society to see that the individual laborer whose interests are in society's care shall be guaranteed an opportunity to do his full duty in society. A general supervisory control of industry is essential for this purpose.

And so the proposed solution provides opportunity for "every man to improve upon his talent," his peculiar aptitude for some particular kind of work. But to furnish such guarantees society must, as already stated, reserve the right of ownership and the consequent power of control to organize industrial concerns for the good of the group.

The Obligation to Labor

The word *labor* means to be engaged in some useful activity. Private ownership and certain other well established customs have made possible and have given rise to—

(1) A very large class of people who do nothing but consume the products of industrial enterprise on the one hand, and—

(2) Another large class of people whose business activities produce things that are either useless or actually detrimental to public and private welfare, while at the same time they also draw upon the common store of things produced by useful toil.

And in these facts we find some of the chief causes for the heavy burden that those engaged in useful toil are obliged to carry. If this ever-increasing company of people were obliged to find some field of useful activity as the price of the right of association with men engaged in useful effort, the supply of goods upon which a higher standard of living depends, would soon be made available.

The divine solution is the verdict of the rational mind. "The idler shall not eat the bread nor wear the garments of the laborer." And again: "The idler shall not have place in the company of godly men."

This, with the other provisions of the law, would secure to labor all it asks in reason and much more than it has any grounds to hope for.

Equitable Distribution

Rewards in industry as at present constituted are governed largely by one or more of the following factors:

- (1) The accidents of exchange.
- (2) Monopoly.
- (3) Advantages of situation.
- (4) Surplus or shortage of labor or goods.

It is almost proverbial that "if you want to get rich, by all means don't work"; which means that the more useful the activity the less likelihood there is of acquiring a competency.

But useful effort should be properly rewarded. And inasmuch (1) as it is impossible to compute the ratio in which the several factors of industry contribute to the total effort, and inasmuch (2) as industry is a joint affair and neither one of the several essential factors is independent of the others, it seems reasonable that rewards to all who contribute a proper share to the common effort should be based upon needs and just wants.

This would give the laborer full returns for his productive efforts and would break down the class distinctions based upon personal possessions that now exist. Labor would be satisfied. Its problem would be solved.

This is the divine solution: To all shall be given that which "is needful for their necessities and their wants." Whatever

is over and above that shall be kept in the common storehouse to be used as group interests may require.

Conclusion

Labor has problems which arise from fundamental errors in the relations that now exist between men and between men and properties. The solution must consist in correcting these relations, i. e., in the establishment of right relations. The divine plan of industrial society is the true solution to labor's problems because—

- (1) It destroys that form of competition which aims only to "get" without regard to what is "given";
- (2) It promotes competition in production or service;
- (3) It brings honor to the "servant of all" and marks him as "the greatest among you";
- (4) It guarantees the faithful against want, and thereby relieves all of the depressing strain arising from the fear of poverty;
- (5) It conduces to morality by taking away certain temptations to do wrong and emphasizing the benefits of doing right;
- (6) It raises the standard of living for all;
- (7) And finally by solving all the problems that do not naturally attach to the necessity for productive effort, and by harmonizing the elements in society, it sets men free to engage in higher cultural pursuits, it binds them together in the bonds of Christian fellowships, and it brings man to evaluate his own experience and to honor the God who has surrounded him with the conditions essential to the perfection of his manhood, and puts him in a way to realize the happiness which all men so much seek because they so much desire.

We have just forwarded our report to the Bishop for Eastern Michigan District on the auditorium fund, and while our quota was \$10,000 we have now pledged \$16,452.13 which, with \$335 that was previously pledged at the General Conference, makes a total of \$16,787.13. We appreciate the way the Saints of this district have answered the call and can only say may God bless them for their willingness to help in such a worthy cause.—Otto Fetting, Bishop's Agent.

Elder Daniel Macgregor commenced a series of meetings at the church in Des Moines, Iowa, on Sunday, November 14. They have made due preparation, and are using daily handbills to announce the meetings, giving a short synopsis of the evening subject. The general theme appears to be the coming of Christ and the signs of the times.

Elder E. E. Long was in Saint Louis on the 14th, and spoke at the Saints' church. He was there to attend the meeting of the Association of American Indians. The association is very strongly opposed to the methods pursued by the Indian Bureau, and are seeking full citizenship and personal independence for the Indians—the right to take their place as citizens of the country, to vote, to own their own property, and administer their affairs as do other citizens.

The American Issue states that national prohibition received emphatic approval at the recent election. The dry vote was tremendously increased by the ballots of the women. The result is that both Congress and the Senate are safely dry; 220 members who voted dry, and many new candidates who stand to retain it being elected. Also the Ohio enforcement referendum was carried by a 100,000 majority, and the driest legislature, perhaps in its history, elected. Judge Miller who ran on a dry platform was elected in New York. (However, his plurality was very much smaller than that of Harding's.)

Sir John Fraser Foster, of England, is reported as stating that the physique of the English people is not to be compared to that of the general mass in America. Because of the universal practice of athletics, the large use of fruit, better food, and better cooking, the citizens of the United States have improved. The draft in the late war showed a considerable preventable deficiency in the physical power among the young men of the United States.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Was Paul Right or Are We Moderns Wrong?

In 1 Timothy 2: 15 we find the Apostle Paul saying, "Notwithstanding, she shall be saved in childbearing, if they [meaning the parents,—EDITOR] continued in faith and charity and holiness with sobriety."

In the light of the fearful revelations made by the various surveys throughout the country, we are wondering if Paul was right, or whether the parents of to-day have so far wandered from the necessary "faith and charity and holiness with sobriety," that mothers go down into the "dark valley of the shadow" to bring forth life at such a terrible risk to their own and to that of the offspring for whom they suffer so much.

We constantly hear the urging for the people to get back on to the land and cease crowding into the unnatural condition of the cities. We hear that God intended that mankind should "till the earth," and that in a life of that kind truest happiness and contentment are to be found. This may be true, in the abstract and to the idealist, but where in the light of existing facts can a young couple find encouragement in settling in rural places when they can have no assurance that proper care and proper attendance will be available in the hour of a mother's trial?

Read the accompanying bulletins sent out from the Children's Bureau, and thoughtfully ponder upon the conditions revealed therein, and be prepared to do your full duty as citizens in urging your senators and representatives in Congress to vote for the Sheppard-Towner bill which should be brought before them at their next sitting. Representatives are supposedly anxious to please their constituents. Let their constituents make their desires concerning this bill very plainly known to those representatives, thus securing for mothers and children the appropriations which will place proper care and protection about maternity and the infant life of this Nation!

Do not put off writing your congressional representatives. Every woman and every man in this church has a duty in this regard, and none should hesitate to use what influence he possesses in a good cause. We are commanded to be zealously engaged in good works. Let us flood our Congress with letters bespeaking favorable action on this most important bill.

A. A.

The Dark Valley

How the other half is born challenges attention. Inaccessibility of medical and nursing aid, according to studies of maternity care in 6 rural areas of 4 States made by the Children's Bureau of the United States Department of Labor, is responsible for much suffering and even death.

In a northwestern county and in a southeastern county there were nearly twice as many persons per physician as the average for the United States; in a southern mountain county there were four times as many. A vast area in the far northwest, larger than the State of Connecticut, was served by three registered doctors. Moreover, most of the doctors in every rural county were located at the county seat, while the remoter parts of the county were entirely without medical service.

More than one third of the families in the far northwestern county studied were twenty miles or more from the nearest doctor, ten being from fifty to one hundred miles away. In a southern county more than one fourth of the families were ten miles or more from a doctor, and in another county twenty-five miles was not an uncommon distance.

Actual miles were not the sole obstacle to obtaining medical help at confinement. Rough roads, crossed by rivers;

slippery mountain trails, almost impassable at best, become totally so under bad weather conditions. As a result doctors arrive from several minutes to twenty-four hours too late to deliver their patients. Many families, discouraged by repeated failures to get a doctor in time, are tempted to do without one altogether; to others the thought of a doctor does not occur unless the patient's condition becomes critical.

In a southern county only 68 out of 160 mothers had a doctor at their last confinement; in only 8 out of 66 confinement cases in a northern county was a physician secured; and in still another more than two thirds of the women did not have a physician when their babies were born. Three were entirely alone, and 46 had only their husbands in attendance.

Women would in many cases leave home for confinement if hospitals were within reach. But one 5,500 mile area had no hospital; neither had the southern mountain county. Reaching a hospital meant a journey of several days by wagon trail, or one by stage across the roughest of mountain roads.

In a large number of cases the mother has no nursing care except that given by an untrained hired girl, a relative, or a neighbor. Figures gathered from five rural counties are small in number but appalling in significance: 45 out of 89 babies; 22 out of 28; 12 out of 15; 10 out of 16; 10 out of 14 babies died *before they were a month old*.

These figures are further corroborated by the Bureau of the Census which gives the increase in infant mortality rates from premature birth and injuries at birth. The first has increased from 17.5 in 1910 to 21.1 in 1917, and the other from 3.2 in 1910 to 4.6 in 1917. These excessive rates are due to the condition of the mother and indicate plainly that motherhood is not receiving the protection it needs. As the census report itself says: these increases "should serve as food for thought."

Let Us Not Lag Behind in Good Works

That both England and France, as well as the United States, have learned through war experiences the value of motherhood can be seen in recent measures for the protection of maternity and infancy, according to the Children's Bureau of the United States Department of Labor. In addition to maternity benefits which have been in use in England for some years that country passed in 1918 a maternity and child welfare act with provisions somewhat similar to those of the Sheppard-Towner bill now in Congress.

France, according to recent information, now has a bill in parliament which provides assistance to expectant mothers, married or unmarried, during the whole period of pregnancy. The bill also provides for free shelter if necessary, for at least thirty days. Pregnancy and nursing benefits are to be paid, one half the cost of these coming from the national treasury. Consultation centers and milk stations are to be established by local authorities.

Certain American cities have made a good beginning by appointing visiting nurses, establishing prenatal clinics, child health centers, and increased hospital facilities for maternity cases. In one large city a two-year experiment in prenatal work among 1,375 women brought highly satisfactory results. Of the babies born to these women the proportion dying before the end of the first month was nearly one-third less than in the city as a whole, and the number of stillbirths was greatly reduced. At the end of the first month 92 per cent of the babies were breast fed, a result of the utmost importance. Only two of the 1,375 women died.

Studies of maternal and infant mortality in city and country carried on by the Federal Children's Bureau have indicated clearly the need for the public protection of motherhood and babyhood on a basis which would make proper care available to every mother throughout the entire United States.

Change of Address

Sister George Pringle, formerly of McIvor, Michigan, desires to have it known that she has changed her address to Tawas City, Michigan, Box 71. Sister Pringle is our organizer for the Central Michigan District.

Wellsprings

I

Marriage

When hearts as counterparts in unison
Beat but for each, and they the day await.
When public vows their fate shall consummate—
When Life's new journey will have but begun,
When they Life's pathway tread henceforth as one,
They will have reached Life's second great estate—
Aye, three events of life we must call great:
Birth, marriage, death, when earthly life is done.
How great Life's second great estate shall be
Must rest on how we've spent the years before.
And if Love's compass guide us more and more,
That marriage venture fail not utterly.
Vex not Love's bonds! The double standard wrecks;
The moral law can ne'er allow for sex.

II

Motherhood

Long ere the crisis of a natal hour—
Long ere the advent of a new-born soul,
A worthy mother pays maternal toll;
She broods with wonder o'er maternal power;
Her privilege, her unborn babe to dower
With steadfast purpose toward Life's noblest goal;
She scorns spasmodic Virtue's spineless dole.
'Tis with God's aid she cultivates Life's fower.
Alas, when woman's deaf to high ideals,
When she no longer listens to their call
When naught but wealth alone to her appeals!
Ah, then on evil days is come our fall!
What wondrous power, what privilege, what joy
When women God's maternal laws employ!

III

Fatherhood

The sages of a thousand years have said
That children's children, like a bulletin,
Must bear the burden of a parent's sin—
A sin that clings when cycling years are sped,
And clings when generations long are fled.
Tho' surgeon's skill and skill of medicine
Would from the records its expungement win,
It clings like mortmain—clenched hand of the dead.
If thou wert never drunken with Life's lees,
If thou from sin hast held thyself apart,
And thus hast kept thyself from foul disease,
Fit for paternal authorship thou art.
Wouldst such an author be? Then like a saint
Keep all thy years, young and mature, from taint.

—A. D. Smith, *Brooklyn Daily Eagle*.

As Granville S. Trowbrige, formerly Religio president, of Saint Louis, was going to our Sunday school recently with his wife, three children, a nephew, and two other young people, his auto was struck by another machine coming with great speed at right angles. The result was the death of one child, Milton Keungle, and the injury of everyone else in the machine except Brother Trowbridge and his wife. The injuries proved minor, except in the case of Miss Ruth Ortleb, who suffered internal injuries, and whose condition is still in doubt. The machine that struck him was going so fast that it could not be stopped within two hundred feet after the collision.

Politics and Parenthood

"More powerful than the vote is the rearing of children," said a learned rabbi in one of our great cities, as he addressed a woman's club on the social side of the education and development of women for citizenship.

"The social side of woman's political education is that most ancient and fundamental thing—the home. Home is the wife; home is the mother; home is the women; and 'the hand that rocks the cradle' is still 'the hand that rules the world.' It would be a pity indeed if we had to sacrifice the home for something more remote, although there is no reason why a woman cannot wield the ballot successfully and at the same time do duty as wife and mother.

"Women sought the vote that they might remedy, in a direct way, the evils they saw about them. It is but just that they should have this right. Along with that right, they still have the greater rights of the home. There should be taught all religion? There should the mother inculcate into the minds of her children the fear and love of God, and thus erect the very foundation of this Nation!"

In harmony with the latter thought is one expressed by a prominent general when he said, "No Nation, however great its success, can command the real confidence of the world unless it has character for its foundation, and that foundation is laid in the quality of its citizens." The same man, speaking of the advent of women into practical politics said: "I feel confident that the entrance of women into the field of American politics is going to have a helpful and good influence. I think they are going to bring a healthy influence, one which will make our politics cleaner and introduce a better spirit into the political field. I believe women are going to do another thing: They are going to make the men go to the polls, and if they do that they will have done a good piece of work. . . . We want all our people interested in their civic duties—both men and women. You cannot have a successful representative government unless all classes of people discharge their citizenship duties loyally and well.

"Women have been dreaming for years of bringing about certain results, of establishing better conditions of public and private morality. They will now have an opportunity to give expression to those dreams. . . . We need not worry about the fighting spirit of women. They pushed the war forward vigorously; they did everything they could to send their men to war filled with the spirit of service and sacrifice, and I am confident that American women are going to assume their political duties in the same spirit of helpfulness and determination for better things. . . . They will assist in teaching the children the broad moral principles without which their characters are unstable. We want to teach in our homes and schools at all times a spirit of truth, of fair play, the square deal, honesty, and loyalty—good citizenship! . . . We must have national solidarity built upon the Golden Rule. Frank talking on the part of leaders would be a good thing. Labor should give an honest day's work for a day's wage, and employers should see that workers receive an honest day's wage. You cannot legislate fairness into the hearts of men—you need strength of character to accomplish this. Ninety-five per cent of the people want to do what is right, and the greatest danger in this country is indifference to morals and right among the people who should be exemplars. We should teach in the home a greater respect for authority and urge all Americans to hold fast to the simple, homely things that have made this country what it is."

Everywhere we turn we see evidences of the dire need of proper home attitudes towards every problem which affects the well-being of the country and its inhabitants. Parents have lost sight of many of the fundamental essentials to good training. In the study of their citizenship and their maternal privileges, our women can bring to bear an immeasurable influence for good.

A. A.

Hurry not only spoils work, but spoils life also.—Lubbock.

The Home Atmosphere

To-night I want to talk on something that is not, as yet, I must admit an accomplished fact in my own life, nor in my own home; but it is to me a vision of that which is greatly to be desired and striven for by all of us, for we are urged in this momentous time in the world's history to look to our homes, for there begins the mighty work that is to be done for the development of Zion and Zionite conditions in the next few years.

This year I was appointed superintendent of the local home department. We find that the word "*home*" covers an extensive field. We have studied from time to time about the temporal things relating to our homes and the temporal comfort of those therein; but I would speak to-night of something more enduring than the material things of everyday life such as "what is best for us to eat" and "where-withal shall we be suitably clothed." As mothers of growing children we have these questions to meet each day, yet the most important things of all, to my mind, are those which pertain to the spirit or "atmosphere" of the home.

It is the atmosphere that makes the home. Many times I have occasion to remind my own children that it is not the house which makes the home. The grandest house with every facility found therein for enjoyment may chill the hearts of all who enter, instead of warming them. In some of the richest homes in country, town, or city, the flame of love has long since died down, leaving only cold, dead ashes, in some of the humblest places of abode it still burns brightly and there is found the real and happy home.

Almost the whole world to-day is chasing shining, empty bubbles. Never before was there a generation to equal this one, (before the hour of trouble fell upon the world) for the pursuit of pleasure of all kinds, of wealth, of fame and power. Even now we read that in the nations where actual suffering has not prevailed since the war ended a mad era of extravagance and pleasure seeking has set in. We of the church must guard lest we, too, be led into bubble-chasing.

I sometimes think it takes the majority of people a lifetime to get ready to live, or, in other words, to find what is really worth while following up in life. Often it seems we must learn by pain, by sickness, by loss, by vain regret, and sometimes bitter remorse, which things are worth pursuing and which are empty bubbles.

According as we *are*, so will be the atmosphere of our homes, that atmosphere in which our children live and their souls thrive or are starved. Sweet as are the hours in our memory in after years in which we have gathered them around us and instructed them, and satisfying as the memory may be to us when we have warned, exhorted, and urged precepts of right living upon them, it is doubtful if in time to come these moments shall leave upon our children an impression half so deep and lasting as that made by the unconscious atmosphere of their childhood's home. The most influential power in their lives, the most convincing as to what is worth while and what is foolish will be that which they now see and hear and feel in our homes.

Affection is the first necessity in the atmosphere of a Christian home. A desire on the part of the parents to please each other, a consideration for each other's feelings influences the atmosphere of the entire family. If the father and mother do not practice consideration for each other, it is of little use to exhort their children to practice it towards each other or towards their parents. Well has it been said:

"We have careful thought for the stranger
And smiles for the sometime guest;
But oft for our own, the bitter tone,
Though we love our own the best."

This suggests another virtue without which the home atmosphere is sadly lacking. Self-control, or self-restraint, is a noble virtue, and very necessary on the part of the parents if they would have their children practice it. Children

will never learn it by any other means than seeing and admiring it in those they love. A parent might keep a child in fear of him or of her, so that the child would conceal its real feelings but this would bear absolutely no relationship to the true self-control which our heavenly Father desires each of us to cultivate in our character, and which is such an aid to every human being, physically, mentally, and morally in the course of a lifetime. A parent wins from the child, if he be a normal one, just as much respect as that parent deserves. A subdued attitude may be enforced upon a child by making it afraid, but never true respect. That will be according to what they see we *are!*

I would include with self-control, serenity, another necessary adjunct to happy home life. It is something to be constantly striven for, even though at times we all make grievous failures in obtaining it. A pleasant, calm exterior, without undue fussing about trifles, is to the child life an influence as beneficial as is the sunshine and pure air to the growing plant. Confusion, irritability, and anger are as air choked with dust and impurities. Many of the little failings and lapses of memory of our children which irritate us exist only because they *are* children, and time will correct and cure.

It has been said that each child is as one traveling through a trackless forest. No human being who ever lived—not even the parent—ever trod that path before, nor ever will. He has an individuality all his own, his own destiny to work out. Let us tremble lest we confuse him with too many “don’ts” and let us be satisfied to ever hold up before him by precept and home example the wonderful and beautiful things to “do,”—the virtues we wish him to emulate.

Companionship of parents and children has long been quoted as one of the essentials to a happy home. To be companionable and keep our children’s confidence we must constantly put ourselves in our children’s places. I believe then we shall not only be able to enter into their joys and sorrows more completely, but we will be less severe with their mistakes as we more truly see their motives. Very, very few children intend to be bad; most of them, *like ourselves*, intend well, but are often forgetful. And some are greatly misunderstood and misjudged.

Oh, the pleasures of childhood when parents and children are companionable! What sacred memories in after years linger around the half day that father quit working to go fishing with us, or mother recklessly left the house to take care of itself and packed a lunch, and went with us to the woods to gather flowers, or beechnuts, or to bring home ferns for the home garden! How memory gilds each hour with glory as we look backward, especially if we were allowed to be “partners” in the home gardening, the fruit canning, the caring for little chickens or other small animals, the haying or the fruit picking in the fall! And forever present as the golden background to all those interesting joys, the protecting, companionable, *understanding* love of mother and father!

Now I would mention another essential to a happy home environment, and that is the important one of contentment. I have known mothers who in the presence of their children apologized to visitors for their poor home, their old house, their shabby furniture, or called the visitors’ attention to defects which would otherwise never have been seen. This is a great mistake. In the eyes of a child its home is the most beautiful place in the world, unless its attention is called to the fact of ugliness or poverty. Of themselves, very few children think of comparing their homes or furniture with those of richer people to the disadvantage of their own, unless they have heard mother doing so. If the poorest and most humble dwelling fall to our lot, let us beautify it to the best of our ability, and then never let our children hear us speak of it with anything but affection and pride as “our home.” Indoors and outdoors we may have the beauty of flowering plants and trees. Let us have simplicity, and things about us for use or beauty, but never kept simply for display. Let us use *all* our houses—for our children, too. I am glad the times have changed in this regard, for once

the pleasantest room in the house was kept dark and closed only when guests came. What guests can be as important to us as are our own children, whom we have with us but a few short years at best?

As Latter Day Saint parents, let us never allow in the atmosphere of our homes the blighting spirit of criticism, either of each other or those in authority in school, church, or community. I have heard in homes of members of secular churches, father, mother, and children sit down to Sunday meals, and a caustic criticism begin to take place between the parents, or mayhap a monologue indulged in by one parent, discouraging, faultfinding, or holding up to ridicule, the superintendent of the Sunday school, or the child’s teacher, or maybe the pastor, or some well-intentioned member, some good brother or sister who perchance in that very service had said something in prayer or testimony which had been helpful to some one, and influenced perhaps the very children of the faultfinder for good. Yes, I have been in Latter Day Saint homes which were not entirely free from this blasting influence of criticism. If we are guilty of this, oh, mothers, let us never wonder in years to come why our children do not respect the authority of those placed over them, not wonder why they drift away from the sacred influence of church and Sunday school. We are but reaping that which we so thoughtlessly sowed! Let us try to keep in mind at all times our very great influence upon the young minds about us. Let us try to purify and exalt the spiritual atmosphere of our homes, that peace and love may abound and abide therein.

“A partnership with God is ‘parenthood.’

What strength, what purity, what self-control,
What love, what wisdom should their portion be
Who help God fashion an immortal soul!”

MRS. E. M. DAVIS.

(Written for an open meeting of the Women’s Department, Stratford, Ontario, June 5, 1920.)

The Sunday school and Religio at Lamoni are flourishing, with good attendance and fine interest in the many classes. The specially organized classes to study modern church problems are very popular. The series of motion pictures begun in the summer, are shown weekly at the college and repeated on Saturday afternoon for the children and any others.

Along with the Boy Scout and Boy Movement, and the other activities for boys, it is interesting to learn that the magazine, *The American Boy*, is going to start in the Christmas Number, a series of stories of the great adventures of a missionary. This is in answer to the question, How can we heroize for boys the life of Christian service? These stories are founded upon actual experiences and they appear to be entirely true—that these things actually happened in the everyday life of the author.

Despite the movement of population away from the country, the country districts are by no means as yet in the decline. As an illustration, it is pointed out that between 1900 and 1910 the male farm population of Illinois, Iowa, and Missouri fell 3 per cent, from 1,261,401 to 1,225,368, yet the production of corn, wheat, and oats in a five-year period, rose from 4,889,000,000 to 5,941,000,000, a gain of 21 per cent.

We note *The Presbyterian* states that the plan for organic church union means not an approval simply for organic union as a general principle, but that instead it means adoption of a specific plan involving doctrine, administration, and property rights, and binds the church in all these particulars.

An English critic has written a book entitled *The First World War*. It concerns the recent war just closed. The inference is clear that it is but the first of a series, and it is quite certain that so long as we continue to talk of America first, and British people to continue to talk of Britain first, the French people of France first, just as the Prussians sang “Deutschland uber alles,” the result will be a militarism that prepares for and will bring war.

LETTERS

For What Are We Waiting?

This has been called a materialistic age, for wherever one goes the tendency seems to be to trust in science, invention, and education as the means by which the world might be made better and saved. Often have I heard it said since being on this mission, and by professors of religion, that to preach the personal coming of Christ is to obstruct the grand march of civilization to success and a lasting peace and good will among men. If the road we as Saints have been traveling for nearly a century is the road to happiness and being with Christ then the laity of the church *must* combine *their effort* with that of the ministry, thus minimizing to a great extent, the prejudice of the peoples with whom missionaries have to meet. This can be done by *living* the gospel, or the teachings of it, rather than by waiting for the missionary to come into our respective districts. For what are we waiting?

We as a church have seen that by waiting, others have and are doing those things which we should have done. When the call came to build an "auditorium," it looked stupendous to say the least, and some criticized, but the wisdom of it will be made manifest at our General Conference.

With many wars now going on, and even the issues of the great war yet in a very unsettled condition, carrying with it the very grave danger of another world crisis, general unrest among all the nations, we fail to see much progress being made to save the world. Education of the head *alone* cannot do it. Germany tried it and failed. We can testify to this when we see the mighty struggle going on between the classes. The acceptance of the teaching of the Bible in its entirety, and working out in our everyday lives those same principles, can only prepare the way for the coming of the Prince of life, who will return as King of kings. We still meet a few people who dare to say the world is growing better. This cannot be true, "for all that is in the world, the lust of the flesh, and the lust of the eyes, and the *pride* of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that *doeth the will of God* abideth forever." (1 John 2:16, 17.) The world then, as such, cannot grow better, and no remedy of *man's* can make it better. Then rather than wait for others to step in, let us have the initiative to step in and tell of *God's* way to put right these trying conditions. After the passing of the glorious days of apostolic power, when the church of Jesus laid off her beautiful mantle, and began clothing herself in kingly robes, men began to say that the kingdom of God could and would be established on earth by the church gaining ascendancy over civil power. They reasoned that if the church had power, she could make the world better, put down sin, and establish righteousness by force. As we know, this experiment was a very costly one, for the inhabitants of that regime. Enforced religion is impossible.

It is argued that humanity has never had a good chance to work out its own destiny. Let us see. The Israelitish people were guided, instructed, yes, prepared to perform a great mission in the world. Jesus came to his own, but they received him not. In the end they utterly failed the purpose of their existence as a nation. *Priest* and *prophet* lived with and among them age after age. Still with all their privileges, what a failure they were in the end.

As Israel of latter days, well may the question be asked, "For what are we waiting?"

There is a general feeling, or impression, that we are face to face with some great event. Millions believe that Jesus is about to return in some form or other. Some are looking for the soon return of their prophet, or some of their gods. This very expectancy is evidence of Christ's soon coming. It was thus in the world before he came the first time, as is noted by accepted historians. The world perplexity to-day meets

fully the Savior's own prophecy in Luke 21:25-27. The struggle between capital and labor also strikingly fulfills the prophecy of James 5:1-10. The gospel is here with healing in its wings; the world is crying for it, but does not know which to accept out of the many gospels now in vogue. This then is our great opportunity. With millions of people hungry for something real, do not let us be afraid to give of our surplus in everything we have.

A lady came to me a few weeks ago and said, with tears rolling down her cheeks, she would be glad to have me preach in her home, if I did not mind a few colored people attending. These people are very poor, yet splendid people, and possibly may never be able to help along financially the gospel work. Brother McGuire says these people need the gospel as richer people do. Do the Saints agree with the Bishopric on this point? If so, then we must, who are blessed with this world's goods, help send missionaries to these people. May God help us to see the necessity of consecrating our lives to his service. This can only be accomplished by placing ourselves entirely in God's hands. Whether ministry or laity, clerk or laborer, chief or errand boy, we must become one with God. Well may the question be asked then, "For what are we waiting?"

WILFRED A. TORDOFF,
Isle of Pines Mission.

Australia Prospering

During the last week of September, the Victorian Saints had quite an interesting, active, and educational season. Our district conference convened on the 25th, and continued over the 26th, and this was followed by a five days' mission, four in the church, and one on the street by Brethren Rushton and Hanson. These services were followed on the first Sunday in October by the interesting ceremony of the dedication of the Richmond church, so recently freed from debt.

The conference was a peaceful and profitable time, being attended by many from other districts. Brethren Rushton and Hanson, also Brother Butterworth of the Twelve, Brother W. J. Haworth of the seventy, and several elders from other states were present, and these supplemented by a fairly large local staff, made a very strong and imposing official force. The apostles associated with the district presidency presided over the conference.

During the conference the apostles organized quorums of elders, priests, and teachers, embracing the southern and western half of Australia, including Victoria, South Australia, and Western Australia.

The principal speakers were W. J. Haworth, Saturday night; C. A. Butterworth, Sunday morning; J. W. Rushton, Sunday night. At the last service the church was filled and packed to the very utmost of its capacity.

During the week following, Brethren Paul M. Hanson and J. W. Rushton spoke alternately to good and appreciative audiences. Their subjects were as follows: "Is the latter-day work divine or a delusion?" (J. W. R.) "Modern revelation: its necessity and feasibility," (P. M. H.) "Latter Day Saints and the social question," (J. W. R.) "The Zionite solution of world problems." (P. M. H.) On Friday night both spoke in open air at a meeting under the auspices of protestant churches. Then on Sunday followed the dedication services, which consisted of sacrament meeting in the afternoon, and preaching at night. There were many Saints present from all parts of the district, particularly from Footsray (who discontinued their services,) and Geelong.

At both services the church was well filled, but particularly in the evening, when Brethren Hanson and Rushton divided time, giving us very fine speeches. The branch and district president, J. H. N. Jones, then offered the dedicatory prayer, and in a few appropriate words handed the deeds and keys to Bishop A. W. Cray, who in turn handed the keys to Deacon W. Thorpe, with a few well-chosen remarks. Thus the general church acquires in fee simple a very nice little church and property which we trust is only one of many yet to be secured in this far-off mission.

The mission has greatly benefited from the visit of Brethren

Rushton and Hanson, and I am sure all Australian Saints wish them a safe return to their loved ones and many days of happy service to the church and humanity in the coming years.

Many things which distracted and divided us have been placed in the way of adjustment, and we sincerely trust that this and all parts of the church may survive the troublous times induced by world war and aftermath conditions.

According to present indications, Australia is facing one of the most prosperous and prolific seasons in history, yet notwithstanding, prospects of dear food loom before us.

The Saints of Australia will share in the general prosperity and the church should receive a great financial uplift and the Bishop get his Australian quota of the million dollars tithing. We trust also that our share in the Presidency's slogan, of 20,000 converts will be forthcoming. To accomplish this we hope to work and we shall ever pray for the triumph of the cause we love.

RICHMOND, VICTORIA.

Faithfully yours,
J. H. N. JONES.

Three Feet of Sunshine

"In one of the laboratories in Washington they have a great sun-glass that measures three feet across. It's like the 'burning glasses' we used to treasure when we were boys, only much larger.

"This great glass gathers the rays of the sun that strike its flat surface and focuses them on a single point in space a few feet below. That single spot is hotter than a blowtorch. It will melt through a steel plate as easily as a red-hot needle burns through paper.

"This terrific heat—it can't be measured for it melts all instruments—is just three feet of ordinary sunshine concentrated on a single point. Scattered, these rays are hardly felt, perhaps just pleasantly warm—concentrated, they melt adamant."

Reading the above brought to my mind how very applicable it is to the effort which we, as a church, are making to raise money for our new auditorium—that auditorium is the "single point" in question, while *we*, the scattered Saints—are the "three feet of sunshine."

This same principle applies to human endeavor. "In unity there is strength." Scattered we can do nothing, but united with our efforts focused on the work before us the seemingly tremendous task will melt like snow on a summer day, and our sacrifice will prove a success. By concentrating our efforts, and with "a long pull and a pull all together," we will more than "go over the top" in this grand and glorious work and when it is completed what a joy and satisfaction it will be to each one to feel that he did his little part. "Three feet of ordinary sunshine will burn through anything"—just so 90,000 Saints united with the one great object in view, an auditorium that will give pleasure to thousands of people, will see their efforts more than crowned with success.

FANNIE I. MEEHAN.

Work Prosperous in Boston

The First Presidency: We are having glorious experiences in Boston. Surely we are enjoying a foretaste of the endowment. God is working wonderfully with his people and all are rejoicing in the gospel.

When I first came to Boston, two years ago, all prayer services were held in the basement, but those days are past. The basement is too small for our services now. All meetings are held in the upper auditorium. If you could drop in to one of our weekly prayer services you would think we were going to have preaching. The room is nearly filled at the prayer meetings.

Last Sunday sacrament service was the largest attendance ever known in the Boston Branch—the meeting continued for over two hours and was a spiritual feast.

Last Saturday I was called down to the Cape to preach the funeral sermon of Brother Albert Hoxie's mother. The large room, facing the water, was beautifully decorated with au-

tumn leaves and flowers. We were impressed with the thought, as we looked upon the family, of the love they had for "mother." Sister Hoxie loved her home and children and the beautiful things God had created. Music and song were two of her favorites. We were wonderfully impressed with the service. At the close, a lady from Boston sang, "When we come to the end of a perfect day."

Sister Hoxie was laid away beside her husband in a beautiful cemetery of pines facing the ocean.

Sincerely yours,

RICHARD BALDWIN.

Successful Services at Montrose

Last Wednesday evening Elder P. R. Burton closed his 10 days' meeting at the chapel here in Montrose, Iowa. The town was billed by the local Saints for this series of meetings. Two of the other churches in town started revivals about as soon as they knew that he was going to start. This did not detract from the meetings however, but rather added a little competition in which Burton seemed easily to be the winner.

Brother Burton is specially loved by the Saints here, as well as the town people, on account of his very democratic spirit. He was blessed by a very marked degree of the Spirit in his discourses, which even the outsiders were able to perceive. The little chapel was nearly full every night, in spite of the fact that it rained nearly the entire week. The main thing which encouraged us was to see that two were baptized during the meetings, and that there were large numbers who came every night, sitting in the same seat to listen to what he had to say, and often to take notes. Such people are there only because they are interested. Brother Burton is a thorough student of the Bible, and is gifted with the ability to tell the gospel story in its fullness in a remarkably clear manner, and in such a plain, common way that everybody can understand.

The fact that he had the largest attendance the last night that he was here, and the many earnest requests that he return to us again upon the completion of his trip to the West, by large numbers of outsiders, show the amount of interest he has stirred up.

We are specially anxious to do all that we can for the work in Montrose, to boost the Nauvoo District. We are glad to see our sister city of Nauvoo across the river again being blessed of God, through the ingathering of the Saints at that place. We all look forward to the reunion to be held there next year, as the largest one in the church.

CORRESPONDENT.

Dollar Day at Windsor

In accordance with the request of A. W. Smith, in charge of the Christmas offering work, our Sunday school observed a Dollar Day on the 14th, which resulted successfully, our seventy-five members giving seventy-five dollars to our Christmas offering fund.

The local orchestra had charge of the program, which was much appreciated by all. The program was extensive and varied, including congregational singing, talks, orchestral music, vocal quartet, whistling selections, vocal duet, violin duet, recitation, etc.

Elder Leslie Brown, pastor, told of the success of the auditorium drive, nearly \$4,000 being pledged. The morning preaching hour had been given over to the Sunday school.

The personnel of the orchestra is: Miss Jessie Gilbert, pianist; Nellie Andrew, Audrey Moe, Harold Connor, Will Andrew, violins; Mildred Bandy, song bells; Richard Rae, trumpet; Meaford Gilbert, trombone; Art J. Cartier, drums and traps, musical director.

For a greater Christmas offering,

ART J. CARTIER.

During the summer months, motion pictures have been shown on the lawn near the Stone Church in Independence each Saturday evening, and in addition the Religio has used this feature for the program part of their work.

GENERAL CONFERENCE AUDITORIUM PLEDGES

As soon as the work of securing these pledges in your branch is completed please forward the cards to your local bishop or Bishop's agent, who may make such record of them for his own use as he desires and forward the cards to this office. These will be filed here according to district and then alphabetically.

Where to Pay

Pay your pledge to the local solicitor in your branch or to the local bishop or Bishop's agent in your district or stake. Make the checks payable to them.

If it is more convenient to send it direct to this office, you may do so, but be sure and give us the name of the district where your pledge was credited; otherwise, it will be difficult for us to locate your card.

When to Pay

The sooner the better. We will not begin construction of this building until we have sufficient money in our hands to insure its completion. We therefore urge that no delay be made in the payment of your pledge.

A great additional expense will be thrust upon us if we are put to the necessity of writing to you urging the payment of your pledge. We, therefore, ask that as soon as each payment on your pledge becomes due that you take care of it promptly. The sooner you pay the quicker will our hopes be realized.

Sincerely,

BENJAMIN R. MCGUIRE,
Presiding Bishop,

INDEPENDENCE, MISSOURI, BOX 256.

Religious Education Correspondence Courses

Some little confusion has arisen in regard to the correspondence courses being offered by Graceland College, having to do specifically with religious subjects. It is hoped that this notice will make the matter clear.

By action of the conference of 1919, the Religious Normal Training Department which had formerly been under the direction of the Sunday school and Religio, was turned over to Graceland College. This course was completely reorganized and has been offered for some time. Its specific object is *the training of teachers*. This should be specifically noted, so that if your object is to prepare yourself to teach, the above course is particularly suited to your needs.

A little over a year ago, a department was organized in Graceland known as the Department of Religious Education. The course was designed to assist those preparing for missionary service in the church to a better understanding of the church doctrines, with a view to devising the best methods of presenting our gospel to the world.

Within the past few weeks, announcement has been made to the effect that a part of this course in church doctrine is now ready for those desiring to take up the work by correspondence. The course as it is now offered at Graceland includes study of the three standard books of the church. The course is apologetic in nature, dealing with the best methods of presenting our work to the world, considering the problem from the standpoint of the missionary. So far, lessons on the Book of Mormon are ready.

Please note, then, that if you desire to prepare yourself as a teacher, you should write for information to the *Religious Normal Training Department*.

If you desire to better prepare yourself for missionary or ministerial work, you should write to the *Religious Education Correspondence Department*.

Address all correspondence to one of the above departments, care of Graceland College, Lamoni, Iowa.

Council Bluffs Items

Home-coming Day, November 14, was observed in a very effectual way. The program was fully carried out, and more. Brother J. F. Garver gave some meaty statements, some of which were quite effectual.

Several Saints from Omaha were present at social service. A few baptisms in the afternoon, some of them from Omaha.

One brother who was baptized about three weeks ago testified that after being a slave to the tobacco habit for fifty-two years, was so far relieved from it that he forgot all about it for nearly four days, and he has no desire for the use of tobacco in any form. This came as an answer to prayer for a witness of the divinity of the work he had accepted.

The testimony of the Spirit came in an instructive and reproving manner; reproving the Saints because they would not properly pay heed to those over them in the Lord; instructing them that the set time to favor Zion had come, and that the Lord had reserved a residue of both people and means to redeem Zion; also that all should set their homes in order.

The Women's Department continue their activity. The choir consists of both the senior and junior departments. The latter show considerable improvement. Orchestra is taking on new life. For Thanksgiving the church has been decorated with pumpkins, squashes, cornstalks, and leaves.

Wonderful healing in case of Mrs. Clara Peter, daughter of Sister A. J. Davidson, last week.

League of Nations in Session

The assembly of the League of Nations has been in session since November 15. The anxiety beforehand of the absence of the United States, has been passed, and there exists confidence that the United States will join later, while those present feel that the success of the league is now assured. There are present representative members of forty-two countries. Nine other countries are represented by observers, and representatives to plead for their admission, and three other nations on the outside are waiting to get in. The league assembly therefore finds itself the center of interest to fifty-four nations, excluding America.

The assembly has declined for the present to take up the issues between Peru and Chile, and Bolivia, because of the status of the United States and Monroe Doctrine. However, European powers have been chosen heretofore to adjudicate difficulties in South America. The Monroe Doctrine only covers the attempt to take territory. Out of courtesy, however, this matter has been deferred for the present.

The program is to move out earnestly and profitably with the work before the league—provide for a court, following as near as possible that recently adopted by The Hague Commission; to admit at least one of the central powers. Amendments will be made to the covenant to adjust difficulties. The attitude towards the United States is a friendly one, though not subservient.

CENTENNIAL YEARBOOK

60 Cents

Through a combination of misunderstandings the price of the new Yearbook put out by the Women's Department has been listed at various prices. Sixty cents is the correct price. Send orders to Women's Department, Box 255, Independence, Missouri.

MISCELLANEOUS

Conference Notices

The district officers of the Northeastern Missouri District have decided to postpone the November conference till a future date. Time and place will be published when decided on. William C. Chapman, secretary.

Northeastern Illinois, at the First Church, Chicago, Illinois, December 3 and 4. Let all the Saints and ministry take notice, and see that nothing prevents you from doing your duty in connection therewith. Let every member of the priesthood make a report, sending to F. E. Bone, 821 South Euclid Avenue, Oak Park, Illinois. Owing to the loss of matter in the mails this report is delayed, and this delay makes it imperative that everyone act at once. Send reports to-day. F. E. Bone will be the chairman of reception committee. Notify of your intentions to be present. J. L. Cooper, president; F. E. Bone, secretary.

Spokane, at Spokane, Washington, December 11 and 12, 1920. Oliver Turnbull, clerk, Sagle, Idaho.

Convention Notices

Southern Wisconsin Sunday school, Evansville, December 4, 3 p. m. Charles Hoague, secretary, Milton Junction, Wisconsin.

Northeastern Illinois, at First Church, Chicago, December 2, including business, education, and entertainment. Every session will be one of special interest to all workers in the departments of auxiliary activities. First session Friday, 3 p. m. Special session at 7.30 p. m. and Sunday forenoon, also special work introduced during the conference session*as time and occasion may permit. Let every worker be prompt to service and reports. Send all reports to LaJune Howard, 12055 Parnell Avenue, Chicago, Illinois. J. J. Olliver, superintendent; LaJune Howard, secretary.

Massachusetts Sunday school, at Attleboro, December 4, 7.30 p. m., continuing over Sunday, 5th. Rebecca K. Carter, secretary, 51 Heath Street, Winter Hill, Massachusetts.

Kirtland, Sunday school, Religio, and Women's Department, at Barberton, December 4 and 5. Sunday school and Women's Department business meeting at 10 a. m., December 4.

Release From Appointment

At his request, Thomas Jones has been released from appointment to Wales and southwest England (L).

LONDON, November 3, 1920. FREDERICK M. SMITH,
T. W. WILLIAMS.

Conference Minutes

WEST VIRGINIA.—At Clarksburg, September 11. Four branch reports. Officers elected: president, Thomas Newton; first vice president, F. L. Shinn; second vice president, E. Beall; secretary-treasurer, Otis O. Forester; organist, Mosie Shinn; chorister, Daisy Shinn. Presidency instructed to organize a branch in Parkersburg, West Virginia. Adjourned till last Friday, Saturday, and Sunday in August, 1921, with Parkersburg Branch. Otis O. Forester, secretary.

FREMONT.—At Glenwood, Iowa, October 16. Forenoon given to Sunday school and Religio business, and conference business taken up at 2 p. m. District officials chosen to preside and to complete organization. Branches reporting: Tabor, 66; Shenandoah, 119; Bartlett, 25; Thurman, 181. N. L. Mortimore elected to succeed retiring member of tent committee. Next conference located at Tabor, February 25, 1921, continuing over Sunday. T. A. Hougas offered his resignation as district president and a motion to accept was lost. Speaker for the evening was J. R. Epperson. On Sunday morning at 8.30 a priesthood meeting was held. Speakers for the day were H. M. Liles, H. N. Pierce, and B. S. Lambkin. District committee for auditorium fund met throughout the conference and outlined plans for the drive, and

gave instructions to the branches, and assigned their quotas. C. W. Forney, secretary.

SHEFFIELD.—Reunion-conference at Clay Cross, Derbyshire, October 9 and 10. Joseph Holmes and E. Timms were in charge of the first meeting, 6.30 p. m. Blanche Edwards as scheduled speaker, delivered address. T. W. Williams, invited to follow, preferred to leave the thoughts presented without any distraction. Prayer service on 10th at 9.30. Preaching at 10.30, T. W. Williams speaker. Priesthood service at 1.30 at which President F. M. Smith addressed priesthood. Fellowship service at 3, Apostle Williams in charge. Preaching at 6.30, President F. M. Smith delivering the sermon. John W. Foster, secretary.

Our Departed Ones

GECKLES.—Nettie Geckles, daughter of Mr. and Mrs. Gus Geckles, was born February 14, 1906. Died in the Saint Rose Hospital at Great Bend, Kansas, September 10, 1920, after an illness of about 21 days, due to typhoid and other complications. She had been a member of the church for over two years. Leaves to mourn, father, mother, 2 sisters, 2 brothers, and other relatives and friends. Services in the Latter Day Saint church at Alexander, Kansas, conducted by T. W. Curtis of Independence, Missouri; assisted by Reverend Perkins. Many beautiful floral offerings were given by friends.

MOGG.—John Mogg was born January 1, 1851, in Huron County, Ontario. Died September 1, 1920, near Senlac, Saskatchewan. Was brought up in the Bible Christian faith, but in 1849, in Michigan, heard the restored gospel, and was baptized at Clarksville, Michigan, July 7, 1895. Ordained a teacher August 21, 1898, which office he held until his death. Lived a good Christian life. Leaves to mourn, wife, 3 daughters, 2 sons, 16 grandchildren, 2 great-grandchildren, 7 brothers and 5 sisters. Was the first to die of a family of 13 children, the youngest of whom is 51 years old. Sermon by J. J. Cornish.

HUGHEY.—Anibel Hughey was born in Harrison County, Indiana, in 1873. Died September 12, 1920. Married Harrison A. Carr in 1889. To this union two children were born. Husband and daughter were called home in 1898 and 1901 respectively. Married John Hughey, jr., in 1913, who preceded her in death about two years. Survived by her son, Davis H. Carr; father, J. W. Davis, 3 sisters, and a brother. Was a devout member of the church. Services in charge of Leonard Glenn. Interment near Derby, Indiana.

MORRIS.—Katie M. Dick was born near Delane, Minnesota, November 19, 1859. Married Thomas Morris October 15, 1882. To this union were born 3 sons and 3 daughters, all of whom survive, except the youngest. She and her husband baptized at the same time, somewhere in Minnesota. Was a noble Saint, faithful wife, and kind mother. Died September 19, 1920, at Minneapolis, Minnesota, after three years of illness and much suffering, and was taken to her old home in Iowa for burial. Services held at the residence in Minneapolis, in charge of Henry Sparling.

HAWKINS.—In sad and loving memory of our baby, Audrey Elizabeth Hawkins, who died November 11, 1919, aged 4 months and 11 days. Fare thee well, our darling Audrey; little angel, fare thee well; for thou wert too pure and lovely, in a world like this to dwell.

CLUM.—Reuben G. Clum was born March 22, 1835, at Delhi, New York. Died October 2, 1920, at Pomona, Kansas. Married Julia A. Robinson in Van Buren County, Michigan, in 1859. To this union 5 children were born. One daughter died in her fourth year, the others survive, and are: Mrs. Fred G. Bailey and Mrs. W. A. Hopkins, of Lamoni, Mendal W., of Independence, Missouri, and William H., of Pomona, Kansas. With these children left to mourn are their families, 16 grandchildren and 5 great-grandchildren. Funeral remarks by C. Scott, prayer by J. W. Wight, at Lamoni, Iowa.

WALTERS.—George W. Walters departed this life at the age of 67 years, 9 months, and 28 days without any special notice of his departure although he had been ailing for several months with heart trouble. He attended his sister's funeral services on Thursday and fell dead on Sunday. He had been a member of the church about 42 years. Funeral service from home in Tekamah, Nebraska, conducted by J. F. Mintun, October 26, 1920.

WALTERS.—Maria Walters, at Decatur, Nebraska, died October 20, 1920, at the age of about 83 years after a brief affliction of a cancerous nature. She was baptized by James Caffall over 40 years ago, and remained true to her trust in God. Funeral service conducted by J. F. Mintun at Saints' church.

RICHARDSON.—Nannie Richardson, wife of Albert C. Richardson, was born at Pea Ridge, Arkansas, March 16, 1871. Died at Cantwell, Missouri, October 17, 1920, of cancer. Leaves husband, 2 sisters, 2

brothers. Baptized by F. C. Keck, May 28, 1899. Confirmed by F. C. Keck and Z. Decker. Was a member of the Saint Louis Branch. Sermon by T. M. Jackson, of the M. E. Church. Interment in Odd Fellows Cemetery, Cantwell, Missouri.

CARLSON.—C. J. Carlson, sr., was born in Frederick, Sweden, March 30, 1840; came to America in 1865. Married Mary Angeline Clossen in 1872, to whom 12 children were born. Survived by wife and nine children. Baptized in 1880 by W. W. Whitney; ordained priest by J. R. Lambert. Died October 29, 1920, of general debility. Services by Reverend W. K. Sherwin, Kansas City, Missouri.

LEWIS.—Robert Monroe Lewis, son of Mr. and Mrs. F. H. Lewis, of Dallas, Texas, was born November 29, 1919, and died October 30, 1920. Funeral services at the Ed. Smith undertaking parlors. F. A. Rowe in charge, sermon by J. C. Chrestensen. Interment in Grove Hill Cemetery. The family deserve much sympathy, having lost one son 3 years old before, and the mother in a sanitarium, where she had been for some time in the past.

LANE.—Hiram Lane was born June 27, 1847, in Stark County, Illinois, where he lived for a number of years, later coming to Kansas City, Missouri. Died in the general hospital, October 25. Baptized September 23, 1887, by T. W. Chatburn. Leaves to mourn 4 daughters and one son, besides a number of relatives. Funeral services from Bergman Undertaking Parlors, Kansas City, by Joseph Arber. Interment in Mound Grove Cemetery.

CARTER.—Frank M. Carter was born May 27, 1873, died at Surry, Maine, October 22, 1920. Funeral sermon by H. R. Eaton. Baptized November 14, 1899, and at the time of his death was president of the West Surry Branch. Married Mary E. Leland February 22, 1905, and she and 4 children are left to mourn.

BROOKS.—Thelma Brooks was born June 26, 1905, at Colony, Kansas. Came with her parents to Kansas City, Kansas, when 2 years old, where she has since resided. Was a scholar of the junior high school. United with the church when 9 years old, was a good girl, sweet in disposition, and kind and courteous in demeanor. Died November 5, leaving to mourn a father and mother, Mr. and Mrs. George W. Brooks, 4 sisters, and one brother. Funeral service from the home, conducted by J. A. Tanner. Burial in Mound Grove Cemetery, Independence, Missouri.

BROWNING.—Ruth Emmaline Davidson was born September 12, 1898, at Hay Springs, Nebraska. Married Roy Browning August 21, 1918, at Independence, Missouri, and was called from this life October 31, 1920, at her home in Norborne, Missouri. She leaves husband, a little girl 11 days old, father, mother, four sisters, and many other relatives to mourn her early and sudden departure. She died strong in the gospel faith. Sermon by F. A. Smith.

NELSON.—Martina Nelson was born January 25, 1861, in Aalborg, Denmark. Came to America in 1864. Located near Guilford, Missouri, 52 years ago. Married Christian Nelson October 20, 1876. To this union 9 children were born, 3 of whom preceded her in death. Bap-

tized May 31, 1874. Died November 13, 1920. There are left to mourn, husband, 2 sons, 4 daughters, 3 brothers, a sister, and other relatives and friends. Funeral in charge of Samuel Twombly. Sermon by J. W. Roberts. Interment in Guilford Cemetery.

BREWSTER.—Elizabeth Vancil was born March 1, 1834. Married Daniel Brewster August 23, 1863, in Illinois. Moved to Iowa and lived there until September, 1910, when they moved to Far West, Missouri. Died November 5, 1920. Her family consisted of 4 sons and 4 daughters, 3 sons having preceded her in death. Baptized March, 1868. Leaves to mourn an aged husband, one son, 4 daughters, 17 grandchildren, 35 great-grandchildren, and 2 great-great-grandchildren, and many friends. Funeral at the home. Sermon by J. W. Roberts. Interment at Cameron, Missouri.

LAMBERT.—Mary J. Lambert was born at Wakenda, Missouri, March 20, 1854. Died November 13, 1920, at Independence, Missouri, at the home of her daughter Mrs. J. H. Barns. At the age of 17 years she married Samuel Simpson; to them one child was born. Mr. Simpson died in 1873 and January 10, 1874, she married W. H. Lambert. To them three children were born. Many relatives and friends are left to mourn. Funeral at her daughter's home, in charge of J. C. Foss, assisted by B. J. Scott. Interment in Sibley Cemetery.

ZIMMERMANN.—Eva Katherine Kellenbenz was born September 29, 1855, at Klein Eisingen, Wurtemberg. Married John Zimmermann October 15, 1885, at Philadelphia, Pennsylvania. To this union were born 7 children: Mrs. Albert N. Hoxie, Mrs. Richard C. Kelley, Emily (deceased), John, jr., William, Lillian, and Albert. From her childhood she was very devout belonging for many years to the German Evangelical Association (German Methodist). Baptized into the Reorganized Church July 25, 1912, by Walter W. Smith. Remained a steadfast member, devoted to the cause of Christ until her death, October 12, 1920. Funeral service conducted at the home, in the presence of a great many Saints and friends. Sermon by Walter W. Smith, assisted by the Reverend Baste and William Osler. A good woman has gone to rest.

RHOADS.—Sophia Rhoads, wife of Brother W. H. Rhoads, was born at Saint Louis, Missouri, on August 12, 1853. Baptized in 1895; married W. H. Rhoads on October 29, 1905. Died November 13 at Kansas City, Missouri. Lived all her life in Saint Louis, Missouri, with the exception of the last few years which were spent in Kansas City, Missouri. Funeral from Mount Washington Church, conducted by J. A. Tanner, burial in Mount Washington Cemetery.

THOMPSON.—At Chico, California, September 15, Frances Genevieve Thompson, daughter of Jacob M. and Alice E. Thompson. Born August 24, 1900. Her illness lasted for almost a year. Became acquainted with San Francisco Saints through her hospital experience in that city, and became interested in the gospel, and would have obeyed had her health permitted. Before this time, however, she was a friend of Saints in Chico, and was visited by them. She leaves her parents, 2 brothers, a sister, and a host of other relatives and friends. Services from the Bicknell and Moore Undertaking Parlors, A. C. Barnmore officiating. Interment in Chico Cemetery.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

PRICE \$2.25 A YEAR IN ADVANCE

Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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BOOK REVIEWS

Into Mexico With General Scott

By Edwin L. Sabin. Illustrated in color and black and white. Portrait and map. (The American Trail Blazers Series.) J. B. Lippincott Company, Philadelphia, Pennsylvania, \$1.75 net.

Seldom has history been so accurately and vividly presented as in this thrilling narrative of the Mexican War in which young Jerry Cameron marched and fought beside Second Lieutenant U. S. Grant, all the way from Vera Cruz to the City of Mexico, where 6,000 American soldiers planted the Stars and Stripes in the midst of 150,000 amazed people.

Jerry, stranded in Vera Cruz in March, 1847, views the successful capture of that port by the American fleet, and joins the American army. Befriended by the then Second Lieutenant U. S. Grant, Jerry becomes a drummer boy in his regiment. He has his fill of hard marching and the stiffest kind of fighting, hairbreadth escapes and the fun and horse-play of the camps. He participates in the capture of the Heights of Cerro Gordo, the storming of the Citadel of Churubusco, the bloody battle of Molino del Rey, the storming of Chapultepec, and the triumphant entry into the City of Mexico.

Mr. Sabin has drawn a true picture of the Mexican campaign. In the foreword he gives the causes of the war and outlines the various campaigns. This is a historical romance that every American man and boy will read with deep pleasure and profit.

Cloudy Jewel

By Grace Livingston Hill (Mrs. Lutz). Frontispiece in color. Price \$1.90. J. B. Lippincott Company, Philadelphia, Pennsylvania.

As the family drudge, Julia Cloud's life had been one of hard work and sacrifice. Now, at her mother's death, she feels that there will be a change—will it be for better or worse? Julia has a habit of looking away from the shabby home into each evening's glowing sunset with a happy trust that a share of rose color will illumine her gray life before she is too old to enjoy it. Years of serving and watching other people's happiness have not embittered the spirit of spring which keeps her heart youthful in spite of her graying hair.

Her sister Ellen is disappointed and much upset in her plans when Julia quietly refuses her self-termed "generous" offer to "take care of her." For years Ellen had counted on this time, as Julia's labor would save a servant's wages, and give the selfish sister more time to enjoy her husband and children and car. Julia realizes it would be slavery for her with neither love nor money as reward, but the scene leaves her hurt at Ellen's sharp words and doubtful as to what she should do.

Then comes the unexpected visit from the children of her dead brother, opening up a rosy vista for the future. They love her from memory of a childhood visit. Though orphans, they are well provided for and their guardian has brought them East to get settled into college and they beg Julia to go along to mother them. It is good to see her faithfulness rewarded at last. Gladly would she serve these dear children, Allison and Leslie Cloud, for the rich reward of their love, but they shower her with gifts too, and the guardian plans to pay her generously to look after them.

A college is selected, a cottage rented, and through following beautiful days, furnishings are selected and the young people enter school in a riotous beginning, studies, and sports, but Julia has many hours of doubt and distress. Her nephew and niece are worldly and thoughtless with no regard for the things of religion which to her are so precious. She cannot

approve of some of Leslie's friends and the gay round of parties and dances with their Sabbath desecration. It taxes her diplomacy to show them these things in their true light, but wisely and prayerfully she leads them to higher aspirations. When Jane Bristol and Howard Letchworth come into their lives, Allison and Leslie need no urging to cultivate these worth-while friends and are led to activities in the young people's work of the village church with many interesting developments.

It is a sort of endless chain—this inspiring story of how Julia's pure life permeates like a sweet incense their home life and works a lasting impression on their youthful souls, while they, in turn, become influences for good in the college and town. The story, too, has plenty of excitement, and unexpected twists, with a pretty romance to complete the climax.

Highacres

By Jane D. Abbott. Illustrated in color and halftone by Harriet Roosevelt Richards. Published by J. B. Lippincott Company, Philadelphia, Pennsylvania; \$1.75 net.

The popular author of Happy House, Keineth, and Larkspur, has written another splendid story which will further delight her growing host of youthful readers. Highacres is a school story, full of the enthusiasm and joyous spirit of youth. Its pages detail how Jerry Travis, a fourteen-year-old girl, is transplanted through the generous impulse of John Westley. He is a man who loves and understands girls.

Jerry goes from her one-room village school to a big city institution. During the year many pleasant and exciting events occur apart from Caesar and geometry. There is another attractive girl, Gyp Westley, Jerry's own age, who becomes her beloved chum.

Jerry finds happiness but also discovers some unpleasantness in the Westley home where she lives. With Gyp, she has unusual times and adventures, especially through the discovery of a secret stairway in the school which leads to a locked room. This becomes the meeting place of their secret society. Here, also, a wonderful letter is found which affects Jerry's whole future.

A thread of romance, a mystery in Jerry's life concerning her mother, and that mother's struggle to keep her child "in the garden she has made for her," hold the interest of the reader and pleasantly color the story until the very happy ending. The pleased reader will find herself moving in an atmosphere of inspiration and delightful expectancy which the author fully satisfies in the beautiful climax.

Gulliver's Travels

A voyage to Lilliput. By Doctor Jonathan Swift. Illustrated in color, with colored jacket. J. B. Lippincott Company, Philadelphia, price 75 cents.

The child mind requires imaginative stories, and this new edition of an old book is of the cleanly, wholesome type that has been welcomed into juvenile libraries lo, these many years. Most adults know the story:

In the island of Lilliput, upon which Gulliver was cast by shipwreck, dwelt a people so small that the most of them did not exceed six inches in height, indeed were beneath this stature. "Fifteen hundred of the emperor's largest horses, each about four inches and a half high, were employed to draw me towards the metropolis," wrote Captain Gulliver. In this land, "like a garden," in which the fields resembled so many beds of flowers, Gulliver had many strange adventures, not the least of which was his prowess in carrying off about fifty men-of-war of the enemy nation of Blefusco, and thus saving Lilliput from great danger. It cannot be thought that any child's education is complete until he has mastered this most diverting history.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

Blue Pencil Notes

The chronic speculator is out of place in the pulpit. Preaching calls for a very definite statement of very definite truths and certain positive convictions. At least it must have that groundwork and foundation.

Some men argue that they at least stir up thought by rambling through the unknown. A preacher could promote thought by standing on his head in the aisle. He could promote thought by preaching that Jesus was an impostor.

It is desirable to promote thought. But it is the preacher's duty to encourage thought along *right* lines and toward *correct* conclusions. Otherwise he has no partnership with the Holy Ghost, for it is to guide into all truth.

The man who always states both sides of every proposition, undermines Biblical truths, and leads his hearers over many dim trails in the unknown, may at any time subject himself to a very severe accusation.

A good brother went to a certain elder after the close of his sermon and said, "I tried to follow you in your discourse. You led me out into the wilderness, then took my compass and my guidebook away and left me without food or water to find my way home as best I could. I will never follow you anywhere again as long as I live."

A good shepherd does not lead his sheep off into a bramble patch and leave them there just to develop their sense of location.

The Lord has committed to us certain very definite fundamental truths to preach to the world. They are summed up under the gospel of repentance. They find flower and fruition in the Zionie program.

Never before was there so great a need for the old plain gospel of repentance from dead works, of personal spiritual regeneration, of faith in God and in his Son and in the gospel. The world wallows in filth and needs to be told to arise and repent and get clean before the judgments of God are poured out.

When we have covered the mission field of the world with the proclamation of our fundamental truths we may perhaps take a day off to speculate before we enter upon our thousand years of millennial schooling. Our experience convinces us that one day of unguided speculation will raise enough questions to keep us studying the rest of the millennium.

We do not mean that our men should not be of an inquiring mind. They should constantly reflect and study, always with

a view to discover the relationship of all truths observed by them to the principles that constitute their message. This is work for their study—wherever they study.

But the work of the study room and the pulpit are different. The pulpit is for the declaration of truth—not for the presentation of the guesses and errors and half truths, the tangled paths of cogitation, out of which the mind came to the truth.

E. A. S.

Thrift

Elder R. J. Lambert, editor of *Zion's Ensign*, has been writing some excellent editorials on the subject of "Thrift." We reprinted one of them in last week's number.

We had prepared some editorials on thrift for use in the *HERALD*, but noting these excellent ones by Brother Lambert, have deferred. But it is a subject deserving our most earnest consideration. Doctrine and Covenants 130:7 undoubtedly still applies, even though the public debt of the church has been paid. It is not a question of denying necessities, nor is it a question of undue limitation. It is a command to avoid undue waste, extravagance, and a profitless luxury.

On the question of thrift we have first to consider waste. This includes food from the table. It takes skill to see that there is no waste in this department. The French woman has progressed far beyond what we have done in America in utilizing each scrap. Some have said that a French woman could keep her family on what an American family throws away. This is probably exaggerated. It certainly was exaggerated for conditions during the war period. Still there is much undue waste in that department. It is so much easier to throw out grease, even though it clogs up the waste pipe, and throw away bits of food, rather than to utilize every particle. There is also waste in the consumption of excessive quantities.

Next comes the question of clothing. It is not simply a matter of being well dressed, for one can be well dressed and still exercise due care to see that all of the clothing is utilized. Difficulty very often arises because good cloth outwears the style, and it is thought too much trouble to make over. We have seen some truly remarkable results achieved in making over an old suit of clothing and cleaning it up, at a very small expense, so that everyone was complimenting the husband on being able to buy so good a new suit, and congratulating him on being flush. It was not that he had a full pocketbook, however, but that he had a good wife.

Then comes the care of the clothing and of household utensils. It is true that a man's life consists not in the multitude of things he possesses. It is true we do not want to be subject to things. But so long as we surround ourselves with things, with carpets, with furniture, with dishes, with clothing, and with systems to keep the house warm, it is only common sense, and is only what we should expect of a child of God to take care of that which we have, so as to secure from it at least reasonable usefulness. We have been astonished many times at the extreme carelessness and waste shown by some families of presumably good Latter Day Saints.

Then we come to the denial of unnecessary wants, carrying into active exercise the principle of sacrifice and repression of unnecessary wants. That opens quite a field for thoughtful consideration. Brother Lambert has suggested that most of us will save more than our contribution to the church auditorium by putting this principle into practice. There are some mighty good people who go practically without for long periods, but spend freely whenever they have a little money, often buying special foods out of the season, though financially short. The buying of goods when at the highest price—without foresight—is quite an element in waste. We have sometimes wondered if some are capable of that due care which will lead to a proper saving. We know of some people considered rich who live better and on less than their poorer neighbors. This is because they know how to buy and exercise reasonable foresight.

We are urged as one method to establish a family budget. But when it is established we should not necessarily live up to it, but rather take pride in working as far inside of the budget as possible. It is probable that the American people are the most wasteful anywhere, among civilized people. This is reflected in the National Government. We talk of budgets, but the National Government has not yet a budget. We talk of a budget, yet the general church has not as yet a real budget. We talk of family budgets, yet only comparatively few have attempted, and many do not even know how to prepare a budget.

In an effort to secure thrift, there has been instituted a national thrift week, to be held annually in January. This winter it will be observed January 17 to 23, 1921. The program of economic education is to help the people to think straight about money matters. For each day a special phase of thrift is emphasized.

Thus Monday, January 17, is Benjamin Franklin's birthday, and is "national thrift day or bank day." Tuesday, the 18th, is "budget day." Wednesday, the 19th, "national life insurance day." Thursday, the 20th, "Own your own home day." Friday, the 21st, "Make a will day." Saturday, the 22d, "Pay your bills promptly day." Sunday, the 23d, "Share with others day."

Brother Lambert points out that a greater effort is to be made to teach thrift in the schools—how to save is a very necessary part of our education.

As a church, our duty is plain. In the past, missionary families have worked on such a basis that thrift has been impossible. The only possible method left for the family has been to do without. This has naturally and necessarily produced a reaction of enjoying a little luxury when they have the means. Having nothing worth preserving, it tended towards extreme carelessness in the care of anything they may have. We do not feel that they are to blame for this. It rather is the result of methods pursued. But we do not want to be held to the past.

If Zion is to be redeemed, it must be because we learn both how to produce wealth, and how to use it, and how to preserve and save it, and deny ourselves unnecessary physical wants and desires, to the end that we may more fully function in the spiritual realm, and so receive the greater joy of the happiness which perishes not.

Sister Martha Fifield, R. F. D. 3, Alto, Michigan, says she has a number of back copies of *Ensign*, *HERALD*, *Quarterly*, both Sunday school and Religio, which she is willing to give anyone who wants them.

A letter from Sister Henrietta M. Booker, of Barth, Florida, asks that the Saints pray for her mother, who is blind, not only that she receive her sight, but that her heart may be lightened.

William James on Insanity

A year or so ago, the question was raised as to the treatment of the insane. It was agreed at that time that their proper medical and psychic care was the thing to be achieved in most cases. This does not contradict the cases of demoniacal possession. The question was raised, When shall we attempt by the power of God, to cast out the Devil? The answer is very clear and simple, When the Spirit of God so directs. We are directed to pray over those who are sick, anointing them with oil. This would include neuroses and psychoses, as well as other forms of sickness. Wisdom should be exercised as to the length of the prayer. We are distinctly told that we should not promise, unless directed by the Spirit of God to do so, nor should we attempt to declare mighty works. If the Spirit of God directs, we are then safe in moving forward, under its direction.

It is true that some remarkable results have been secured in psychiatry, and others are in process of being evolved. It is also true that even a nomenclature is not as yet fully agreed upon, and there are many cases which resist analysis and cure, according to present scientific knowledge.

Remarkable progress has been achieved, in that the insane are treated as the sick, and are not abused as they formerly were—locked up in dungeons, and in places of darkness and chained. The idea now held forth is of proper food and medical treatment to build up the physique, with music, and other things of interest to help. It is doubtless quite true that there are failures in their care, and there is not an equality of kindness. But there is indeed progress, and decided progress, and an effort should be made for rational kindly treatment, even if some keepers hold to the worn-out ideas of the past age.

To some it may seem that the question is fully covered by a study of psychology, of medicine, and their application to mental disease. In this connection it is interesting to note a letter from William James to the Reverend Henry W. Rankin, over twenty years ago (February 1, 1897). He states that he is about to give a lecture on demoniacal possession. William James, as is well known, ranks well among modern psychologists, and though his work was done in America, he is still an international character. What he has to say is therefore of great interest. The letter is one published in the *Atlantic Monthly* for August, 1920, on pages 174, 175. The extract from this letter concerning this particular question follows:

"One of my lectures in New York is at the Academy of Medicine before the Neurological Society, the subject being 'Demoniacal possession.' I shall of course duly advertise the Nevius book. I am not as positive as you are in the belief that the obsessing agency is really demoniac individuals. I am perfectly willing to adopt the theory if the facts lend themselves best to it, for who can trace limits to the hierarchies of personal existence in the world? But the lower stages of mere automatism shade off so continually into the highest supernormal manifestations, through the intermediary ones of imitative hysteria and 'suggestibility,' that I feel as if no general theory as yet would cover all the facts. So that the most I shall plead for before the neurologists is the recognition of demon-possession as a regular 'morbid-entity' whose commonest homologue to-day is the 'spirit-control' observed in test-mediumship, and which tends to become the more benignant and less alarming, the less pessimistically it is regarded. This last remark seems certainly to be true. Of course I shall not ignore the sporadic cases of old-fashioned malignant possession which still occur to-day.

"I am convinced that we stand with all these things at the threshold of a long inquiry, of which the end appears as yet to no one, least of all to myself. And I believe that the best theoretic work yet done in the subject is the beginning made by F. W. H. Myers in his papers in the S. P. R. Proceedings.

The first thing is to start the medical profession out of its idiotically *conceited ignorance* of all such matters—matters which have everywhere and at all times played a vital part in human history.”

What Doctors Are For

Under this heading appears an interesting article in the *Literary Digest* for August 28, summing up an opinion by Doctor S. S. Goldwater of New York City. He emphasizes the wrong education of doctors, since they are trained only to cure specified diseases. He sets forth his ideas as follows:

“What are the most important services that physicians can render?

“*Answer.* They are four: the first is to conserve the health of the well; the second, to detect and, when possible, to arrest incipient disease; the third, to restore the sick to health; and the fourth, to ease the sufferings of those who are sick, injured, old, or feeble.

“*Question.* Is the relative importance of these important functions generally recognized?

“*Answer.* It is not. In the medical schools the attention of instructors is fixed mainly on diseases having a definite pathology; it is to the diagnosis and treatment of these diseases that most time and thought are given. . . . The brief courses that are given in preventive medicine and personal hygiene do not begin to do justice to these subjects.”

He then continues what has been done with preventive medicine has partly been done outside the medical schools. Sanitary engineers and social workers have done a large part, but even at that not nearly enough has been done. Virulent and pandemic diseases still continue to baffle science; other diseases which are preventable, and others susceptible to arrest and control are still far from satisfactory in actual treatment, because of lack of personal cooperation.

The reason for this lack of cooperation is lack of instruction, and the reason for this is that the doctors do not give the instruction, as they have not sufficiently trained men and do not realize their splendid opportunity.

The closest approach made to health conservation is the old-fashioned practitioner who watches over whole families.

In this field our health department shows real leadership, for its purpose is to conserve health. It is preventive in purpose. Its further purpose is to detect and correct incipient disease. In fact it fills the whole field instead of being confined to restoring the sick to health.

Subjects Being Discussed

Evidently Profiteering

In one of our large cities, a man called up a grocer for the purpose of purchasing some walnuts. He knew that there was a very big crop in the vicinity of the city, so expected to receive a low price. The price quoted, however, was eight cents per pound. He asked how much they would be per bushel, and was informed that there are 48 pounds to the bushel. The price would be eight times forty-eight, or \$3.84.

After hanging up, he wondered what the price would be if he were selling, so after waiting a short time, he called up again and asked what they would pay him for walnuts, and was informed that they would pay him \$1 per bushel. He tried to get a better price, but was told that owing to the large crop the price would likely be lower in the future, rather than higher. This is one cause of the high prices.

Ordination of Prophets

The question of prophet ordination has been challenged. It is interesting in this connection to note in a recent number

of *The Presbyterian*, attention is called to the fact that the Lord directed that Elisha should be anointed to be a prophet. (1 Kings 19:16.) The editor continues, that “while we have not a record of just when this ordination took place, still it is true that not all details of sacred history are recorded. But the divine recognition of prophet ordination is too important to be ignored, and the fact that the prophets spoke with authority would require that they were sacredly set apart and authorized.”

It is quite true that the real prophet is appointed from above, and the Spirit of God manifests his calling. But it is also true that the Lord has directed the ordination of prophets, both in ancient and modern times, and as the editor of *The Presbyterian* suggests, the fact that the prophets spoke with authority would require that they were sacredly set apart and authorized.

The Consumption of Tobacco

The United States Revenue Department has published figures concerning the consumption of tobacco. In 1870 the population was 39,358,371. To-day it is three times as great, but in that time the consumption of cigars has increased to nine times as great, while the consumption of cigarettes has increased 400 times. The manufacture of tobacco has increased from 62,652,576 pounds to 414,877,746 pounds. In other words, it has increased more than twice as fast as the increase in population.

An interesting factor is that the consumption of cigarettes was less than that of cigars up until 1910; however at that time it was just about even. Since then there has been a slight increase in the use of cigars, but in the past ten years, during which time so many States have legislated against cigarettes, the consumption has increased between six and seven times.

Protection of Maternity and Infancy

The British Ministry of Health made grants the past year, totaling over two and a half million dollars, for the protection of maternity and infancy. It was six years ago when first medical and nursing care was provided. The first year only a small appropriation was granted, but the results were so good the appropriation has been greatly increased each year. The funds are directly administered by local authorities, who appropriate a sum equal to that granted by the government. The service includes instruction in hygiene, midwifery, nursing, and maternity home care. The result has been that infant mortality has been reduced from 151 to 78. If this lower figure of 78 had been in force for even the last ten years, it would have meant the saving of the lives of 250,000 children.

Which Race Controls United States?

William S. Rossiter, former chief clerk of the census bureau and now chairman of the joint advisory committee to the director of the census of the American statistical and economic associations, writes in the August number of the *Atlantic Monthly* of an exhaustive study of American census returns, to discover which race, if any, controls the United States. He discovered that 55 million persons are of British ancestry, or are descendants of German, Irish, or other immigrants who came to America more than sixty years ago and have adopted the Anglo-Saxon ideals of liberty. Further, that it is this group which manages and controls the United States with the Anglo-Saxon thought and ideals. The Anglo-Saxon, even in those sections where he is greatly in the minority, still is in the position of management, authority, and prestige. This is a stabilizing influence and makes for order.

ORIGINAL ARTICLES

Industrial Cooperation—Its Value and Meaning

By John W. Rushton

*In three parts—part two. Reprinted from
Autumn Leaves for July, 1915.*

For reasons which are very easily seen, cooperation in America has had a sporadic career and its journey to its present position has been unsteady, costing much effort; and there are not a few wrecks and ruins on the way. The movement however, as reported in 1913, justifies the conclusion that cooperation has become fairly established in American economic life. The report to the Alliance Congress already referred to shows five hundred stores and a membership of sixty thousand. The movement is particularly strong in the States of Maine, Massachusetts, Rhode Island, and Connecticut. The spirit of the movement is also taking hold of the middle western and western farmers and it is not at all unlikely that cooperation may be a great power in the redemption of the American agrarians from the truculent grip of the middlemen and transportation firms who have evidently considered the producers as their legitimate prey. Such an expectation is encouraged by a casual glance at the State of Wisconsin, where very largely owing to the influence of Sir Horace Plunkett of Ireland, the State legislature has adopted the cooperative principle, the movement extending into Minnesota and the Dakotas; having a membership in 1913 of 11,200, and invested capital of \$1,500,000, and a trade with annual sales amounting to \$6,000,000. Cooperation there includes fruit growing, butter and cheese making, grain elevators, potato and tobacco warehouses, cow testing, fire insurance, and telephones.

Virginia and Alaska

Fifteen years ago the farmers in Virginia were in despair; "flatbroke, disgusted, and discouraged," is the language used by themselves and quoted by the writer in *Current Opinion* for October, 1914. But the adoption of the cooperative principle has dispelled the paralysis of despair and in 1913 the sales of potatoes amounted to over \$5,000,000, over \$1,000,000 more than in 1912.

Then there is the remarkable case of Alaska to which I call attention because it is reported in the Government bulletin of 1914, from which I quote as follows:

"Cooperative stores, owned and managed by natives, are fostered wherever possible in Alaska by the United States Bureau of Education, which has charge of education for the natives of Alaska. In this way the bureau helps the natives protect themselves from those traders who charge exorbitant prices for food and clothing and pay as little as possible for native products. In small villages even legitimate marketing expenses are a heavy burden unless there is some form of cooperation.

"These cooperative attempts have been a decided success. At Hydaburg, in southeastern Alaska, where the United States school-teacher has general oversight of the cooperative stores, the natives were able, after twelve months of business, to declare a cash dividend of fifty per cent and still have funds available for the erection of a larger store building. The Klawock Commercial Company, also under native management was able after nine months of existence to erect a new store building from its surplus. At Klukwan also the natives have organized a cooperative store.

"Native stores have for several years been in successful operation at Cape Prince of Wales and on Saint Lawrence Island, where the natives buy food at reasonable prices and

are assured of an equitable exchange for their furs and other products.

"A more recent example of cooperation is at Atka, a remote island in the Aleutian chain. Formerly rough lumber cost fifty dollars a thousand and shingles eight dollars a thousand on this island and clothing and food supplies were correspondingly high. On the other hand, the natives were poorly paid for their labor. For each of the blue fox skins the natives could catch they received from traders goods averaging eight dollars in value. Sold at public auction in Seattle, these skins brought from \$17.10 to \$66.50 each, according to quality. In April of this year, with the help of Seattle merchants and officers of the revenue cutter service, a cooperative company was organized under the direction of United States public-school teacher, and now the natives are doing their own buying and selling with considerable advantage to themselves.

"Eskimos on the shore of Bering Sea and the Arctic Ocean have until recently had to market through local traders. Now many of them send by mail packages of fox, lynx, mink, and hair seal to the Alaska division of the Bureau of Education at Seattle, and the Government officials sell the furs for the natives at public auction to the highest bidders.

"Natives at Tatitlek cooperated in salting and exporting salmon the past season, under the instruction of the local Government teacher, with the result that they have not only netted one thousand dollars in cash but have also put away seventy-six thousand pounds of salmon for winter use.

"Cooperation in Alaska has been aided by the policy of reserving tracts of land for the exclusive use of the natives. On this land the natives build up their own industries, safe from the evil influence of unprincipled white men. Hydaburg is a reservation settlement; Klukwan has recently obtained a similar reservation upon which to conduct its cooperative enterprises, and Klawock hopes to secure reservation land in the near future."

Cooperation and Its Message to the Church

In the face of such a remarkable victory may we not dare to believe that this idea which yesterday was among the impossibilities, but to-day is the commonplace will in the tomorrow produce still brighter and more robust results? The American Government would not experiment under such conditions and among such people with anything but that which was likely to get results. Truly in the economic world cooperation is the biggest thing ever experienced, and as a body facing communal problems which are not any worse or more intricate than those of the Rochdale pioneers or the United States Government in Alaska, we shall be wise if we consider the phenomenon and seek to find and apply the dynamic and machinery of its activities. The very *raison d'être* of our existence is the advertised intent of producing the kingdom of God; failing in this we lose everything and become but one of the relics of an antiquated past, possessing crystalline beauty but as dead as a petrified fossil.

Is there within this movement we are considering, that which in principle, method, or purpose is essentially opposed to the spirit, law, or idealism of the church? If so what is it in nature and extent? Surely that which economically is casting out the Devil, healing the multitudes of paralysis, making the lame to walk, the blind to see, and the masses to "mount up with wings as eagles" to grasp the realities of which the ages have dreamed, and by intelligence and common sense is giving to the people the means of working out their own salvation, will give a stimulus to our own membership, many of whom are weary and despondent with longing and watching for the day of economic deliverance which is still unheralded; and also give to the world a reason that will vindicate our cause that does not depend upon theological brilliancy or forensic prowess.

To frown upon it or to spitefully call it bad names or to treat it superciliously or with nonchalance is neither a manifestation of our intelligence nor a tribute to the cause we believe to be divine. Most surely such a course will not defeat the object of our antipathy.

Meaning of the Cooperative Movement

In the use of the term *cooperation* we must be careful not to confuse the general meaning with the particular meaning; which while it includes the general, yet gives it a special content and distinctive value; both of which will be lost if we try to make it a synonym for another movement or association. We have in mind several ventures which have been advertised and the people encouraged to support them financially, because it was claimed they were cooperative. They have not been cooperative at all, but joint stock corporations; possessing aristocratical, bureaucratic, oligarchical, and anything else but the democratic principle, which is the distinctive feature of cooperation and without which cooperation cannot exist.

Difference Between Cooperation and Corporations

"The cooperative society is a union of persons; the joint stock company a union of capitals. The members of a cooperative society unite by reason of the personal confidence they feel in each other; and since the cooperative society is a union of persons and not of capitals, the number of members and, in consequence, the amount of capital are variable. The capital of a joint stock company, on the other hand, can only be altered after formal notification, because it is the presence of the material things, capital, which gives a guarantee to intending investors or to outside bodies having commercial relations with it. The cooperative share, because it is in the nature of an entrance fee to a personal union, is allowed to be as small as the members desire, or at any rate to be very small. This corresponds to an element in cooperative societies which the legislature without express mention has especially in mind—the element of the commercially weak: either weak absolutely, or weak for the special end pursued by the society. The law offers to the small man the accommodations which he could not so readily obtain under any other form of commercial association, be he the humble toiler in the city, the petty consumer with his halfpence of custom, or the small proprietor on the land. The ordinary joint stock company would seldom be lamed by a moderately severe downward limit to the size of its shares. The ordinary cooperative society would be killed by such a limit. It may be desirable that the joint stock company should be compelled to fix a minimum or to subscribe a whole or a part of that minimum. But it is equally desirable that the cooperative society should be allowed to place that limit as low as it pleases; for the cooperative society works among poor and weak people to make them strong by association.

"Again, the cooperative society saves the small man from the dilemma of having a large portion of his capital idle or of suffering loss by its withdrawal at times of stringency. Because the capital is variable he can utilize his savings as they occur—and this the more effectively, the smaller the size of shares—and at the same time he can, within the time limit set by the society, withdraw them when he has need, without severing his membership in the society. He has not to sell out at any price; and perhaps lose heavily in the transaction. He preserves, as he obtains, his membership by holding the statutory minimum; and he has the remainder of his capital free for his immediate wants.

"Finally, because the number of members is variable, the cooperative society can stand upon the democratic basis. It can be popular and open to all. None need be rejected on the ground that all the shares are taken up."—*Cooperation at Home and Abroad*, by Professor Fay, pp. 363, 364.

Cooperation is not to be confused with Friendly Societies, Trades Unionism, or Socialism, though it may be harmoni-

ous with all. In some countries, and particularly in Belgium, cooperation is associated with the Catholic Church, but cooperation is not thereby made a Catholic institution. Cooperation declines the limitations of politics, ecclesiasticism, or nationality.

To associate joint stock companies, Unionism, Socialism, or Friendly Societies (secret orders as some of our people term them), is either crass ignorance or because of ulterior motives.

Cooperation is a union of persons who work together for the attainment of some common purpose in which all are to be mutually benefited in the results of the effort to the extent of their usage of the common instrument of their union.

To use the world-famous definition of Louis Blanc it is that form of conducting business in which "Each is for all and all is for each" is the principle of their transactions.

In political economy cooperation is defined as follows:

"Joint operation; the association of a number of persons for the cheaper purchasing of goods, or for carrying on some branch of industry.

"Cooperation is a word used for that mode of industrialism under which laborers try to dispense with the employing class. Instead of waiting to be hired, they borrow or provide the necessary capital for starting a business, and after paying interest on any borrowed capital, divide the profits among themselves in some way previously agreed upon."—*Elements of Political Economy*, Professor J. E. Symes.

"The cooperative movement is one form of democratic association as one aspect of that larger movement towards the industrial democracy which has characterized the British working class of the nineteenth century."—*The Cooperative Movement in Great Britain*, Miss Beatrice Potter (Mrs. Sydney Webb).

"As an aspect of business life, cooperation is concerned with free men in self-regulated action."

"We have as our final definition of the cooperative society an association for the purposes of joint trading originating among the weak and conducted always in an unselfish spirit on such terms that all who are prepared to assume the duties of membership may share in its rewards in proportion to the degree in which they make use of their association."

The legal definition of cooperative societies is (England, *The Industrial and Provident Societies Act, 1893*):

"A society which may be registered under this act (herein called an industrial and provident society), is a society for carrying on any industries, businesses, or trades specified in or authorized by its rules, whether wholesale or retail, and including the dealings of any description with land. Provided that (a) no member other than a registered society shall have or claim any interest in the shares of the society exceeding two hundred pounds, and (b) in regard to the business of banking, the society shall be subject to the provisions hereinafter contained."

"The object of cooperation must be commercial." (Quoted from *Cooperation at Home and Abroad*.)

The codes of Germany, Switzerland, Belgium, and Italy have all with Britain this common element, viz, the commercial element.

Ethical Aspect of Cooperation

The main difference between cooperation and other forms of commercial organization is in this: that cooperation is a union of men; and the other a union of capital. The one is a combining of units in themselves weak, in order that in their unity the weak might become strong; the joint stock company on the other hand is a combining of strength to become stronger.

Miss Beatrice Potter gives in contrasting the competitive system with the cooperative system the following analysis:

"Now I think we shall best understand the radical distinc-

tion between the creed of 'universal competition' and the 'cooperative idea,' if we reduce these two rival theories to their biological equivalents. The economist of the market place, in his advocacy of universal competition, was groping after the law of the survival of the fittest through the struggle for existence. This struggle for existence was the sole factor of economic progress. The social reformer, on the other hand, was expressing in colloquial language the equally true and important biological fact; the modification of the structure brought about by the modification of function, or in other words the law of functional adaptation."

In this struggle for existence through competition the weaker are doomed to cruel suppression until they are crowded into the oblivion of death; but in the other, by the combining of the units cooperatively, the mass is able to perform a function insuring the survival of the weak and that by their own self-help.

So that what the unit could not do because of weakness, the same individuals can do in association.

Cooperation Altruistic

If altruism is the voluntary surrender of individual claims in a generous effort to secure collective benefit, then there can be no question of the absoluteness of cooperative altruism. It is not antagonistic, it is not iconoclastic, it is decidedly not self-interested. Though it may have its origin in the appeal to the improvement of the condition and being of the individual, yet in the nature of its essential qualities, it moves one to interest in others' well-being and reaches its highest expression in the uplift and efficiency of the collective body. The little that the individual possesses is given up in the communal effort, and by the exercise of thrift, economy, and self-help the masses are led out of the valleys of poverty and oppression to the uplands of self-control and industrial dominion. This aspect of cooperation was stated very effectively and in the terms of statesmanship by Earl Grey, who is the present president of the alliance, and is well known in the realm of British and colonial politics as one of the wisest and most diplomatic administrators Great Britain has.

Earl Grey on Cooperation

"Just as the British Empire stands for imperial unity and local autonomy, so the International Cooperative Commonwealth, which we are endeavoring to create, stands for community of principles and for unrestricted liberty in the way in which these common principles shall be applied by the people primarily concerned. What are these essential principles which are common to cooperators all over the world? First: that the cooperative movement shall not be a class movement, nor a political movement, nor a sectarian movement; on the contrary it is a movement of a purely social and voluntary character, not imposed by the compulsion of the state on any reluctant community, but one which finds its origin and strength in the natural and spontaneous promptings of the individual heart. This movement is not in the nature of a trust or a combine, or of any other exclusive organization. On the contrary, the cooperative movement, in its free and natural operation, unfettered by any state control, and open to all, offers the most practical and effective safeguard that can be obtained against the possible tyranny of trusts and other organized minorities.

"It is a movement open to anyone and everyone, of whatever sect or political persuasion he may be, who seeks to ameliorate his position by his own exertions, and in such a way that the whole community will benefit."—Inaugural Address, August 30, 1913.

Instead of the necessities of the consumers being made the means of the enrichment of a class, in cooperation these necessities are made the means to elevation and freedom.

Field of Operation

There is no other limit to cooperative activity than the limit of man's ability to produce whatever he may need for his well-being and comfort, as remarked by Professor Fay:

"Being not only concerned with business, but actually one way of conducting business, cooperation has a range of potential activity that is as wide as the business of life itself. It is only limited in the sense that in some departments a form of organization, which is not cooperative, is at present from a business point of view superior."

The four main departments of cooperative efforts are as follows:

- First. Credit societies. (Cooperative banks.)
- Second. Cooperative agricultural societies.
- Third. Cooperative workers' societies.
- Fourth. Cooperative stores.

The first is for the supply of money, the second for the supply of raw materials, the third for manufacturing, and the fourth for distribution. Banks and agricultural and manufacturing societies represent cooperative production; and the stores, distributive agencies. Besides there are successful cooperative insurance, building, and friendly societies, which not only protect the cooperators from loss in case of accident, sickness, and death, also losses by fire, etc., use their own labor for erecting their own homes and so forth, but the profits accruing from these activities go back to the people.

Cooperative Banks

The banking system originated in Germany and includes three classes, viz, Herr Schulze of Delitsch, who founded the industrial or town banks, Herr F. W. Raiffeisen of Neuwied who founded the agricultural or rural banks, and the Doctor Haas Banks originated after the Raiffeisen model.

The Schulze-Delitsch banks are formed with share capital and have limited liability; the others are without shares and unlimited liability.

The functions are about as follows: To assist first, that class of people who would be driven to money lenders, otherwise it competes also for custom of the small man whether townsman or farmer.

The distinctive features of cooperative banking are:

- First. The bank is controlled by the members who use it.
- Second. The credit given is of a personal kind.

This system of banking is very popular and successful not only in Germany, but also in France, Italy, Austria, and also in Great Britain. In 1909 in Germany there were about 11,760 credit banks, having a membership of about two millions, and having business transactions amounting to over \$750,000,000.

Agricultural Cooperation

This department shows an extensive field of well-organized and successful endeavor and forms an illustration of the remarkable adaptability and elasticity of principle; besides at the same time demonstrating the way in which it can be employed through a variety of methods. As to the need of this mode of business and the success which is possible I call attention to the condition of the farmers in the United States who are the victims of unscrupulous middlemen of every kind. The New York State Commission recently showed that the American farmer only receives forty per cent of the retail prices of his commodities, and he should have seventy per cent.

In Germany, Denmark, Switzerland, France, Belgium, Italy, and Great Britain, particularly in Ireland, almost every kind of agricultural work is being done under the cooperative principle.

Cooperative dairies, vintries, corn shelling, including of course other cereals, elevators, flour milling, bread baking, spirit distilling, and beer brewing, and reaching down to market gardening, hops, fruit, tobacco, eggs, and poultry raising, are all in a flourishing condition in the countries named.

Then there are cooperative cattle societies, concerned with breeding, selling, and slaughtering and the sale of the dead meat and the curing of bacon; horse breeding, the conducting of studs; beekeeping and home industries, besides cattle insurance societies. Italy has brought the silk growing business into the realm of cooperation and has a traveling school of technical education which also conducts a cooperative propaganda.

In Ireland there is one feature of the cooperative agricultural organization which is unique and unlike all other voluntary organizations, and that is, it receives the support of Protestant and Catholic, Orangeman and Nationalist. This at least is suggestive of a way in which the centuries-old feud can be solved and so relieve Great Britain of one of the most serious tasks in her politics.

To indulge even in a cursory description of this movement would be tedious but we will be contented to quote Professor Fay again on this section of the subject:

"No country shows a slackening of this cooperative movement, much less an absolute cessation of growth. It is clear, therefore, that cooperation is no occasional phenomenon, but one aspect of a general movement affecting profoundly the agriculture of Europe.

"It is cooperation alone which has enabled the small farmer to accommodate himself successfully to the changes forced alike upon all agriculturists."

The success and possibilities of the movement have been recognized by the British Government and the British Cooperative Association is being used by the government as a channel for effecting agricultural reform, especially in developing the small holdings. This means the breaking up of large estates into small sections for the use of the small farmers; a condition of affairs which this country of America will have to consider probably much sooner than is generally expected, and of which event the efforts of the agricultural colleges are a definite augury. The prevailing waste, slovenliness, and paucity of the crops all show the folly of one man trying to farm even one hundred and sixty acres. It is good for neither the man himself nor the country at large nor the people.

We may agree with authoritative economists who assert their belief that in fifty years' time "The Cooperative Supply Society will become the normal means of purchase for many of the large and most of the small farmers. Cooperative sale will follow in its train, and under congenial legislation the small holder will recover the position from which (in Europe) he was crowded out last century, and retain it by the attractive atmosphere of possessing the means of supplying the necessities of themselves and neighbors."

Three Influences of Agricultural Cooperation

Professor Fay points out very clearly and instructively the influence of cooperation upon the development of agriculture in

First, The treatment of the soil in the use of chemicals for fertilizing; second, the use of improved machinery; third, the specialization of both the product and men to raise the product.

He says: "It is the whole network of cooperation which has educated the small farmer up to the use of these new things and helped to make him what he is now, a scientific and specialized producer."

In the second instance. The transformation of the produce of the soil. In this the farmer has been taught and assisted to reduce large bulks of little value to smaller dimensions of larger value, as for illustration, sugar from beets, alcohol from potatoes. It has made practicable the methods of centralization, with the resultant economies of the raw materials of the farm and the means of producing the desired results. In the third place the establishing of more just and profitable relations between the farmers and purchasing public through its cooperative markets.

As a people concerned with the development of communal interests and having so many of the agricultural class, can we afford to ignore the splendid achievement of the cooperation which in these three evidences alone attest its value?

Surely the conclusion of Doctor Steinbruck in his "Wirtschaftskunde Deutschlands," volume 2, page 5, "Cooperation is the corner stone of the development of agriculture," is more than sustained.

Wholesale and Productive Cooperation

The success of cooperation in the wholesale and manufacturing departments is established in the remarkable showing which has been already referred to. In dealing, however, with this aspect of the movement we must note the two divisions into which wholesale cooperation is grouped, namely: the workers' societies, in Great Britain called, "Labor Copartnership Associations"; and the Wholesale Cooperative Societies." There is a difference in the method employed by these two bodies but yet they work harmoniously and in many cases side by side.

The main difference between the two organizations is in the division of profits. The former dividing the profits of the business among the workers themselves, while the latter shares the profits among the consumers.

This amounts fundamentally to a difference of ideals. The Workers' Society is standing for the interests of the workers primarily, while the Cooperative Wholesale Society stands for the well-being of the consumers primarily, and the workers only as consumers.

Still, as already stated, the two work together and with each other, the annual cooperative exhibition always being a union of the exhibits of both.

History of the Workers' Associations

The years 1847-49 were critical because of trade depression, bad harvests, potato famine, and the revolutionary nature of the prevailing discontent in Great Britain which seemed to reach its head in what is known as the Chartist agitation. The influence of agitators, as Owen, Cobbett, Cartwright, Place, and Burdett manifested itself in the efforts made by a small band of eminent scholars and ministers, among whom were Frederick Denison Maurice, a clergyman of the Church of England, who also held fellowships on both Oxford and Cambridge Universities; the Reverend Charles Kingsley, of the Church of England, who was also the author of some striking works, several of which dealt with the economic and social condition of the country; and also men like Hughes, LaChavalier, Ludlow, and Vansittart Neale.

Mr. Ludlow was sent over to France to make a study of the movement which had been commenced by Louis Blanc, based upon the idealist teachings of Buchez and others. He returned full of enthusiasm, and these French associations were made the model of the Christian Socialist movement.

It was in autumn of 1849 that the "Society for Promoting the Workingmen's Associations" was founded; twelve associations being in the organization, of which three were tailors, three shoemakers, two builders, the other four being piano makers, printers, smiths, and bakers. At the first they were

molded after the French pattern, but owing to discord within and external rivalry a central board was formed consisting of a manager and one delegate from each association, and the Council of Promoters.

After three or four years of devoted effort the Christian Socialists gave up the task in despair. But out of this effort there developed a number of working class limiteds and copartnership societies, most of which, however, shortly afterwards collapsed. In 1883 only fifteen of the genuine societies remained out of several hundreds which began. However, in 1884 the Labor Copartnership Association was formed at the Cooperative Congress, composed of private sympathizers and cooperative societies. In 1893 there were seventy-seven workers' societies as labor copartnerships; and in 1906 there were one hundred and thirty-two.

Object of the Association

The object of these associations is defined: "To bring about an organization of industry based on the principle of labor copartnership, that is to say, a system in which all who are engaged shall share in the profit, capital, control, and responsibility. With this view it seeks (1) in the cooperative movement to aid by its propaganda and advice all forms of production based on the above principle; (2) in other businesses to induce employers to adopt schemes of profit-sharing and investment tending in the same direction."

Membership and Methods

The requisites of recognition by the association are three:

(1) That in virtue of their position as workers, the workers shall receive a share in profits in addition to their trade union or standard wage. It is not claimed that they shall receive the whole profit. (2) That in virtue of their position as working shareholders, the workers shall have a share in the management: It is not claimed that they shall have the whole management. (3) That this arrangement shall be a matter of fixed rules so that the privileges of the workers shall be definitely secured, and not left to the caprice of individuals, to be given or withheld as a matter of favor.

It is a rule of nearly all such societies that one member has only one vote whatever the size of his holding—with a slight exception in favor of the society members, who are usually allowed several votes if their investment is large.

Benefits and Results

Investigations made in 1900 of twenty-four societies gave the following results: (1) That where there was an effective trades union in the district the copartnership workers were nearly always members; (2) that the wages of the copartnership workers were higher on the whole by nine per cent than the trades union rates in the district, while the average number of hours worked per week was 51 as against 53 in outside shops. Strikes on the part of the employees in a workers' society have been almost nonexistent.

In France and Italy this form of cooperative production continues successfully.

Cooperative Wholesale Society

It is obvious that cooperation would not be as beneficial to a community as desired unless the principle could be applied to the production and manufacture of goods as well as the distribution. Manufacturers and producers could always menace the success of the distributive agencies; so from the first the cooperators had in mind a wholesale society which would strengthen the stores in their power of purchase. We are only quoting a truism to say, the primary and most effective business is done in purchasing; if a business man

cannot buy to advantage, he cannot make good the deficiency in selling, which he incurred by injudicious buying.

Three failures were recorded against the effort to establish wholesale cooperation before success finally came. In 1831 a scheme collapsed in Liverpool; the Christian Socialists established the Central Cooperative Agency in London in 1850, which soon collapsed; then in 1852 the Rochdale Pioneers tried to operate a wholesale department for themselves, but jealousy and indifference ruined the scheme.

In 1863 the North of England Cooperative Wholesale Industrial and Provident Society Limited was established; which ten years later (1873) took the name of the Cooperative Wholesale Society. In 1868 the Scottish Wholesale Society was formed. In these two eminently successful societies the cooperative store has reached its crowning point.

The membership of these wholesale societies is composed of shareholding stores; the directors are elected by the members en masse and are paid a salary.

The business of the wholesale societies in the first place is that of wholesale merchants with warehouses at Glasgow and Manchester, and depots in the provinces; they also have purchasing depots and resident buyers in North America, Spain, Denmark, and Germany.

In the second place, they are wholesale producers, industrially and agriculturally. Confectionery, leather, textile goods, soap, cocoa, tobacco represent the principal industrial departments. Production is represented in the Crumpsall biscuit works, the Glasgow tailoring factory, the boot and shoe works at Leicester, bacon factory in Denmark, oil and tallow works in Sydney, Australia, creameries in Ireland.

Thirdly, they are their own shipping and transport agents.

Fourthly, they do their own banking and insuring.

Fifthly, they are landowners.

The increasing success has been noted in an earlier paragraph.

In the 1914 Congress there was a strong plea made for the increasing of the field of cooperative production and the resolution which was finally adopted will show the spirit and enterprise of cooperation in these great fields of industrial activities.

"This congress recognizing the importance of economy and efficiency in its administrative work, and having a strong conviction that the progress of the movement might be greatly accelerated, calls for a general survey of the whole field of cooperative activities from its three main features, viz, education, production, and distribution; and having due regard to their relative value, assign to each one its special sphere of action, and thereby give to the movement generally that solidarity and flexibility so obviously lacking at present, and therefore instructs the central board to appoint a special committee to consider and report in terms of this resolution."

This is not pessimistic but a symptom of the dissatisfaction with the rate of progress and an ambition to "speed up" the movement.

While the strength of cooperation is in its democratic spirit, this democratic power is also its weakness. Democracy needs intelligence diffused throughout the body in order that democratic rule should be effective.

An unintelligent democracy is always a menace to real progress and sooner or later comes to an inglorious if not a tragic end. Democracy to be effective must be controlled by intelligence, cohesion, solidarity. Therefore a democracy does not abolish the aristocrat but is based upon aristocracy of character instead of blood or money or position. Cooperation is not able to secure success merely because of its methods and devices, but must have intelligence, loyalty, and altruism.

The Distributing Stores

Whatever developments have been reached in the cooperative world, and however alluring the prospect of its commonwealth may be it must not be forgotten that the power of the movement is in the ability of the weak and financially limited to take what was within the reach of all and make themselves masters of that before they could progress to the condition of developing "a state within a state," as described in this article. It began in the effort of the consumers to supply to themselves the commodities which they needed first by having their own counter and scale, and then proceeding to have their own warehouses, then their own factory, then to have their own means of production, and then to take care of their own accumulations of resultant increment. The development of the movement is quite sequential and rational—hence scientific.

The retail store was the germ, and was organized for the benefit of the consumer. We are all consumers first, and as such pay all of the intervening expenses entailed in the bringing of what we need or want from nature's laboratory to our tables.

The problem of the pioneers of cooperation was the same which is confronting us to-day:

First, how can we get our necessities to our homes at better rates and in better quality?

Second, can we not use our mutual necessities as a means for cultivating and developing mutual interests?

It is suggestive, that cooperators in those early days were pragmatic rather than Utopian in their ideals and efforts; instead of generating revolutions or sighing for the golden age, they used their native common sense and took the means they had at hand, attacked the immediate problem through constructive policy of self-help, which history has vindicated as the wisest and most effective. While the socialist aspires to the control of the machinery of government and the churchman sings and prays for heaven or Zion, the cooperator went to work and mastered the government and controlled legislation to its own purposes; and realized that Zion and heaven had an economic foundation, so they tried to establish the methods by which labor and enterprise could be devoted to better ends, through a better system, and the larger number enjoy the fruits.

(To be continued.)

Doctor G. Leonard Harrington, physician in charge of the Independence Sanitarium, gave three lectures at the Latter Day Saint church Sunday. The first lecture was at 11 a. m. to a general audience. His theme was mental hygiene, a subject to which he had given much study and research in the United States, and foreign countries. Doctor Emery Thompson assisted him in the service. At 2 p. m. he lectured to men and young men over fourteen years.

This lecture was illustrated with lantern slides. Every man and boy in Holden should have heard this. It called for better manhood, clean lives, and a strong, untainted citizenship.

The lecture at 3.30 was also illustrated. This was for women and young ladies over sixteen years of age. A fine audience of Holden women heard this lecture. He emphasized the importance of *knowing* the great things of life, of educating the young people properly in reference to these essentials; that "right form is better than reform"; that this information should be disseminated by those qualified and who have the right viewpoint; by the home makers, rather than the home breakers and people of the street. It was a splendid effort.

Doctor Harrington leaves for Washington, District of Columbia, this week to attend the national convention of social workers who will hold a two weeks' session there.—*Holden Progress*, November 18, 1920.

OF GENERAL INTEREST

IF PAUL HAD USED METHODS POPULAR TO-DAY

The following is printed in *The Pentecost*, of Los Angeles, California, but is credited to an exchange. We think it will especially appeal to some of our ministry. They, perhaps more than any other, have attacked this disposition in the sectarian church to ask just such questions as are here ascribed to the Apostle Paul:

Suppose Paul had written thus:

"Dear Sir and Brother:

"Doubtless you recall the invitation you extended me to come over to Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church to seriously consider a call on such meager information. There are a number of things I would like to learn before giving you my decision, and I would appreciate your dropping me a line, addressing me at Troas.

"First of all, I would like to know if Macedonia is a circuit or a station. This is important as I have been told that once a man begins on a circuit, it is well-nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place I may as well tell you frankly that I cannot think of accepting the call.

"There is another important item that you overlooked in your brief and somewhat sudden invitation. No mention was made of the salary I should receive. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I have been through a long and expensive training; in fact, I may say with pardonable pride, that I am a Sanhedrin man—the only one in the ministry to-day.

"The day is past when you may expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Asiatic field, and to take a drop and lose my grade would be a serious matter. Nor can I afford to swap 'dollar for dollar,' as the saying is among the apostles.

"Kindly get the good Macedonian brethren together, and see what you can do in the way of support. You have told me nothing beyond the implication that the place needs help. What are the social advantages? Is the church well organized?

"I recently had a fine offer to return to Damascus at an increase of salary, and am told that I made a very favorable impression on the church at Jerusalem. If it will help the board at Macedonia, you might mention these facts in Macedonia, and also that some of the brethren in Judea have been heard to say that if I keep on, in a few years I may have anything in the gift of the church.

"For recommendations, write to Reverend Simon Peter, D. D., Jerusalem. I will say that I am a first-class mixer, and especially strong on argumentative preaching.

"PAUL, the Apostle."
—*The Pentecost*, November 10, 1920.

STRAWS IN THE WIND

While we are busy denouncing radicalism, it is well to have our ears open to what many of our conservative leaders are saying.

For instance, at the recently celebrated fortieth anniversary of the founding of the Society of Mechanical Engineers, William R. Dickson, vice president of the Midvale Steel and Ordnance Company, denounce the "autocratic" United States Steel Corporation, saying:

"The autocratic policy of the United States Steel Corporation is diametrically opposed to American ideals and if it and similar organizations in other industries continue to grow and maintain their autocratic attitude then there can be only one result—industrial feudalism; feudalism with a high degree of comfort for the workers, but none the less feudalism."

But this is incidental as an outburst of radicalism when put beside the seriously declared purpose of Senator Calder of New York and Senator Edge of New Jersey to move for the nationalization of coal. In their formal statement they said:

"We are both opposed to government regulation as a policy, but the Government must assume responsibility for its people, and we will recommend a bill for entire control of the industry, just as far as possible under the constitution, unless prices are materially reduced to the public by December 6. We are deadly in earnest about this. We are both conservatives on the matter of government ownership, but we are absolutely disgusted with this situation. The country has been justified in the past in thinking that an investigation of the kind conducted by this committee, never amounts to a hill of beans. Our work would be of no value if it merely resulted in a report of two or three thousand pages to be filed and not read. The coal industry stands self-convicted. The wrongdoing has been admitted by D. B. Wentz, representing the National Coal Association; by Commissioner Clyde B. Aitchison of the Interstate Commerce Commission, and Daniel E. Willard representing the railroads. There is a general confession on the part of the industry, even though guilty individuals have not been identified. The reformation of these evils is their own concern primarily. Most of the leading coal operators realize that and are seeking to-day to clean up their business from within. That is their only salvation. If they can't solve their own problem, we will have to use drastic means to solve it."

When men who speak for conservative business declare themselves so unreservedly, it is easy to discover in what direction popular thought is moving.

It is idle to spend much time denouncing men who suggest that conditions can be improved. A far more important service for the friends of the existing order is to be alive to the grievances that develop inevitably as social relations become more complex and be prompt in the removal of the causes.

We shall only escape what Europe is going through if we take things as they come up, and remedy abuses one by one before they have grown great. Our American system will work if we keep it American. But we must be very sure that we keep it American.—*Des Moines Register*, November 10, 1920.

Temple Builders Manual

The manual the Temple Builders have had under consideration for the past year has at last been put into final shape, and is set up ready to go on the presses. We expect this book to be ready for the holiday trade. It will be well printed, and artistically arranged, and is above the average for such manuals. It would make a delightful Christmas gift for some of our young women who are Temple Builders, or who should be. We hope to be able to announce the price next week.

The address of Paul M. Hanson, published in the *HERALD* recently, was misprinted. Mail should be sent to 6149 Florence Boulevard, Omaha, Nebraska, for him.

It is all right for you to use a measure of discretion in giving, but it is impossible for you to follow to its final destination every dollar you may give. That is God's part.—C. O. Dodge.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Concerning Social Purity

In considering the field of social purity work in the church, our department recognizes that certain phases come under their direction in an immediate way, since their work lies with the woman and mother in the home. They are primarily interested in helping her to fill the whole measure of her responsibility there, one part of which is her preparation to teach her children the fundamentals of pure living.

We are attempting to impress upon parents this solemn duty to their offspring which includes the task of properly educating them in the vital principles of life, and training them in the habits of purity and safe thinking. A number of most carefully-selected books and pamphlets are listed in our new yearbook. Some of these are for the study and use of parents, and others are of a nature to be placed directly in the hands of our boys and girls. Sister D. J. Krahl, former auxiliary president, has brought to bear upon the matter of choice and selection her highest powers of discrimination, and those to whom her natural taste and refinement are well known, will not hesitate to trust her judgment in this selection and classification.

We recognize that there is an angle of the question, however, which can best be handled by the health department of the church. There is a close connection between health of mind, health of body, and health of morals. Given a wholesome respect for physical welfare, moral standards are likely to be elevated correspondingly. Vice versa, little headway is made towards spirituality when physical standards are low.

We are glad to note that the head of our health department is already placing before the members of Independence and near-by cities, a series of lectures and films which present in strong and unmistakable terms the plain moral and spiritual duty of keeping physically fit and sexually pure. No one has a moral right to do that which will impair his bodily fitness to do the full measure of that portion of the world's work which falls to him. No one has a moral right to pervert the sacred stream of life from its pure and God-blessed channels into unwholesome, dark, or dirty avenues, reaping therefrom but dwarfed powers and a shriveled soul. One cannot believe that Latter Day Saints will knowingly follow noisome paths when once their minds have been opened to the dangers and frightful consequences of such a course.

Nothing should be closer to the hearts of parents than the spiritual and physical well-being of their children, and their duties along the lines mentioned should be brought plainly and clearly before them, and impressed in all solemnity. As the health department moves out in its work, and the sisters in theirs, we trust both shall receive the intelligent and whole-hearted support and sympathetic understanding such educational attempts deserve. Further, we hope every father and mother who are interested in the proper teaching and training of their children, and who feel that in the books and pamphlets which have been so carefully selected they may find the help which they may need in order to guide them, will promptly write to our department office. We expect to keep some of these pamphlets in sufficient quantities to supply the demand without the delay and annoyance of your re-ordering.

Go over our yearbook bibliography carefully, and avail yourselves of the suggestions made in regard to this too-long obscured "light of truth," for the lack of which so many of our young people have stumbled. Arouse to your duty, ye parents! Acquaint yourselves first, and then acquaint your children with those sacred truths which will assure their safety, when coupled with proper training in habits of right thinking, of courtesy, and self-control.

AUDENTIA ANDERSON.

"Like as a Father—"

"Father." The word should be as dear as the term "mother." But I have lived among your boys and girls long enough to learn that it is a very rare occasion when it is. Out of the forty-two or more with whom I have associated this year only two or three have seemed to love father as much as mother. Can you explain?

There are many reasons. Mother is interested in their lives; their little interests are not too childish for her even in their babyhood. I deal with children at an age when they are hero worshipers, and if I find one who loves and admires "daddy," then I know that in that father there is something worth the while.

There once came into our town a young lad who loved his family and talked much of them. We were glad to tell him after their arrival that we were not disappointed.

"I'm glad," he said, "because I'm proud of them, especially of mother."

"But you mustn't forget dad," said some one, "for we are too apt to leave him in the background, you know."

"Why, why—" stammered the boy, "dad was the one who taught us to be proud of mother!"

Can't you see that father? Don't you know that home? There are so many fathers who place themselves in the background because of their love for mother, and so many mothers who accept this as their right and forget to help the children to be proud of father. It won't hurt any mother to do so; her children will love her more, I know.

I remember so well last year as I passed by the desk of a darling girl whose eyes were glistening with happiness but her work was all unfinished. When I told her to remain after school, all the happy light died out of her face and I shall not soon forget her cry of pain: "Oh, Miss Marcella, I can't stay after school. Daddy's coming home on the five o'clock. I'm to wear my new dress, and mamma and all of us are going down to the train to meet him."

Her father is a missionary and his home-coming is always a joyous occasion. There is a mother who is teaching her children to be proud of daddy.

But did I keep the child after school? Only long enough to make other arrangements as to when the work was to be finished. Then I stood at the window and watched her care-free feet dance down the walk while I thought—well, I thought of another father who will not come home any more. I saw again the wrinkled overalls and the hat and shoes sprinkled with lime as daddy came home from his work. And the laugh wrinkles round daddy's eyes. He was tired—yes, but seldom too tired to listen to the woes and joys of his children.

A few days ago I had occasion to talk to my boys about what I expected of them after they were dismissed. I said to them: "Think of the best man you know, the man you want to be like when you are grown. Does he do as you have done?" I can't say which men in this audience were thought of at that moment, but there was a general headshaking, and one little fellow beaming with pride answered me: "My papa's the best man I know. When I'm a man I want to be just like him."

I breathed a prayer for that man, wondering if he realized his responsibility and the wonderful possibilities wrapped up in his young son.

Then there was that day when we talked at school of tobacco and so many could say triumphantly, "My father doesn't smoke." And one little boy, with tears that dripped over the brim, choked out, "My papa does and I'm so sorry. Mamma asks him to quit but he won't."

But we are forgetting that sort of men to-day and thinking of real fathers. The kind that takes your hand on a Sunday afternoon and goes walking with you. The kind that plays bear with the baby and swims with the big brother and dines on the broken dishes at the make-believe tea party with his daughter. He loses his dignity, perhaps, but he gains the love of his children. There's a companionship to remember.

God gives us a concrete example of fathers on earth to teach us the Father in heaven. He asks us to place our hand in His for leading and for strength. If you have felt it in father here it helps you to understand when you have need to stretch your hand upward.

Do you know the strength of your father's hand? I have one special occasion to remember. Father and I sat studying our Sunday school lesson together one Saturday afternoon when a shot was fired in the bedroom where the boys were playing with an old gun. I darted down the hall and tried to open the door. My strength failed me. I could not turn the knob. I cannot easily forget the strength of father's hand as it closed over mine and opened the door.

So, as I said before, God gives us these concrete examples of companionship and strength. It was because I missed it so much that I once wrote:

June time—again it is June time,

It was always glad June time before;

But laughter has died into heartaches—

No song for the lips as of yore,

Since the world is so empty of daddy,

And heart throbs are so yearning and sore.

Ah, Nature, God told you to soothe me,

And your flower petals drift where he lies,

While the birds murmur sweetly of comfort

There's a tender smile in the skies.

I see it, I feel it, I know it,

In spite of these tear-blinded eyes.

I try to yield to your comfort,

I try to hear what you say,

But that phrase murmured over and over,

"World is empty of daddy to-day,"

Stills my heart and leaves it so weary

That the blue skies of June are but gray.

His eyes were like skies of glad June time,

His heart was full of your song,

His face was the home of smiles cheery,

To June time he surely belonged.

So you took him away—took our daddy,

And the days they are empty and long.

I am always glad there was father—not alone for the past happiness, but also because I can look into the future and up there he helps me to better understand the Fatherhood of God.

MARCELLA SCHENCK.

(Written for "Fathers' Day" program.)

How Many Can You Sell?

To Our District Organizers: How many of our yearbooks can you sell in your district? We feel that you are interested in getting the information these books contain over to every sister within your territory, for you appreciate the fact that the better our work is understood, the easier your work becomes in your district.

You may take orders, receiving and receipting the money, and send to our office, assuring the sisters that the books will be in your hands for distribution at an early date. Or, you may send us the names and addresses of the sisters who give you money for the books, and the same will be mailed to each one separately and promptly.

The price is but sixty cents per copy. We are aware of the fact that in three issues of this paper the price has been stated to be otherwise, but may we explain that those statements were made without direction from or the knowledge of the editor of these columns? Sometimes a sprite of mischief seems to be turned loose which works peculiar entanglements for some people, and an editor seems to be a "bright and shining mark" for its pranks. Often the most innocent and well-meaning people are unwittingly drawn into the net

LETTERS

Apostle Russell Challenges

How R. C. Russell is meeting organized opposition in Cornwall, Ontario.

(The following advertisements, evidently paid for at regular space rates in issues of *The Freeholder*, for November 7 and 11, at Cornwall, Ontario, show how one of our front-line men is using the press to induce people to see both sides of our proposition.—EDITORS.)

CORNWALL, November 7, 1920.

To the Ministers and Citizens of the Town of Cornwall: Inasmuch as I have been personally informed by one of the clergymen of this town that he advised his congregation to refrain from attending my religious services, because I was preaching dangerous doctrines, and moreover I have been creditably informed that other congregations have received like warning from their pastors, I hereby offer the following:

I will affirm in public discussion, for twenty or more evenings, that the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Lamoni, Iowa, and Independence, Missouri, is the church of Jesus Christ, and is in harmony and identical with the Holy Scriptures in faith, organization, doctrines, and practice.

2. That Joseph Smith, junior, was a prophet of God, and that the Book of Mormon is a divine record, worthy the respect and acceptance of all people.

I will request that my opponents, singly or collectively, both Roman Catholic and Protestant, affirm that:

3. The church or churches which they represent is the church of Jesus Christ, and is in harmony and identical with the Holy Scriptures in faith, organization, doctrines, and practice, and that

4. The creeds and disciplines of their churches are of divine origin, worthy the respect and acceptance of all people.

The debate to be for two hours each evening (Sunday excluded) each of the affirmative and negative to occupy two alternate half hours each evening.

Each party to choose a moderator, they two to choose a third, who shall be the chairman of the debate.

The time to be mutually agreed upon, but preferably to close before Christmas.

The place of debate to be any of the churches occupied by the disputants that will accommodate the audience that might attend, or the town hall, each one to pay half the expenses.

The King James and Douay translations of the Holy Scriptures to be the standards of evidence. All other books and documents to be taken for what they may be considered worth.

Hedge's Rules of Logic to govern the debate.

Respectfully,
(Signed) R. C. RUSSELL.

To the Clergy Who Cried, "Don't Go to Hear Him":

Please read 1 Thessalonians 5: 21, and then go before your

of circumstances woven by such a sprite, and become the medium through which confusion and mistakes are brought about.

However, we can congratulate ourselves that this time the error is on "the safe side," and it will embarrass or annoy none, perhaps, to have some money refunded when they order their yearbooks at the price as erroneously advertised. We have desired to keep the cost of these books to our sisters as low as may be consistent with the expense to which our department is put in publishing and handling them.

So, roll up your surprise orders, dear organizers, and show us by their size and promptitude how progressive and "up-to-the-minute" are the sisters of your district. Address all orders to our general office, Box 255, Women's Department, Independence, Missouri.

AUDENTIA ANDERSON.

congregations as well as write to *The Freeholder* and apologize for your temerity, then read Acts 19: 9 and compare your timidity with Paul's courage in the school of Tyrannus. Many of the honorable citizens of Cornwall are asking that you do such.

It will not do to climb the pinnacle of abovetiveness and cry "He is beneath my notice," for should your debating mercury reach above 32F, I will return, though a thousand miles distant at the time, and present credentials as worthy the respect of the audience as any by my opponents.

I presume, however, that until such time as you either accept or apologize, the Bible student will be conversing with his neighbor on the meaning of John 10: 12, 13, and Acts 19: 23-27.

Respectfully awaiting the fullest public investigation,
(Signed) R. C. RUSSELL.

Graceland College Notes

The following items are from the Graceland Record, a biweekly periodical issued by the Graceland student body.

Armistice Day was fittingly observed at Graceland. The ex-service men, about thirty in number, prepared a program that was given Thursday morning. At eleven o'clock, in accord with the general custom of the day, the whistle blew for one minute, during which time the student body stood with bowed heads.

The following program was then given:

Song, America	-	-	-	James Houghton
Vocal Solo	-	-	-	Bishop A. Carmichael
Address	-	-	-	Ex-service Men
Stunts	-	-	-	

The address of Bishop Carmichael had as its keynote the statement that nothing comes by chance, but that the present development of the Nation is the result of all that has gone before, and that over all is a divine power guiding the affairs of the Nation to bring about His purposes.

At the conclusion of the address, William Hartley introduced seven of the ex-service men, who styled themselves "The Discord Seven." They proceeded to give a demonstration of their army stunts in singing a series of "ditties," heightened in effect by pantomime and gesture.

A half holiday was enjoyed in the afternoon.

Last Wednesday Elder Macgregor addressed the student body on the subject, "The union of United States and Canada," showing the many advantages that would come to the two nations by their union. Elder Macgregor is a Canadian by birth, but at present is a resident of the United States. His effort was without biased opinion, and brought a stimulation of thought to the students.

Last Friday night the people of Lamoni were privileged to enjoy one of the classics in moving pictures—Evangeline. In the near future two other masterpieces will be shown from the screen here: Victor Hugo's *Les Miserables*, and Dickens's *Tale of Two Cities*. The Religio is furnishing these pictures.

A debating club has been formed with Wallace Smith as chairman. Four teams are organized thus far, being paired off as follows: Roland Travis and David Lewis; Leonard Lea and Percy Travis; Ronald Smith and Wallace Smith; Elbert Dempsy and Stanley Russell. The first two mentioned teams will debate Saturday evening; the last two will clash later. Then a big final will be staged between the two winners. This should give an opportunity for several to participate in this branch of literary work and we believe its results will be satisfactory.

(Letter Department continued on page 36 of supplement.)

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

Woman and Her Place in Society

Considering the question of women's rights and men's rights, there are it is true certain fundamental differences which must be taken into consideration. Men can never be mothers, even though some men make the best housekeepers, the best of cooks, and the best of dressmakers, and can do much else of what is considered home or housework, as well or better than a woman.

Recent tests have demonstrated that there is no sex difference as to intellect, or at least seem so to indicate, but individual differences of motor response, largely as a result of training; individual differences of quick learning. But the average percentage made by men and women in each test were practically identical.

There appears from psychological and other considerations to be no reason for believing that the soul of a woman, the spirit of a woman is other than human, or that there are two classes of spirits—a male spirit, and a female spirit. There is the divine Spirit of God, and there is its human manifestation. There is the individual existence here and hereafter. There are individual differences, but it may seriously be questioned if in reason, in spirits there are basic differences. There are it is true differences as a result of education and environment, and age long differentiation of function but it may seriously be questioned whether these differences are so basic as to be ineradicable.

There long have been social differences; there have also existed age old differences of training, yet there exist no sound reasons why both should not join in the franchise and in the work of society. The reason is basic—both are human beings. Woman is not simply an auxiliary or an adjunct to the human race. She is a human being and has a right to represent herself individually.

We cannot join in the assumption that economic independence for woman—the right to earn and maintain her own independence will mean a limitation or modification of marriage. It should result in better marriages and a better race of children, through independent motherhood and independent fatherhood of free choice to both. It is certain also that any solution which may be offered must take into consideration the physical differences, both of the average strength and also of function. If in any forward movement it happens that she fails to regard the basic facts, of course it will in that far prove her failure.

Men and women, husband and wife, should work together in the unit of the family to accomplish the work of the family. That does not mean simply that the man should be it, and that the woman should be a sort of auxiliary, her sole function being to stir him up or to slow him down, and see that he keeps proper time; though each should prove an inspiration, a help and strength to the other.

We are glad to note the passing of the Woman's Auxiliary, as the word *auxiliary* is scarcely a fair one. We have now a Women's Department, but no Men's Department in the church. We hope for the day when there will be that fuller

cooperation; when men and women will be equally recognized as members of the body of Christ; when neither one or the other will be taken as an auxiliary or a separate department. In the meantime, the work of the different departments is of great and basic importance. In the meantime women having the vote has done more than any other element to increase our knowledge of political affairs and political methods. That so many adults at one time should gain the franchise has meant a new view, and a review of political methods, not only as set forth in the foundations of government, in the constitution and statutes, but also in the actual practice in which politics are carried out. It should, and we hope will result in a needed reform.

In the church there is still a tendency too overemphasize, even by the Women's Department, the fact that they are women rather than human beings—a girl rather than a child—a young woman rather than one of the young people. The Women's Department is certainly doing a splendid work, not only in instructing their own members, which are as yet unfortunately few, but also in an effort to reach out and help all the women in the church. Then we sincerely hope it will result indirectly in stirring up the men to greater endeavor, to a realization of their needs for better, broader preparation for their service.

It is doubtless true that we must pass through a preliminary stage before it will be possible for us to unite as one body, as members of the one divine family, as sons and as daughters of God, equal before him, and operating fully on a par in his service.

There has been a growing activity of women in the church in the past several years, and growing numbers have been appointed, especially the wives of missionaries, as colaborers in the field, recognizing the splendid strength they can and do bring to that work. Also some sisters go out into the field to represent the church in their special departments of nursing or in connection with department work. This is part of the broad platform of better service by all for the whole body, and is good so long as other vital duties are not neglected.

S. A. B.

Duties of Branch Officers

An important series of articles to be re-published in early issues.

A series of articles was published in the HERALD some years ago with the above title, and later issued in tract form. The changes in the Book of Rules of Order and Debate have made necessary a revision, which has been done, and the series, by President Elbert A. Smith, will begin in the Pastoral Department of the HERALD in an early issue.

Every ordained man should have these for reference as well as the privilege of reading them as they appear. The subject is treated rather exhaustively in its various aspects.

On the 4th, Elder G. S. Kuykendall, former missionary, who has recently graduated from the chiropractic school at Davenport, Iowa, addressed the students at Graceland on "The science of chiropractic."

www.LatterDayTruth.org

Are You Converted?

We are hearing much discussion in recent months concerning our economic platform, but we have not heard so much as we might concerning spiritual and moral reformation. It is not enough to have a few good articles well written, but permanent results will depend upon true conversion to that which is best.

Peter was closely associated with the Master through all of his service on earth. Yet Jesus raised the question of his conversion. He told his disciples—the Twelve—that there were many things he had to say to them, but they could not bear them yet. He said to Peter after his resurrection, "When thou art converted strengthen thy brethren."

We have heard the question raised to-day, If the twelve of that age were not fully converted, how is it to-day? The bishopric talk of consecration and of Zion. But how many are really converted? Are the high priests and seventy fully converted? Are the men of business, who have the means, as we think? But we should note that the Master did not ask us to ask ourselves whether anyone else was converted or whether our brother is doing his part. He did not ask Peter whether James or John was converted. But the question was to Peter, "Satan has desired to have thee that he might sift the children of the kingdom as wheat. When thou art converted, strengthen thy brethren."

Peter held a position of great prominence. Much of the burden of the church rested upon him. Yet the principle applies to all of us—a personal question. We should see first that our own heart is right. Even the humblest can then do much to strengthen the brethren through faithful service, as well as through prayer.

It is not a question of who else is converted. But are you and I? Do we do unto others as we would have them do unto us? Do we think no evil? Do we think on those things that are lovely concerning our brothers and sisters, or do we seek out their faults and dwell thereon? Our first duty is to get right ourselves. Our second duty is to help others. The faith of no one else will ever save us. We must answer only for our own conduct before God. If we are right with him, it will be our joy to carry out his commandments. As he prayed, so will we pray, that the faith of our brethren fail not, and that they may be converted.

We are living in the hastening time. It is time to set our own house in order, and then with broad sympathy, charity, or the love of God for one another to help one another, and strengthen them for the work for which they are called.

S. A. B.

The National Wealth

We have noted many times various discussions of who owns the wealth of the country, and as has been suggested before we should keep in mind the fact that the accumulated wealth or capital is composed of two elements, first, income; and second, the amount of savings. It is quite certain that annual income is not concentrated in a few hands, but is very widely distributed. This is seen in the continued improvement in the manner of living, in the owning of eight million automobiles by the American people, six million of which are of the type of passenger cars.

We are very strong for an equitable division of wealth and a better type of living by all, and for cooperative methods which will bring about the greatest efficiency of production, and that will give adequate returns for services rendered.

There is the difficulty that with many, saving is difficult, and the owner of a small number of shares of stock, as a

rule, takes very little interest in the management. There are many who surrender their holdings very readily, whether it be a small amount of Government bonds, or whether it be in some industrial interest. The difficulty comes in the lack of self-denial, the lack of steady habits of economy and real thrift, and the lack of saving.

Still at the same time it appears to be undoubted that the standard of living in America is higher than anywhere else in the world, for the people as a whole, and that the standard of living is now much better than it was in America or anywhere else in ages past.

But when it comes to talk of wealth we must keep in mind the fact that we have no authentic figures on the distribution of wealth. The best to be had are in the form of approximation or estimates. There is nothing authoritatively known sufficient upon which to base a final argument, even though we at times refer to some published estimate.

As one illustration, every once in awhile figures are published from the probate court, tending to show that only a very small percentage leave a significant estate.

But anyone really familiar with the situation knows that such statements as these are nearly useless, and only in cases where a man dies without near relatives can the probate record be counted upon to show even with reasonable accuracy his wealth at time of death. Many further elements must be taken into consideration before we can properly evaluate probate figures. First: the habit of men in making advancement to their families. Many men have a horror of the difficulty of probate and make provision for their family aside from their estate, so that they will not lack funds during the period of probate. The property is put in the name of the spouse, or in the name of one or more of the children for this purpose, or deeded to a trustee.

Second: there are advancements made to the children to start them in business, to help them to purchase a home. So many fathers in this way distribute a part of their estate that the figures are significant.

Third: Many men place their property in the name of the wife, so that the probate records do not show the actual wealth of the man.

Fourth: Many men attempt to dispose of their property by deed. In fact, this is so common in expectation of death that it has been included in the Federal estate law, and in the inheritance tax law of many States. A deed given to the family within two years of death shall be counted as part of the inheritance.

Fifth: In English common law, which is in effect in many States in America, property held by the husband and wife jointly is held as tenants of the entirety. Such property does not come into probate.

Sixth: It is a common practice, where the estate consists of personal property, such as bonds, stocks, and the like, or jewelry, or money, for the estate to dispense with administration, and permit the heirs at law to make distribution among themselves.

Seventh: Even in the case of real estate land has gone for twenty and even thirty years without administration. Formerly this caused difficulty at time of sale, and some delayed administration was undertaken, but only sufficient to clear necessary title. However in many States, and the number is increasing, ten years bars all debts and clears the title without administration. We know of large estates of real property, in which there has been absolutely no administration.

Eighth: Others dispose of their property by trust deed, so as both to provide for their family, and also to protect them as well as themselves.

Finally, although it is not a separate class, many have

deeded away all of their property before death for the sake of an annuity, or to provide for their children.

These are only some of the exceptions, but they mean that the probate figures are by no means a safe criterion, either of wealth, ability to earn, or ability to save. The figures are worth some passing consideration, but only when we give them their proper value, and take into consideration all of the other elements.

The income tax returns give a partial survey, fairly accurate as to income but not so much so as to wealth.

The Government has published other approximations, at various times, but we must recognize them as that—approximations.

The social problem is clear cut and vital and the place of certain economic measures is quite apparent, but the case is not strengthened by an attempt to proceed from erroneous premises with regard to gross wealth.

Was Paul a Misogynist?

Paul has been called a woman hater and opposer of marriage by different people, and many times has been so referred to by women and others who have read somewhat superficially.

The seventh chapter of 1 Corinthians is often referred to as proof, but if we take it in the Inspired Version, we are forced to rather a different conclusion than that ordinarily held.

The first verse there reads: "Now concerning the things whereof ye wrote unto me, saying, It is good for a man not to touch a woman. Nevertheless, I say, let every man have his own wife, and let every woman have her own husband." He continues: "Depart ye not one from the other, except it be with consent for a time." The whole chapter is well worth reading. It certainly does not sustain the view that he was either a woman hater or opposed to marriage, but quite the contrary. In fact this chapter shows a great deal of wisdom and of insight.

In the 6th verse he says distinctly, "Now what I speak is by permission, and not by commandment." He continues that he would that all men were even as he is; but every man has his proper gift. He says to the unmarried, "It is good for them if they abide even as I." But he continues at once, "But if they cannot abide, let them marry."

Then on the divorce question, beginning with the 10th verse, he speaks plainly, and says that it is of the Lord: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband; but let not the husband put away his wife."

Then he continues:

"But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches."

It is seen in this that he is speaking his own opinion. He urges strongly that husband and wife should remain faithful

to each other. For he adds that they know not but that the faithful husband may save the wife, or vice versa, and by virtue of his authority as an apostle he so directs.

Then beginning with the twenty-fifth verse, he again says that he has no commandments of the Lord, but he gives his judgment as one who hath obtained mercy of God in order to meet the present distress (present at that time).

"Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh. For I spare you not. But I speak unto you who are called unto the ministry. For this I say, brethren, the time that remaineth is but short, that ye shall be sent forth unto the ministry. Even they who have wives, shall be as though they had none; for ye are called and chosen to do the Lord's work. And it shall be with them who weep, as though they wept not; and them who rejoice, as though they rejoiced not, and them who buy, as though they possessed not; and them who use this world, as not using it; for the fashion of this world passeth away. But I would, brethren, that ye magnify your calling. I would have you without carefulness. For he who is unmarried, careth for the things that belong to the Lord, how he may please the Lord; therefore he prevaileth. But he who is married, careth for the things that are of the world; how he may please his wife; therefore there is a difference, for he is hindered. There is a difference also, between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction."

It is a plain statement showing considerable wisdom. It shows a desire upon his part for greater devotion to the work of the Master. He ignores, it is true, the distraction that the unmarried may have for those unmarried, and the claim young people have upon one another. Such distraction often far exceeds that which may be caused by a husband or wife, and especially is this true where the companion is devoted to the like cause, and desires to assist in like manner in forwarding the work of God.

The rest of the chapter continues in a similar strain, though it evidently is discussing a special condition, concerning which there are some traditions, yet the record is not entirely clear—but the principle underlying is clear. If young men and women can work for the sake of the Master and remain true to that cause, devoting their whole time and all their energies to God, Paul says it is well. But if they feel the need for marriage they also do well.

Of course some argument may be attached to the thirty-eighth verse, "So then he that giveth himself in marriage doeth well; but he that giveth himself not in marriage doeth better." Yet the whole argument shows that it is the opinion of Paul to meet some immediate problem then before the church. He has given it as his opinion and not as the revelation of the Lord. And he says for the ministry, that those who devote their time to its service, if they can do so, will in his view, choose the better course, for he hopes thereby they can accomplish more for the Master. He certainly was able to accomplish much, as most of the books of the present New Testament are ascribed to him. He evidently gave devoted service.

There is tradition or story to the effect that he was once married. The argument is based on the fact that he apparently sat in the Sanhedrin, since it says he was one of those who gave consent to the death of Stephen, and it is argued that none except married men or heads of families could sit in

the Sanhedrin, and that his wife died young, and as a widower, or one bereaved, he devoted his time to the service of God, and we note in the close of the chapter that he returns to this theme, that widows are free to marry, but he thinks they would do better if they would remain faithful to their first love.

A careful reading of this chapter convinces us, not that Paul is a woman hater, but that instead he was a church official acting within his office, to decide a particular problem before him, on which he gave his judgment clearly, based on conditions then existing.

S. A. B.

Working Conditions Better in America

Whiting Williams, an employer and a capitalist of large means, determined to make a personal investigation of conditions existing in labor in America, in steel mills, coal mines, and railroads. He spent seven months in that capacity under a nom de plume. The results of his investigation showed him very clearly the need for a readjustment of relations and of better treatment for the man who labors.

He has now just completed three months of the same kind of work in Great Britain. He made a living there without any introduction, but did not find it easy. In a recent issue of *Collier's* he gives six reasons why he prefers to work in America. The first reason is that it is easier to get a job in America than in Great Britain. In England he was told that it was necessary to have a union card, and have worked for several years with proof of having done so at the government employment offices. He found it as difficult to get past the gate.

The second reason is that on the whole there are better working conditions in America. There are some plants that are far from model in America, and some model plants in Great Britain, but on the whole the working conditions are better in America.

Third, the American job pays more money.

Fourth, the worker is expected by his neighbors to maintain a higher standard of living, so that he not only secures more money, but gets a better living out of it. Less goes for gambling and over the bar, and more for shoes and clothing and bettering of family conditions. This means better homes, trees on the streets and in the yard, porches, bathtubs, and autos, telephones, pianos, and phonographs. This is stated in a general way, but does not change the fact that many groups of foreigners who have come to this country were very much below the average; also that mining camps are often in miserable conditions.

Fifth, because there is better opportunity to get on, and to advance in the world, more of what we call ambition.

Sixth, the opportunity to give children education is better in America.

Wisdom of the Age

There is all too often the tendency to-day to infer that the ideas of the past are necessarily wrong. It is true that we are living in an age of most remarkable progress and development. There probably are more who have reached a certain degree of knowledge than has been the case in the past. But because we have progressed is no sign that all conclusions of the past are without validity.

It is well to prove all things, and hold fast to that which is good, and that which is true. But the very terms of our progress depend upon a proper amount of confidence in the research and conclusions of others. And when it comes to the customs of the race and the opinions of prominent men and

reasoners of the past and present, we are confronted with the conclusions not of a few, but the results of the observations of mankind in general.

It is true that many of these conclusions are reached apparently without thought, and are subject to amendment. But it takes a considerable degree of conceit to place our own judgment at once as superior to that of all others. In law, ancient documents are presumed to be valid. In the realm of reason the conclusions reached by man, and handed down from age to age are presumably correct. The burden is upon those who would contradict, to show the contrary. The following extract by E. H. Hough, in *Saturday Evening Post* for October 9, 1920, is of interest:

"Millions of men have lived thousands of years and tried everything. The result of this experience has passed down from the first to the last generation. Anyone who bets on his judgment against the judgment of the world will be punished for folly. Look at the next fool you meet; even you can tell him how to avoid some of his troubles. Nature knows, and tells; everywhere there is an undercurrent of truth anyone may take advantage of—simple, but sufficient. No one ever thought a colt big enough to work when six months old, so we do agree on some things. When we do not know the truth we are carefully looking for it with further experiments. Philosophers are only bold men who write what others, being well trained in idealistic conventions, dare not write. The greatest philosopher is a mere man who records conditions he has long observed; much of his wisdom comes from the people with whom he is surrounded. . . .

"After a woman has studied life from bride to grandmother and been successful in all her roles, she has an amount of information that would do credit to an elderly judge, bishop, or doctor. . . .

"When a father gives his son good advice he is probably as wise as the sages of old; indeed, he is probably quoting them. Few children go astray as a result of taking the advice of a father or mother."

The Episcopalian minister in Independence recently advertised that he would speak on Mormonism Sunday morning and evening. At the morning service he had six of his own people present and five of our people; at the evening meeting there were eight of his people and about twelve of our own people. He stated that after nine years' experience in Independence he had concluded that the town is spiritually dead. He seems to have done little to help sustain or restore life. A man who can attract only a half dozen of his own congregation to hear a sermon is in a bad way as a critic of other churches. But those who heard the discourses aver that the majority of the worthy gentleman's followers showed excellent judgment in absenting themselves.

Subjects Being Discussed

A Problem of Civilization

The *Manchester Guardian* is quoted as stating a month ago that the English-speaking peoples either will go forward in a working unity or will go forward as rivals. And if they go forward as rivals, there can be no future to our civilization. It would seem to be equally clear, in this one instance alone, unless they can go forward in unity, there must be war, in which this country is directly involved.

The issue has been and is, if we insist on coming to a purely selfish basis, Is it better to have a few police in an effort to keep peace in the world, or to send ten million young men forth in a world war?

But as a church, that is not the test. The test is the spirit of right and of justice—an ensign lifted to the nations from

(Continued on page 1186.)

ORIGINAL ARTICLES

Industrial Cooperation—Its Value and Meaning

By John W. Rushton

In three parts—part three. Reprinted from Autumn Leaves for August, 1915.

Review of Conditions in Britain When Cooperation Began

To anyone acquainted with the history of Britain from the reign of George I to the death of William IV it will not seem an exaggeration to say that this period was the worst which can be found in the entire history of the country.

The strength of the nation had been sapped by the continental wars, the American campaign, resulting in the loss of thirteen colonies, then the Napoleonic wars of which Professor Thorold Rogers says:

"Other wars have been as long as that which this country waged with France between 1793 and 1815 but none have been so costly, more desperate, none in which all the maxims of financial justice and financial wisdom were more thoroughly cast aside. . . . During this period, as indeed before and after English statesmen freely lavished the money and blood of the people, for it was a notable fact that the greater part of the taxes and loans raised were contributed by the workers and that the landed interests steadily refused to make equivalent sacrifices from their own resources."

Rent was trebled during the period, a forced and depreciated paper currency inflicted additional injury upon the people, and whatever Pitt's ability as a statesman may have been, as a financier he was the worst.

In 1815 the population of the United Kingdom was between nineteen and twenty millions; the taxation of the country was seventy-four and a half millions of pounds; the national debt was eight hundred and sixty millions of pounds; the annual charge was thirty-four millions. To raise this amount everything conceivable was taxed, and above all wheat, the people's food, owing to the prohibition of foreign corn, was almost at famine prices.

This was the outlook in 1815. In 1820 the *Edinburgh Review* wrote: "It is universally admitted that a falling off in the foreign demand for British manufactures is the immediate cause of the present want of employment. . . . In Lancashire the weavers are nearly destitute of fuel and clothing."

In 1829 Spencer Walpole's History recites, "Labor was so cheap men were employed to do the work of horses and oxen."

In Sussex men were employed at fourpence and threepence per day. (Eight and six cents.)

Of 1841 Lord Macaulay says, "So visible was the misery of the manufacturing towns that a man of sensibility could hardly bear to pass through them. Everywhere he found filth, nakedness, plaintive voices, wasted forms, and haggard faces."

Of 1844 Mrs. John Mills wrote: "The hardly earned flour was often so bad, so rotten, that when it was put in the oven to bake it soon came thick and warm trickling on to the hearth, was grabbed by little hands, and eaten in a trice, with father and mother standing by hungry and helpless and heartbroken."

Robert Peel, the prime minister of the day, said in 1843, "We are on the brink of a convulsion."

In 1846 Peel's ministry presented a bill for the repeal of the corn laws, which was passed by the Government. This proved to be the downfall of the Tory ministry, and in 1852 the Whig ministry with Lord John Russell as prime minister carried the free trade policy into every department of the British commerce. The change in the condition of the working people from this time, when the protective tariff was

abolished and free trade was instituted can readily be seen by a brief glance at the statistics of exports signifying the amount of work done in Great Britain to supply the foreign markets.

In 1816 the exports were valued at forty-two millions of pounds.

In 1826 they had dropped to thirty-one million pounds.

In 1836 they had risen to fifty-one million pounds.

In 1847 they were valued at fifty-eight millions.

In 1857 they had risen to over one hundred and twenty-two millions.

Such, very briefly, was the condition of the social, economic, and industrial environments of the people when the twenty-eight Lancashire weavers in December of 1844 opened their famous store.

The following is an outline of the principles and purpose which these men had in view:

"The establishment of a store for the sale of provisions, clothing, etc.

"The building, purchasing, or erecting of a number of houses in which those members desiring to assist each other in improving their domestic and social condition may reside.

"The manufacture of such articles as the society may determine upon, to provide employment of such members as may be without employment or who may be suffering in consequence of repeated reductions in their wages.

"The purchasing or renting of an estate or estates of land, which shall be cultivated by members who may be out of employment or whose labor may be badly remunerated.

"And further, that as soon as practicable this society shall proceed to arrange the powers of production, distribution, education, and government; or in other words to establish a self-supporting home colony of united interests, or assist other societies in establishing such colonies."

What is curiously interesting to Latter Day Saints is the fact that this was the very purpose which they had in view in those days, and to which end the documents claiming to be of divine suggestion, at least, were directing the activities of the people. The several attempts at such ends had been frustrated, and at this very date, 1844, seemed to be within measurable distance of being realized, when the tragedy of that June morning—27th—shattered the dreams and scattered the people; but the ruling passion was strong even in the darkest hour of the church's degeneracy, and whatever the faults and sins of which "Mormonism" is guilty, it is at least a tribute to the sanity and efficiency of the cooperative methods which they employed and which they got from the teachings of Joseph Smith, that they have placed the United States under a perpetual obligation to them, for they have "tickled the barren wastes until they have laughed with greenery, and made the wilderness to blossom as the rose."

To-day the Order of Enoch cannot show a nobler or more altruistic program than this which has just been tabulated, born out of the cruel tribulations of the working people of northern Britain. Surely there is a striking evidence sustaining the philosophy of Doctor G. Stanley Hall, "History is the vindication of the ways of God to man." And it seems that in a careful study of the economic condition of the world at the time Smith gave his work would produce a rich harvest of irrefragable proofs sustaining his prophetic claims.

The system according to which these pioneers conducted their business was "sale at market price with cash payments and distribution of profits among members in proportion to the amount of their purchases."

There were obstacles in the way of progress but with increasing success from time to time the relief was secured in the enactment of Parliament. In 1846 legal recognition was given to Friendly societies, formed for frugal investment of the savings of their members, for better enabling them to purchase food, firing, clothes, or other necessities; or the tools or

other implements of their trade or calling, or to provide for the education of their children or kindred.

In 1852 the industrial and provident act passed, which gave the cooperative societies the right to trade with others as well as their own members.

Finally, the act of 1862, called the magna charta of cooperation, permitted limited liability, and allowed registered societies to invest in other societies up to any amount, and so made possible the cooperative wholesale societies.

Then came the act of 1893 which has been quoted in a previous paragraph providing for the controlling of the cooperative societies by the registrar of Friendly societies.

The value of this registration is described by Professor Fay as follows:

"It acquires a legal personality with certain attendant advantages which are more or less the same in all countries, viz: the right of representation by officials, the right to sue and recover debts. The main obligation of registration is the keeping of proper books and the presentation annually of a correct balance sheet to the governmental authority."

Then there is the act of 1914 regulating transfer of shares. (Particulars not yet at hand.)

The philosophy of the legal history of the movement is this: that a body of people, few in numbers, poor in possessions, and insignificant in social standing, by honest, persistent devotion to practical idealism can move upon the national conscience and make even "the mother of Parliaments" accommodate herself to the new spirit and methods. It encourages the belief that all real and true democracies can stand in the presence of all the panoplied oppositions unafraid, if the people have a true vision of their purpose and will go to work with a faith and courage worthy of their cause. Prejudice, ignorance, heredity, money, and governments yield to the imperious demand of the people's will when the people know what they want and faithfully endeavor to secure their wants in righteous ways of self-help. It is axiomatic not only of the gospel of Christ but the history of philosophy, "There can be no mortal progress unless the people have unswerving faith in this—that the eternal powers are always on the side of right."

Construction of the Store

We give a brief outline of the construction and by-laws of the cooperative stores, using the Leeds Industrial Cooperative Society as the example:

The officers consist of a president, secretary, cashier, and a board of twelve directors. There is also an auditor and subcommittees.

All officers except subcommittees are elected by vote of the members at the annual meetings.

The general assembly is the democratic element and is made up of members holding at least two paid up shares having but one vote each.

Members of the general executive committee or the board of directors are the legal representatives of the society. They conduct the business and are responsible to the general assembly for their actions.

The balance sheet must be made out and audited by a professional auditor annually and a copy sent to the governmental authority.

The board of directors appoints subcommittees to attend to various departments of the business.

Membership in the society is obtained by the candidate making application at one of the stores and paying an entrance fee of one shilling or twenty-five cents. The name is then considered by the board of directors who approving of the name, authorize the issuance of a share book and a copy of the rules. However, the board have the right to reject an applicant and are not obliged to give reasons for rejection.

The value of each share is one pound or approximately \$4.87. Full membership requires five such shares; two shares give such a member the right to attend the general meetings and exercise the right of franchise but he is not eligible to office. However, a person can join and upon the payment of the entrance fee can trade and secure all the advantages of dividend upon purchases.

If the applicant cannot pay his share capital in cash he can allow his dividend to accumulate and become share capital.

A member has the right to withdraw shares at any time upon notice being given, a graduated notice required according to the amount desired. However, the board have the right to withhold payment if in their judgment such withdrawal would jeopardize the welfare of the society.

The property of the society consists of two parts; to one of which the member has no claim whatever. This is the reserve fund or funds, however constituted; entrance fees, private donations or appropriations from the annual net profits. Only in the event of dissolution can individuals receive any share of these reserve funds. But if it is provided in the statutes in case of dissolution the funds are to be devoted to some object in the district the funds cannot be shared. It is the other part of the society's funds to which the retiring member has claim.

The interest paid on the share capital is always small for the obvious reason that those who needed their money least would in case of large interest make their gain at the expense of their fellow members who were not able to be so fortunate, and reduce as a consequence the amount which would be applicable to the dividend on purchases.

Usually, the profits of the society are apportioned as follows:

A percentage to the reserve fund; a percentage to the depreciation fund; a percentage to the education fund.

About four per cent interest on share capital is paid. The balance is divided as dividend on the amount purchased; by which is insured the greatest benefit to those who need and use the store most. Unearned increment is thus reduced to a minimum.

All trading is for cash, except in cases which may be approved by the board, and these are permitted to have credit to the amount of their investment in the society.

This is what is sometimes spoken of as the Rochdale system. It is the result of years and years of painful struggles, humiliating, and sometimes costly failures; but it stands to-day as the established principle of industrial cooperation and authorized by the unqualified success which witnesses to the scientific value it possesses.

Wherever this principle and method is put into operation, and given a fair opportunity by the community, and has the loyal support of its members, whether in Japan, India, Alaska, America, or Great Britain, it has succeeded and is succeeding. To be sure cooperation cannot succeed if the community acts as a refrigerator, or practices guerrilla warfare against it. Nor can it survive ignorance or incompetency; there must be persons in the management who are competent as well as enthusiastic. No system can escape the bankruptcy court unless there shall be brain as well as heart in the regulation of its affairs. We are even beginning to realize that this is true in our church matters, spiritual, politic, and fiscal.

The fact that all societies have a rule which provides that each member shall purchase a given amount of goods from the store in order to retain membership proves that stringent methods must be adopted to educate the people to loyalty to principle.

Economic, Industrial, and Social Value of Cooperation

In concluding we call attention to the value of the cooperative principle to us as a church in the economic, industrial,

and social aspects of our communal activities, and especially in view of the fact we must never lose sight of, viz: we are pledged to the organization of a community in which the whole life shall be developed under the ethics of Christ. That life must be considered in its economic, industrial, and social aspects as well as what we call the spiritual. To specialize on the latter and cultivate a taste for prayer meetings and even produce connoisseurs of sermons may be all very well, but while we do not live by bread alone, we cannot live without it; and as already intimated, the ways and means of producing bread together with the purposes to which the result of that bread shall be directed will, if I am not mistaken in the meaning of the Bible, be the foundation of our spiritual and eternal destiny.

When we speak of the economical aspect of life—according to Ruskin—we mean at least these three things:

The application of labor.

The utilization of the results of that labor.

The distribution of the benefits of labor.

Among the chief causes of life's misery is the uncertainty of work, the misfits of the economic world, and the general inequalities of the labor world. Some who want work and could do it are denied; others are square pegs in round holes, and vice versa. Again others work hard and long and do not get a competency; others do nothing and get much; and there is a long list of every shading in between these two extremes.

Then so much is produced which is not useful, therefore unnecessary; and too little of what is really needed is produced.

This is the most bewildering problem of the social reformer as Professor Chapman, late of Oxford University, said: "An ideal social system should secure that each person shall be brought to the task most appropriate to his powers."

This particular problem is dealt with in a highly successful manner by the Cooperative Union which has charge of the educational and political interests. This union reporting to the Dublin Congress of 1914, through the chairman of the central education committee, Mr. W. R. Rae, outlined the program of that committee which met with the indorsement of the board. This program included the following items:

First: Training of junior employees, assisting in promoting classes for salesmen and managers.

Second: Promoting classes, lectures, and other means for increasing the knowledge of aims and objects of cooperation among the members.

This is the only way to minimize the evil of economic misfits; and to obtain the best results of cooperative trading.

As remarked by Professor Fay: "The store is at once an efficient method of conducting business, a school for social virtues for the working class, and a movement which is silently reshaping one part of our industrial life."

In so far as the cooperative employee is under the criticism of a democracy, who through the expert boards and committees watch the results, it follows that cooperation produces the employees "most appropriate to the task," in the same manner as the municipal ownership of Great Britain and the commission form of government here does in civic affairs. Further, it is a decided gain to the economic life of the community to have the workers contented, and so abolish the expensive and vexatious labor disputes; the fact also that cooperative workers are paid the highest wages and work the fewest hours under the best conditions, proves that such a method is economical to all parties concerned, for the best of labor is applied to the most useful tasks in a way producing the maximum amount of satisfaction with a minimum of friction.

Economy is also realized in that through cooperation there is more accurate knowledge of the goods demanded for consumption, so that little uncalled-for stock is carried; there is

no need for expensive and elaborate advertisement, because members voluntarily patronize their own store. A tremendous saving is thus realized through these features of economy.

Then there is the abolition of unnecessary rents, taxes, light, and other regular accounts of a similar kind, the reduction of accessories and equipment, wages, etc., which in the competitive method of doing business are multiplied and the consumers have to pay to that extent increased retail prices.

It is clear that the increase in the cost of living is not because of nature's decreasing generosity, for all statistics show that our facilities for the increase in production of raw materials, and our equipment for manufacturing have all wonderfully improved, and the output therefore increased with less labor. The trouble is in our methods of distribution and the rivalries and competition associated therewith. The greatest economic leakage is between the manufacturer and the consumer, in other words the middleman—the conveyancers take most of the price paid by the consumer. Cooperation has eliminated many of these expenses, and proved that at least the consumer can be supplied with more efficiency and at less expense than by means of the competitive systems.

Then, the cash trading instead of the credit trading, the supplying of the best quality of goods at honest prices, and the sharing of the profits in the way of dividend on purchases, all encourage thrift, demand for quality in preference to mere cheapness, (in which some one is sure to suffer, cheapness being the result of some one's misfortune or some one's imposition): finally, the one who needs the most, under the cooperation scheme secures the greatest benefit as a result of cooperative trading.

This system of deferred benefit is much more economical than to adopt the method advocated by Owen and some others even to-day, namely, "price without profit." Under the dividend system all the advantages of the "price without profit" system offers are secured without any of the inevitable disadvantages. Selling at market prices provides the necessary margin to cover all concomitant expenses, which under any circumstance would exist; then it does not arouse antagonisms among the competing merchants, and finally whatever savings accrue are "bulked," which means a great deal. For a gain of five or ten cents on an individual purchase is negligible, but at the end of the half year the five or ten dollars accumulated is worth while.

Industrially, cooperation has alleviated many of the hardships under which the workers suffered and at the same time has converted many dependents into self-sustaining and directing agents. We all understand that the more a worker has to depend upon others to direct him in his work the less he is worth to the community; and, as he shall become capable of self-control industrially, the greater his value to the community. With the widening and extending of the store as the base of cooperative activities the superstructure has grown stronger and widened the field of its operations. The consumers who had only their labor to depend upon for the powers to purchase, through cooperation have been enabled to employ themselves, instead of selling their labor to others for the production of those commodities which were for their own consumption and so enrich those who thus exploited their labors they organized themselves and produced what they needed and distributed it to themselves.

By this means the industrial class has been raised to a higher standard, and within the limits of cooperation has been converted into a self-governing, thrifty, and responsible commonwealth; and so produced a social value the importance of which it is impossible to overestimate.

The following results are of the utmost value to society at large, and through cooperation they are in concrete evidence:

1. It has introduced and educated the working class to the task of self-government.

2. It has made him a cash trader.
3. It has induced thrift and investment.

4. It has made altruism a real working basis of industrial and economic activities, and produced a glory of sacrifice in which the education and improvement of others and themselves for others' good are the directed aims.

A movement which can relieve the community of the task and expense of governing others either unable or unwilling to govern themselves, by teaching and assisting the "governed" to govern themselves is a decided gain in every way. A casual glance at the enormous expense society is put to for the protection of the public from crime, disease, and pauperism, to say nothing of the amount of waste which is incurred by taking care of these classes, together with the diseased and imbecile, will give one some idea of what could be saved and employed to constructive purposes, if men and women were made equal to the task of governing themselves.

We all know of the insidious power of debt and how through its influence the unfortunate are victimized and the rapacious are brutalized. Debt is always the enemy of honesty and refinement. Freedom and dignity are impossible where debt rules. Credit destroys the sense of responsibility and thrift. Many purchases are made and contracts made because of the irresponsibility of credit which under a cash system would not be made. It is not an exaggeration to say that the irresponsibility of credit and the prevalence of debt is one of the acutest problems of American social life. Cooperation solves the problem to a very large extent, and saves the ignominy and burden of debt which some one has to carry and withal pay in default of the contracting party; how, it is not germane to my subject to inquire.

Cooperation encourages the saving and investment of the accumulated dividends where it may not be needed for other purchases. It is the custom with many cooperators to reinforce their wardrobes out of the periodical receipts of dividend, or improve their homes or furnish them, some providing the annual holiday out of the dividends accumulating, and in not a few cases tithing to the church has been paid out of these dividends. The establishment of cooperative building societies and the increase of the numbers who either own or are purchasing their homes is cumulative testimony to the social value of the cooperative movement. It is also a positive fact that the working classes have to-day more money invested to their credit and profit in countries where cooperation flourishes than at any other time.

Finally, the development of the altruistic spirit and the improved morale of the people as expressed in the public life of the people all the way from village "mutual improvement societies" to the universities; the lecture courses and the cultivation of choral and instrumental music, the establishment of libraries, recreation and reading rooms, educational advantages, clubs and excursions all conspiring to make the distinguished record of British cooperation. The end is not yet in sight, as each year brings some new problems, witnesses some new triumph, unlocks the door to some new enterprises, and with perennial freshness is adapting itself to minister to the increasing needs of its devotees.

It is impossible to foreshadow its end, "For the synthesis of cooperation centers about a common and original impulse of man, which inspires him, whatever be his environment, to make his weakness strength by the simple plan of joining with others who are similarly conditioned, in pursuit of a goal, which can be attained in proportion as he is prepared to coordinate his own interests with those of his fellows."

Such a movement with such a spirit and such an ideal has unlimited capabilities.

Taking into consideration these features which cooperation has used so splendidly and victoriously against all opposing influences, we as a church, confronting the same tasks eco-

nomically, industrially, and socially, can take heart of grace and attack our problem with this same weapon and lay down the foundations of Zion by adopting this principle and method.

Think of the numbers in the church who are farming and their produce is acquired by the commission agents, and then a multitude of our church members are in the retail business and have to purchase that selfsame produce, sold by the commission agent, and in turn these church retailers bring those same goods to our church consumers. Church farmers, manufacturers, retailers, and consumers are putting money into the pockets of the nonchurch (mostly) exploiters.

Think of the enormous amount of money which is spent annually in life, stock, and property insurance against sickness, accident, fire, tornado, and death; all of this money need not be poured into the coffers of the great organizations of the world.

Think of the numbers of skilled workingmen in the church who are working to enrich some individuals and are employed to produce the very things which we are needing as a community, and think also of the numbers of our brethren who are unemployed or working for distressingly small wages. A sorrowful procession early in the morning is carried out of Independence to Kansas City, not properly rested, nor properly fed, nor properly clothed; they work hard and long for a wage which is admittedly too small, and then the same wearisome procession returns, worn out and broken, at night.

What do we need to change this abject spectacle of the church's failure into a glowing picture of united, self-governing, and prosperous endeavor? Not money—we have more than enough. Not talent—we have more than the average. Not will—our people are straining and begging to be allowed to do something. What is needed is intelligent organization and the application of this cooperative principle and method to the everyday concerns of life.

Give them a lead, show them how to commence, and give them the opportunity, and they have money, wit, common sense, and will galore.

When we all see eye to eye, and labor together under the inspiration of the Great Ideal of Zion we shall then sing with heartening fervor:

"Then the towers of Zion glittered
Like the sun in yonder sky."

Not as history of what has been or prophecy of what will be but of experience—what is.

(Concluded.)

President G. N. Briggs has offered a silver cup to the society at Graceland which at the end of the school year has the highest number of points in the following: Debate, academy declamatory contest, college declamatory contest, extemporaneous speaking, short story writing. Any of the three societies may enter as many contestants as they wish, and the points won by the individual members will be counted. The ownership of the cup is retained for one year except when one society retains it for three successive years, when it is to become its permanent property and will be suitably engraved. The three societies which have succeeded the Athenian Literary Society, are, alphabetically listed: Alpha Pi Sigmas, Niketes, Victorians.

Elder W. I. Newman, of 30 Clinton Avenue, Stratford, Connecticut, is preparing a stereopticon lecture on the Restoration and its subsequent history. He would like to have the Saints loan him anything in the way of pictures that would allow him to develop this material. Same will be reproduced and returned without injury. He wants some good photographs of church buildings.

Who Will Have Part in the First Resurrection?

By Peter M. Hinds

"All who aspire to a higher plane of existence and are willing to obey the laws necessary to attain that condition."

There is quite a variety of opinions among the people of the world as to who will come forth in the first resurrection, which will take place when the Savior comes to set up his kingdom. This is a question in which we all should be interested, because of the importance of whether or not we will have a part therein.

We are informed by the Scriptures that at the Savior's appearing an angel will sound his trumpet both long and loud, and all nations will hear it together. Then will those who heard and obeyed the gospel in this life come forth from their graves. (Doctrine and Covenants 85:27.) Then at the second sounding of the trumpet, those who did not hear, or having heard did not obey in this life, but later heard and obeyed the gospel in the prison house, will also be resurrected. (Doctrine and Covenants 85:28.)

And the heathen nations who knew no divine law here will also share in the first resurrection. (Doctrine and Covenants 45:10.) I understand this to apply to those who have good impulses and are inclined to do right. Those who are evilly disposed and prefer wickedness will not be included, for even the heathen have a conscious sense of right and wrong to a limited extent, their conscience approving or condemning them according to the nature of their actions. (Romans 2:14, 15.)

And all little children who died before reaching the years of accountability will also share in this resurrection, for they are without sin, and are held up before us as a standard of purity for us to attain to. (Matthew 18:3.) There will be little children in the millennium, at least in the earlier part of it. (Isaiah 11:6-8; 65:20-23; Doctrine and Covenants 45:10; 63:13.)

Then they can grow up and develop both intellectually and physically. Then they will have the opportunity to hear the gospel and obey it the same as if they had lived to old age in this life. And those who refuse obedience to God's laws and become wicked will suffer loss. (Isaiah 65:20.)

To briefly summarize, I understand that all those who aspire to a higher plane of existence, and are willing to obey the laws necessary to attain that condition, will arise from the dead and live during this golden age. Because through the binding of the powers of darkness, and the improved environments that will prevail on the earth then, will make it favorable for all to become pure and free from the effects of sin, and there will be nothing to hinder the progress of each individual unless it is his own backwardness.

The *Independence Examiner* states that Missouri ranks second in the shoe manufacturing States, Massachusetts being first. It has 55 manufacturers of footwear, who turned out 38,667,253 pair of boots, shoes, and slippers last year, valued at over \$140,000,000. *The Holden Progress* comments that Missouri probably also raised most of the hides for these shoes.

One result of the election was that Judge Ben B. Lindsey of Denver was reelected juvenile judge. He received a majority of 23,000 over his opponents. Judge Lindsey ran on the democratic ticket, and polled a total vote of 46,000, which would mean 23,000 for his opponent. In the same precinct the republican presidential and vice presidential candidates received about 44,000. That is a personal tribute of 21,000 votes, and shows that the people of Denver appreciate the work that Judge Lindsey has been doing.

OF GENERAL INTEREST

AN EXPERIMENT IN CAFFEINE

[The following article, written by George S. Snoddy, Ph. D., Professor of Psychology, University of Utah, reports the results of late experiments in that department. It appears in the *Improvement Era* for November, 1920. We are reprinting it here by permission.]

Caffeine which is found in tea, coffee, coca cola, and other stimulants has been considered to be in fact a stimulant. The result of these experiments, however, show that while it is called a stimulant it so acts only on the lower mental faculties; and its effect upon the higher mental faculties is as a depressant, and may in some instances eliminate the higher. These experiments show that the use of caffeine does not help clear thinking, and that it does not increase, but rather decreases spiritual power.

We think this article should be of interest in connection with some recent discussions concerning the Word of Wisdom and hot drinks. The promise of the Lord is great indeed to us if we refrain from the use of wines, nicotines, and hot drinks, that we shall find wisdom and great treasures of knowledge, even to hidden treasures. It means greater spiritual and mental power if we keep the Word of Wisdom in this particular.—EDITORS.]

During the spring of 1920, the department of psychology in the University of Utah devised a set of experiments to show the effect of caffeine upon mental activity. It is a matter of common knowledge that tea, coffee, coca cola, and many other stimulants and beverages contain caffeine. A number of experiments have been conducted in the United States and in Germany upon the effect of caffeine on mental activity, but in the main these experiments have been of little value, largely due to the failure of the experimenters to properly isolate the mental activities concerned.

Our own experiment was carefully planned so as to reveal the effect upon two sorts of mental activity—(1) those functions carried out by the high brain centers, and (2) those involved in the functioning of the low brain centers. It will be of value to the layman to know that the mental activities dependent upon the functioning of the high brain centers are those that function in sustained and deliberate thought, such as is characteristic of one's mental activity during the solution of a difficult problem; while those functions dependent upon the activity of the low brain centers are of the automatic character, such as the simple addition of numbers in the case of an individual highly skilled in adding numbers, or the carrying out of any muscular act involving no mental discrimination or deliberation.

Our results showed conclusively that the effect of the caffeine was to retard or inhibit the functioning of the high brain centers and thus retard or interfere with concentrated or deliberate thought; while the effect upon the low brain centers was clearly that of stimulation or exaltation of functioning. This means that any activity which is of the much practiced or automatic sort would be stimulated and consequently much speeded up by the effect of the caffeine, while that mental activity involving deliberation or analysis would be very greatly interfered with if not completely eliminated.

It is of great interest to observe that during the experiment the subjects who participated expected to find all of their mental functions greatly stimulated, while the results of the experiment clearly indicate that many of the important functions are almost wholly suppressed. The fact of stimulation, however, with the consequent false opinion of the subject, is interesting because it clearly shows why many of the users of caffeine continue its use. Another point along this line is also

of interest. One phase of our experiment introduced a considerable amount of excitement. The results showed that this excitement had the same effect, although to a lesser extent, as the caffeine itself. From this one can see that the effect of the caffeine is to produce a kind of excitement—the very sort of thing which common experience shows us not to be desirable when it is necessary to do an important piece of mental work.

The results also indicate that those who had had a considerable amount of adaptation to the use of caffeine were not so much affected as those who had not been in the habit of using the drug in any form; although it is worth while to note that these habituated people were always very much more affected than they thought they would be. The experiment indicates that a certain amount of adaptation takes place through the repeated use of the drug over a long period of time, yet this adaptation is considerably less than the average person is likely to believe, and in some cases is scarcely discernible.—*Improvement Era*, November, 1920.

PREHISTORIC CORN IN SOUTHWESTERN COLORADO

Archæologist's discoveries most important in decades. Jean Allard Jeancon of United States Bureau of Ethnology tells of unearthing remains of ancient extensive irrigation works and stone towers.

A prehistoric granary filled with ears of corn on which the kernels are still intact; cleverly-built stone towers, square, oblong, and round; vast communal houses; remains of extensive irrigation works; one ruin that covers nine and a half acres of ground and is still three stories in height; ruins with one large circular room in the center, with rooms radiating from this like the spokes of a wheel, something entirely unknown to archæologists.

Those are a few of the discoveries made in the southwestern corner of Colorado by Jean Allard Jeancon, field representative of the United States Bureau of Ethnology, Washington. Word of this, the most important find in the records of archæology in decades, has just been brought to Denver by Mr. Jeancon.

The eye of science the past summer and early autumn lighted on mystery-wrapped signposts that have been passed by in ignorance in the great stretch extending from below Grand Junction to Pagosa Springs. Much of this territory has never felt the foot of the white man. The archæologist, on fire with the bigness of his discoveries, believes that Colorado now holds the key to the secrets of this vanished people. At an open meeting of the State Historical and Natural History Society, to which the public is urged, Monday at 8 p. m., in the house of representatives chamber in the State capitol, Mr. Jeancon will relate what he has seen in a recital that is fascinating in its weird mystery.

Has Been in Game for Twenty Years

The man who is the first to bring to the world word of the newly-found treasures of antiquity has been an archæologist for twenty years; has lived with and been adopted by the Petewa Indians in Santa Clara, New Mexico, and has devoted his explorations to many sections of New Mexico, Arizona, Utah, and southwestern Colorado. His success has been largely due, he says, to the kindness of his Indian friends, who know of these regions by traditions and have place names in their own language for the archæological treasures. He has studied the Utes, Pueblos, Arapahoe and Navaho Indians, has been the assistant to Doctor J. Walter Fewkes on the Mesa Verde work, now protected by the United States Government as a national park, and in his own work has made excavations at Taos, New Mexico, and explored the La Jara

canyon in New Mexico, and the Montezuma valley in Colorado. In 1911 he excavated the ruins in the Rio Oso, a branch of the Chama River in New Mexico. That collection was obtained by the El Paso County Pioneers' Association and is in the county courthouse at Colorado Springs.

"We have no authentic knowledge of where these prehistoric peoples came from," says Mr. Jeancon. "It is generally conceded by scientists that all our North American Indians are of Asiatic origin. To assist in the study two things are necessary—the mapping of southwestern Colorado and a determining to what era the different types of ruins belong.

"The making of a good archæological map should be followed by excavation under scientific direction, and then the study not alone of the articles taken from the ruins, but the buildings themselves. Scientific research so far has brought out that when these people first came into the southwest they were more or less nomadic. They carried corn with them, or perhaps discovered it in southwestern Colorado, and this was the most important element that induced them to become a sedentary people. The necessity for procuring food for winter was obviated.

Removed to Caves for the Winter

"When they first came they lived in semisubterranean houses of one, two, or three rooms with plastered walls and roofs composed of logs similar to those used by the Navaho as a winter hogan, or house. Probably this type of dwelling was not sufficient to protect them in the winter so they removed to the caves. Here by slow growth the wall building process was evolved and southwestern Colorado affords us the highest type of architecture along these lines. This type is distinctly individual and unique. Cliff dwellings are found in many parts of the world—France, Italy, China, and many other places.

"All these have distinctive features and many of them are still inhabited, but in southwestern Colorado we have houses built within the sheltering caverns of the cliffs, on the mesa tops, and in the valleys which cannot be duplicated in any other portion of the globe. With the exception of Mesa Verde National Park these places are unexplored and a scientific survey will undoubtedly disclose many features that are at present unknown, the excavations giving abundant material which will tend toward solving the mystery of these vanished people.

"Are the people of Colorado going to permit outside universities, museums, and the Federal Government to develop all this work and to carry the material away from their own State, or are they going to make a serious effort to preserve these priceless, irreplaceable things for themselves? Aside from the scientific part, Colorado is going to become a mecca for students, tourists, all classes, and one of the big show places of the United States.

Wild Country Will Be Opened Up

"Should the present plans of the State Historical and Natural History Society mature and be put into effect the now wild and unknown country will be thoroughly opened up to the student and sightseer. It is vitally important that the people of the State should support this society in its endeavors, or we will see this vast mine of scientific data appropriated by persons who are only interested in Colorado for what they can take out of it without giving anything in return.

"Take the McElmo Canyon, for instance. Here there are many natural formations, beside which the Garden of the Gods dwarfs into insignificance. High up on the benches and tops of the mesas and in the canyons leading from the main McElmo are ruins of many types. Ruin Canyon is spectacular beyond words, with its variety of towers, square, oblong, and round; vast communal houses, and its wild scenery.

"In Sand Creek I found a granary in which the corncobs still remain to a depth of seven feet. The lower layers still have the grains of corn on the cobs, the upper ones having

been eaten off by squirrels and mountain rats. In Rock Creek are remains of extensive irrigation works; ditches leading in many directions can be traced for a long distance. At the foot of Sleeping Ute Mountain is a ruin nine and one half acres in extent, and it is still three stories in height in places. In the northern portions of Montezuma Valley are circular ruins with one large circular room in the center with rooms radiating from this as the spokes of a wheel radiate from the hub. The use of this type of ruins is entirely unknown; possibly it may have been a purely ceremonial building, such as the Sun Temple on Mesa Verde. There are only a very few buildings of this type known.

Many Sites Chosen for Defenses

"Many of the sites chosen in the canyons were undoubtedly for purely defensive purposes; others were agricultural sites. It is still the custom among many of the Pueblo people who are, in part, the descendants of the pre-Spanish people of southwestern Colorado, to leave their villages and build shelters close to fields where they are working during the summer. There is no doubt that the ancients did the same, as the stone buildings we found in connection with irrigating works and the fields are of inferior workmanship and show only a temporary occupation.

"These prehistoric people raised beans, squashes, gourds, short staple cotton, and possibly potatoes. Although no remains of potatoes have ever been found, the Hopis have a plant with small tubers which is native to the southwest and which corresponds to the wild potato found in Peru. Isn't it, therefore, possible and probable that these people in southwestern Colorado had the same plant?

"It would take more space than you would give me in this interview to describe the wonderful pottery, baskets, and other things that these people made. The museums of Berlin, Paris, and Stockholm have better collections of the pre-Spanish people than we have in this country, and they are from southwestern Colorado. The foreign scientists swooped down on the Mesa Verde before the Government took it over and had the first and best pick of the relics. In this new and greater find in a territory heavy with more wonderful antiquities, Colorado has the opportunity of keeping in her borders, if she only will act, material for unrivaled collections that will make this State for all time the authority as well as the mecca for scientists and all interested."—Joseph Emerson Smith, in *The Denver Post*, October 31, 1920.

CLIFF DWELLER RUINS FOUND

DENVER, COLORADO, November 25.—Discovery of what is said to be prehistoric ruins of two cliff dwelling settlements in a canyon west of the junction of the Yamo and Green Rivers, in a remote section of the southwestern corner of Colorado, has been reported by Professor Jean A. Jeancon, agent of the United States Bureau of Ethnology.

James Loftus, ranchman, of Youghai, Colorado, brought word of the findings together with a description of the ruins here to-day.

Discoveries of incalculable value to science and history have been made in the ruins, according to Professor Jeancon.

Homesteaders' curiosity aroused by the ancient and peculiar canyon walls and overhanging ledges, partially eclipsed by "the long deep opening, resembling a great pair of lips with flat, stone-colored teeth," led Loftus to make an investigation of the ruins, he said to-day.

In the rooms he declared he found wicker baskets filled with what appeared to be grain. Two skeletons were found in one of the rooms. Pieces of pottery and baked clay were littered about the floor of the houses.

Professor Jeancon is in Colorado for the purpose of investigating the antiquities of the State. These discoveries, together with similar ones of the western slope recently, have been reported to Washington.—*Des Moines Register*, November 26, 1920.

HYMNS AND POEMS

Consecration

By F. A. W. Kettlewell

(Tune: Zion's Praises No. 201.)

Have you helped to build up Zion
By donating all your might?
God has ordered; you have sanctioned;
So you surely have a right.
'Tis a dominating feature
Of the Saints of latter days.
Let us build the auditorium
And to Heaven we'll give the praise.

Chorus:

Tell me, brother, have you pledged it
Till you know your duty's done?
Then we'll start to build up Zion
With an auditorium.

In a vision of the future
That was given unto me
'Tis a glorious commencement
Of the commonwealth to be;
Filled with wonder and amazement
As I gazed upon the scene,
In a panoramic picture,
Zion thrown upon the screen.

Workshops, factories, stores, and houses,
To supply our earthly need.
When we gather home to Zion
From pollution, want, and greed,
We shall worship in the temple
And convene with one accord
In the auditorium building
We've erected to the Lord.

The Lilies of Salvation

By Lettie F. Bartlett

Touched by the lilies pure
Of wondrous love untold,
Wakened as from troubled dreams,
Lord, thee I now behold.

Chorus:

Now I feel that thou wilt save
In thy mercy wide;
If I will but follow thee,
As a little child.

Now I feel the sacredness
Of thy presence, Lord.
Oh, forgive me for the years,
That thee, I have ignored.

Once my wayward heart was filled
By worldly thoughts alone;
Now my soul thy love has thrilled;
O Lord, may I atone!

Educate men without religion, and you make them but clever devils.—Duke of Wellington.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Field of Birth Registration Enlarged

It has been gratifying to note how, as our cradle roll work is becoming better understood and its value to the child is made plain to the mothers and cradle roll visitors, the desire has grown to have its advantages extended to the other small children in the homes. We undertook, at first, to register only the new babies, not knowing how quickly the membership at large would "take" to the changes introduced in this department. Now, however, in response to urgent appeal, the general executive has recently voted to enlarge the area of this birth registration to include all children under three years of age, in order that they, too, may thus be placed directly under the care of the church through its health department.

Will the cradle roll visitors please take notice of this action, and feel that they are thus privileged to register such children? In doing so, please note that you are to use the "Birth Record" for the first recording of any child, no matter what its age may be. There are certain items of information asked for in that record which are not upon the "Health Record," which latter is to be used for all later reports of the same child.

Always fill out two exactly alike and mail to our office. What items asked for in the blank are impossible to obtain at the time you examine and report the child, just pass over, filling out carefully, however, with all the information obtainable.

There has been some delay in obtaining the certificates of registration with the church recorder. We regret this, but feel sure that the near future will see this department in good working order. Sister Rogene B. Smith, who is to care for these records, has but lately returned from a sojourn in the West, and is entering into this cradle roll work with characteristic enthusiasm and efficiency. She sees a practically unlimited field of welfare work to be carried on in this department, and we may hope for much of a constructive nature from her devotion to the work.

The cradle roll work in Zion has been placed under the care of Sister Halley, a kindergartner, and one who loves children well enough to work zealously for their welfare. She and Sister Hunt, the organizer, are planning and effecting a complete organization along this line, which gives promise of some very constructive work in the future. Supervision of play, and the caring for small children that the mothers may be permitted to study with the classes in mothercraft or child care, are two features under consideration.

The cradle roll work in the Kansas City Stake has had a little impetus given to it in the little party, account of which is presented elsewhere. It was sent in by Sister Nel Scott, the energetic superintendent of this division for the stake. The enthusiasm of these sisters may well be emulated by others, and we may look for frequent "live-wire" activities from this source.

In Lamoni Stake, Sister Callie, B. Stebbins had her corps of cradle roll visitors get together to listen to an address by Sister Laura Mann, R. N., who is not only nursing director to the church, but the head of the health division of our Women's Department, and the one in direct charge of the cradle roll records from the health standpoint.

In connection with this item we are pleased to receive note that steps are being taken in Lamoni towards the opening of a "nursery," where babies may be cared for during the Sunday school hour. Lamoni mothers have some interesting classes in both Sunday school and Religio, and this move is to permit all who would to enjoy those opportunities. The combined consecration of the mothers and the cradle roll visitors should assure this venture the highest degree of success. In the organization of our Women's Department in Lamoni this fall a sister was chosen in each

group to plan for similar work in connection with the group study hour. Often mothers of young children recognize their need for study along the lines of child training, and yet cannot take advantage of the opportunities offered, because of the necessity of caring for their families. Cooperation plays a great part in such cases, and, with kindly thought and care for each other, brings the mother and the opportunity together happily. This is the typical latter-day spirit—a reflection of that "glory" of old, when, as is recorded of Enoch's band, "each one sought the good of his neighbor."

A. A.

Address to Cradle Roll Workers, Cradle Roll Babies, and Their Mothers

Since the supervision of the cradle roll department has been transferred to the Women's Department we wish to bid our cradle roll babies a hearty welcome into our department of church work and trust that, under the guidance of their mothers and of these cradle roll workers, who stand as sponsors and as godmothers to these children, they will always retain their membership with us.

They have joined us at an early age, earlier than is usual, for formerly children must be eleven years of age, (Oriole age,) before they could enter the Women's Department. But we are always glad to have new blood in the women's organization and are accepting our responsibilities joyfully. Just how well we will fulfill them will depend on the efforts of each individual worker in the department.

These children represent the beginning of life. When they came into the world they found that loving hearts had planned for them, a mother's breast awaited them, and a father's care protected them. That's how we all came into the world—somebody dreamed, and longed, and loved, and so we came.

Every mother here should realize that mothers are the most important persons in the world. One writer said that "the Lord could not be everywhere so he made mothers"—evidently to help him rear the human race. Another writer says, "A precious gift God gave when he smiled, and sent into the home nest a beautiful child." Look where you will, the most wonderful and beautiful sight in the world is the look in the face of a mother, as she welcomes her child.

I presume that every mother here realizes that the first six years of her child's life are the most important years for its training.

One reason for our cradle roll department is that our children can be brought in touch with the Sunday school and the influences of the church in the early and impressionable years of their lives.

To make the most of our children we must know them well, learn their weaknesses and their strength, and be able to teach them the best possible use of both weakness and strength. It has been said that the secret of child training is to put yourself in the child's place. If you have ever had a disobedient child, it will help you to understand the situation, if for just a moment you can put yourself in the child's place, in the same environment, at the same time. You will then be able to see just why he acted as he did.

Behind the vicious temper that we find in some children, there is usually strong will power, originality, and emotional energy. There is great energy, great determination, great thoroughness, and great destructiveness. It could not be expected of such a child to act like one of a mild disposition.

Behind the restlessness and nervousness of the high-strung child there may be an original mind, great initiative, and a lively imagination struggling for expression. These should not be crushed, but should be encouraged and developed in right directions.

The quiet child that pleases us so much, our "goody-goody" child, may turn out a serious problem, for we must not forget the old adage, "Still water runs deep." Such a child may be gentle and yielding; he may let you make his decisions for him; he may never oppose your will; but in the years to

come, you may have cause to blame him for having no will of his own. You may find him lacking in initiative, in originality, and in self-dependency. So carefully study your child if you would know him and be able to train him aright.

These problems that confront mothers need not discourage you. The whole history of human greatness is the history of mothers who have done what they could. Some of these were neglected in life, and perhaps forgotten after death when the names of their great sons and daughters have been written high on the scroll of fame. It is the mother who bears the children, and thus she bears the world's load, but finds her recompense in thus sharing in the creation of human greatness and genius, often in spite of unfavorable heritages through the father of her children.

We need only to turn back the pages of history to verify this. The mother of Shakespeare married a feeble-willed, incompetent sort of a man. In spite of his weakness she gave to the world that great writer, Shakespeare. Beethoven's father was a drunken tenor singer, and history tells us that his name appeared more often on the police court records than on concert programs. Napoleon's father was another interesting weakling, whose wife bore children before she was fifteen years of age, coming back from a battlefield to give birth to Napoleon. It was the mother who gave him his power and his genius, saved his money for him, and stuck to him when he was a prisoner at Saint Helena abandoned by others. The mother of Lincoln, Nancy Hanks, was a giantess of American pioneer days, married to a feeble, shilly-shally, weak, little man. She gave to Lincoln the strength of will that enabled him to hold on forever, saying when others were discouraged that he would fight it out, though it might be necessary to pay for every drop of blood drawn by the lash, with another drop drawn by the sword.

The world needs the children of the sturdy poor, for among these are found ninety-nine per cent of our great men and women.

We mothers of to-day need calm and leisure in which to ponder and grow wise. We need also light and wisdom for the doing of our great tasks, and we need constantly a fresh vision of our great responsibilities. That is one reason we are holding this meeting to-day.

Mothers of to-day are building a future of sunshine, happiness, and justice for all the human race. We may not all see it, but we may find comfort in the realization that the great work we are doing is for the integrity and spirituality of the future civilization.

I wonder if I can tell you the feeling that came to me as I entered this room and saw all of these babies to-day. I had not been quite reconciled before to the change of this cradle roll work into the Women's Department, but there came to me to-day a great vision of what is to be accomplished by having the children identified with us at this early age. I was deeply impressed with the possibilities, and I am going to ask each one of our cradle roll workers to give this department your loyalty, your very best effort, and see if, at the end of the year, we cannot have made most wonderful progress. We do not expect to accomplish everything this year, for we must work patiently all through the years to come, enrolling all our babies, bringing them into the Sunday school, into the church, and in touch with every possible uplift and benefit that we may produce and train a righteous race of men and women worthy of the devotion of motherhood.

We are trying to make of our Women's Department a school for mothers, where mothercraft is taught, and where its highest ideals are held before us.

Our cradle roll department is essential in our church, and none of us should feel discouraged or think our work is unimportant or small just because we are working with littlest people, but rather we should be impressed with and look to its real worth. We should be encouraged as we consider its great value, for the greatest Man that ever

lived left us this little statement, "A little child shall lead them."

LULA M. SANDY.

KANSAS CITY, MISSOURI.

A Cradle Roll Party

The cradle roll workers of the Kansas City Stake gave the cradle roll babies a party on Wednesday, November 3, in the parlors of the Central Church at Ninth and Lydia.

Each mother registered as she entered and each babe was weighed and tagged, one half cent per pound being charged, which was turned into the Christmas offering fund of the different branches. Prizes were given to the heaviest and lightest weight babies under six months, one, two, and three years.

A short program was given, Miss Martha Criley offering two readings and Mrs. Lula Sandy, stake organizer, giving an address which was timely, inspiring, and well-received.

The decorations for the occasion were autumn leaves, berries, cornstalks, pumpkins, asparagus, and chrysanthemums. Refreshments of a suitable nature were served from tables representing spring, summer, fall, and winter. Ninety-four were in attendance.

MRS. NEL M. SCOTT,

Cradle Roll Superintendent for Central Branch.

KANSAS CITY, MISSOURI.

Another Little Cradle Roll Occasion

Sister Susie B. Benbow, one of our district organizers, reports a pleasant little exercise in honor of the cradle roll babies. A group of twenty-one small children, from two to six years of age, were placed upon a prettily decorated stage, and the following original poem recited to them, to which they replied by singing the "Sunbeam" song, also given below:

Cradle Roll Babies

Babies are God's precious gifts
Be they large or small,
With eyes of blue, or eyes of brown
We dearly love them all.

Dainty, dimpled, chubby hands,
Pink and white their feet;
Ears that list to mother's songs;
Two rows of pearls for teeth!

Some have hair of chestnut brown;
Some have locks of gold;
Two have curls of auburn hue
Like the Master's of long ago!

Gladly do we greet you,
Babes so dear and sweet and fair,
Ever will we cherish you
And guard with tender care.

Sunbeams Bright

(Tune, No. 13, in Zion's Praises)

We are little sunbeams bright,
Sent from heaven above,
Sent to fill your earthly homes
Full of light and love.

Chorus:

Shining, shining in your homes,
Giving peace and joy,
We are precious little gifts
Whether girl or boy.

We will little helpers be
To you, parents dear,
Bringing sunshine to your souls,
Wipe away your tears.

Fathers, mothers, friends, and all,
Here's a kiss for you.
We will try to love you well,
And to God be true.

Choose Carefully Your Gifts for Children

Do not choose such gifts as whips, swords, or guns.

We do not wish to encourage our children to play at games of whipping, fighting, or any cruel sport.

Do not give a live animal, kitten or puppy, to a small child who will not know better than to hurt it.

Do not give to children a caged bird—since Liberty is our watchword we should not allow our children to keep any creature in confinement.

Avoid giving books on hunting, robbery, murder, or war. We do not wish to accustom the child mind to thoughts of agony and death.

Choose toys that are interesting and instructive, which will be enjoyed by the average child and leave no destructive impression on the mind. A child's mind receives and holds early impressions—those transmitted in play—this has been proven by the kindergarten method of child training.—M. L. H., Humane Education Press Bureau, Box 144, Copley Square, Boston, Massachusetts.

Some Christmas Cakes and Candies

Measurements: c—cup, t—teaspoon, T—tablespoon. All measurements are level.

Coconut Drop Cookies: $\frac{1}{4}$ c fat, 1 c corn syrup, $\frac{1}{4}$ c sour milk, $\frac{1}{4}$ t soda, 1 t baking powder, $\frac{1}{2}$ t salt, 1 c buckwheat flour, $\frac{1}{2}$ c corn meal, $\frac{1}{2}$ c coconut, 1 t vanilla. Cream the fat; add the syrup, the milk, and the sifted dry ingredients. Add the coconut and vanilla last. Let the mixture stand for twenty minutes before baking, since it thickens on standing. Drop by spoonfuls on a greased tin. Bake in quick oven until light brown. These cookies, when fresh, taste somewhat like macaroons.

Fairy Cakes: 3 eggs, 1 pound sugar, $\frac{1}{4}$ t almond or $\frac{1}{4}$ t annis oil. Mix unbeaten eggs and sugar. Stir (do not beat) one half hour or until very light. Flour enough to make a stiff mixture. Drop from spoon on oiled tins. Let stand over night in a cool place. In the morning bake in medium oven. The sugar should come out and look like frosting which is said to be the work of the fairies. Remove from pans while hot.

Victory Crisps: $\frac{3}{8}$ c fat, 3 eggs (one white reserved for glazing), 4 c flour to roll, 2 c sugar, 1 lemon, grated rind and juice. Cream fat, add sugar gradually, then well-beaten whole eggs, and finally flour. Chill, roll thin, cut in desired shapes. Brush top with egg white, decorate with floral designs. Bake in moderate oven.

Suggestions for decorations:

Poinsettias: Candied cherries or candied cranberries for petals. Pistachio nuts for leaves. Angelica for stems. Candied orange rind for center of flower.

Edelweiss: Blanched almonds for leaves. Candied orange for center. Angelica for stems.

Eggless Plum Pudding: 1 c bread crumbs, 2 c rye flour, 4 t baking powder, 1 t cloves, $\frac{1}{2}$ T salt, 1 t cinnamon, 1 c chopped suet, 1 chopped apple, 1 c sorghum, 1 c milk, 1 c seeded raisins. Mix dry ingredients; add suet and prepared fruit, and mix well. Add gradually sorghum and milk, stirring constantly. Steam $2\frac{1}{2}$ hours. Serve with hot vanilla sauce.

Vanilla Sauce: $\frac{1}{2}$ c sugar, 1 c boiling water, 1 T cornstarch or $1\frac{1}{2}$ T flour, 2 T fat (oleomargarine), 1 t vanilla, a few grain of salt. Mix sugar and cornstarch; add water gradually, stirring constantly. Boil five minutes, remove from fire, and add fat and flavoring.

Fruit Delight: $\frac{1}{2}$ pound marshmallows, 1 small package figs, $\frac{1}{2}$ package dates, $\frac{1}{2}$ c almonds (blanched), $\frac{1}{2}$ c nuts (pecans, or English walnuts), 1 c coconut, 1 small bottle maraschino cherries or 1 c candied cranberries. Melt marshmallows until very soft. Grind figs, dates, nuts, and coconut. Chop and drain cherries; grind almonds to a fine paste or with the fruit. Mix all together. Pat out on slightly buttered platter to $\frac{1}{2}$ inch in thickness, cut in squares, roll lightly in granulated sugar, and wrap in waxed paper. These will keep a long time.

Fruit and Nut Bars: 2 c raisins, figs, or dates, used separately or in combination, 1 c nut meats, $\frac{1}{2}$ c honey or syrup. Put fruit and nuts through a food chopper. Add syrup and combine thoroughly. Pat out flat and put under pressure for 24 hours.

Hunky Dory: 2 c popped corn, 1 c nut meats, 2 cakes sweet chocolate, 2 T rich cream. Melt the chocolate over hot water. As soon as it is melted add the cream, corn, and nuts. Stir quickly with silver fork, and lift out in small balls, placing on waxed paper to dry.

Calico Fudge: $1\frac{1}{2}$ c sugar, $\frac{3}{4}$ c brown sugar, $\frac{3}{8}$ c milk, 2 T butter, 4 T peanut butter, 12 marshmallows. Cook milk, sugar, and salt to soft ball stage; add butter and peanut butter. Beat at once till creamy. Pour over marshmallows on buttered pan. Cut when cold. For puffed-rice candy use crisp puffed rice instead of marshmallows.

Notice to Organizers

The following request is submitted to all district organizers by those in charge of the historical division of our department:

Please send us as soon as possible the names and addresses of the secretaries of all local in your district or stake.

Also please urge such secretaries to gather details of their activities, past and present, and send to us from time to time as news and historical items. And oblige,

Yours sincerely,

MADGE M. SIEGFRIED.

Address: Box 255, Independence, Missouri, Women's Department, Attention Historical Division.

Temple Builders Manual

After so long a delay, we joyfully receive the news from the publishers that our manual for Temple Builders is nearing completion and will be ready for mailing in a couple of weeks.

This will be good news to our girls, and girl leaders, for they have been patiently waiting for the appearance of this guide to their activities. We hope their delight over the little book will compensate them for the many disappointments that have preceded their getting it.

The cover is of blue, the Builders color. The various chapters are headed by clever designs, drawn by some of our talented young women. Some illustrations of uniform, emblem, etc., are included as also is "The Temple Builders song," both words and music of which were written especially for this publication.

Watch these columns, and our general church publication for announcements of price. Plan to include this Manual in your gifts to girls this Christmas.

A. A.

Late reports indicate that the Interchurch World Movement has referred its activities to a special committee, to be organized as part of the Federal Council of the Churches of Christ in America.

LETTERS

Observations by the President of Lamoni Stake

(A letter from John F. Garver, president of Lamoni Stake, to President Elbert A. Smith, referring to his attendance at the home-coming exercises at Council Bluffs, Iowa, November 14, where on request and appointment he occupied as the speaker of the day.)

You will, I am sure, be pleased to learn that we enjoyed at Council Bluffs, Iowa, on Sunday, at the occasion of the home-coming, a most delightful and profitable time. An excellent spirit of fellowship characterized the whole day, and the Saints seemed anxious for the spirit and inspiration to be received from the day.

If I may be personal I would like to say it has been a long time since I myself have enjoyed in service the same degree of spiritual uplift and vision. And I am quite sure that never before have I been so divinely impressed with the great mission of this church to preach the gospel of Jesus Christ in all the world.

I have for many months in Lamoni been earnestly endeavoring to the end that our people may come to realize that there is something more to the redemption of Zion than the making of a place of security and development for our people. Indeed this function of our Zion is quite necessary; but is it not the charge of Almighty God to this church, "Go ye into all the world and preach the gospel to every creature"? So it is that I have earnestly sought that our Lamoni people might catch some vision of the magnitude of our appointment in this work. It remained for my visit and effort at Council Bluffs to open to my own mind this divine appointment in a significance new to me.

I have for many days as a consequence of burdens of my own, as well as the burden incident to my appointment, been very greatly depressed in spirit; and there have been times when my heart has all but cried out to say, I would no longer endeavor. I am very glad therefore for an experience which returns to me the spiritual vitality which enables me to-day to say, Let the cost be what it may be to both myself and my house, as for me and mine, we will serve God; and as never before to the end that other men and women less fortunate than we, may know the gospel deliverance from sin and suffering and despair.

The brethren of the Presidency and leading church quorums certainly have my sympathy, as well as my hearty support, sharing as they do in the burdens incident to our church development a responsibility, and hence a concern far beyond anything which I may have experienced. May the good Lord strengthen us all, that through us all, the people may have the leadership and inspiration to triumph and carry to the distressed of earth the gospel of deliverance.

Sincerely,

J. F. GARVER.

Sixteen Baptized in Idaho

Have just closed a very successful series of meetings at Sandpoint, Idaho. Baptized sixteen in all and there are others who will surely join our number when I resume the meetings, which will be in the near future. I preached forty-one sermons; handed out about two hundred tracts; and placed more than two thousand handbills at the doors of homes of Sandpoint. Of course I visited daily with those whom we succeeded in interesting. I did not go to bed early, neither did I arise early in the morning. As a result of the whole thing I am in need of a good rest in the mountains.

I also baptized four Bronsons. They are not of our family, however. Two of them were Bickertonites; the other two were Baptists. One family of them not only obeyed the principles of faith, repentance, and baptism so as to come into the church, but started to "go on to perfection" by paying fifty dollars tithing. The other family have been paying fifteen dollars monthly to the Baptist Church. They now are happy to place that where it belongs.

With all the wonderful blessings coming to us, it is needless to tell you that we are happy in our work.

Most sincerely yours,

J. A. BRONSON.

Meeting Catholicism

Elder G. E. Harrington writes to the First Presidency of some of his recent experiences in meeting and hearing representatives of the Roman Catholic faith.

The last week has been devoted to a study of Catholicism. Have read three books and some in others, and sought to get a line on their positions. The reason was that I was to meet the Catholic priest, and did so on Thursday evening. Brother A. Kenedy and the young man who joined the Catholic Church were with us.

The question considered was the need of the confessional. He proceeded to tell why it should be. His chief text was, "Whosoever sins ye remit they are remitted, whosoever sins ye retain they are retained." Upon that basis he erected his arguments, adding the traditions of the holy fathers, assuming the Scriptures were insufficient to establish the methods of procedure or a proper interpretation of themselves.

He claimed the church was infallible in her teachings of the doctrine of Christ; that she had the presence of the Holy Spirit with her as promised by Jesus; that she was to be perpetuated to the end of time; consequently her teaching must necessarily be correct, something dependable, that men may not be tossed to and fro with every wind of doctrine, etc.

I submitted that the law limited the right of forgiving sins, so far as the ministry of Christ was concerned, calling attention to the commission Christ gave to the apostles to go into all the world preaching the gospel and baptizing for the remission of sins; that forgiveness was to be extended to those entering the church through the services of Christ's ministry; that their binding power on earth and in heaven was controlled by law. Cited Matthew 18:18, showing in what they bound, or what they bound. Called attention to the Lord's Prayer; that they had been taught to pray; "Our Father in heaven . . . forgive us our sins." Why go to others if he is to forgive? But our conversation was cut short by a request for another interview with the priest, so we left with an invitation from the priest to come again.

Sunday afternoon I was fortunate in having the privilege of hearing Father Conway, the distinguished Catholic, who developed the Question Box, a recognized work on Catholicism, from which Brother Parsons quotes in his Text Book.

He possesses extraordinary enthusiasm. His purpose was the arousing of the Catholic laity to missionary efforts. He plead for the cooperation of the ministry, with the laity; told of the experiences had with some of the laity and the priesthood of the church, how difficult it was for the movement that he was laboring for to get a start. He told of the efforts of one man who felt that the lay members should have some privileges to spread the gospel; though turned down by the American priesthood, and denied the right to go to Rome and had sent word to the Vatican of the excommunication of this man in advance, that when in Rome he was informed of his excommunication but told the one informing him of the fact that he was not done yet, he was going to see the pope, which he did, and the pope granted him a hearing and afterwards told him to go ahead and organize a new society, and proceed. This society I think he called the Paulists. The name would indicate the missionary spirit.

He gave an elaborate account of the methods to be employed in the carrying out of their plans, particularly New York City. They had to convert priests and bishops before they could do anything, but they got going. They spent \$1,000 and more in advertising in Protestant papers, getting the money from the laity. Knights of Columbus aided. Their organization was used to distribute literature and furnish the money for its purchase and advertising. Could not get the money from the bishops as they did not have it.

Sometimes \$25,000 was raised to carry out a missionary effort. The priests would announce from their pulpits, and Catholic schools were used to further announce. All the means available were employed, and he said there was not a hall in New York but what they could fill to its capacity, and about sixty per cent were Protestants.

He urged the association to work, priesthood and laity. It was a masterful address, and could not help but inspire their membership with a determination to get busy to convert Protestantism. He urged kind treatment, consideration, submission to abuse, told of personal instances of converts that were bitter in the attitude toward Catholics. One man in particular who was an A. P. A., and would not have a Catholic work for him, but had married a careless Catholic woman, who never attended church; went anywhere. But when he was about to die, some Catholic sisters (not nuns) offered their services to assist in the sickness. He said he was called in and talked with him a few times, when at last the man said he had despised them, fought against them but now was sorry for what he had done, and wanted to acknowledge his sins, and be a member. This he was permitted to do. But before doing so, Mr. Conway called a physician and some one or two Protestants to witness the statement of the man so that it could not be said that the Catholics had lied about his change of faith, which he said was liable to occur.

I do not remember ever hearing a man speak so direct, say so much, comprehend so much, in the same space of time. Has a splendid voice, fine delivery, and a very pleasing manner. He said where holding meetings regularly he had a question box placed handy for everybody to put in any question they wished on the subject of religion, and they would be answered before the sermon was preached. Usually he took about fifteen minutes for that work.

Well, I came to the conclusion that Catholicism is a mighty power and not going to die without a tremendous struggle and its increase is not going to diminish unless opposed by a confident and intelligent ministry, backed by a faithful body of people.

It seems to me that issues between Catholicism and ourselves can be made definite, and clear; and without a disposition to denounce, take what they stand for from their own authorities and meet them with what we have.

Their ministry have to do years of studying, and added to that is the advantage of the single life, consecrated and devoted to their faith. Both education and inspiration must be called into requisition to meet this successfully.

It seems to me that our priesthood should be examining into the faiths of men as Brother F. M. said at the last conference. That thought was expressed too by Mr. Conway, that the ministry should be familiar with the religious thought of the world and the developing thought of the present times, philosophic and religious.

The study of comparative religions, ours with others, ought to make clear the distinction between us and all others. We should be able to show that the distinguishing characteristics of our faith make us superior to all other religious bodies.

HAMILTON, ONTARIO.

Sandhedens Banner

I want to say a few words in behalf of our Scandinavian mission paper, *Sandhedens Banner*, as it apparently is not meeting with the encouragement and support that we think it ought to. All who can read the language, or who have friends or neighbors who can, should feel an interest in its publication, and subscribe for one or more copies, and thus help to spread the truth. The price is only fifty cents a year.

Furthermore it is earnestly desired that the Saints familiar with the Scandinavian languages should write for the paper, relating experiences in connection with the work of the Lord, and also articles on doctrinal themes such as might be of

interest and for instruction to both Saints and those not acquainted with the work. A variety of themes, from different authors, will be of greater interest than when only one or two are heard from.

We have reason to expect that our brethren, now laboring in Sweden and Denmark, will write and relate experiences which cannot fail to be enjoyed by all who are interested in the spread of the truth, but our brethren here, in Joseph's land, should also lend a helping hand and contribute to make our little paper what it ought to be. None should hesitate, even if they do not consider themselves competent to put their writing in such a shape as they might wish, as Brother Muceus, who is doing the editorial work, will be glad to make needful correction and arrange the articles for publication.

Some of our brethren may content themselves with the thought that they are at home with the English language, hence need not concern themselves with the Scandinavian language or the Scandinavian paper, but when it is remembered that we have been admonished to study and make ourselves acquainted with other languages; are we not making a mistake when we fail to cultivate the use of the language that we are already acquainted with? Especially is this true as we might do it to the honor of God, for the sake of his cause, and for the benefit of our fellow man.

I feel an interest in the work, and only wish that we might put forth a united effort to help spread the truth, both far and near. Let not this opportunity pass us by unimproved, but while the powers of darkness are mustering their forces to the detriment of God's work, let us esteem it a privilege to be enlisted on the side of right, and to be laborers with God and with Christ.

Remember that subscriptions should be sent to Herald Publishing House, Lamoni, Iowa; letters and articles for publication to Peter Muceus, Lamoni, Iowa.

UNDERWOOD, IOWA.

H. N. HANSEN.

Paia Sends Greetings

I have just received a letter from Elder Paia a Metuaaro, our native brother who was with us at the last General Conference. At the time of writing he was upon the island of Hikuero, where a great many of the Saints had gathered to dive for pearl shell. This is the island that was swept by the terrific high tide several years ago when Brother and Sister Gilbert were there.

Elder Paia sends his greetings to the Saints in America, stating that he shall never forget the kind treatment received from them from the time he landed at San Francisco in March until he left there in the month of June. The wonderful impressions of the late conference, and the many things both seen and heard by him in this country are intensely interesting to all who meet him.

A large gathering of Saints and nonmembers assembled on the island of Hikuero to hear our brother relate his experience "in the land shadowing with wings." *"Emea rahi te oaoa,"* Paia said concerning this gathering, "A thing great the rejoicing." They surely did rejoice and weep for joy at the words of our brother.

Paia wishes to thank the Saints in all places where he was permitted to meet them.

He will never forget our visit to the Kirtland Temple, and the Hill Cumorah, also the visit at Nauvoo, at which place while standing on the old temple site overlooking the river he exclaimed, *"Aue, te nehenehe!"* "How beautiful!"

In his letter Elder Paia stated that he would be *"mawururu roa"* (very much pleased) if he could be here and rejoice with the Saints of America at the dedication of the new auditorium.

Several of the Saints have been successful in obtaining valuable pearls this season. One brother got one that brought five thousand five hundred dollars, and several other valuable pearls were secured by our native brethren.

Paia sends his *"Ia ora na"* (his greetings) to all the Saints in America.

SEIBERT, COLORADO.

J. CHARLES MAY.

Good Conference in Kewanee District

I note by your columns that they have been having some good fall conferences in our neighboring districts. I was much interested in reading about these meetings held in Nauvoo and in the Eastern Iowa District. I feel that Kewanee should be heard from and so come to tell you that we had a "good" conference, too, over at Millersburg, October 22-24.

I really think Millersburg might well boast of having the most beautiful trees, and some of the most hospitable Saints to be found anywhere. And, too, they have no railroad, another advantage if you will only consider it in the right light. They seem to have retained the spirit of neighborly kindness that actuated the fathers who built these little villages nestled among the grand old oaks, elms, and maples. At least, they all acted that way while we were there. And our stay there was as refreshing as a draught of cold water on a warm day or as a warm fire is to the benumbed traveler on a cold night.

And the church, how I envied them that church! Not very large, but standing back from the road (not street) in a great big yard and shaded by these same grand old forest trees, it did look so much like the spirit of peace might rest there. Seemed to me that one might more easily get in attune with his Maker while sitting within those walls, so white without, so clean and pleasing within. Yes, the church is something the Saints over there would be more than grateful for, if for awhile they were forced to meet in a little hired hall, on a noisy street in a big city. But I must tell about the conference!

I said it was a good conference, and it was, if judged by what I heard the Saints say about it and by the way I have felt since being there. Not any great amount of legislation was effected. But the Saints just talked things over in some of the meetings. "Problem meetings," they were called. And the crying need seemed everywhere to be for men and women to enter in, and labor as teachers, both in the priesthood and the department, men and women *who were able to do the work*.

How shall we obtain these workers? How may one become *efficient*? There seemed to be, here, as in the church everywhere, advocates of two ways: develop by educating in Graceland, and develop by study of the books and by seeking God direct. Much was said in support of either view. But Brother Carpenter summed it up (and we felt that way, too): "Perhaps we are not so far apart as we appear to be upon the surface." It would seem that we can hardly fail to come to an understanding of the truth, if we always maintain the spirit of earnestness in desiring to know, that was exhibited in these discussions.

Sister Carpenter, in charge of the women's work, gave an interesting talk, outlining what might be done by the women of the district to further advance the work at large. A course of reading was suggested, which alone would make any woman better qualified for home duties. Write her relative to this course. She gave some very interesting suggestions regarding what may be done with pictures, in primary Sunday school work.

Preaching was good. Three sermons preached by Elders C. E. Willey, B. Sartwell, and O. W. Okerlind. More or less was said about Zion in each.

The prayer meetings were very good. Here we noted a peculiar incident, in that in the testimonies, one, old in years and experiences, testified to what he had proven about God's work in the past, and was followed by a young Saint, expressing his hope and desire for future service and future blessings. I think the time was well-nigh equally divided between both the "old" and the "young." And if there was any difference in the spirit manifested by either, I was not able to discern it. And I felt then, and I feel now, God bless our old Saints, old in years, old in service, rich in experiences. And may God bless with choicest blessings this army of eager, valiant young men and women being raised up, with hearts fired by the same holy fire that caused their fathers to cross these prairies when they trudged weary and footsore from house to house with the angel's message of a restored gospel.

May these go forth, and by the aid of the same God, and with the same message, help to complete what has been so

nobly begun. Ah, yes! Let us divide our forces. God has need of all. And in conclusion of this letter, which really hasn't told you what we felt, nor what we enjoyed at the Millersburg conference, let me quote the words of the two who presided. Each contains something of the heart of the meetings.

Brother S— said: "I have tested God's promises in the Book of Mormon, in the Bible, and in the Doctrine and Covenants. I know they are true. In all my difficulties, I have gone to God and he has never failed me yet. I believe that if I can make my life correspond with my testimony, I can find a place to occupy. God can use me."

Brother C— said, "If we will train ourselves to see with our eyes, to hear with our ears, observe, meditate, and pray, we will all grow and develop, and all will become more useful in this work."

They gave us fried chicken everywhere we went and they gave me one to bring home with me. What do you think of that?

Yes, Kewanee did have a "good conference"! I was there.
115 Clarke Avenue. MARY E. GILLIN.

News From the Northwest

Thanksgiving Day finds me under pleasant and comfortable circumstances, domiciled at the hotel and rooming house of Brother and Sister C. A. Kress, Duluth, Minnesota, where as I look out of the window I can view the wide stretch of Lake Superior, dotted with steamers plying their usual traffic of iron ore and grain from here to Cleveland and Buffalo, returning with immense amounts of coal.

We have a few families of scattered Saints, numbering about thirty, who up to a few weeks ago were only favored with occasional visits of missionaries until Brother Kress moved here a month ago. They are encouraged not only by that but by the addition of three by baptism last Sunday and more in prospect. If acquiesced in by the proper authorities, we contemplate branch organization in the near future, having already an elder and priest. Membership is scattered all the way from here to Two Harbors, a city of about seven thousand.

We held service there last Sunday in the afternoon, returning in time for evening service, both of which were well attended, and are continuing every night until we have to leave for North Dakota district conference, December 4 and 5, which is to be held at Fargo. The last summer has seemed to me very brief. Coming home from General Conference enthused with the splendid spirit which prevailed at that time I looked forward with bright hope to a very successful year's work. To-day, while not exactly depressed, I am conscious of meager attainments, much weakness and unworthiness, so much so that were it not that this great Northwest is so short of missionaries I could give place to a younger and better qualified representative. By advice of authorities and vote of the members I accepted the presidency of Minneapolis Branch in addition to Minnesota District. In the former I had the assistance of Brother Charles Lundeen and Brother Henry Sparling most of the summer, and at present we are glad to report that while the attendance at prayer meeting is not what it ought to be in proportion to enrollment, the Religion, Sunday school, ladies' aid, Boy Scout, and other activities are fair to good; and fine unity prevails, which gives us hope of improvement during the winter months.

Brother Shakespeare, who labored under severe hindrances in getting the work before the Indians, has left us for the South, and Brother Wildermuth has entirely too large a field for one missionary. We are determined by the help of the Lord to continue our efforts to spread the gospel message. We know nothing that brings to us the degree of satisfaction and comfort it affords, and when I was called upon to part by the stern decree of death and separation with my long companion in wedlock, who passed peacefully away from her long years of suffering September 25, during my temporary absence from home, I was strengthened by the thought that there was that in the gospel of Christ which could sustain her through a quarter of a century of almost continued pain and

lameness so that she could be cheerful and resigned to the decree of the Almighty to the extent that up to the very last she could always bid me a cheerful good-by and Godspeed. The only restriction was that towards the last she would add: "Go, but do not go so far away," having formerly been in the Eastern Iowa District for three years.

I take this opportunity to thank many Saints, some of whom I have not answered, for the many comforting letters received. My Dakota home is now permanently evacuated, and my present permanent address is as below.

WILLIAM SPARLING.

MINNEAPOLIS, MINNESOTA, 421 Morgan Avenue, North.

Far West Stake

Night has stolen down from the hills and covered the earth with its mantle of darkness and hidden the rough places, bringing rest to all nature. It reminds me of the mantle of God's love that covers us all and hides the weak places in our lives and makes us all look beautiful in his sight. It has rained much of late and we are not able to go to service to-night so I am sitting here thinking—thinking of the experiences of the last eighteen months and the events which have crowded upon us in that time.

Eighteen months ago I was in Canada. Canada; what a flood of tender memories is awakened by that word. Canada; where I spent six of the best years of my life. Canada; where I found some of the best friends I have ever had—friends who were loyal and true. Friends who were always ready to lend a helping hand. Friends whose acts of kindness and words of sympathy and love will be cherished while memory functions. Even yet I see evidences of their love. The typewriter I am using to write this letter, the big, fur-lined coat that protects me from Missouri's awful north winds, and other things that need not be mentioned here, are silent witnesses of the generosity and real Christlike spirit of the Canadian Saints. God bless them. This will assure them that they are not forgotten and that we love them still.

Before the General Conference of 1919 I asked the powers that be to change our appointment. Not that I was tired of Canada. Far from it; but I had been there six years and I really felt that it would be best to go so that other and better qualified men could be sent there. I thought that possibly some of the Saints would like a change. I stated to President Smith at the time that I expected never to find a place I would like better than Canada or Saints that would be more kind to me than the Canadian Saints had been.

Having asked for the change I was not surprised to get it but I did not expect to be sent quite so far away. I confess I was just a little surprised to read "Far West Stake" on my letter of appointment when it came. That seemed a long way off, but many times I had said: "I will go where you want me to go," and I was ready to prove it now.

About that time I was called home by the death of my father who had passed away on May 10, 1919, after a long and painful illness. He died firm in the faith of the restored gospel and we have a beautiful hope to cheer us; the hope that we will meet him again. As I stood beside his casket and looked for the last time upon his face, to me beautiful even in death, I felt to say, "Good-by, father, till the resurrection." Oh, blessed hope! Glorious thought! Death is swallowed up in victory!

After the funeral I returned to Canada and spent some little time at Kimball. I had baptized many of the Saints there and I wished to remain with them as long as possible. From there I went to Chatham, Sarnia, and Windsor just to see the Saints and say "good-by." In all those places I left friends who were very dear to me and when they clasped my hand in parting and the big tears stood in their eyes and in mine as well, we realized that the gospel tie is indeed stronger than the tie of nature. If the Saints will let the gospel have its perfect work in their lives it will make us the most wonderful people on earth.

My first stop in my new field was in Saint Joseph, where I spent a few days getting acquainted with the president of the stake and receiving some good counsel from him. Brother Salyards has been most kind to me during my stay here and has always been willing to assist me in every possible way. Brother Salyards, together with his counselors, Brethren Roberts and Robertson (but mark you, Brother Robertson is not Brother Roberts's son), are doing much to build up the work in the stake and we trust that the blessings of God will attend their efforts.

From there I went to Trenton, where I preached my first sermon in my new field, Sunday, June 29, 1919. While there I was royally entertained in the beautiful home of Brother J. D. Proffit. Brother Proffit is president of the branch and is always willing and ready to do all in his power for the work of the Lord. We stayed there for some little time but we could not get a hearing so finally Brother Salyards wrote me that I was wanted in Cameron to hold a tent meeting.

Sunday, July 20, found us in Cameron and that night we preached to a nice crowd on the school grounds as the tent had been erected there. We continued there three weeks and the crowd keep getting larger all the time. The last Sunday night we had over three hundred and fifty people there. Much of the success of this series was due to the earnest efforts of the president of the Cameron Branch, Elder Roy S. Budd. Brother Budd was on the job early and late and his write-ups in the daily papers each day were wonderful help. By his zeal for the work and his untiring efforts he has won the confidence and love, not only of the Saints but of the outsiders as well. Everyone speaks in the highest terms of Brother Budd. Under his administration the Cameron Branch is doing splendidly, and I am told by some that it is the best branch in the stake.

After the reunion of the Far West Stake in 1919 we went to Mirable and preached a few times in a hall but as we could get no crowds there we started in at our little white church on the old historic ground where the city of Far West once stood. I was there for several weeks and we had splendid crowds and a good interest. I baptized some there and others were caused to see the beauty of the restored gospel. I enjoyed some wonderful blessings there as well as some trials.

I suppose they go together but I am glad that I have learned that the most bitter trial that can come to a Saint of God is a blessing in disguise.

There have been times when I have thought that even God had forsaken me and my faith was all but destroyed. I have then been unable to see where I could ever receive any good from such an ordeal, but in God's time it was all made plain. I remember one very severe trial that came to me not very long ago. I was simply heartbroken. I packed my suit case fully intending to leave the field and never preach again. I could not see one ray of light in the dark cloud that had come down all around me. However God was just as near me then as at any other time and he led me to a church where only a few of his people had met in a prayer service one very rainy night. The president of the branch was in charge and I noticed that he seemed strangely moved upon. Ere long he arose and delivered a message to me in prophecy and in it I was told some very comforting things. Among others, that in time my trial would be made plain to me and I would understand it fully and it would be a blessing to me. That has been fulfilled and I am glad for the trials.

Thank God for spiritual gifts. Some may make light of them, but without the signs of life in the body of Christ this church would be absolutely dead. I have heard people say that it was unwise to pray much for such blessings for it would give Satan a chance to deceive. To me, that is the height of nonsense. If I thought that God would permit his humble, faithful child who desired to know his will to be deceived by the Devil I would have but little faith in God. I do believe that Saints can be overanxious and believe that they have received the mind of the Lord when it

is only their own minds, but I do not believe that God would allow Satan to deceive them.

That reminds me of a promise made me once in prophecy through a very spiritual patriarch to the effect that if I continued humble and faithful that I would never be deceived by the power of the Devil in delivering the word of the Lord. That promise is an anchor to my soul. I tell these things hoping they will bring comfort to others, for God is no respecter of persons.

While at Far West I made my home with Elder and Mrs. B. G. Koger who were kindness personified to me. May God bless them. 'Tis true I left some good friends in Canada but I have surely found some good true friends in old Missouri. In this connection I must mention Elder and Mrs. J. C. Elvert of Cameron, who have been like a father and mother to me. They are growing old but the sunset of their lives is made glorious by the beautiful tints of golden deeds and loving words. Their home is a haven where I often go when discouraged and sad and find rest and help. May they live yet many years to enjoy the fruit of their well-spent past and when the time comes for them to be called higher I know that they will find the reward that awaits the faithful in Christ. Just here I wish to also mention the kindness of G. Scott Daniel and his noble wife in whose home I have spent many happy hours. They have treated us always in the same kindly way and till lately we have always made our home with them in Cameron. Brother Daniel is now attending Graceland that he may be more fully prepared for the work that awaits him. There are many other kind friends we would like to mention, but space forbids.

In October, 1919, I held a series of services in the Delano Branch, north of Cameron, and stayed in the beautiful farm home of Brother Ben Constance. While there Mrs. Weaver came from Michigan and we had a happy reunion after several months of separation.

In November we again held a series in Cameron, this time in the church. Others have written of this meeting so I will only say that we were told by the Saints there that we had the largest crowds ever seen in the church. However I do not think that the success of a service is to be measured by the size of the crowd.

My address is still Cameron, Missouri, Box 35.

In bonds, RICHARD D. WEAVER.

Disposition of the Nine Tenths

Continuation of the series of circular letters being sent out by the Lamoni Stake Bishopric.

Up to the present time we have shown that the following steps are to be taken to enter into an active stewardship:

First: A full compliance with the laws governing the initiatory rites leading into the church, these being:

- a. Having a proper faith.
- b. True repentance.
- c. Baptism by immersion.
- d. Laying on of hands for the reception of the Holy Ghost and a belief in the other two fundamental principles of the gospel which are: The judgment and the resurrection.

Second: A full compliance with the laws governing the proper use of the temporal things in our possession. These steps being:

- a. Laying all before the bishop in Zion or if in a stake, before the stake bishop.
- b. That this is done by making an inventory of all our assets and liabilities.
- c. And placing this inventory with the bishopric.
- d. Then, if this inventory shows a net gain or increase, to pay the Lord the tenth.

The remaining nine tenths of the net gain *may or may not* be surplus. If any part of this nine tenths is *needed immediately*, the amount needed should be taken out of the

nine tenths and whatever is left of the nine tenths is called *surplus*. Surplus has officially been defined as follows:

"That part of a man's possessions, whether of moneys or properties, of which he has no present or immediate need; the word need being determined by the man's position, sphere of action, his business and his dependencies."

We shall now continue with Samuel Doe, telling why he should pay one tenth to the Lord and what to do with what is left, the nine tenths.

The net gain was \$16,200. Now remember that Samuel Doe, according to the law of God, has not the right to retain *all* of this \$16,200. He should pay his senior partner, God, his share. The senior partner furnished everything with which to make this \$16,200 except the labor. God demands as his share of the net proceeds, immediate possession of one tenth. It is not left to any man or set of men to say how much of the net gain should be placed in the possession of the Lord. The Lord himself has forever settled that by definitely stating that it is *one tenth*.

Samuel Doe pays this one tenth leaving him still in possession of \$14,580 or nine tenths. (\$16,200 minus \$1,620 leaves \$14,580.) Remember that Samuel Doe has had all of his present or immediate needs and just wants supplied and still has \$14,580 in his possession. Now, what does the Lord wish him to do with this \$14,580?

Fully to understand our explanation to this very important question we must remember the following facts:

1. That Samuel Doe does not own anything. God is the real owner.
2. That Samuel Doe holds possession of all his property, including this net gain of \$16,200, as a steward for God.
3. That God, the landlord, and real owner, has the right to state the terms on which Samuel Doe may hold possession of any property.
4. That these terms are:
 - a. Possession by Samuel Doe of enough property to, at least, supply his needs and just wants.
 - b. To be wise, industrious, and frugal in his management of said property.
 - c. To keep an account of all his receipts and expenditures.
 - d. At least each year to balance his account.
 - e. To give the bishop a copy of his balance sheet showing his net gain.
 - f. To pay one tenth of his net gain as shown by the balance, to the bishop.

We are now ready to state what should be done with the remaining nine tenths of his gain.

In the above case of Samuel Doe this nine tenths amounted to \$14,580. How much of this \$14,580 is surplus?

If, after due consideration, Samuel Doe finds that he has an immediate need of say \$5,000 for repairs and upkeep or enlargement of stewardship, if deemed advisable, then \$9,580, the amount left of the net gain, is surplus.

This surplus should be paid to the bishop and Samuel Doe receive a receipt for \$9,580. He has now made a consecration of his surplus property.

Yours very truly,
LAMONI STAKE BISHOPRIC.

On the 4th and 5th Bishop J. A. Koehler addressed the students in the religious education class at Graceland on the general subjects of "Agency," and "Conduct." He sets out to show how self-consciousness is related to agency and the elements of moral standards, also discussing the levels of conduct and the trend of ethical evolution.

Elder S. A. Burgess is delivering a series of five lectures to the class in religious education at Graceland College, on the subject of "Comparative religion." He assures the class that the subject is not susceptible to easy condensation, but he is attempting such a brief survey in lieu of a better and more comprehensive presentation.

CORNUCOPIA, OREGON, November 15, 1920.

Editors Herald: Brethren W. P. Bootman and L. G. Hoisington have been laboring here with success. God was with them, but the Satanic powers were against them. Six honest souls were baptized, my husband among them.

God spoke through Sister Terry three years ago, telling me my companion would come into the church on condition of my faithfulness. Many others are interested. God was with us in spirit and power during confirmation and sacrament. Brother Hoisington spoke in an unknown tongue and gave an interpretation; Brother Bootman gave two prophecies admonishing us to be faithful.

They organized our Sunday school and Religio and we shall try not to disappoint any in the conduct of these organizations.

Brother Bootman spoke in great power Sunday morning. God's hand is over us, even though we are isolated.

Your sister in Christ,

MRS. FRED L. MILLS.

CAMERON, MISSOURI, November 17, 1920.

Editors Herald: We are very optimistic regarding the work in this place as we note the advancement being made. It is encouraging to see the good attendance at all services and especially to see the number of interested nonmembers attending the Sunday evening services.

Since the stake conference, our pastor, Roy S. Budd, has continued his tireless efforts to instill in the Saints the spirit of consecration and right living, and we are pleased to see the fruits of his efforts. At the beginning of the drive, Apostle U. W. Greene visited Cameron. He gave us an especially interesting talk in which he vividly pictured to us the awful condition existing in the world and the need for consecration of our lives as well as property that Zion may be established as a place of safety for God's people. Following this talk our committee spent a few moments with paper and pencil adding up the amount subscribed and announced with much satisfaction that we had gone "over the top." Later subscriptions have brought our amount up to 42 per cent more than the quota assigned us, with some reports to come yet.

On the 7th Brother J. W. Roberts of the stake presidency was with us, delivering an excellent sermon. The 16th Brother E. F. Robertson, a member of the stake presidency, came and preached his first two sermons in Cameron, although he had made us several visits previously. Brother Robertson is a forceful speaker and his sermons as well as the lectures on his trip around the world which were delivered on Tuesday and Wednesday evening were greatly appreciated by all.

The reports for baptism have been coming so frequently that it has made the installation of a baptismal font very necessary, so one was recently completed in the basement of the church. On last Sunday it was used for the first time, when four young people were baptized. There are other candidates who have given their names to be baptized next Sunday.

The various departments are practically all organized and actively engaged in some definite work that is essential in the establishment of Zion. The Sunday school, under the leadership of Brother S. J. Sloan, is doing good work in the religious education of the people, with a membership of 127, the average attendance for the past six months being 110.

The Religio, with Brother D. C. Fiddick as superintendent, is functioning along proper lines, trying to furnish recreational activities for the young people, the orchestra rendering excellent assistance in the program work.

The choir is alive and is doing good work in supplying excellent musical numbers which have an inspiring and uplifting effect upon the services.

The Temple Builders chapter has recently been organized and the girls are looking forward to making these meetings pleasant as well as instructive.

The writer has had the privilege of attending Graceland College as a member of the class in religious education since its opening on September 16, till recently when on account of sickness I was forced to return home for a short period

of rest. While it is impossible to express in words our appreciation of the work that is being done, yet we might say that our experience has been that the work being given to those in the religious education class is such, that if given the proper consideration will increase our faith in God and in the gospel, as well as giving us a more definite idea of what is possible and necessary for the church to accomplish.

For the benefit of any who might be doubtful as to whether or not such a course is essential and will be the means of producing more spirituality among the Saints, I will say that as far as I am individually concerned it has been the means of greatly increasing my faith and broadening my vision of what is expected of a follower of Christ. If it were possible that every member of the church could personally witness the spirit of devotion and consecration as it is manifested by the instructors in the different departments of the college, I feel confident we would be more appreciative of what is being accomplished.

Your brother and coworker,

G. SCOTT DANIEL.

CEDAR RAPIDS, IOWA, November 17, 1920.

Editors Herald: No doubt there are many who are under the impression that Cedar Rapids does not have an organized branch of the church and that there are no Saints living here. At least this was the impression I had previous to my coming here and the thought of being isolated from church privileges almost caused me to refuse a good position offered me here in Cedar Rapids.

Arriving here from Burlington last spring I found that the church did have a branch and that the Saints, though few, were holding their services in private homes, this due to the fact that those who have been here have never been financially able to purchase or build a church building. Seeing the work here was greatly in need of laborers, we at once set to work doing all we could to help build up this part of God's vineyard.

During the summer months, July and August, Brethren Charles Putnam of Magnolia and Daniel Macgregor were here holding a series of tent meetings on Ellis Boulevard, which at the time seemed without success, but we are sure the seed has been sown in good soil and will some day take root and grow. After the close of these meetings the branch held a business meeting under the direction of Brother Macgregor, at which time several changes were made, among which was the changing of the Sunday school hour from Sunday evening at seven o'clock to Sunday morning at ten. This change has made a wonderful improvement in the Sunday school work and we are glad to report a steady increase in attendance.

Because of having no church building, we are holding our services at the present time at the home of Brother and Sister Ralph Welday, 712 South Sixth Street West, and find their home a very convenient place to meet, being rather centrally located for all the Saints.

We take this opportunity to invite those attending the State University at Iowa City and also any who may be going through Cedar Rapids, stopping off for just a few hours or days, as the case might be, to phone 2551 and ask for Mr. Ralph Welday and thus get in touch with him, which perhaps will enable you to meet with us and enjoy the association of the Saints here.

The work as a whole is moving on nicely and we pray that the Spirit of God may rest upon others, encouraging them to move here and help assist in building up his work in this locality.

Faithfully yours,

ESTHER GEORGIAN ORTLEB.

712 South Sixth Street West.

Philosophy is a bully that talks very loud when danger is at a distance, but the moment she is hard pressed by the enemy she is not to be found at her post, but leaves the brunt of the battle to be done by her humbler, but steadier comrade, religion, whom on most other occasions, she effects to despise.—Colton.

A Good Plan for Tract Distribution

The changeable weather, and the depression in business seem to militate against missionary work. The last two weeks I have been able to accomplish but little. That is if we are to measure the work done by the number of sermons preached. I have however been busy and all the spare moments have been taken up in study. I only wish I had more time to devote to study.

This week we have been making an effort to begin a systematic tract distribution campaign here in Marion, Iowa. Brother Elmer K. Patterson is going to keep it moving. The plan is something like this: He calls a number of people on the phone, all in a certain street, and makes arrangements to leave some of our literature with them. He in this talk assures them that we have no connection with the Utah people. A card is made out for these names, and the first number of the Angel Message Series is delivered with the understanding that in a few days this one will be called for and the other left. This method will be followed until the whole series of ten tracts have been read. When the first tracts have been returned they will be passed on to the next number of homes, and thus the tracts may be kept in use continuously.

The card system that is kept will enable the distributor to know just who is reading and who is not. It seems that this plan might be used to profit in any branch.

I am trying to convince the Saints that there is a goodly amount of missionary work that may be done by other than

those of the ministry. If the membership quite universally would prosecute a vigorous and systematic tract distribution campaign we could easily double our converts in the same length of time. We are laborers together with God. Why not organize and get the printed word before the people? In this way we would be sure that the tracts we were putting out would be doing good. I am satisfied that if any person will read the ten tracts included in the Angel Message Series, that person will be deeply interested in our message. This work, too, can be done by the membership so that the ministry may devote their time more exclusively to preaching and writing.

May we not have a hearty response from the membership in this matter? Most of us are able to spare a few minutes each day, or a day each week for the Lord's work. Why not be real missionary people and carry the gospel message to our neighbors?

Yours very truly,

J. E. VANDERWOOD.

Thanksgiving Among the Indians

Elder Hubert Case who was preaching at Yale on Thanksgiving Day proposed that we meet with the Indian brethren in their thanksgiving dinner at Red Rock. Accordingly Thursday morning three auto loads of Saints and friends started on the fifty-five mile drive and arrived there in time for the dinner. We found quite a number had erected their

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of the real values of life. What finer influence can you impress on those you love than the influence of sacred teaching? Encourage your children each to treasure a set of standard church books for their very own. Start the habit this Christmas by giving the first of a set. Then follow up the custom at birthday and other Christmas times. You will be gratified at the pleasure it will give.

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tepees and prepared to enjoy themselves according to their custom. A long matting was spread upon the ground and everybody sat down. The food was passed, consisting of turkey, chicken, and fresh pork, also bread and fruit.

The things that were very noticeable were the absolute stillness when prayers were offered and that every one remained in their places until all had stopped eating even the children; then came the signal of dismissal by the master of ceremonies. It was an object lesson to me.

After dinner at the camp the Saints and friends from Yale went to the home of Brother Dave Pettit where nearly all the Indian Saints were gathered. Hymns were sung and soon announcement was made that dinner was ready and we surrounded the festive boards where a much more elaborate feast was had than the one at the camp, after which Brother Case led three into the waters of baptism, two adults and a boy.

We could not help but notice the spirit of humility and resignation that prevailed during the ceremony of baptism and confirmation. Brother Case also blessed two children. It then being late in the evening and Brother Case having an appointment at Yale, we started on our return trip feeling amply repaid for the long drive and the meeting with the brethren, feeling that good would result from the fact that while we were not expected yet we showed them that we thought of them, and were interested in their spiritual welfare.

On the next day Brother Case, Sister Serrf, Sister Hager and the writer cranked up the Ford and drove to Cushing and met a sister there that has been isolated and not heard a sermon in twenty-one years, yet one who loves the work. From there we drove to the home of a number of the Sac and Fox Tribes that Brother F. M. Smith and Brother Case had called on last spring. Then called on the chief of the tribe and were invited to meet with them at their Christmas meeting when a number of the Sacs and Foxes will meet, and made a tentative promise to do so.

Thence to Oilton and called on a Sister Hawkins and the family of Brother Daugherty who used to live in Holdenville, and gave them words of encouragement and intend to meet with them at least once a month in prayer and testimony meeting and thus help and encourage the isolated ones. Then back to Yale for evening preaching.

On Sunday Brother Case baptized three young people into the kingdom, one the granddaughter of Sister Adair and two children of a neighbor of Sister Adair's. Brother Case closed his meetings at Yale on Sunday night, but because the Indian work is uppermost in his mind, on Monday morning, accompanied by Brother Slover and myself he drove to the camp of the Pawnees, just north of the city of Pawnee where they have what Brother Case pronounced the largest roundhouse he has ever seen. Then we met the principal chief of the Pawnees who gave a warm invitation to us to meet with them in their Christmas festivities when a large number of the Pawnees would be present. They are the people that Joseph Smith and Oliver Cowdery preached to in the early thirties and they still remember it in their traditions. They have a very warm regard for Brother J. E. Yates who preached for them and would surely appreciate a visit from him and have long wondered where he was. The seed that has been long sown is beginning to germinate. The Pawnees are dissatisfied with the treatment accorded them by the churches that have been serving them, and we believe that now is the time to strike and do a great work with them because God is feeling after them as he has promised to do in these the last days. But one who labors among them must know that they are a very peculiar people and never forget what they might believe to be a slight or a deed of kindness. While the writer is not engaged in missionary work, yet the past week has been spent in such and we think that it has been a long time since we put in such a profitable week's work. The work in Yale is gradually going forward and new friends being made continually. When I came here six years ago and our first prayer meeting was held at the house of Brother George Vansickle there were only three

SUBJECTS BEING DISCUSSED

(Continued from page 1168.)

afar. That does not mean that those who lift the ensign must be like the Levite priests—continually passing on the other side. It does mean a recognition of the broad brotherhood of humanity, in an effort to demonstrate the command of the Master, "Love your neighbor as yourself."

Boat With a Hole in the Bottom

The following item from the *Sunday World Herald*, Omaha, November 21, 1920, furnishes another story of a lifeboat with a hole in the bottom. Our readers will remember the statements which have been made previously concerning the lifeboats used in the United States Life Saving Service. The issue is the story in the Book of Mormon, of the boats made by the brother of Jared.

An unusual type of lifeboat, which operates by sucking water up from the ocean and blowing it back again, and so obtaining a speed of nine miles an hour, has been adopted by the lifesaving crew which works in stormy waters along the Dutch coast at the Hook of Holland.

The boat has a hole in the bottom through which the water is drawn by an intake pipe which leads to a powerful centrifugal pump operated by a 140-horse-power steam engine. The water is then forced backward into the sea through two outlet pipes opening at the bottom of the craft.

The boat is controlled by shutting off, either wholly or in part, one or the other of these outlet pipes. If one is shut off it goes to starboard, if the other, it goes to port. If both are shut off and the water diverted harmlessly over the sides while the suction goes on at the intake, it is claimed the boat rests almost still in the stormiest of seas, the suction holding it firmly on the water.

The Dutch lifesavers have found that this craft keeps steadier than any boat propelled with oars or by screws. It is fifty-eight feet long and has a capacity for from forty to one hundred passengers, depending upon the state of the sea. It has been in use for some time and has saved many lives.

Passing of a Monument to Militarism

One of the recent papers states that the famous Brandenburger Thor, so long the center of German militarism, has been diverted to quite different purposes. Formerly no one but the emperor was allowed to drive through the central arch. However, soldiers were always present to salute any military man passing. Civilians had to leave the walk to pass the arch. Soldiers were present to salute any high military functionary, and especially the emperor. It was made the very center symbol of German militarism. Now everyone passes through the central arch. There are no soldiers, and no drums. And to emphasize the change, the arch itself is plastered with signs and such letters as "Deliver up your weapons," stating that the government must turn over to the entente the rifles that the soldiers took home with them after the armistice. This is indeed directly a reversal of the original purpose and intention.

Saints present. Now we have about twenty-six members of the church that meet in our "little church around the corner," including two priests. Thus we can see that God is remembering his people. Firmly believing in the ultimate triumph of Zion, I am your brother,
A. J. HAGER.

MISCELLANEOUS

Our Departed Ones

Notice of Transfer

Elder Henry Sparling has been transferred from Minnesota to the Southern Missouri District, Springfield objective, missionary, for the balance of the conference year.

November 26, 1920. THE FIRST PRESIDENCY.
THE QUORUM OF TWELVE.

Notice of Appointments

Notice is hereby given of the appointment of Elder E. J. Trapp and Elder Nephi Dewsnup to the British Isles Mission (missionary).

November 27, 1920. THE FIRST PRESIDENCY.
THE QUORUM OF TWELVE.

Addresses

The new address of Elder John R. Grice is 145 Gladstone Avenue, Toronto, Ontario.

Department of Music

Appointment of District Chorister

To Whom Concerned: At a conference of the Kirtland District some time ago, Brother Charles Romig, 814 North High Street, Barberton, Ohio, was selected for recommendation to this department for appointment as chorister of that district.

We are pleased to make publication of this, Brother Romig's appointment, and bespeak for him the hearty cooperation of all the musical forces of the Kirtland District, that he may have the full assistance of all concerned in making the musical work of his district a success. This department stands ready to give Brother Romig all the assistance it can and it earnestly prays for his success in his new work, to the good of God's cause.

Respectfully,

ALBERT N. HOXIE,
General Director.

ARTHUR H. MILLS,

INDEPENDENCE, MISSOURI, December 1, 1920. Secretary.

Approved by the Presidency:

E. A. S.

KIBLER.—Sylvester B. Kibler was born July 22, 1846, in Portage County, Ohio. Moved with parents to Six-Mile Grove, Harrison County, Iowa, in May, 1854. Married Caroline Ellison in 1868. Moved to Woodbine in 1873, and was president of the branch there for some thirty years. Was a member of the Quorum of High Priests for about twenty years. A year ago moved with his family to Whittier, California, and some weeks ago became ill of malaria and enlargement of the spleen, developing pneumonia later and passed away November 7, 1920. Leaves wife, one daughter, one son, one brother, and four grandchildren of immediate relatives. Funeral services were held in Woodbine, Fred A. Fry in charge. An extensive obituary and memorial was prepared by A. M. Fyrando and read on the occasion.

VAN BEEK.—Mary Virginia Swain was born November 16, 1842, at Washington, District of Columbia. Died October 25 at Kansas City, Missouri. In 1866 married George B. Van Beek. Was member of the church, uniting with the faith about 35 years ago. Six children were born, 4 of whom are living and remain to mourn. They are: George V. Van Beek, of Saint Paul, Minnesota; Mrs. Gertrude Grimes, Arlington, Nebraska; E. O. Van Beek, Kansas City, Missouri; and Mrs. Emma Black, of Davis City, Iowa. Funeral sermon by D. T. Williams at the Saints' chapel in Davis City, Iowa. Interment in Davis City cemetery.

HOLCOMB.—At her home in Independence, Missouri, October 29, 1920, Sister Elizabeth H. Holcomb. Was born in New Orleans, Louisiana, January 18, 1854. Baptized when about 10 years of age. In 1888 married Phillip Taylor. Several years subsequent to his death she married O. E. Holcomb, who also was taken from her about 6 years ago. Two children, Ernest Taylor and Mrs. Hazel Feldmuth, by her first marriage, survive her. Also 2 sisters and one brother. Her faith in the gospel continued to the end, and in the hope it inspired she passed away. Funeral services at Carson's Undertaking Chapel, October 31. Sermon by Joseph Luff, assisted by W. D. Bullard.

IVIE.—Mary Anderson Ivie was born in Denmark, October 13, 1857. Died at her home in Stewartsville, Missouri, October 20, 1920. At 13 years of age she came to America with her parents, locating in Nodaway County, Missouri. Married W. H. Ivie January 3, 1875. To this union 4 children were born, 3 of whom survive her. She leaves one brother, 3 sisters, and 3 grandchildren. Baptized in early life. Was devoted to her home and family and patient in her affliction of cancer, undergoing an operation in February, but receiving no relief. Funeral at the Union Church near Bedison, Missouri, conducted by Samuel Twombly, of Fanning, Kansas.

Mrs. Edith Carr, matron of the Holden Home, accompanied by Mrs. S. C. Thomas, of Pittsburgh, Pennsylvania, recently visited Lamoni and made a tour of the church institutions.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

PRICE \$2.25 A YEAR IN ADVANCE

Obituary notices of less than 100 words printed free, a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words. Notices for publication in the Miscellaneous department must be in hands of editors not later than Monday morning preceding date of issue. Branch news should be in on Saturday if possible.

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OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, DECEMBER 15, 1920

NUMBER 50

CENTENNIAL NUMBER

A Hundred Years Ago in Missouri

The *Missouri Historical Review* for October, 1920, states that one hundred years ago Missouri was divided into seven counties. In fact the whole number is a centennial number including articles on "The Travail of Missouri for statehood," Missouri in 1820, journalism, literature, transportation, labor and industry, social customs and usages, and social reforms in Missouri for the past century.

From this we glean in 1820 Missouri was the extreme western outpost and essentially a frontier community. Its population of 66,586 lived along the narrow strip of waterways of the Mississippi and Missouri Rivers. The capital was at Saint Charles; later at Saint Louis. Saint Genevieve was the oldest settlement. Saint Louis was a fur trading post and has continued as a great fur center, as it is to-day the greatest market in the world for raw furs.

The churches were few in number, small in membership, and widely scattered. Educational opportunities were also very limited. There were some private schools which the missionaries provided. The idea that it was the duty of the state to furnish education was not fully accepted even by the convention of 1820. At a price, every boy in the towns could get the rudiments of an education. A few of the larger centers offered slightly more. Interest was great, able men were living there, but it was too near the frontier for adequate facilities.

There were four newspapers in the coming state, including the *Gazette*, which as the *Saint Louis Republic* closed its continuous existence last year.

The Lewis and Clark expedition of 1804 and the Pike expeditions somewhat later had opened up the wealth of furs of the western territory. Transportation followed closely the rivers. Missouri became the real colonizer of the West. The Santa Fe trail was to connect Saint Louis and the quaint Southwest, especially Mexico through Santa Fe. The trail proper, however, started from Old Franklin through Independence; that is prior to 1827 it started from Old Franklin. After Independence was laid out in 1827 it became the basis for western travel till 1833, when the water destroyed the landing there and the trade shifted to Westport Landing (now Kansas City). The Santa Fe trail reached seven hundred and seventy-five miles to the southwest. The Oregon trail, also from Independence, reached two thousand and twenty miles to the northwest to the mouth of the Columbia River at Fort Vancouver. Both roads were used first by fur traders and trappers, by mule trains, later by wagon trains of traders, homeseekers, scientists, and others; and finally they have become the right of way for the Santa Fe and Union Pacific Railroads. It is estimated that between 1853 and 1861 more than fifty thousand "prairie schooners" were engaged in transporting commerce from Missouri to the Southwest over the Santa Fe trail.

In the meantime the bull boat and mackinaw had given way to the steamboat, which made its first appearance about 1817.

Still the flatboats were much used prior to the Civil War, floating down the river, selling as they went; when sold out the boat was sold and the owner came home by steamboat.

The Missouri and Mississippi were the great arteries of commerce. Steamboating began regularly on the Missouri in 1829. In 1850 there were 2,899 steamboat arrivals at Saint Louis; in 1857, 729 at Kansas City.

About 1836 and 1837 there began agitation for railroads. In two weeks seventeen charters for railroads were granted by the legislature. But no railroads were actually started until 1851. In 1850 Saint Louis had a population of 58,081. Chicago had several railroads. One extending from Springfield to Alton made it necessary to put on an extra packet. By 1853 about forty miles was completed on the Pacific Railroad. Railroads were started to the Iron Mountain country for minerals, to the southwest from Saint Louis for the same reason; across from Hannibal towards Saint Joseph, and what was to be the Wabash was building in 1855 to Saint Charles. By that year (1855) about 139 miles had been completed; by 1860 there were 817 miles. By 1865 the Pacific Railroad was completed into Kansas City, and in the fall one could leave Kansas City at 3 a. m. and reach Saint Louis the same day. About the same time the Hannibal and Saint Joseph was completed across the State.

By 1870 Saint Louis was connected by rail with New Orleans, Mobile, Nashville, Atlanta, Charleston, Des Moines, and Omaha. There were 2,000 miles of railroads in the State as compared with 8,529 miles in 1918. This shows how very recent has been the railroad development of the State.

It may be interesting to call attention to an editorial by our late President, Joseph Smith, in the *HERALD* in the late fall of 1870. He stated that when he went to the fall conference at Gallands Grove in 1864 it took thirteen days to cross from the Mississippi River, but that in the fall of 1870 he had gone to Council Bluffs in thirteen hours by rail.

Street cars first used in New York in 1832, by 1875 were in use in Saint Louis, Kansas City, and a few years later in other cities of the State.

The primitive conditions existing in Missouri one hundred years ago are hard to realize to-day. Independence was the city of west Missouri in 1827 to 1833, but in the latter year its dock was washed away by a flood. Then in 1837 followed the panic and a decided slump in the trade to Santa Fe and the Southwest. This led to the development of the railroads out of Saint Louis, but not till about fifteen years later. By 1870 Kansas City was also becoming a rail center, and steamboating had suffered a great decline.

In 1851 the foundation of a university was laid in Saint Louis and in the following years other institutions of higher learning were established. Standardization has, however, been very recent.

S. A. B.

A recent church service in Lamoni was devoted to the Boy Scouts. An address was given by Elder Oscar Anderson, mayor of Lamoni, on "The boy as seen by a father, a citizen, and an official." Nine boys were given second-class scout badges and two the tenderfoot. Floyd M. McDowell was in charge of the meeting and addressed the audience briefly as well as dispensed the decorations. The following brethren are in charge and directly assisting in boy scout work in Lamoni: A. E. Bullard, Lloyd Gregory, Harry Lorance, Eugene Closson, A. E. Winegar.

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K A McConley M

Box 255

Our Third Centennial Number

On December 23, 1805, in the town of Sharon, Vermont, was born a boy, destined to introduce and develop a remarkable work. A little over fourteen years later in the spring of 1820 in western New York, he went out to pray to learn which church to join, believing that God would answer, as is promised in James 1: 5. As a result he received that wonderful first vision. That marked the first recognition in modern times that God is indeed a God of the living, and is as ready to talk to his children, mankind, as in ages past.

A boy with so clear vision, with a faith so large in that age of little faith, deserves much credit, hence we are offering this Centennial Number a few days before the anniversary of his birth one hundred and fifteen years ago.

As was pointed out by President Elbert A. Smith in the first Centennial Number last April, the work done by and through Joseph Smith in his few short years of service represented the following great ideas:

1. Renewed revelation.
2. Book of Mormon, which involves the idea of God as the father of all, revealing his will to his children.
3. The restoration of the God-appointed officers of the New Testament church.
4. A return to the New Testament church and its teaching.
5. The church to-day should enjoy the blessings of old, as set forth in Mark 16, 1 Corinthians 12, and elsewhere.
6. Priesthood restored, called of God, not simply elected by men.
7. A Bible corrected by inspiration, in which the major errors are eliminated.
8. Zion, a gathering place, the pure in heart. In this is included the plan of economic justice, stewardships and consecration, inheritance, tithes and offerings—a complete plan for social and economic cooperative service.

The light then revealed from God has marked the beginning of a period of great intellectual and material advancement. The light shining in the world has enlightened every man. The spiritual truths set forth above are of the greatest importance, yet for man's comfort here the material gains are not to be ignored. It is difficult to-day to realize how great are the changes the few years of the century have wrought. Even the few years since the World War have wrought great changes, but that should not blind us to the progress made in the years before. Also if we are to have a right focus on our problem, be what it may, we must have perspective, and an appreciation of the past.

He who lives in the past will be sad of heart. He who views the future is filled with hope. Our work requires our attention for the "eternal now." But he who meets the present without due consideration of the past, lacks perspective. He tries to sail without a rudder. He does not know where he is going, nor why, nor where are the rocks to avoid. We therefore pause for a brief space to consider a few of the things the recently past years have meant and now mean for us.

S. A. B.

The speaker at the church in Lamoni on Thanksgiving Day was J. Vincent Gray, pastor of the local Methodist Episcopal Church. There was a good attendance.

The Branch Bulletin, published monthly at Saint Louis, Missouri, lists in the official roster of the branch Elder Clyde F. Ellis, pastor, 3211 Hebert Street. Phone Tyler 3147-J. Passing Saints are requested to call at the church at Grand and Carter Avenues, 4300 North. Sunday school at 9.30, preaching at 11 and at 8.

The Return of the New Testament Church

By Myron A. McConley

[To-day many churches of the sectarian world are preaching a return to the New Testament church and seeking for a unity of the churches of the various sects. There is also a growing demand for a return to the New Testament teaching and work. It has not gone so far as yet, as to demand a return to the God-ordained organization as given in the New Testament. All of this movement was discounted a hundred years ago by the young man, Joseph Smith, who not only taught but introduced a return to the teachings of the church in the New Testament, and to the organization of the priesthood as there given.—EDITORS.]

The history of the development, disintegration, and decay of the apostolic church reveals clearly God's power and love. It discloses both success and failure and emphasizes the truth of Christ's statement, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." (John 15: 4.)

As long as the church was true to the gospel law, the Spirit of God was present in its sanctuaries, power attended its ministrations, and the fruits of the Spirit, love, joy, and peace, were enjoyed by its members. But as man's ideas were gradually introduced and the doctrine of Christ discarded, spiritual power waned, the gifts of the gospel ceased, and darkness ensued, which lasted for centuries and is known in history as "the Dark Ages."

The rise from this pitiful condition of the medieval church was gradual and was only accomplished after a prolonged struggle between truth and error. The forerunners in this work of sacrifice, courage, and perseverance are commonly known as the Reformers. While they were unable to re-establish the church as it was in Christ's day, yet the hand of God is manifest in their efforts, and that which they did prepared the way and was a stepping stone to its final accomplishment.

God knew the disposition of the hearts of men, and in the weaknesses of their nature he discerned the spirit of intolerance which would still prevail in Europe, even after the Reformation. He therefore designed that the scenes of the final restoration of the church should be in a more favorable clime. And he accordingly prepared the stage for its enactment on the Western Hemisphere.

About the same year that Martin Luther, the great reformer, was born, God moved upon the mind of Christopher Columbus to think that the world was round which resulted in the discovery of America. Following this the Pilgrim Fathers finally effected a permanent settlement at Plymouth. Others followed and several colonies were formed, which, while they differed somewhat in their religious conceptions, had been drawn to the land of America, that they might enjoy religious freedom.

In time men were raised up by the Almighty for the preparation of that wonderful document, the Constitution of the United States. In this, civil and religious liberty was guaranteed to all men. Under this guarantee, those thirteen insignificant colonies became one. Their adopted motto was, "In God we trust." And under his care they have developed into the United States of America, one of the most influential nations of the world.

As might be expected, various churches have arisen under this spirit of religious liberty. Prominent among them is the Christian or Campbellite Church. This was the result of various modifications of doctrine and belief introduced by the Reverend Alexander Campbell. His slogan was, "Where the Bible speaks, we speak. Where the Bible is silent, we are silent." After some twenty years of evolution an organiza-

tion was effected, but only part of the New Testament officers and doctrine were incorporated in its belief. About 1833 the Advent movement began emphasizing the near approach of the Savior's return and later incorporated into its belief the Saturday Sabbath. But important officers mentioned in the New Testament church and parts of the doctrine of Christ were omitted.

The early reformers as well as those above mentioned were prominent in the church, usually possessing the best education of their day and time. It is therefore remarkable that after all the attempts of centuries an unlearned country boy should be able to launch a movement which restored to the world the New Testament church. It was most certainly not the work of man, but the work of God.

This country boy was Joseph Smith. In the year 1820, he had prayed for spiritual direction, basing his faith upon the promise contained in James 1: 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." God answered this prayer, offered in childlike faith, and revealed that the church according to the New Testament pattern was not upon the earth. Spiritual light and angelic ministrations were enjoyed by this young man to a remarkable degree during the next ten years. On May 15, 1829, he was ordained by an angel from heaven to go forth to preach the gospel and baptize for the remission of sins as in days of old.

From among those converted, by commandment of God, the church was duly organized on April 6, 1830, at Fayette, Seneca County, New York. As their numbers increased, the Spirit of God directed who should be chosen for the various offices of the priesthood and the apostolic church with apostles, prophets, sevens, high priests, evangelists, bishops, elders, priests, teachers, and deacons, was again found among the children of men.

God's servants, chosen and set apart for the work, went forth preaching the Old Jerusalem Gospel as in days of old. The Spirit of God accompanied their message and men were constrained to have faith in God. His Spirit moved them to repent of their sins and the waters of the creeks, lakes, and rivers throughout the land were disturbed, as the servants of God baptized by immersion for the remission of sins. And as the elders laid their hands on the baptized candidates, in the services which followed, and prayed in faith for the baptism of the Holy Ghost, their prayers were answered to the joy and satisfaction of those baptized.

Through the laying on of hands and the prayer of faith the sick were healed. The spiritual gifts were manifested and that peace which passeth all understanding was received. The promise of Acts 2: 17 was literally fulfilled.

Since that day the church has had its ups and downs. But it is now represented by many congregations of faithful Saints in different lands and on the islands of the sea. Of recent years other religious movements have arisen, the most prominent in numbers being what is generally termed "The New Thought Movement." This commonly includes "Christian Science," "Higher Thought," "Unity," "Occultists," "Theosophists," "Rosacruzians," etc. During the last twenty-five years their numbers have increased very rapidly until they now claim to number about one twelfth of our population, in the United States.

While some principles of truth are to be found in all of these movements, yet the gospel of Jesus Christ as restored by God to his church is superior to them all. God has not changed. The ancient prophet says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." And as we review the development of the last one hundred years we note many things which were foreshadowed in the direction which God gave to the church through the latter-day prophet. The industrial complications

of our day were foreseen. The need of an adjustment of our economic law to conform to the law of the gospel was clearly explained and emphasized. And its wisdom and necessity is daily becoming more apparent.

As the servants of God are going into different lands and inviting all men to come to Christ, the Spirit of God is giving power to their message. A great program of activity lies ahead of the church. Everyone should be up and doing. Preparation is being made for the return of the Master.

Are you diligently preparing for that time?

The Development of Communication

By Arthur B. Church

Brother Church, at the head of the Department of Communication of the church Industrial Commission, reviews the wonderful progress of the past century in the matter of communication.

"The world is becoming smaller." Of course the earth is not contracting physically, but to the inhabitants of the earth it is not a fact that friends far away can now be summoned quickly, that foreign governments may hold intercourse practically instantaneously, that commercial interests at Chicago and at London can make a transaction one day and ship the goods the day following? The world is becoming smaller.

The progress of communication determines the progress of civilization. The period of every nation's most rapid strides has been that during which one or more phases of communication and transportation have been developed.

What is communication? One writer puts it thus, "That is communicated which is made of common knowledge or of common enjoyment; what is imparted is given to or shared with another and is usually of interest or importance to both parties." Closely allied with communication and inseparable from it is transportation. In fact, so closely associated are the factors of the two that they may be classified under the one heading, communication, and as such will be discussed in this paper.

Here, it may be well to enumerate or outline the phases that communication includes.

Transportation may be effected on land, on water, and in air. The instruments for the former are man, beast, and mechanically propelled vehicles; for the second, vessels propelled by man, wind, or mechanical power—usually steam; and for the latter, aircraft lighter than air (balloons) and aircraft heavier than air (airplanes). Intelligent communication is effected by means of postal systems, printed matter, telegraph and cable, telephone, and radio (wireless) telegraph and telephone.

In considering the various phases of communication and its development, a discussion of the history of these phases is logical.

Transportation

Transportation is at all times a true criterion of material progress, and its history is interwoven with that of commerce and civilization. Livingstone expressed the opinion that if civilization were ever to penetrate the dark continent of Africa, it must be the result, not of the unaided missionary, but of new trade routes. Cut off the means of transport and communication from any place, however rich in natural wealth, and ruin and stagnation will quickly follow.

Land Transportation

The first of the three stages of transportation on land—the primitive stage—was indeed one of primitive conditions. Human strength was the sole instrument, and in commerce

it was usually supplied by slaves or serfs. The second stage is the employment of pack animals, the kind of animal used depending upon the country; this stage began earliest in the Eastern Hemisphere where pack animals were most abundant, and was not developed among the inhabitants of America until after its discovery by Europeans. The third or modern stage is characterized by the employment of new natural forces, which enabled man to overcome all physical obstacles, or bend them at his will. In this stage it is interesting to note a few dates, which at the time of the events, were said to mark "new eras."

In 1766 a line of stage wagons was run between Philadelphia and New York, "with the seats set on springs." These comparatively speedy wagons were known as "flying machines." Dating from this time the number of wheeled vehicles speedily increased and great improvements were constantly made, "culminating in the buggy, an American invention, which amazed English coach builders by its lightness, ease, and durability." The Victoria, until a few years ago the most popular of carriages, first came into favor in 1869. It is superfluous here to trace the development of the automobile and other motor-driven vehicles, since it has been so prominently displayed to this generation. The highways on which modern vehicles travel, however, call for some mention. The construction of roads has a very important bearing on civilization and on commerce; and, though many of the historic roads were designed to further the cause of war, they permanently fostered the pursuits of peace, and laid the foundations of social progress. Although Rome is famed for its excellent roads, constructed particularly for military purposes, a commercial people—the Carthaginians—are given the credit for the invention of paved roads. In this country permanent highways have not developed as rapidly as other advancements seem to indicate they should. This is largely due to the vastness of territory, and partially to the network of railways. Recent legislation provides for a vast amount of new road building and improvement, so it seems reasonable to believe that in a few years motor freight transportation will be entirely practicable.

A whole volume might easily be written concerning the progress of the steam railways, but only a brief space can be given here. To the Cornishman, Richard Trevithick, is probably due the credit of making the first practical steam coach, which carried passengers at Camborne, Cornwall, on Christmas Eve, 1801. Trevithick continued his experiments, and in 1804 he made several trials on the Merthyr Tidal line in Wales. An enthusiastic witness has recorded that this train traveled "five miles an hour with ease"; and, further, that it "carried ten long tons of bar iron from Penydarren Iron Works, nine miles to the Glamorganshire Canal, also 70 persons." The success of the locomotive was assured when George Stephenson, "The father of the locomotive," brought out the famous "Rocket" in 1829, which on its first trial attained a speed of 29 miles an hour. The "iron steed" may now be seen in almost every country in the world, but it is the United States that ranks foremost in the design and production of locomotives.

Electric railways, in a few years, have become indispensable to cities. Their cleanliness, flexibility of operation, and comparative low expense have caused them to practically replace the local steam railways.

Water Transportation

Water transport has always been the most important in the history of the world's commerce. The river was the highway of trade long before roads were dreamed of. The great waterways became the first seats of population and empire. They were the links with the outer world, and were naturally

the first channels of transport to be developed. Water transport has ever been cheaper than transport by land, and was one of the earliest means of international trade. Trade invariably seeks the lines of least resistance; hence the routes of ancient commerce followed the world's waterways, and were only checked or cut asunder by barriers of transport. These breaks in transportation, necessitating the transfer of commodities, determined the location of industrial centers—the great commercial cities.

The Phœnicians were the first navigators and maritime carriers of whom we read. With their oared barks, steered close in shore, they established a route between Egypt and Syria, the corn and ivory of the Nile, and the silk, oil, and spices of western Asia passing through their hands. Then, becoming bolder in navigation, they hoisted sails, and in the days of Solomon penetrated the Red Sea and searched the inlets of the Mediterranean. To them belongs the honor of the empire city Carthage, whose sole strength was in her ships. Sailing ships were a great improvement over the man-propelled type, and they were built larger and larger as time went on, and as greater seas were navigated. In this country, nearly all ships were produced in New England. The high-water mark in shipbuilding was reached in 1769 when the new colonies launched 389 vessels—113 square-rigged and 276 sloops and schooners. The first practicable steamboat was the *Clermont*, built by Robert Fulton in 1807. Steam-propelled vessels gradually replaced sailing ships, but not until after a great struggle for supremacy between steam and sail had conclusively proved the greater practicability of the former. In recent years, many small ships have been equipped with gasoline motors, and the number of large electrically propelled vessels is rapidly increasing.

Ship canals, waterways built by man, should not escape mention. Their value as connecting links in our great systems of transportation is inestimable.

Air Transportation

Among the truly startling advancements in transportation that have taken place during the last few years none are greater than those made in air transportation. It seems impossible, yet it is true, that air transport has progressed from a state of ridicule to one of relative practicability, almost overnight. The press of war has been largely responsible for this remarkable condition.

Aircraft may be divided into two classes—lighter than air machines (balloons) and heavier than air machines (airplanes). Of the former class dirigible balloons filled with helium gas (non-explosive) are considered best, but the airplane promises to be the most important air machine, since it is much speedier, and can be quickly and accurately controlled. To Orville and Wilbur Wright, brothers, of Dayton, Ohio, probably belongs the credit of the first successful airplane. A considerable number of companies are now organized for the manufacture of aircraft, and quantities are being sold for military and commercial purposes.

Already several aerial transportation companies have begun operation on a small scale. Passenger machines are becoming more and more common, and doubtless in a few years hence, regular routes will have been established between all principal cities. The aerial mail service has demonstrated its practicability and is being extended as rapidly as consistent.

The Communication of Intelligence

Up to this point we have considered almost exclusively the various phases of transportation which is considered as one branch of communication. We will now consider the means by which communication is transported, and their development.

The Post Office

The transport of messages originated in the Orient. The dakrunners and mounted messengers, who speeded from post to post in ancient days, foreshadowed a general postal service. Cyrus the Elder, King of Persia, is credited with having established a relay system in 559 B. C.; while China is known to have had such messengers from earliest historical times. In England, during the reign of Henry VIII, the government established a regular service of messengers; and under Edward III, a system of posts was instituted at which the Royal Nuncios could change horses. Gradually the system became more efficient, and was greatly extended.

In this country a "post to go monthly from New York to Boston" was established in 1672 by the colony of New York. In 1756 the first mail coach ran between Philadelphia and New York. Two years later, newspapers, which up to that time had been carried free, were charged with postage. Postage stamps came into general use in this country about 1847. The United States was slow in adopting the parcels post system used by other countries, but finally adopted the system which we would not now dispense with.

Telegraph and Cable

From earliest times methods of conveying intelligence swiftly to a distance have been universally known and utilized. Most important among these are the optical or visual methods, which include fires, semaphore (arm motions), heliograph (reflection of sun's rays), and torchlights superseded to-day by flash-lights.

The application of electricity to signaling has revolutionized all previous methods. In this country the first successful telegraph was devised by Samuel Morse. In May, 1844, the first telegraph line in the United States was successfully opened between Washington and Baltimore. Since Morse's first message—"What hath God wrought?"—was flashed across the wire, and the practicability of the invention was assured, the electric telegraph has truly put a girdle around the earth, and distance has become annihilated.

The so-called Morse alphabet of dots and dashes was worked out by an associate of Morse, named Vail. This alphabet, somewhat modified, is used in other countries and by all wireless telegraph systems, being known as the Continental Morse or International code.

Further steps in the advancement of telegraphy were the duplex and multiplex systems which permitted a number of messages to be transmitted and received simultaneously using the same wire. Prominent among the inventors of these systems are Stearns, Edison, Gray, and Bell. During recent years methods of transmitting handwriting and photographs have been devised, and several are in commercial use.

Amongst the wonders of a wonder-working century, none are more stupendous than that triumph of genius and perseverance—the submarine telegraph or cable. Ridiculed at their attempts and failures, F. N. Gisborne, Cyrus Field, and several others renewed their efforts in establishing the system in which they had so much faith, and their perseverance was amply rewarded in 1856 when cable communication was established between Saint Johns, Newfoundland, and Canada. Two years later, the first transatlantic message voiced the sentiment of Christendom: "Europe and America are united by telegraphy. Glory to God in the highest, on earth peace, good will toward men." Great disappointments and difficulties followed, but the persistent and untiring effort of men surmounted them, so that to-day there are about twenty cables across the Atlantic alone. In 1905 there were approximately 250,000 nautical miles of submarine cable in working order throughout the globe—a length sufficient to engirdle the earth over ten times.

The Telephone

When we look around the world, and see the telephone in use in every office and almost every home, it is hardly conceivable that four decades ago the invention was commercially unknown. Yet it was not until 1876 that Alexander Graham Bell patented the first practicable telephone. Almost simultaneously Elisha Gray announced similar discoveries to those of Bell. Both pointed out that by means of a device called a microphone the modulations of the voice could be made to produce similar variations of electric current which could be reproduced as intelligible sounds. The first practical telephone line was built in Boston in 1879; and in the same year the Bell Telephone Association was formed. This concern has since been absorbed by the American Telegraph and Telephone Company, formed in 1899. To-day, in this country alone, there are over ten million telephones, connected by some twenty-five million miles of wire.

It is told that in 1876, the emperor of Brazil, visiting the first telephone exhibition at our first great national show, the Philadelphia Centennial, picked up the receiver, listened as Professor Bell talked at the other end of the room, and, amazed at the wonder of the thing, cried out: "My God! It speaks!" Had Dom Pedro (the emperor) lived to see the Panama-Pacific Exposition he could have heard Professor Bell talking to him, not merely from the other end of a room, but from the other side of a continent.

Radio Communication

And now we come to the strictly modern method of communication—that of transmitting intelligence without wires—radio!

The possibility of transmitting electric signals without conducting wires is not a new discovery, but the practicable operation of a wireless system dates back only twenty years. Morse experimented on quite a large scale in 1842, as did many others, the principle of each experiment being the use of land or water to conduct the current from point to point. John Trowbridge, of Harvard, advocated a method of etheric telegraphy in 1880. Joseph Henry, Michael Faraday, Maxwell, Hertz, Lodge, Kelvin, Tesla, and Edison made basic discoveries and developments which paved the way for Marconi, a young Italian electrical engineer, to whom is attributed the honor of launching the first commercially practicable method of telegraphy, based on electric waves. Marconi patented his system in 1896, and only five years later sent the first wireless signals across the Atlantic.

American inventors were not slow to take up the development of radio communication, and a number of leading engineers and scientists, notably DeForest, Edison, and Fessenden shortly evolved systems which in some ways were superior to Marconi's.

The early radio installations were not entirely reliable, by any means. Great difficulties were met and are still encountered in the problems of atmospheric electricity which at times, in some localities renders the transmission of radio signals impossible. Another great problem has been that of interference caused by several stations sending at the same time. The early installations were arranged with the spark gap placed directly in the antenna system creating a maximum displacement of ether but emitting waves termed by radio engineers "highly damped," the tuning of which at the receiving station was extremely broad; so that getting rid of undesirable signals was almost an impossibility. Great advancements have taken place, and it is now possible to pick out the signals of a single station while hundreds of others are transmitting simultaneously. "Static" or atmospheric interference is being gradually conquered. In fact, so great have been the improvements in the last ten years, that

radio communication is now just as dependable, the year around, as the telegraph and telephone.

Of all the contributions to radio progress none are so great as that little evacuated glass bulb—the “audion”—evolved by Doctor Lee-DeForest. Incidentally, this same device has also made possible transcontinental telephony, and multiplex telephony. The uses of the vacuum tube furnish material for a most interesting article by itself, and can only be enumerated here. In the latest types of transmitting equipment, vacuum tubes are used as oscillation generators, rectifiers, and modulators of the human voice (in radio telephony). In receiving set these “mystery bottles” are employed as detectors, oscillators, and amplifiers. Is it not wonderful that a single device should have so many properties of greatly diversified character, and perform all of its functions reliably?

Radio may never take the place of wire telegraphy and telephony, but it fills a wide gap which no other system has satisfied. It is the sole means of communication between ships at sea, between ships and land, between aircraft, and between aircraft and land. It is already replacing communication by cable, as is proved by the fact that no submarine cables have been laid recently while the number of transoceanic radio stations are rapidly increasing in number. And finally, it promises to replace long distance telephony, and become the most important method of intercity communication. Why? Simply because of comparatively small expense of installation and maintenance, and as great or greater dependability than wire systems.

At a recent gathering together of the radio experts of five great nations, E. F. W. Alexanderson, chief engineer of the Radio Corporation of America, delivered an address which began thus:

“Wireless achievements are often referred to as belonging in the realm of mystery. Whenever knowledge conquers a new force of nature for the use of humanity, it ceases to be a mystery; but the pursuit of this knowledge makes an even greater appeal to the imagination.

“The telephone and cables have introduced a new era in human affairs. They have, to a degree, conquered space and time, but only with certain serious limitations.

“An ocean cable runs only from one landing place to another, and it can be cut in times of war; its use can be censored by its owners and controlled by military and naval power. When, on the other hand, you send a radio message it reaches all parts of the world. Depending upon whether it has been sent in code or in plain language, it may be a confidential private message or a press message intended for the world at large; but nobody can prevent the electromagnetic waves that carry the message from reaching their destination. It is thus not exaggeration to say that the emancipation of the human spirit, begun by the printing press, has found its fulfillment in radio communication. Radio makes the transmission of ideas from man to man and from nation to nation independent of any frail material carrier such as a wire; but above all it renders such communication independent of brute force that might be used to isolate one part of the world from another.”

The party of international experts was entertained by the American Telegraph and Telephone Company in New York, and witnessed an epochal achievement in one of the demonstrations given. Communication by wires and wireless between the Catalina Islands in the Pacific Ocean and a ship in the Atlantic Ocean was established, and each member of the party, furnished with a receiver, was able to hear the remarkable conversation that took place. When the connection with San Francisco had been established, conversations were held between the British consul there and a representative of the British delegation, between the Italian consul and a rep-

resentative of the Italian delegation in the Italian language, between a Frenchman and the representative of the French delegation in the French language. Then the connection was carried down from San Francisco to Los Angeles and Santa Catalina Island. After the Catalina operator had told the skipper of the *Gloucester*, who was riding a heavy sea in the Atlantic Ocean's darkness of eleven o'clock, that the sun was just setting off California, Colonel Carty cut in with:

“You, Captain Nichols on the *Gloucester*, and Operator Spiker on the Catalina Islands, are taking part in an epochal event in wireless telephony. You are the first men to talk to each other from the Atlantic to the Pacific, across the waters of both oceans and the stretches of the continent.”

By automatic devices of American invention, the conversation was taken off the ends of the land wires and transmitted by radio to the ocean stations.

What Have the Last One Hundred Years Wrought?

Stop for a moment and review the dates at which the greatest steps of communication and transportation have taken place. Nearly all of them are in the last century. In fact, the majority of the present methods and instruments are developments of the last quarter century. In no period of the world's history have there been so many basic inventions and such great progress in communication as in the past hundred years. Assuming that the advancement made during the next century will be even proportionately great, it staggers the human imagination to try to comprehend the methods that will then be employed.

The newspapers, books, periodicals, and other printed matter which come under the classification of communication cannot be discussed here, but the modern printing process is a development of the last century. A few miscellaneous methods of communicating intelligence can only be mentioned—photographs, motion pictures, etc.

The Church and Communication

Of the spiritual methods of communication we cannot speak here, but the practical aspects of the modern methods of communication deserve consideration and study. The industrial development of Zion necessarily includes the problems of communication, and it appears advisable to begin without delay a systematic study of these problems and their peculiar application for our purposes. Indeed, such investigations have already been started in a small way.

But what methods of communication and transportation are practicable for us to adopt? Would a private system of steam or electric railways be possible, or would a system of motor transportation be more logical? Or still further, is aerial transportation service beyond reason? Of the methods of transmitting intelligence does not radio appear the most practical for intercity communication, especially between the more distant points; and is not telephony best adapted for local communication?

Wonderful fields are here opened up to our membership, and it is hoped that they will not be overlooked, and that study will not be delayed until the time is finally reached when a private system is needed but not developed to a stage of practicability and usefulness.

Less than fifty-two years ago, the TRUE LATTER DAY SAINTS' HERALD apologized for the purchase of a Taylor cylinder power press. They were spending the church money to buy a steam press! Previous to that, it seems the HERALD had been printed by hand press. Yet this Taylor cylinder power press was indeed a very small affair and insignificant compared to those which are used to-day. It was evidently very little larger than a hand press.

Progress of Education in America in the Past Hundred Years

By George N. Briggs

This article by the president of Graceland College tells why the past hundred years has been the most wonderful century in the history of mankind.

One great American philosopher has said, "We have moved forward one hundred years within the last twelve months."

The Editor, in requesting an article on the subject indicated in the heading, evidently did not have in mind the dictum of the philosopher quoted above, and yet, if he had, it might be quite as difficult, if not more so, to adequately comply with the request, that is to write on the progress of education during the past twelve months as to do so for the past century. We are passing through a period of readjustment and reconstruction educationally as well as along every other line of effort since the armistice that is most bewildering and the total effects of which are yet quite beyond the comprehension of even the leaders who have been most responsible.

A noted statesman recently said, "Since 1914 one thousand years of progress have been made."

This man probably speaks in the superlative and yet it is safe to say that we stand on the threshold of a new era.

Congresses, conventions, and commissions of every conceivable kind have been called and are being called in this and other countries in an attempt to study the problems and reach some conclusions as to our present status and the best thing to do in the forward movements of the world. Only recently I attended as a delegate from Iowa a great nation-wide citizens conference held in the Nation's capitol at Washington to discuss the "Educational crisis," and now regional conferences are being held throughout the country to discuss these great problems of readjustment and reconstruction. It is well, then, that as a basis for the next century we should look back over the past to ascertain our starting point.

As a great college president recently said, "The present world situation is inevitably a time of heart searchings; for the terrible war was an arraignment of our intelligence and our morals—our education and our religion."

We Must Think in World Terms

The subject assigned relates to education in America, and it is well, too, that this summary should be made at this time, because from henceforth we must think in terms of the world rather than in terms of the United States, we must think in terms of education for world-living.

The necessity for education for world-living is very evident to all thinking men and women, to all "forward looking" people. First, because of the great improvements in transportation and communication and through the press, the world is unified and the peoples brought close together as never before in the history of mankind. No education will be complete in the future which does not make it possible for men to enter intelligently into the life of the world. To us in this country the fact that our western civilization is permeating into all corners of the globe is very significant and requires of us, of all people in the world, the very broadest outlook possible.

It is reported by geographers that somewhere in Iceland the rays of the setting sun and the rays of the rising sun mingle with each other. Certainly within the past several years the rays of the rising tide of a world outlook have mingled with and are tending to obliterate the receding rays of provincialism resulting in a world-wide vision, the conquest of race prejudice, intelligent and unselfish cooperation

on a world-wide scale, with an extension of those moral and religious convictions that form the spiritual roots of all that is best in western civilization.

Within the past hundred years, which is the period of our study, the etymological meaning of the word *education* has come to be much more generally accepted as an accurate definition of the process. An individual or a social group is educated by being led out or developed into a full realization of its natural powers. All things, all conditions, all actions, and the laws that govern them, all contact with human influences and with the world outside of man—all these are means or instrumentalities aiding or hindering the process of education. Education in this comprehensive sense, goes on in many phases without the control of conscious human planning or direction.

The education whose aim we are discussing is the education planned and directed by conscious human effort. It necessarily differs with the differing conception of the relation of the individual to the State and to society. In a form of government "of the people, by the people, and for the people," it must have regard for the fact that the prosperity and happiness of the social whole depend directly upon the competence of the intelligence, integrity, and forcefulness of the individual citizens whose collective will is the state. The aim of education in such a state is the development of a citizenship whose life realizes in the highest possible degree the satisfaction of its needs, desires, and ideals.

The topic assigned is the "Progress" of education. If we are to speak of progress, we must have some consciousness of a goal. For our present purposes, we may assume that it is the goal of education to prepare all men to live as cooperative human beings. There are many kinds and degrees of cooperation. It may be local, national, and universal. It may be industrial, political, religious, and it may be plain family life and neighborliness. In every case, every man must play his personal part. So the end of education is individual as well as social. It involves an increase of personal appreciation as regards those things which make for use, for beauty, and for righteousness; it involves also the kindling of personal devotion to the impersonal law of truth. The end of our goal, as well as the beginning, lies in these personal values; for human cooperation even up to its widest development, is a striving that use and beauty, truth and righteousness may prevail among men, that they may be followed intensely and freely by men acting in endless diversity and acting also in perfect unison.

Our goal, then, is a society which shall seek after the best by seeking out the best in every man; it is a society in which there shall be equality in that every man shall have a chance to bring out the best that is in him and to use it for the common good.

Education in this country has become fully conscious of its world relationships. It has, on the other hand, developed a good measure of conscious independence. America has taken her place in the family of nations and her educational program for the next century will be as different from that of the past century as will be her governmental program.

The question presented by our topic is how far had the efforts of American education brought us on our way before the conflict of the nations thrust upon us the problems of the coming age? What have these years done for us as preliminary to the real world education that is yet to be?

Progress in Past Century

The consensus of the opinions of the leading educators of the country is that the past century closed with certain salient features of the progress made which may be summarized as follows:

1. There has appeared a new conception of universal edu-

cation. In the earlier part of the century, universal education was generally understood to mean the education of the *children* in the rudiments of scholastic learning. At the close of the period it has come to mean the education of *all* of the people, of all ages and conditions, not merely in those rudiments, but in preparation for all of their needs in which education may be made to minister. A corollary of this conception is the belief that every interest in life is to be furthered by education. We are coming to find an educational aspect and need in every human undertaking.

2. There has been a most remarkable development of educational activities and activities closely related to education. It would be difficult to enumerate all of these marginal interests and activities which have directly affected our educational development; libraries and lecture courses, lyceums and chautauquas, playgrounds, community centers, "wider uses" of the school plant, the movement for the prevention of child labor, the campaign for health in a score of forms, scouts, camp-fire girls, moving pictures, athletics, pageantry, dramatics, and a score of other activities of supreme importance in our educational program.

3. We have organized the "typical school," the school for exceptionally bright pupils, the school for exceptionally dull pupils, the school for the vocationally minded, and the school for the preparation of the leaders of society. Our country schools have fairly begun to claim a kind of teaching fitted to the needs of country life. Our girls have begun to receive some measure of teaching directed to the improvement of girl life and the life of the home.

4. There has been a marked growth in the provision for vocational education in both public and private institutions of learning. The age of "apprenticeship" has passed to give way to the age of the combination of the so-called cultivated with the so-called industrial in a manner which enables the best in everyone to be developed. Now all questions relating to education for the trades and other vocations are followed with the deepest interest; vocational guidance is receiving very serious attention. The National Government, by recent legislation, is assisting in the carrying out of plans for vocational education on a rather extensive scale; industrial and commercial corporations are conducting schools along vocational lines; continuation schools are being organized in many industrial centers; and the coordination of school and shop is receiving marked attention in educational circles.

5. Educational courses for "social service" are receiving marked attention in all institutions of higher learning and in many so-called social centers in our congested city districts. These efforts bode much for the future well-being of our citizenry.

6. The lessons of the war have brought home to us the fact that there is a possibility that there are many young men in our country capable of doing high grade work in college who have not pursued the prescribed secondary courses of study long recognized as being the basis for admission to college. For such, general intelligence tests are to be given to determine fitness for entering college. As one great university, typical of them all, has announced recently, "They may secure admission either by comprehensive examinations in four subjects, one of which must be English, the others optional with the applicant; or they may elect to take examinations in their ability to use the English language, this to be supplemented by a general intelligence test to determine the applicant's mental power and alertness, reducing to the lowest possible minimum mere memory ability."

7. The war has taught us another thing of astounding importance. Only recently the true significance of it all has been made clear to us. The Government has reported that out of 140,000 white soldiers tested at a certain army camp, 32 per cent were unable to read or write the English lan-

guage; including the negro draftees, it was found that 79 per cent were unable to read or write the language they spoke. According to statistics recently issued by the general staff, 21 per cent of the total number of white men in the army and 51 per cent of the negroes were illiterate.

Is the above an indication of progress in this enlightened America? If not it is, at least, an indication of the need of adequate provision for wiping out illiteracy in this country, plans for which are rapidly taking shape.

8. Many wealthy men and women have come to recognize that their massed riches have not been given to them for personal uses but that they are mere guardians for the benefit of the public and have, as a result, made available large sums for educational purposes. These foundations have, as a rule, resulted in great good and have had a very decided influence in determining educational tendencies. These endowments poured with lavish hand into our educational efforts will affect the future century much more than the past but it is well to mention some of these foundations here: The General Election Board, the Rockefeller Institute for Medical Research, the Carnegie Institution, the Carnegie Foundation for the Advancement of Teaching, the Russel Sage Foundation, besides innumerable libraries, colleges, and universities liberally endowed. It is an unmistakable fact that our educational advancement has been profoundly influenced by these establishments and there is every assurance that they will be a continuing influence in our national life.

9. "Survey" has been the educational watchword for the past few years and as a means for determining progress educationally, there has been no better basis. There have been self surveys, the criteria for which have been determined on and fixed by outside interests; there have been surveys of school systems, cities, towns, counties, States, higher institutions of learning, colleges and universities, some of them by the Government and some by private foundations, all with a single purpose in mind, to be constructively critical. They have, as a rule, resulted in much good.

10. "Standardization" and "accrediting" have also been written large in our educational vocabulary. The brunt of the battle for standards has been borne by the State universities in their relation with other institutions, by certain State departments of education, by the Carnegie Foundation for the Advancement of Teaching, and by various educational societies and associations as the Association of American Universities, the Council for Medical Education, and the North Central Association of Colleges and Secondary Schools.

11. One of the most significant indications of progress educationally which the century showed has been the extraordinary increase in secondary school attendance.

Large Increase in School Attendance

The United States Bureau of Education reports that the registration in elementary and secondary schools has increased 32 per cent while the attendance in secondary schools, both private and public, has increased 87 per cent and the total enrollment has reached nearly the million and a half mark.

Another very significant fact in connection with this is that the standards of most of these schools have been very materially raised both as regards length of course, education of teachers, and value and quality of material equipment.

Thus runs a partial list of things accomplished and things undertaken. How much of this is progress? How much is pioneering along misleading trails? How much is gain that has been bought with loss? The time has not come to answer these questions with any degree of certainty. All educators are confident that ultimate balance will be on the side of good, but like all progress, some losses have been recorded as well as gains.

The past century has been the most wonderful hundred years in the history of mankind, especially the last quarter of it, for which the first three quarters were merely a preparation culminating in the great World War which has brought to a close one cycle in the world's history and opened the way for the onward rush of civilization.

The end of the period showed no slackening of the great pace set by the century in the matter of invention and discovery.

The age of World-Exploration has culminated within this half generation with the discovery of both of the poles of the earth. The realm of the air has been twice conquered, by the aeroplane and by wireless telegraphy. The motor car and the submarine have revolutionized transportation upon the land and warfare at sea. The terrors of yellow fever, or meningitis and of a half dozen other diseases have been broken, if not destroyed. New combinations of sanitation, mechanical devices, and industrial organizations have made possible the Panama Canal and many other engineering works that compare with it in importance to mankind.

But again, we feel that we are in the early dawn of civilization, and we look forward to the next succeeding work of education and the part it is to have in bringing on the new day and the work of that new day.

Reconstruction Program in Education

Looking toward this new day in the history of the world a number of reconstruction programs in education, both theoretical and practical, have recently appeared. One of the most noted, doubtless because of the prominence of the author educationally, is that of President Emeritus Charles W. Eliot, of Harvard. His educational program for the Nation is as follows:

1. Appropriations from Congress to help the States eliminate illiteracy.
2. Immediate expenditure by the National Government to aid States and municipalities to teach English to adults of alien birth.
3. A national program of education against venereal disease, in which all American schools shall cooperate.
4. Considerable expansion by the National and State Governments of the functions of the medical examiner, the school nurse, and the district nurse.
5. Addition to all school programs of instruction in the sciences of observation in the arts and crafts, and in the elements of music, drawing, modeling, and architecture.
6. Teaching of agriculture to be an important feature in the education of every child in both the urban and rural population.
7. Reduction in number of school periods assigned to memory subjects and to mathematics; utilization of more hours in the school day and summer vacation.
8. Better buildings: better laboratory equipment; better teachers; and more money for education.
9. Support by the National Government of better secondary schools and normal schools.
10. A complete course in physical training for every child, the National Government to plan and enforce the course and pay part of the expenses.
11. Development of spirit of patriotic, cooperative service on the part of all boys and girls: "team play."
12. Conveying of fundamental religious ideas to every American child and adolescent in the schools.

Three Overshadowing Issues

As it would appear now there are three capital and overshadowing issues that must be met on the threshold of this new educational century. These are, first: the issue of justice and good will among nations; secondly: the issue of jus-

tice and good will among the different races of men; and thirdly: the issue of justice and good will as between the different classes of our industrial society. Unless education can assist in the solution of these vital questions before mankind it will not serve its purpose. Unless educational institutions now organized and yet to be organized are powerful enough to mold our national life and guide it in ways of righteousness, they will have failed. With all of its bigness, our education will be too petty an affair unless its results shall come out beneficently and decisively in times of national stress and strain. That education has been weighed in the balance and found not wanting during our greatest national crisis has been so fully demonstrated that it needs no proof. Education so thoroughly justified itself in every possible avenue of effort during the war and, as a result, received such an impetus as has never before been witnessed in educational circles that all higher institutions of learning throughout the country are taxed to their utmost to meet the requirements.

From now on it is going to be a question of the ability of our colleges and universities to secure buildings enough, library and laboratory facilities enough, and faculty large enough to take care of all the students applying for admission.

Education is the greatest enterprise in America.

We have come to know that there is an educational aspect and need in every human understanding.

To Him That Overcometh

[At the late General Conference, Elder T. W. Williams spoke on the subject, "Our Keynote—Hear Ye Him." The sermon was reported and published in the Centennial Number for September 8, but there were two paragraphs which did not accurately express, as published, Brother Williams's thought, so he has kindly written the following as expressing more clearly the ideas he desired to present.

The paragraphs are fine enough to deserve separate printing, and all those who have kept the sermon can readily substitute the following for the two paragraphs as printed. The opening and closing words indicate the place of insertion.—
EDITORS.]

I can sense what was in the mind of the Great Soul. He understood what it meant to be good when environed by evil. He knew what a great struggle it was for men to fight against inherited evils and formidable wrongs. He knew that character is developed in this way, however. He knew that full manhood comes through meeting and overcoming obstacles. So he must have reasoned, "There must be no social or moral or physical handicap so far as I am concerned. I will therefore place myself in a position where no human being can say, 'You had an advantage over me.' I will subject myself to every human impediment. I will travel more difficult roads than any human being has or will be compelled to travel. I will endure hardship and denial and persecution beyond all others. I will make it impossible for any human being to offer as excuse that his prenatal handicaps, his inherited weaknesses, his social environments are a bar to progress. I will make it possible that by following me all men can overcome."

All the powers of earth and hell conspired to his undoing. No human being has ever been compelled to meet and overcome so many obstacles as did Jesus. He was subject to human passion and purpose. He was encompassed with forces of negation both seen and unseen. The clouds of adversity overwhelmed him. The perfidy of men perplexed him. The lust of the flesh, the lure of wealth, and the glamor of fame, were as real to him as to other men. He won through the

inherent power of purity and goodness which dominated his mind and spirit.

You may go only a few blocks from this church and you will find the economic condition of people is not very high. And yet there is not a soul in this neighborhood but what has as great economic and social advantage as Jesus had.

Jesus was not in favor with men. He was compelled to bear the plebeian ostracism. With men he had no particular social caste. He was the son of a plebeian. His father worked for a living. He was only a carpenter's son. Those who know the history of his time know what that meant.

Jesus as our leader sensed and understood what we have to encounter. There is no legitimate excuse which we can put forward against following him. He has anticipated every difficulty. He has provided for every emergency.

And so it is that no man is able to help others unless he senses and understands the conditions under which the man whom he would help is laboring. No man is really qualified to preach Jesus Christ unless he knows at least to a large extent the conditions with which others have to contend. This does not mean that to be a leader a man must himself have been a sinner. He should, like his Master, have met sin and overcome. You cannot preach at people. We fail oftentimes to get down where people are and look at things from their viewpoint. The pulpit has too often preached at people. Jesus did not do this. Jesus was the ideal teacher. He came down, associated himself with the humble and impoverished, he turned around face and looked at things as weak humanity would look, and then tenderly clasping humanity's hand in his own he has been leading up and up and up.

Psychology as a Modern Study

By Floyd M. McDowell

Because the mind of man operates according to law, psychology, a study of the processes of human life, has an important place with us.

History of Psychology

A contemporary psychologist has said "psychology has had a long past but a brief history. Scattered reflections on psychological questions indeed abound throughout the entire history of science, but the continuity of psychological investigation has often been interrupted, while a really fruitful development of psychology belongs to very recent times."

Psychology is one of the youngest of the children of that great mother of sciences, philosophy. This is due, no doubt, to the very nature of the subject itself. Psychology deals, in the first place, with facts which are so closely bound to other facts that they seem to resist any attempt to separate them for scientific purposes. Again, these facts are those which have for centuries been tied up with man's deepest interests, hopes, and passions. For such experiences, he has already formulated a more or less correct description and it has been this very description, that has hindered rather than aided in the attempt to treat scientifically such phenomena.

In early times the treatment of the subjects that are now included in psychology was more or less of a speculative or metaphysical type. The Greeks were especially interested in the phenomena of mental life, but their treatment of such was speculative rather than scientific. One of their number, however, Aristotle, contributed the beginnings of the very important doctrine of association of ideas in mental life. This view is carried over in much of our modern psychological literature.

In more modern times, three lines of development have contributed to psychology in its present form:

First: The attempt on the part of a number of psychologists to give us a careful description of conscious processes.

Second: A study of the close relationship between the physiological organism and mental activities.

Third: An experimental study of what is called the personal equation, as it affects our judgment of the events in the world about us.

In a word, the modern tendency is toward giving psychology an important place among those subjects which deal with facts more susceptible to exact classification. For example; a 1920 author says:

"The sciences may well be pictured as resting on each other in layers, strata, stories, with physics forming the foundation. But if psychology is the top story of the sciences, it is not a mere garret, a dark stow-hole for ghosts, hypnotism, and spiritualism. It is as orderly and well kept as any other scientific suite; its elevation gives it a wide view; and it opens to the free sky, to the larger truths of life."

Of the men who have been influential in the development of modern psychology one should mention Wundt, (born 1832) as the German psychologist who has been the teacher of many of the leading Americans now at work in this field. So distinguished has been his contribution that he is called the "father of psychology." In America, the man who should be mentioned as the leading contributor to this science, is William James, (1842-1910). Another leader in this field, is G. Stanley Hall, (born 1842) who is almost entirely responsible for the initiation of the child study movement in America. Undoubtedly, it is to these great teachers, that we are in debt for our knowledge of mental life to-day. The recency of the work of these men furnishes significant support for the contention that psychology is a modern subject.

Definition of Psychology

The development of the definition of psychology illustrates something of its history. Anciently, it was spoken of as a science of the soul. Traditionally, it has been defined as a science of the mind; more recently it is defined as a science of consciousness, that is, the science of experience subjectively regarded. At present, there are a group of workers in this field who would define it as a science of behavior, particularly human behavior. From this it will be seen that the field of this subject has become more and more closely defined as dealing with phenomena of a more tangible sort. For our purposes, we shall define psychology as that science which attempts to discover and classify, in a definite way, the processes of mental life. Psychology as thus defined, is essentially a modern subject.

Aim of Psychology

The aim of psychology is threefold: First, to discover the elements of consciousness. Second, to discover the relationship of these elements to each other. Third, and most important of all, to make possible a better control of our own life and the lives of others.

The importance of such a subject is well emphasized by a modern writer, in applied psychology, in the following bit of deductive logic:

"There is no human achievement without physical activity.

There is no physical activity without mental activity.

Hence, there is no human achievement without mental activity."

If this be true, it simply means that the study of psychology can be applied in every field of human activity, and such indeed is the real spirit of modern workers in this field.

Fields of Psychology

The marvelous recent development of this study is well il-

illustrated by a great diversity of interests among the workers in this field. Finding the above conclusion true, namely, that psychology has its application to every phase of human endeavor, modern thinkers have entered, boldly, and with amazing success, a large number of these fields. Among the leading fields or divisions of psychology resulting from such investigations, we may note the following:

First, normal adult psychology, dealing, as the name indicates, with a description and explanation of the mental processes of the normal human adult.

Second, child psychology or child study, which has furnished for us, in detail and from various points of view, most complete pictures of the child's mind and its development. This study has revolutionized educational procedure within the last few decades.

Third, abnormal psychology, in which field abnormality of all sorts has been studied with surprisingly practical results. We need only to mention here the new point of view in the treatment of crime, insanity, and feeble-mindedness, to justify our claim that psychology has more than paid for itself in this field alone.

Fourth, experimental psychology, which has endeavored to subject to a definite experimental treatment, in elaborate laboratories, various psychological phenomena. This work is already bearing much fruit in the various tests which have been devised for vocational guidance, etc.

Fifth, educational psychology, which has already furnished us with rich literature dealing with the mental aspects of all educational endeavor. As a result of this effort, education is coming to be recognized as a science based upon very definite scientific truths of mental life.

Application of Modern Psychology

We shall not attempt in this article to justify the claim of modern psychology that it can be applied successfully to all fields of modern endeavor. That such is its claim, however, and that to a certain extent, it is realizing this claim, is well illustrated by the following titles of publications available to all:

- Vocational Psychology.
- Child Psychology.
- Psychology of Subnormal Children.
- The Psychology of the Exceptional Child.
- Criminal Psychology.
- Psychology of Insanity.
- Psychology of Salesmanship.
- Psychology of Musical Talent.
- Psychology of Public Speaking.
- Psychology of Religion.
- Psychology of Orthodoxy.
- Psychology of Daily Life.
- Psychology of High School Subjects.
- Psychology of Elementary Subjects.
- Social Psychology.
- Psychology of the Unconscious.
- Psychology of Relaxation.

In a word, we conceive modern psychology to be a study of the human factor in all the activities of life of to-day. In business, we have understood the brick and mortar of the building; we have understood the temper of the steel that went into the machinery; we have understood the soils and the crops, and the domestic animals; but, through it all, and in it all, there has been a surprising ignorance of the most essential factor, man, himself.

As a result of psychology, education has been made to fit the child, and not the child to fit education; as a result of psychology, business has been made to consider the man, not the machine; it has been compelled to make the factory and the coal mine sanitary, not so much for the benefit of indus-

try, but for the benefit of man. Psychology has enabled us to prevent crime, it has made possible for us to cure criminals; psychology has made possible a sane treatment of the insane; it has put into the factory the efficient expert, who studies the human element in production; psychology has given us our schools of business administration and our schools of salesmanship; it has done all of this because it has proven to us that the mind of man operates according to, rather than in violation of, law. Success, in the control of our own life or in the control of others, necessitates a knowledge of the phenomena of mental life. It is to furnish this knowledge, and the application of such, that psychology, as a modern subject, is devoted. Truly, there can be no more worthy aim.

The Progress of Geology

By Ira D. M. Stubbart

The day will come when we all can sit with a Bible in one hand and a book of science in the other and we will read them alike.

As with all the other sciences, there was a time when the people were inclined to sit down and try to reason out geology and thereby develop a philosophy of the mind instead of a study of facts. For some unknown reason it never dawned upon them until about the end of the eighteenth century to cease their arguments and hunt for the facts. The old theories and the reserved church followers failed to fall in line even after the first steps in true science were taken.

About 1785 the world was aroused by a book written by James Hutton and it was this book which gave the first real investigations. It is true that some men had advanced theories which still remain as fundamental facts to-day. They even had gone into the field and had taken a close observation of the earth's strata. But where they differed from the present scientific investigations was in the method of creation of the various successive faunas in the superimposed strata of rock and in the manner of the formation of the surface formations. Hutton's book gave a broad, comprehensive view of the subjects in discussion and it goes without saying that the controversy was not a mild one. But in spite of all the controversy the open-minded scientists and philosophers concluded that the best way to study the past was to study the present laws of nature and apply them to the past.

This was the first real step to our modern ideas along the lines which now prove to us that the Master's plan was a real masterpiece and not a stroke of luck. Men began now to study the plants, animals, volcanoes, hills, streams, seas, and the like and began to apply their findings to the old rock strata and it was astonishing to them to find that the laws existing to-day evidently have been at work through all the ages. God changeth not, we are told, and everything in nature seems to prove that his laws are not variable. The main trouble was to be broad minded enough to comprehend all or any of the great plans and methods that were employed to bring about the object he had in mind.

It took a few great investigators as Darwin, Spencer, von Buch, De Sature, von Humboldt, Smith (William), Macculloch, and Lyell to break away from the ties of the philosophers and study life and facts. These men had no sooner begun their work than to the amazement of the men they found that there was considerable similarity of strata in various regions. They cooperated as is the wisest way to do. So it was not long before others also began carefully to study the fossils and the various evidences found in each stratum. As a result of these studies the various strata became clearly named and easily recognized and were found to

exist in nearly every continent almost exactly as they were in Europe. Among the most prominent of these pioneers were Agassiz, Hugh Miller, Lyell, Lonsdale, Murchison, and Sedgwick.

The men who so devotedly worked out the main subdivisions of the geologic record have left a valuable outline for scientists to follow in their present-day investigations. Biologists, geologists, petrologists, mineralogists, miners, drillers for oil, farmers, land seekers, pleasure seekers, hunters, and in fact all of us are greatly indebted to them in a great number of ways.

This opens up the greatest field of value to the thinking and practical mind. How are we indebted to geology? It would take many volumes to tell just how much of gratitude we owe to these scientific investigators. From an industrial standpoint there will never be an end to the value that is a direct result of these geologic findings. I shall merely mention a few industries that are wholly dependent upon the findings of the scientifically inclined investigator with an eye for the practical and economic side of geology: mining for gems, coal, tin, gold, silver, and many other precious minerals and metals found within the heart of the earth. Dentistry, medicine, railroading, manufacturing, and in fact every occupation on earth where material things are handled or sold is ever bound to the geologist in some manner. Yes, and every human being is interested in the great laws that are ruling our destinies to-day. The church, too, must realize that there are tendencies and influences that must be comprehended by the leaders and the masses. We must realize the value of the past and plan our present and future work to accord with these laws of nature.

There is no law that God has used that should be slighted, if there is ever to be a successful development of his works here upon the earth. But there must be investigation of broad enough a scope to show whether the theories advanced are divine plans or some distorted plan conceived in an untrained mind, unable to grasp the real facts of nature.

I should like to mention at this time one of the most misunderstood laws that the Master Mind has used in his work to upbuild the plant and animal life upon the earth. This word which has caused so much concern is the very simple and inoffensive word *evolution!* Wherever I go people are afraid to hear that word, and everywhere they tell me to be sure and never mention evolution in the school or on the street. They are so afraid that their children will think they are descendants from monkeys. In many cases, I am sure that the children know that they are descendants from monkeys!

Well, at any rate, evolution in itself never means that man descended from a monkey. It does mean that there have been some changes going on and that these changes follow certain laws of nature, which man cannot change. These changes have been brought about by other laws that man cannot change. Man may control or rather employ them, but he can never change them. This is the greatest thing that geologists and biologists have found in recent years. These facts have been of incalculable value to students of social, physiological, and sexual problems.

Darwin after nearly half a century of investigation which covered a large part of the earth gave us (in 1855 to 1870) some valuable findings on the descent of man which have caused some very unfavorable criticism of science, yet, these same findings are being checked up, and all evidence to-day indicates that he was nearer the truth than many are willing to concede.

The church teaches us to try all things and hold fast that which is good, and in a case of this kind it would pay us all to investigate a self-instruction scheme of some kind and

see if these "laws of nature" are mere fakes, accidents, spiritual manifestations, or what not.

I do not feel that it is proper at this time to go into the details of geologic findings or the biologic laws of development and change. These are too easily misunderstood, and one not versed in science is apt to get a distorted idea regarding the Bible story and geologic evidences.

The day will come when we all can sit with a Bible in one hand and a book of science in the other and we will read them alike. The truth will some day come to light, and many of us think that we can now behold the dawn of that day when all men will lay aside the jealous prejudices of their churches or creeds and investigate only the facts as they are. This day is at hand, and geology is now becoming a vital part in every man's life and is no longer a "dangerous subject to study." Science has been to the bar of the common people and has found acceptance there, because they love the truth and not mere speculation.

The Restoration

By Sarah Barney

(Recited at the centennial of the angel's visit, June 27, 1920, at Seattle, Washington, by Gale Barney.)

Lo! from out the East a heavenly host has come
Radiant in garments white, which glisten in the sun.
From whence comes this advancing throng
Filling the air with shouts of joy and song?

And see, a mighty one approaches, within his hand a scroll
Upon whose pages clean, God did the name enroll
Of one who should the everlasting gospel preach,
With authority invested and with the power to teach

The "young man" who the prophets said
Should restore the same old gospel, long since fled,
Driven from the church by priestly lore,
And be proclaimed to Gentile and to Jew once more.

And this "young man" was found within the forest green,
Upon his knees entreating by mortal eyes unseen,
Praying guidance from a higher power
For light, in this, to him, his darkest hour.

"Lord, in this my time of need enlighten me,
For I lack wisdom, and in my blindness cannot see
The way, O give me but this boon I ask;
Father, grant sufficient grace for this my task."

The battle seethed and raged within his breast,
And he longed, oh, how his spirit longed for rest!
And while to God above he made his prayer,
The power of evil heard, and with his hosts was there.

Thick darkness gathered round about his head,
And there in deepest gloom, when hope had fled,
He called upon the Lord in mighty prayer
To rescue from the depths of his despair.

And as he called, a wondrous light enveloped him,
Whose glory made the noonday sun grow dim.
Back slunk the powers of evil—lost to view—
And with them fled the darkness, too.

Two beings stood before him, and, spake one:
"Hear ye him, this is my beloved Son."

Heaven and earth were still, not e'en the breezes sigh;
And Joseph, like Samuel of old, cried: "Lord, here am I."

And so the blessed gospel is restored once more,
And is taught throughout the land from shore to shore;
But as our Savior drank the gall upon bleak Calvary,
The cup was pressed to Joseph's lips—a martyr, too, was he.

Well may we hold this jubilee and shout in tones of thunder;
Well may we worship God who gave this marvel and this wonder;

Well may we hold in reverence the memory of our seer
To whom the Lord of Hosts in glory did appear.

One hundred years have passed since then,
We have the dear old gospel once again.
One hundred years of labor in God's field,
What will the future be, and what the harvest yield?

Joseph Smith: His Attitude Toward Property, Its Distribution and Uses

By Joseph Roberts

A reprint of an article appearing in a former issue of the Herald.

Joseph Smith, as an instrument in the hands of God, gave to the church the correct solution of the economic problems confronting the world in the use and distribution of properties. The world's standard of economics will not solve the problems connected with the kingdom of God on earth. It will be our purpose to point out to our readers the high standard revealed in the word of God, as given through Joseph Smith, and compare this word with his teachings.

It is of interest to note that the revealed law will not admit of one individual building up selfish interests at the expense of the brethren. As a safeguard to protect the church from ambitious leaders who might aspire to divert property interests unto themselves though the prestige of ecclesiastical office by the exploitation of the membership, the financial department of the church is removed from the immediate control of the spiritual head, and that department is placed close to the membership, who delegate authority to bishoprics and industrial organizations.

Joseph Smith Was Not an Aspirant

Accustomed to association with those in the humble walks of life, and trained to labor for the temporal necessities, the Almighty speaks and calls him, while yet a young man, to enter upon a life's work of sacrifice and service to humanity. He is found yielding himself obedient to the divine message which comes to him for the guidance of his brethren, and in common with them, he shares in their sacrifices and their triumphs. Together with God they seek to build up the Zion of latter days.

The thoughts and acts of Joseph Smith, as recorded in authentic history and accepted revelation, are the channel through which we ascertain the attitude of the individual toward the subject under consideration.

Joseph Smith, through the revelations to the church, builded wiser than he knew. That is, his attitude was not first assumed, then afterwards he received revelations to bolster up positions already taken; but rather, the revelation is first given, then his attitude is either changed or formed in keeping with the revelation. This is shown by subsequent events throughout his life; therefore we have but to point out the law as given in the revelations through him to the church concerning property, to indicate correctly his attitude.

Joseph Smith on Common Stock

"And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there will I give unto you my law."—Doctrine and Covenants 38: 7.

Church History, volume 1, pages 152 and 153, gives an account of a movement started near Kirtland, Ohio, to carry into operation the "all things common plan." This movement was started and participated in by those who were then strangers to the restored gospel, yet those whose hearts had evidently been touched with the spirit of sacrifice and brotherly love in the consideration of each other's welfare. We believe the lives of those individuals were being wrought upon through the divine Spirit, and the way was being prepared in the regions of the Ohio against the time when the law as promised would be given, thus enveloping the message in an atmosphere congenial to its acceptance when the Lord should give the revelation. Joseph states (and in no way condemns their efforts) that the greater number of the adherents to this theory embraced the restored gospel and readily abandoned the "common stock" idea and accepted the "more perfect law of the Lord." (See Church History, volume 1, page 169.)

Afterward Joseph Smith explaining to a certain individual who came to him while at Kirtland, Ohio, making inquiry concerning the holding of property, states that they had no common stock business among them, that every man enjoyed his own property, leaving each individual to his own disposition to consecrate to the support of the poor or to withhold. (See Church History, volume 1, page 593, for this account.)

We are not to conclude from this account, however, that Joseph Smith unduly antagonized such common stock concerns as were attempted at that time, but he was simply taking the affirmative stand in favor of the more perfect way of the Lord, and recognizing in it the higher standard of the gospel. In this connection, read on page 307 of Church History, volume 1, an article setting forth the attitude of some of the followers of Joseph Smith upon the subject of common stock as compared with "the more perfect plan." The positions are almost identical with those stated above.

Individual Rights With a Community of Interests

The individual rights of the membership of the church are recognized in the revelations as given to the church through Joseph Smith in such terms as *inheritances*, *stewardships*, and *stewardships*. The community of interests is represented by the *Lord's storehouse*. Compliance with the complete law of Christ constitutes *heirship* in the kingdom of God. The *ownership of God* and the *stewardship of man* are the basic principles to be recognized in the distribution and use of property under the revealed law.

Ownership of God

"I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine."—Doctrine and Covenants 101: 2.

"And, again, a commandment I give unto you concerning your stewardship which I have appointed unto you; behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken."—Doctrine and Covenants 101: 10.

Stewardship of Man

"Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration."—Doctrine and Covenants 42: 9.

"A commandment I give unto you, that you shall organize yourselves and appoint every man his stewardship . . . for it is expedient that I the Lord, should make every man accountable, as stewards over earthly blessings which I have

made and prepared for my creatures."—Doctrine and Covenants 101: 2.

"And if the properties are mine then ye are stewards, otherwise ye are no stewards."—Doctrine and Covenants 101: 10. See also 42: 19.

The idea of responsibility is attached to the principles set forth in the revelations. The rights of the individual are regarded and each is responsible before the law for his stewardship.

"Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said."—Doctrine and Covenants 42: 14.

What is true of the responsibility attached to individual stewardships, is likewise true of the responsibility attached to local organizations.

"And let that which belongs to this people not be taken and given that of another church; wherefore, if another church should receive money of this church, let them pay unto this church again as they shall agree."—Doctrine and Covenants 51: 3.

It is required that every man improve upon his stewardship, that every man gain other talents to be cast into

The Lord's Storehouse

"And the storehouse shall be kept by the consecrations of the church. . . ."—Doctrine and Covenants 82: 2. These consecrations are referred to in section 42: 8 of Doctrine and Covenants as that portion of the individual properties which the steward transfers to the Lord's storehouse with a covenant and a deed which cannot be broken. Such individual properties then become the "common property of the whole church." (Doctrine and Covenants 81: 4.) Thus the storehouse represents the community of interests: those having a surplus contributing to, while those in need receive assistance from it.

This is not to be loosely construed to mean a free "hand-out" to any and all, but with the idea in view of those receiving who are needy and *worthy* to eat the bread and wear the garments of honest industry. (See Doctrine and Covenants 42: 12.)

Note the successive steps taken in order of time with reference to the operating of the storehouse:

1. In February, 1831.

The law was given to consecrate surplus properties. (See Doctrine and Covenants 42.)

2. In May, 1831.

Bishop Partridge was commanded to appoint a storehouse unto the church to receive consecrations. (See Doctrine and Covenants 51: 4.)

3. In March, 1832.

The Lord states that the time had arrived to organize his people to regulate and establish the affairs of the storehouse both in Kirtland, Ohio, and in Zion, Missouri. (Doctrine and Covenants 77: 1.)

As a result of the positions set forth in the revelations as indicated above, attempt was made to effect organization to place in operation the law dealing with temporalities. The organization at Kirtland, Ohio, was to be called "The United Order of the Stake of Zion," and the one at Independence "The United Order of the City of Zion." (Doctrine and Covenants 101: 9.)

We are not prepared to measure the degree of success or failure attached to this attempt at industrial associations to carry out the will of the Lord in the use and distribution of properties, but we are warranted in the belief, however, that

whatever failure there may have been connected therewith was not the fault of the revealed system, but the neglect or unwillingness on the part of the Saints to do the things the Lord requires at their hands. (Doctrine and Covenants 102: 2.)

The Single Standard of Obedience

The Lord requires the same obedience to his laws of one individual as of another. Any requirement short of this has the stamp of humanity upon it. The mark of humanity is also indicated where the standard of obedience admits of conditions of inequality or special privileges. These are some of the severest tests to which a revelation purporting to be from God may be subjected to discover the degree of inspiration connected therewith. Will the revelations given through Joseph Smith relating to property stand these tests? Let us examine. In Doctrine and Covenants 58: 7 it is stated that Martin Harris should be made an example unto the church in laying his moneys before the bishop according as the law directs. The law (section 42) directs the consecration of surplus properties. What was required of Martin Harris is also required of every man that comes to the land of Zion.

"Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties."—Doctrine and Covenants 106.

No stamp of humanity here.

Joseph Smith's attitude is in harmony with the above position, as is indicated by his instructions given to Edward Partridge on the subject of consecration of property.

"A man is bound by the law of the church to consecrate to the bishop before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this he cannot be acknowledged before the Lord on the church books."—Church History, vol. 1, p. 300.

Those that claim leadership under the law must needs yield themselves obedient to the law.

Needs and Just Wants

The standard affecting the distribution and use of property is one which applies alike to all the membership, regardless of station in life, wealth, or poverty in property, or occupation of the individual; to one and all the rule applies. *Each provided according to his needs and just wants.* "And, behold, none are exempt from this law who belong to the church of the living God."—Doctrine and Covenants 70: 3.

This is the position outlined in the revelations, and it is reiterated over and over again, as the following citations attest: Doctrine and Covenants 18: 5; 42: 9; 51: 1; 58: 7; 70: 2; 81: 4; 101: 2, 12; 106: 2.

The Lord's Tenth

Like Jacob of old, Joseph Smith, with one of his fellow laborers, Oliver Cowdery, on the evening of November 29, 1834, entered into a solemn covenant:

"That if the Lord will prosper us in our business, and open the way before us, that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world, nor his people; after that, of all that he shall give us, we will give a tenth, to be bestowed upon the poor in his church, or as he shall command; and that we will be faithful over that which he has intrusted to our care, that we may obtain much; and that our children after us, shall remember to observe this sacred and holy covenant; and that our children, and our children's children may know of the same, we have subscribed our names with our own hands.

"JOSEPH SMITH, JR.
"OLIVER COWDERY."

This covenant was entered into some years previous to the receiving of the revelation commanding the giving of the

tenth to the Lord. (Doctrine and Covenants 106.) Yet, prior to this time the Lord had instructed his priesthood to teach the principles of the gospel which are in the Bible and Book of Mormon, in which is the *fullness* of the gospel. (See Doctrine and Covenants 42: 5.)

The Lord evidently remembered this covenant entered into, for on June 25, 1835, there was a meeting held in Kirtland to subscribe for the building of the Temple, at which subscriptions to the amount of \$6,232.50 were subscribed, Joseph Smith subscribing \$500 of this amount. (Church History, vol. 1, p. 568.)

A Part of the Gospel

Joseph Smith recognized in the industrial order of things inaugurated through divine inspiration, a part of the great gospel economy for the salvation of men. The revelations state that it is "a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of men and the glory of your Father who is in heaven." (Doctrine and Covenants 77: 1.)

The system is unique. It is independent of human systems established in the earth. Any attempt to compromise the divinely appointed with the human or worldly order of things does violence to the revealed word of God:

"Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample, which I give unto you, whereby you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world."—Doctrine and Covenants 77: 3.

Economic Policy of the Church Under the Late Joseph Smith

By Charles E. Irwin

"We are just beginning another era of our economic cycles . . . calling for renewed activity along almost every line.

Period of Confusion, 1844 to 1852

With the martyrdom of Joseph Smith in 1844, there was ushered in a period of intense confusion and distress. Not only was the morale of the people seriously impaired, but the economic program was also quite distorted and changed. It is a matter of common knowledge that the people, having been confused due to the conflicting claims of the various leaders, were broken in spirit and were more or less unfit for constructive economic thinking. Those who went west, of course, soon came to the point where the necessities of life became of paramount importance, and with their wanderings to and fro, soon became imbued with the idea that survival could only be purchased through concerted effort in the matter of the establishment of an economic program.

There grew up, therefore, on the desert plains of Utah, an organization which, so far as its efficiency is concerned, is well worth our while to study. This group, however, was not the only group thrown out upon its own resources. There were the Strangites and the Hedrickites, as well as the Josephites, who were the forerunners of the present reorganization. All of these groups suffered to a greater or lesser degree in an economic way. The Josephites, however, were perhaps at a greater disadvantage than any of the other factions, for the simple reason that they were without a leader. These were the ones who gave their allegiance to Joseph Smith, and had not been drawn away by the conflicting doctrines of the various other groups. But while they chose to give their allegiance to Joseph Smith, they gave their allegiance to a

cause for which there was no adequate leadership provided.

At last, on April 6, 1853, a semblance of a conference was called to meet at Zarahemla, Wisconsin. This session continued for three days. Elder Gurley, writing of this incident, gives a very interesting picture of the important event:

"I have often thought of it. It seemed as though each one thought that the salvation of the church depended upon the decision being made according to their respective views. So we argued, so we debated, till the close of the second day, when we began to think the world was lost; I would to God that all Latter Day Saints could know the situation of the church at this time; our feelings, our deep distress, our great anxiety. . . . We could not organize. . . . God had commanded us what we absolutely could not do. To my mind and to the minds of others, our effort was a failure. . . . Men who had hitherto been united, had seen eye to eye, had labored together as one man for the cause of truth, we were now opposed to each other, and after a discussion of two days, learned to their mortification and sorrow that they, to all human appearances, were forever separate."

Though that evening the Lord revealed his will and difficulties vanished, yet the church suffered for the lack of the leader.

Joseph Smith at the Amboy Conference of 1860

The commandment given at the Zarahemla conference of 1853, relative to the necessity for organization, had made a lasting impression upon the few who were gathered there, and the necessity for preparation for this organization was being continually reiterated at every gathering of the Saints. Running through the minds of all was the clear consciousness that this period of darkness, which had been foretold in prophecy, would sooner or later give way to a bright day of a new era. There was the abounding faith that through the distress of this temporary period would come the discipline necessary to effect the permanent and lasting organization of inestimable worth.

This type of faith is very admirably illustrated in an article published in the HERALD for March, 1860. The article was written by Elders Gurley and Newkirk, and was addressed to Brother Sheen. We quote as follows:

"Since our last communication we have been commanded to write again, again, and again, showing the necessity of our immediate obedience to the commandment given us nearly seven years since, to organize, that the way may be prepared for the coming forth of the legitimate heir to the presidency of the Melchisedec priesthood; and cause the same to be published to all who are with us in the faith, calling upon them in the name of the Lord Jesus to give heed to and obey the same. . . . To organize acceptably it will require all the faith, talent, and experience amongst us. We want twelve of the best men (men of sound minds that will not turn either to the right or to the left, but will, in the fear of God, discharge their duty) to fulfill the high council. In a word, we want the best men among us to fill the important offices of the priesthood, that from henceforth this work may be under the guidance of men of the priesthood who fear God and will work righteousness."

The Amboy conference opened on April 6, 1860, attended by a most anxious and expectant group of people. For several years they had been buoyed up by faith that the Lord would send a prophet to the church, and many felt that at this conference the time had come for such an event. At this conference Joseph Smith, the son of the Martyr, was introduced and gave an address outlining his position regarding the reorganization. In part, he said as follows:

"For some time past I have received manifestations pointing to the position which I am about to assume. I wish to say that I have come here not to be dictated to by any man or set of men. I have come in obedience to a power not my

own, and shall be dictated by the power that sent me. . . . For two or three years past, deputations have been waiting on me, urging me to assume responsibilities of the leadership of the church; but I have answered each and every one of them that I did not wish to trifle with the faith of the people. I do not propose to assume this position in order to amass wealth out of it; neither have I sought it as a profit."

It is quite natural that the acceptance of Joseph Smith as the leader of the church tended to inspire an unusual amount of confidence throughout the body. General consensus of opinion throughout the group was that Brigham Young had usurped the authority of the church and that, by virtue of Joseph's accepting the office of presidency, the reorganization would be in a much better position to achieve success in a marked degree. The stigma attached to the Utah branch caused it to be held in almost universal contempt, so that the people of the reorganization felt that they were in an especially desirable position to draw together all the other factions, if not even to make inroads upon the membership of the church in the West. The Amboy conference, therefore, was a very significant one, not so much from the standpoint of things accomplished, but because it paved the way for the development of a far-reaching, constructive policy.

We have thought necessary to give this rather extended preface to our principal theme because, without a clear understanding of the preliminary events which preceded the development of a definite economic program, one is hardly able to appreciate the importance of the following events.

Evolution of Economic Policy of Reorganization, 1860-1890

A. The Gathering

During the first ten years of this period, the new leader of the church adopted a policy which may be regarded as extremely conservative. At the time of the break-up of the church in 1844, considerable advancement had already been made in the matter of the development of an economic program. Nauvoo was a promising little city, apparently intensely active in commercial and in industrial matters and was rated as one of the most important cities of the State. When the disruption came, however, as we have already mentioned, the city of Nauvoo lost its prestige, her industries were ruined, and the people scattered. But there had been instilled deep into the hearts of the people the desire for the gathering. One of the first questions, therefore, which thrust itself upon the people at the beginning of the reorganization was the question of the gathering. They were saying, "Why need we wait? Let us move into the land of Zion; let's do it *now*." Joseph Smith considered it important to address the Saints on this particular issue and to give them what he considered to be his best judgment in the matter. This address is one of the most important in our study of the formation of the policies of the reorganization.

The message was sent out through the *HERALD* in the early part of November, 1860:

"The question is often asked, 'Where is the gathering place for the Saints? seeming to imply the positive necessity for such a place. That such a place *was* necessary no one doubts; but when, for various reasons not necessary now to mention, the people were scattered successively from Kirtland, from Jackson County, Missouri, and lastly from Nauvoo, there seemed to come a time when there was a necessity for a division, for a sifting of the elements of discord, that the inharmonious and the incongruous might be separated from the better and purer parts of the whole. What the result has been, most of those who know the history of those people are able to see. Yet to many it is still dark. There are many obstacles to be met by us, and each are to be overcome, not the least of which is the prejudice of those who, most unfortunately for us, judge of us from very bad

specimens of men who either were and are, or claim to be, of the so-called Mormon faith. Another difference, and one of considerable importance, is the gathering together hastily in so large a body that, being incapable of harmonizing and assimilating the one with the other so as to form a complete whole, it totters and falls of its own concentrated weight. . . . Now, knowing many of the rocks on which the church was split, is it not my duty to keep clear of them, each and every one of them? There is but one answer; most certainly, it is. By keeping the church separated for the present, . . . I know that some of the rocks will be missed, and many differences overcome, that we, as a body existing at any one designated place, could never meet."

It is quite evident that the decision taken by Joseph Smith relative to the gathering was very strange to many. His attitude of conservatism is to be found at the basis of all of his policies, during at least the first ten years of his occupancy in the office of president.

To the sympathetic student, this is not to be wondered at. With the disruption which had occurred in the church some fifteen years before, a general feeling of distrust and suspicion was aroused, so that it appears that the church, studied from the long-run point of view, was exceedingly fortunate in being dominated by a restrictive policy. It was the most reliable and at once the most feasible method of inspiring confidence in the newborn organization. As is the case with all definite policies, this one did not escape criticism. Some even faltered in their devotion to the church, but our recent experiences have demonstrated that above everything else conservatism was one of the prime essentials of the early days of the reorganization.

Speaking of the gathering some nine years later, President Smith indicated some of the important factors which, in his estimation, were to be regarded as preparatory measures to the real work of the gathering. This message was published in the *HERALD* for April 15, 1869. Even here we see the dominant tendency on the part of the president to be conservative in his attitude toward the gathering:

"The necessity for the Saints becoming self-sustaining is becoming more and more apparent. The widening difference existing between the faith which we preach and that which has grown upon the people as a gospel of saving grace, is pressing home upon us the great principle of the latter-day work, the gathering. When speaking of this, we deprecate that indiscriminate rushing together which has, to some extent, marked the rise and rapid increase of the church at an earlier day. Our reasons for this are the lamentable results which have followed the real disregard to the written word upon the subject; the uncertain reliance which it has been the means of fixing in the minds of the many, upon the word which requires a due preparation, before becoming worthy to be called 'the pure in heart.' If they wait till gathered before beginning their career of righteousness, or process of heart purifying, they are distrustful of God, fearing lest his power does not reach to the confines of the borders; they doubt the wisdom of the provision which is made for those who repent. The man who depends upon the continued reiteration of human intentions and evidences cannot be safely grounded upon the testimony which God gives to those who are to be his at the day of gathering. He that has received the truth of God as he gives it to the seeker is at no loss to bear in his heart the pain of separation from the elect gathered, and still find ample trust in God. Such never fail; but like the generous flower which sheds its perfume when bruised, they will continue to show the love of God which is in them, though trials, persecutions, and languishing away from Zion may be theirs. They are purifying themselves and could be trusted with the honor of a community; while the loud aspirant for the honors of the elect would betray the trust of a people, stir up contention, tear down what others would build up, and scatter by their acts what by their precept they would gather. . . .

"We are just as anxiously looking for the day when the Saints may be at rest in their promised land. But while we earnestly desire this, we cannot by any device known to our philosophy, shut our eyes to the sad lack of mental and moral discipline which is calculated to bring honor to the free citizens of a free Zion. . . .

"We dare not predict a speedy and overwhelming gathering of such elements; nor need any hope for it. For our own part we would by far prefer to be a lonely but faithful sentinel upon the walls, a 'vedette' upon a distant outpost of Zion unredeemed, than to be an unredeemed and unregenerate citizen of Zion redeemed; for the one would result in sure and ignominious expulsion, while the other must eventuate in a victorious bidding to come home."

By the April conference of 1876, we begin to note a gradual modification of this policy of conservatism. At the session of April, 1875, there had been appointed a committee known as the committee on location, with the injunction to arrange for and effect the purchase of lands. The encouraging reports from the missionaries, and the general improvements in the spiritual tone of the people were now justifying this important step in advance. This committee reported to the conference in April, 1876, as follows:

"1. An eligible site for a location is had in view, upon which it will not be difficult to decide.

"2. The committee is not in a position to decide upon any point definitely because they are not possessed of the means requisite to secure the land where to locate.

"3. It will be quite unsafe to fix definitely upon a given point unless there shall be a sufficient amount of means at the disposal of the purchasing agent to warrant the committee in entering in upon proper contracts for such amount of lands as will secure those wishing to settle where such site may be selected from paying exorbitant prices for homes.

"4. The committee know of no property belonging to the church which may be by them offered as security for moneys, if borrowed of capitalists; therefore, do not feel at liberty to pledge the faith of the church for the repayment of means, if so borrowed.

"5. The committee can, therefore, see no more practical method of raising adequate means with which to begin the work of purchasing the lands than the following: (a) by consecration; (b) by loans.

"6. The committee are of the opinion that from twenty-five to fifty thousand dollars should be expended by the church in the purchase of lands at and contiguous to the site that may be selected.

"7. That as soon as a sufficient sum shall be placed at the command of the committee, the purchase of lands shall begin, and continue so long as the means shall permit. . . .

"8. The committee are now ready to receive consecrations and loans, as provided heretofore, and to proceed to the purchase and location of a site for a settlement, and to make a formal appeal to the Saints to now aid in the work.

By 1877, a definite location had been decided upon and the Board of Removal reported that Decatur County, Iowa, had been selected. This important event meant that the business center of the church would be changed from Plano, Illinois, to Decatur County, Iowa; that the building of a suitable community was about to be begun. A tract of land of about two hundred acres was purchased at a cost of about three thousand dollars. This was in the eastern part of Fayette Township, of Decatur County, Iowa, and was paid for by moneys provided from various sources, about half of which was in the form of loans, the remainder being outright donations. This site was, of course, decided upon before railroads were built, though one or two lines had already been surveyed and the construction work begun.

The new community soon developed into a fairly enterprising little town. Lamoni was located in what was then a rather strategic position. Then, as now, it had control of

quite a large amount of adjacent territory, and since there was the immediate prospect of the projection of a railroad, its position was made all the more desirable. It is interesting to note that Joseph Smith, in traveling through this section of the country shortly before this, commented in very glowing terms upon the beautiful prospects in store for southern Iowa, Decatur County in particular. We are now, of course, inclined to discount his enthusiasm, since it occurs to the student of agriculture, at least, that the town of Lamoni, indeed Decatur County as a whole, could not have been selected on the ground that it would ever develop into a first-rate cereal crop producing section. Just what the founders of this first important center expected to develop in the way of agriculture we have no way of determining. If we view the situation from other points of view, however, one is inclined to accord to Decatur County the distinction of being located conveniently near valuable coal deposits, of being easily adapted to dairy farming, and the production of forage crops. Without appearing to be unjust in our criticism, in meditating upon the future economic policy of the church, we hope that there is a sufficient number of qualified men and women who, in the matter of deciding upon the location of the various communities of the Saints, may be induced to contribute their expert opinion, so that every possible point of view shall be fully considered.

B. Financial Organization

The conservative attitude which President Smith assumed in regard to the gathering is also to be found in his attitude toward the financial organization of the church. Time and again we find him declaring emphatically that proper care should be exercised so that there should be no suspicion on the part of the people that funds were being used unwisely or dishonestly. So important was this conservative attitude, and so anxious was he to provide against any unnecessary disturbance due to misunderstanding, to dishonesty, or to lack of knowledge, that he frequently exhorted the various quorums of the church, particularly the Twelve and the Bishopric, to have a care in the administration of the finances. Indeed, the relationship between the Bishopric and the Twelve was at one time virtually a system of checks and balances. This arrangement, however, led to a controversy between the Bishopric and the Twelve regarding the financial authority vested in each body. The controversy, however, was never at any time a serious one, but, as we would normally expect, conduced finally to the formation of a definite policy and the determination of the relative responsibility borne by each quorum.

The root of the controversy seemed to be found in certain instructions that were issued by the President of the church back in 1861, which were as follows: "And as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop to execute the law of tithing; and let them before God see to it that the means so obtained are truly used for the purposes of the church."

The question hinged on the proposition as to whether the Twelve and the Bishopric were conjointly charged with executing the law of tithing. The Bishopric maintained that the special duties of the Twelve were that "they are to preside over all the churches, and to travel and preach, and to hold the keys of the ministry; such power and authority came to them by virtue of their apostleship, but that no jurisdiction is given to the Twelve to collect and disburse funds in common with the Bishop and his agents." The Bishopric, therefore, it is quite evident, objected to the idea that financial matters, or indeed, the Bishop and his agents, should be under the direction and in subjection to the quorum of the Twelve. They contended that each quorum should be responsible in its individual field and that there should be no

infringement upon the lawful privileges of any of the other quorums.

The Twelve, on the other hand, affirmed that proper measures had not been taken to execute the law of tithing; that there was a misunderstanding regarding the law itself, and that, therefore, entitled the quorum, in harmony with the instructions given by the President of the church, to assist in making the law effective. They were actuated by the thought that, acting conjointly with the Bishopric, means could be provided to effectually prevent the monopolistic control of the finances by one man or small group of men. They were imbued with the idea that the propagation of the gospel was the first object of the law of offerings, and since the spreading of the gospel message was clearly the task of the Twelve, they conceived that there could be no possible objection in their acting conjointly with the Bishopric in the matter of the management of finances. The effect of this controversy is discernible even at the present, in the fact that there has been a consistent attempt to provide fundamental and effective checks upon the management of the church finances.

One of the first and most progressive movements made in the organization of a financial department was the establishment of the Bishop's agent. As a matter of policy, it was regarded as fundamentally important that in each locality some one should be stationed who possessed the requisite authority to collect the moneys in that particular branch, to disburse them in the locality wherever there was a need for such disbursements, and to forward the balance to the general office of the Bishopric at headquarters. This individual, aside from the fact that he is rated as the highest financial authority, is also the agent in the dissemination of the various propagandas.

The best definite statement from the pen of President Smith regarding the requirements of the financial system of the church is to be found on page 400, volume 4, of the Church History. These factors as stated by him are as follows:

First. All wealth of possessions held by the people of the church which are not in use should be regarded as surplus.

Second. In case there were no surplus, then the membership may according to their own choice consecrate as much as is possible. Such consecrations may be in the nature of money, goods, or chattels.

Third. In case there were no surplus wealth and in case there were no disposition to consecrate, then the individual still had the right to make a freewill offering.

Fourth. That there was an annual debt to the church or to the Lord's work of one tenth of the increase.

Fifth. In case there were no increase, then the membership have the alternative as before of giving by consecration or by freewill offering.

Sixth. All these means of securing an adequate revenue for the church were to be used and understood as being subject to the volition of those giving. In other words, compliance with the laws should always be voluntary.

Seventh. That the method of payment of these revenues should be to the Bishop's agent where these have been established and set up. In the absence, however, of the Bishop's agent they might, of course, be sent direct to the office of the Presiding Bishop.

The matter of the disbursement of the funds of the church is explained as follows:

First. Disbursements may be made upon a direct order from the conference by vote.

Second. Disbursements may be made at the discretion of the Bishop and by his agents in harmony with directions from him.

Third. By a definite agreement and understanding be-

tween the Twelve and the Bishopric as regards the ministry work and the maintenance of the ministry and their families.

The Order of Enoch

Up to the year 1870, the financial organization of the church had been merely preliminary in its nature. The defining of the duties of the Bishopric and the Twelve in regard to financial administration, the more or less systematic plea for financial support from the body, and the organization of various boards and committees having to do with the removal of the Saints from Plano to Decatur County, Iowa, were the principal accomplishments in the matter in regard to preparation of definite organization.

Prior to this time there had been considerable agitation for the organization of some sort of an order among the membership of the church for the purpose of purchasing lands to provide homes and labor for the worthy and industrious poor. The "committee on location" and the "board of removal" had both attempted in a small way to solve this problem, which committee and board were the first activities of the Order of Enoch. Accordingly in September of 1870, Bishop Rogers, collaborating with others, published the following instructions concerning the organization of the First United Order of Enoch:

"The first of September has been settled upon by those who are more directly moved in the matter for the completion of the organization of the proposed order. The reasons of this appointment are these: As much time will be gained by organization and location made in the early fall, as in midsummer. Many who have made up their minds to take shares will then be better able to make calculations for paying in; and many not able now may then be in circumstances to take one or more shares."

It is quite evident that Bishop Rogers in an attempt to find the most propitious time for the sale of these shares decided that the autumn season should have first preference, due to the fact, no doubt, that since this was the harvest season many would be able to realize on the sale of their crops and thus be in a better position to take stock in the order. Bishop Rogers instructs further:

"It is earnestly urged upon all who are interested in the success of the enterprise, that they now prepare to pay the first installment of their shares, or the whole if they so desire, to Bishop Israel L. Rogers, by the first of September next. The Bishop will receipt for all moneys so paid to him and will transfer the several amounts to the treasurer of the company as soon as he shall be appointed and qualified. As soon as the organization shall be completed the directors will at once enter upon the discharge of their duties and assume the management of the affairs of the company. These directors are to be elected by the shareholders annually by ballot. The first board of directors is formed by the commissioners who are named in the articles of incorporation; it is therefore necessary that so many of the shareholders as practicable should assemble in the semiannual conference at Council Bluffs, Iowa, September 15, 1870, to appoint from among themselves these seven commissioners; for to a very great extent the subsequent success of the enterprise will depend upon their integrity and business tact."

In this same report published May 15, we learn that already \$28,000 had been pledged for capital stock and that Bishop Rogers fully expected that at least \$100,000 would be subscribed by September 1 of the same year. He urged all possible haste in the transmission of the pledges of subscribers, together with the amounts subscribed so that receipts could be mailed and that the order might not be hindered in its forward looking movement. He warned the people that no stock could be taken after the organization of the company had been completed unless previous arrangements had been

made for it. People were given to understand distinctly that no shareholder would be permitted to draw out his or her stock, although the right of transfer of said shares was permitted by law. One year later a report was made regarding what had been accomplished through the Order of Enoch. The committee which had been appointed for the purpose of seeking a location had canvassed the territory in the southern part of Iowa and in northern Missouri, and decided as we have mentioned previously to locate in Fayette Township, Decatur County.

It is interesting to note in this connection, however, that the experience ought not to be allowed to lose its force as a warning that in these days the speculators were present in abundance. They were there with the determination to capitalize the situation to their own individual profit and gain. They proposed to take advantage of the desire of the Saints to move into Decatur County. They were in a considerable measure successful in this sort of dealing. The process of paying for, and securing proper transfers and titles was a tedious matter. Some twenty-five hundred acres of land, however, were purchased, of which amount some twelve hundred acres were in one body. The board further reported that they had met on the ground in May, 1871, and had proceeded to survey the country with the view of accurately describing it to the stockholders and to those interested.

It is further of interest to us to note that while the board stated that they had secured a sufficient amount of land to insure a settlement, yet they instructed those who wished to move in, that the best source of information was the Real Estate Company of Jordan and Robb, of Leon, Iowa, and admitted further that even the purchase made by the committee had been made through this company. They cautioned the prospective settler to look well to the title of lands in order, of course, to avoid further legal difficulty and uncertainty. The following reasons were assigned why the company did not think it wise to begin business in the spring of 1871:

First. Articles of incorporation had not yet been filed either in the office of secretary of State or in the office of county recorder.

Second. They had not yet published their intention in the newspapers of the county which was required by statute.

The promotional work of the Order of Enoch, particularly the subscriptions for capital stock, had not come up to the expectations of those directing the order. Whereas they had expected at least \$100,000 in the fall of 1870, the fact is, less than \$50,000 had been subscribed by the spring of the following year. Whether this lack of support of the order was due to suspicions on the part of the people, whether there was an absolute lack of faith in the work, or whether there was really an insufficient amount of money in the possession of the people to insure the success of the order, or all three, it is not our province to say. The fact is quite evident though that the movement had not prospered as it was hoped it would.

Eight years later, in 1879, the president of the church made a very eloquent plea for the infusion of a progressive spirit in the development of an industrial program. In an editorial of the *HERALD*, July 15, 1879, President Smith alluded to the fact that the Order of Enoch was a part at least of a sound economic policy; assuring the people that he conceived it to be his duty to urge the prosecution of the plan. He emphasized the point that it was very poor policy to wait longer. He pointed out the fact that so far as those in authority were concerned they had little or no chance to defraud the membership in the development of the order. His suggestions in this instance were definite and concrete in that he advocated the organization of associations for the purpose of carrying on certain fundamental industrial activities. Some of these activities suggested were the manufacture of farm implements,

woodenware, brick and tile, dairy products, and leather products. It was also suggested that in this connection, or following the adoption of a definite industrial program, there would soon be opened up the necessity of establishing distributing agencies. It was his belief further that there was a general misunderstanding as to the function of the Order of Enoch. He pointed out that it was simply an organized legal body, having its origin and membership in the church and that in the last analysis it could never be more than a legal vehicle for the carrying out of the church designs. The law of the church was inoperative and the good which was possible of realization was not enjoyed by the church merely because of the failure to complete the mission of the order, or an obstinate unwillingness to carry into effect that which possibly was already understood.

Economic well-being is dependent upon the evolution of important principles of civil law. Hence, it is necessary for the church to rely on the law to protect it in the establishing of an industrial order. As is the case even now, President Smith was conscious of the fact that those most able to insure the success of an economic plan were those who were the most hesitant in employing their resources to build up Zion industrially. Then, as now, men seemed to have the erroneous idea that to build up Zion meant to make a gift of all that they possessed, rather than to proceed upon the assumption that they could build up Zion by transferring their own resources to the regions designated and there operate as a steward.

Summary

In closing the discussion regarding the formation of an economic policy, it is a most difficult task to evaluate the various tendencies which have projected themselves and which have assisted in bringing the organization of the church to its present standing. So far as our period of study is concerned (from 1860 to 1890) one is quite at a loss to know just how to interpret the work of the church in its attempt to establish itself on a sound economic basis.

In the outstart we made the statement that the first decade of this period was marked by the prevailing insistency on the part of those intrusted with the leadership of the church to gravitate toward the philosophy of conservatism. Whether our interpretation has been correct in this regard further study will alone determine. Much as we are impressed with the realization that the membership of the church was very impatient during this first period, we are converted in our belief, and in that belief we agree with the student of history, that the policy of conservatism has repeatedly justified itself. Whether this conservative attitude too long remained the dominant attitude may be another question worthy of research and study. The raising of such questions is indeed the thing which makes it very difficult to evaluate their interpretation since we are not in a position to become thoroughly conversant with the conditions which existed at that particular time. The things which were accomplished we are quite aware were never spectacular, and because they were of the unostentatious sort some were constrained to the opinion that the forward progress of the church was seriously in danger because of the over-cautiousness maintained by those in authority. We are scarcely prepared, as we mentioned before, to say that the church moved too rapidly or indeed too slowly.

Since we are not in position to view this situation from a prophetic standpoint, we do not know what might have happened had a different course of action been indorsed. It is well to bear in mind that the most important concern of the church during this period was to reunite those who had been drawn away through the conflicting claims of self-centered leadership and to further spread the gospel through the build-

ing up of the missionary arm of the church. It is to be expected therefore that this economic aspect of the problem should be shunted into a place of second-rate importance. Instead of viewing the policy of the President of the church with impatience because of a conservative attitude, we ought rather to marvel that the men whose training along economic lines was so meager and insufficient should be constrained to give as much attention as they did give to the economic aspect of the church work.

It is quite evident that in spite of the conservative policy of the sixties the program of the church by the late eighties had progressed far beyond the powers of comprehension of the rank and file of the membership. The inordinate delay in the accomplishment of the economic ideal of the church therefore was set far into the future, not because the leadership of the church had been negligent, but because the people were not in a position to put themselves in harmony with the law as it had been explained to them.

The progress of the people of the church has run in cycles. The Presidency and the Bishopric and the other quorums of the church assemble as a policy-determining body. Desirable features of importance are recommended and re-recommended, but it is much easier to recommend and to plan than it is to execute. Every organization has been under the necessity of waiting for the group to catch up with the policy which has been projected into the future. This appears to us to have been precisely the situation at the close of the century. From 1890 to the present time we have not considered it necessary, at least we have not considered it advisable, to further expand that policy. We are, however, at the present time just beginning another of our economic cycles. We have thrown out in advance an expanded policy calling for renewed activity along almost every line—an activity which if performed faithfully will result in the doing of things which in turn shall call for a further expansion and extension of our economic policy.

Robert Blatchford, writing of the Victorian fifties, which he personally remembers, states that there were no telephones, no motor cars or motor transports, no taxicabs, no tube railways, no trams, no corridor trains, no dining cars or sleeping cars, no parcel post, no post cards, no Atlantic cable, no compulsory or free education, no cheap books, no cheap newspapers, no municipal art galleries, no organized labor, no votes for women, no working-class franchise, no ballot box, no married woman's property act, no gramophones, no canned foods. He is reported as concluding, "I who have lived in those spacious Victorian days do vow and declare that this is a more enlightened, more tolerant, more gentle time. That the present time with all its faults is the sanest, cleanest, healthiest, and most human epoch in the history of the British people."

On January 8, six young people will sail from England on the White Star liner *Majestic* for America. From New York they will proceed to Lamoni where they expect to enter as students in the Religious Education course at Graceland. Their names are: Madge C. Green, Glasgow, Scotland; Dorris Gibbs, Birmingham, England; Frank and Harry Holmes, Clay Cross, England; Harold Dewsnup, Manchester, England, and Sidney Phillips, Carway, Wales. Let's give them a real Graceland welcome.—*Graceland Record*.

January 13, 1826, the American Society for the Promotion of Temperance was formed in Boston.

January 15, 1820, Susan B. Anthony, the suffragist leader, was born.

January 16, 1825, Sir John Franklin sailed from Liverpool on an expedition to the North Pole.

In 1830, the first American-built locomotive was completed and used.

OF GENERAL INTEREST

IN 1820 THERE WERE LIVELY PROBLEMS, TOO

At the beginning of every year, or nearly every year, we are accustomed to shake our heads and marvel, both at the seriousness of the problems which we have just come through, and at the equally serious nature of those which confront us. A writer in the *Boston Herald*, presents, without any particular comment, a resume of the general state of domestic and foreign affairs one hundred years ago. It appears that the people of those times had their world and national victories and perplexities of creditable size, and in interesting measure. As we are reminded:

"A century ago Europe, but lately delivered from the domination of Napoleon Bonaparte, was manifesting the first tokens of unrest under the tyranny of the royalist reaction which had followed Leipzig and Waterloo, and the United States was in the midst of the first bitter conflict over slavery in a debate which was the prototype of all the slavery debates that followed through the forty years that ended with the outbreak of the Civil War.

"In 1790 the population of the Northern and Southern States was practically equal. By 1820 the white population of the North had become more than 5,000,000, of the South less than 3,000,000; the slave population of the North was less than 20,000, of the South more than 1,500,000; the free blacks in the North numbered nearly 100,000, in the South about a third more; the total population of the country was nearly 10,000,000, and the North outnumbered the South by more than 600,000. In 1790 the Congressional representation of the two sections was about equal; the 1820 census gave the North thirty votes more than the South. The slave States, therefore, had begun to watch with apprehension the steady gains of the free States in wealth and power as well as in population. The South saw the necessity of creating more slave States in order to maintain political equilibrium, at least in the United States Senate. This seemed to them a struggle for life. The battle which extended over the three years 1818 to 1821 had its focus in the claims of Missouri and Maine for admission to the Union, the one as a slave, the other as a free State, on the principle of the Senatorial balance of power.

"It was Senator Thomas, of Illinois, who brought forward the essence of the famous Missouri Compromise on January 18, 1820. He proposed that no restrictions as to slavery should be imposed upon Missouri in framing her State constitution, but that in all the rest of the country ceded by France to the United States north of 36 degrees and 30 minutes, that being the southern boundary line of Missouri, there should be neither slavery nor involuntary servitude. After long and acrimonious discussions this measure was adopted and it signified that while the South was obtaining the present object, the North was gaining the future advantage.

"But Missouri came to Congress with a constitution that not only recognized the existence of slavery within her bounds, but that provided also that it should be the duty of the legislature to pass such laws as would become necessary to prevent free negroes or mulattoes from coming into or settling within the State. Then Henry Clay came forward as a pacificator, and Missouri was admitted, conditionally, to the Union on March 20, 1820, the condition being that the State should never pass any law preventing any description of persons from coming to or settling in said State who now are or hereafter may become citizens of any States of the Union. To this condition the Missouri Legislature gave its assent.

"Meantime, Congress also was dealing with the aspirations of Maine for Statehood. The separation from Massachusetts and the necessary division of property having been effected, the bill for admission was divorced from the Missouri measure on March 1, and on March 3 the act was passed by which Maine was declared to be, from and after the 15th, one of the

family of States. Thus there was established a geographical sectional line; the slave States and the free were separated; this was the first token of demarcation.

"Florida also was a problem for the National Legislature. Jackson's conduct in capturing Pensacola in 1818 was the question at issue. Pending the discussion in Congress the Spanish minister under instructions from Madrid agreed to a treaty for the cession of Florida in extinction of the various American claims for which the United States agreed to pay \$5,000,000. This treaty was at once ratified by the Senate, but the Spanish ratification was not received until February, 1821.

"The ninth presidential election took place in 1820. Monroe was chosen a second time by a vote that approximated unanimity. The sequel is thus stated by the historian Schouler: 'One, however, of the 232 electoral votes cast was wanting to consummate the exceptional honor, for a New Hampshire elector . . . determined, so it is said, that no later mortal should stand in Washington's shoes. Of America's Presidents elected by virtual acclamation, history furnishes but these two examples; and as between the two men honored by so unapproachable a tribute of confidence Monroe entered upon his second term of office with less of real political opposition than Washington.'

"Of interest also is the fact that in 1820 Frances Wright, then only twenty-two years of age, traveled extensively in this country as the first woman who gave lectures in America upon political subjects. Born in Scotland, this pioneer advocate of woman's rights possessed remarkable mental abilities."

Europe was having troubles quite comparable to those which are distracting most of the nations to-day. The royalties and politicians, with Napoleon safely immured at Saint Helena, in 1820 and the neighboring years were striving to check the tides of republicanism which the French Revolution and the Napoleonic wars had set flowing. Specifically:

"France, with Louis XVIII on the throne, was not long in finding that the restored Bourbons 'had forgotten nothing and learned nothing.' Bonaparte collected his expenses from the lands he conquered, so France emerged from twenty years of war with a debt only a sixth that of Great Britain, and soon rose to a general level of prosperity comparable with the rest of Europe, and this in spite of bad harvests, political unrest, and a foreign occupation which did not end until 1818. So 'furious was the tide of reaction,' says J. Holland Rose, 'that the restored monarchy had far stronger powers than had the old system wielded before 1789.'

"The reaction had just been checked somewhat when a sinister event swept away all its obstacles. In February, 1820, the Duc de Berry was killed by a fanatic, whose intent was to cut off the direct Bourbon line. The birth in September of a posthumous son frustrated his design. The only outcome was a new outburst of royalist frenzy. 'In fact,' says the historian, 'everywhere in Europe did absolutism seem to be triumphant.'

"After the fall of Bonaparte, the Czar, the Emperor of Austria, and the King of Prussia had made a personal agreement which was to go with the terms of the Congress of Vienna and which was associated in the popular understanding with that written declaration known as the Holy Alliance. This was a wholly reactionary machine, hostile to all political liberalism, intended to hold back all popular movements—and Metternich was its shrewd and clever manipulator.

"Nevertheless, there was a revolution in Spain against the cowardly Ferdinand VII. There was revolution in Portugal—a country which had been governed from Brazil since 1807—and the whirl of events two years later deprived the House of Braganza of its vast South-American colony. And there was revolution in Italy, Naples, and Sicily extorting a constitution from the king, but the movement soon was suppressed by the machinery of the triumvirate. These outbursts alarmed the Holy Alliance and caused them to convene three congresses in succession, and to police Europe in general, to

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Woman's New Power

(We are glad to present this week a little article prepared at our request by Sister Dora Young, of Holden, Missouri. We hope it will prove to be but the precursor of a series which will prove most valuable to our women in understanding the new power which has come to them with the citizenship. Read, and then act promptly, for only so can we obey the command, "and good and wise men ye should seek to uphold." The present Congressional session extends from December 6 to March 3.—A. A.)

Now that Congress is in session it seems an opportune time for the new voter to renew her acquaintance with the duties and general make-up of that body. It is well to remember that the electorate of a democracy has an important duty to perform as an organ of government. The individual woman voter may feel that her idea of an act of legislation is inconsequential. However, some portion of the power of the State rests within her, and it is clearly her duty to use that power in cooperating with the rest of the voters in order to become a controlling factor in legislation.

Things could be done better at Washington if better team work could be accomplished between the representative in Congress and the citizens at home. The folks back home wield a mighty influence in the passage of all bills, provided their ideas are communicated to the Capital. Failing in this, we fail to do our part in lawmaking.

A representative may go to Washington with high ideals and an ambition to serve the Nation as well as his constituents but he finds there a long established system that is difficult to manage and unless he has good backing from his friends at home he succumbs to the influence of the machine and becomes a puppet rather than an aggressive fighting statesman.

Big business with its highly organized plan of work sends its messengers to the lawmakers in the most approved manner. The railroads, the liquor interests, the packers, the oil men, the mine owners, all employ highly trained business men to present their claims to the proper authorities. Their

fetter Italy, and to induce France to occupy Spain from 1823 to 1827.

"As to England: There extraordinary social changes were in progress, the factory system was rising, the age of mechanical invention was at hand, the middle classes were rising as a new power, and the cry for reform constantly was growing louder, although the House of Commons continued a travesty of popular representation until 1832. The long reign of George III, crowned in 1760, came to an end on January 29, 1820; he closed his life, wandering from room to room of his palace, in darkness of eyes and of mind. The Prince Regent, the 'Florizel' of the fashionable dissipations of the time, succeeded as George IV, and at once sought to divorce his wife, the Princess Caroline of Brunswick, whom he had married in 1795 in order to get his debts paid. Lord Liverpool brought in the House of Lords a bill of pains and penalties aimed at her degradation from the throne and the dissolution of her marriage. Brougham and Denman gained deserved fame in her defense. When the ministry finally abandoned the bill the country rejoiced and windows flamed throughout the nation. Her good name vindicated, she died not long thereafter.

"The history of Germany through this period is marked with few events of importance. It was a season of gradual reaction on the part of her rulers and of impatience and enmity on the part of the people. South America's states very shortly began that series of emancipations out of which the present situation on that continent has developed."—*The Literary Digest*, February 7, 1920.

machine works well and they get results because of it. These men work merely for material gain. Let the women of America use these machine tactics for a more righteous purpose.

The Congressional slate of this session contains several bills that reach right into our homes and touch both mother and child. These bills will be sponsored by committees of women from various organizations throughout the United States. These women will meet the proper committees and argue for these bills but without the aid of the women at home very slow progress is made, for the law-makers at Washington will not act until they are assured that the actual home-keepers of the nation desire these measures. Let the women of the Reorganized Church of Jesus Christ of Latter Day Saints assist in this work by sending personal telegrams and letters to their representatives at the National Capital urging them to work and vote for these laws. Send resolutions from the auxiliary societies urging the same thing. Continue this program until the desired legislation is an accomplished fact.

In order to do this in an intelligent way it is necessary to follow the discussion of the bills in the daily press. The following summary of the most important ones is given:

Sheppard-Towner Bill, for public protection of maternity and infancy.

Curtis-Gard Bill, to prevent child labor and regulate school attendance in the District of Columbia.

Rogers Bill, providing that no woman who is an American citizen shall lose her citizenship by marrying an alien and that no alien woman shall acquire citizenship by marrying an American citizen.

Smith-Towner Bill, to create a department of education and provide Federal cooperation to the States for the removal of illiteracy, for Americanization, for equalizing educational opportunity, for physical education, including health education and sanitation, and for the preparation of teachers.

Fess Bill, to promote vocational education.

In the past, millions have been appropriated for the prevention of hog cholera, other millions for the army and navy. Now that woman has a part in making the laws let her see to it that Congress recognizes the need for Federal aid for maternity, child welfare, and education to be just as essential as for hogs and guns.

DORA YOUNG.

The New Women's Bureau

In the Department of Labor there has this year been established a Women's Bureau. Already they are mailing out many interesting and instructive bulletins and pamphlets. Some of those which have recently come to our desk are as follows:

Labor Laws for Women in Industry in Indiana. A report of a survey made by the Women in Industry Service at the request of the governor of Indiana and the industrial board of the State. Indiana is one of 12 States having a law prohibiting the employment of women at night in at least one group of occupations, but it is also one of the six States having no law at all limiting the hours of employment for women over 18 years of age. This survey discloses valuable facts, from which conclusions may safely be drawn concerning the need for laws to protect women in industry.

Charts compiled from bulletins concerning legislation now in force which affect women, such as Mothers' Pension Laws, showing persons to whom allowance may be given, conditions governing, aid to children, amount and continuance of allowance, the administration of the law and the source of the funds so used; Night-Work Laws for Women Workers, showing hours prohibited, with limitations and occupations specified; Minimum Wage Legislation, showing methods of arriving at wage awards, means of securing enforcement, industries covered, exceptions, etc.

Hours and Conditions of Work for Women in Industry in Virginia.

Women in the Government Service.

Employment of Women in Hazardous Industries: A summary of State and Federal laws regulating same.

Home Work in Bridgeport, Connecticut: Showing conditions surrounding the work of hundreds of women employed in one of the large factory centers.

If you are interested in keeping in touch with this new agency through which women are to be protected by arousing public sentiment against the abuses which have been heaped upon them through avarice, ignorance, or necessity—and what true Latter Day Saint is not thus interested?—send your name and address to the Women's Bureau, Department of Labor, Washington, District of Columbia, and ask to be placed upon the mailing list for what publications they are sending out. Read of these movements for betterment, watch the daily papers for added light and knowledge, and thus be prepared to throw the weight of your influence for the good of humanity, through an uplift of its womanhood.

Appeal From Ruling on Women's Night Work

LINCOLN, NEBRASKA, December 3.—Attorney General Davis, on behalf of the State, filed an appeal with the supreme court from a ruling in the district court of Douglas County, which declared night work by women in a newspaper office was not a violation of the law prohibiting the employment of female labor between the hours of 10 p. m. and 6 a. m. The district court declared a newspaper is neither a manufacturing, a mercantile, nor a mechanical establishment and does not come within the prohibition. The attorney general while admitting intelligence is the chief requisite in the issuance of a newspaper contends it comes within the meaning of a mechanical enterprise.

New York Civic League Opens Drive Against Paid Sunday Sports

NEW YORK, December 4.—A call upon all "true Americans in the State of New York to work for the repeal of those laws, signed by Governor Smith, which gave immensely valuable franchises to the Sunday baseball and Sunday motion picture businesses," was made by the New York Civic League's committee appointed to recommend militant measures against "the commercial interests that are desecrating the Sabbath."

"We are not asking for laws to prohibit amateur Sunday baseball or Sunday motion pictures where no admission fee is charged," said the statement. It advocated prohibition of "all Sunday sports and amusements conducted as a business and for profit."

Better Instruction for Children Urged

BOSTON, December 4.—The introduction of more individual instruction for children in the public schools was recommended by President (emeritus) Charles W. Eliot of Harvard University at the annual meeting of the New England Association of College Teachers.

"If children cannot be classified better than at present, he said, "the American free school cannot be maintained as it was originally established. It will become the school of the lower grades of the population because the better classes will not keep their children under the public school system with its slow promotions. They will send them to private schools."

American educators have encouraged an erroneous notion that "the object of democratic government is to average up to the population in intelligence as well as in comforts," he added.—*Omaha Bee*.

March 2, 1820, the Missouri Compromise Bill was passed by the United States Congress.

March 3, 1817, the territory of Alabama was organized.

March 18, 1818, the needy veterans of the Revolution were granted pensions.

MISCELLANEOUS

LETTERS

Appointment of Missionaries

By concurrence of the Presidency, Twelve, and Presiding Bishopric, the following appointments and transfers have been made, effective at once:

Glaud R. Kuykendal, Detroit District, Detroit objective, local.

Arthur G. Larkey, Chatham District, local.

E. A. Davis, transferred from Holden Stake to Utah District, missionary.

Amos T. Higdon, transferred from Western Colorado District to Holden Stake, missionary.

Daniel B. Sorden, appointed to British Isles Mission, local.

James Davis, transferred from Eastern Michigan District to Central Michigan District for the winter months.

Charles Fry, transferred from Spring River District to British Isles Mission, local.

James E. Bishop, transferred from New York District to British Isles Mission, local.

Richard Bullard, Southern Nebraska District, as traveling bishop.

THE FIRST PRESIDENCY.
QUORUM OF TWELVE.

INDEPENDENCE, MISSOURI, December 11, 1920.

The Bishopric

British Isles Mission: By reason of the transfer of Bishop Roderick May by President Frederick M. Smith to other territory, we hereby appoint F. Henry Edwards as Bishop's agent of the British Isles Mission, his address being: Saint Leonards, 19 Amhurst Park, London, N., England. This appointment is to become effective January 1, 1921.

With the increasing opportunities for the extension of our church work in this mission and the additional missionary work which the joint council has arranged for, I am sure that the Saints of this mission will feel the additional responsibility which rests upon them to support with their financial means in proportion to the blessings which our heavenly Father shall bestow upon them. It is in this way that each one of us shall acquit ourselves before God as wise and faithful stewards. While these servants of the Master are administering to the spiritual needs of God's people they in turn can rejoice that to them is granted the opportunity of administering the temporal needs, so that our work becomes mutual both as to benefits and opportunities, and in the performance of the duties and obligations which the Lord has imposed upon us and we shall find an ever increasing joy and a greater abundance of spiritual blessing.

A Testimony by a Prominent Patriarch

Elder Joseph R. Lambert recites some gratifying intimations of the Spirit that came to him.

At, or soon after the close of the late General Conference, while my wife and I were yet in the Sanitarium, I had recovered sufficiently to take little walks away from the building, and while on one of these walks I fell into deep meditation on the present situation in the church.

What led up to this meditation, was the fact that many of our old friends from different parts of the country, brothers and sisters in the church, kindly called on us, and gave us very glowing accounts of the conference proceedings, affirming that they never attended a conference which equaled this one in the outpouring of the Holy Spirit, unity of action, liberality of the brethren, etc. This kind of a report was almost unanimous.

In my meditations my thoughts ran thus: Admitting that the conference was a good and important one, which I was neither prepared nor inclined to dispute, it is possible, if not probable, that the division which has been so apparent to many, will continue for a time, at least; and if so, how can the church do the work which seems now to be demanded at her hands? I believed then, as I do now, that the hastening time is right at our doors. I was strongly wrought upon with the gravity and importance of the present situation, and said in the energies of my soul, "Lord, what can we do?" meaning the church.

At once I felt stirred with the gentle, patient influences of the Holy Spirit, and this is the substance of what was given:

May the peace and good will of our heavenly Father be with the Saints of the English Mission.

Sincerely yours,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

E. Yewell Hunker, who has been laboring as a missionary for some six months, was ordained an elder at Lamoni recently.

The salt of the earth will do its work best if it is not stored in casks by itself, but rubbed in evenly and generously where it is most needed.—Rauschenbusch.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Eurgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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"Stand by the work which you have received—the restored gospel and church—and sustain the First Presidency in the high and important duties of their calling. Oppose that which you conceive to be wrong, and dangerous to the interests of the work, in kindness and at proper times and places, and with all the wisdom you can secure; and I will do the rest."

All this was just as plain as if it had been spoken in an audible voice, and the last statement, which I have taken the liberty to emphasize, came with peculiar force, making the strongest impression on my mind.

Now, so far as I am concerned, a great weight has been lifted from my mind. More than ever do I believe that God is still at the helm, and he will, if we permit him, bring the old ship through all the storms that may seek her destruction, in safety, without the loss of one soul. There is nothing extraordinary, or new, about this communication; but, under existing conditions, and having been given, as I believe, by the Spirit of truth, which is the Holy Ghost, it will, I trust, emphasize, and make still clearer to us, that this is the way, and the only way out without undue loss. Who is to be humiliated in the final decision, is not stated; but can we not well afford to be humiliated if the work has been properly cared for, or humiliated and corrected if we have made an important mistake? Let God be true, however much it may reflect upon us.

J. R. LAMBERT.

INDEPENDENCE, MISSOURI, November 9, 1920.

Christmas Offering Items of Interest

Sister W. H. MacLaren of Parsons, Kansas, writes: "I wish to report that we have a one hundred per cent (and more) school in the 'Dollar Sunday' offering. We received \$26 and have only 25 members. We are trying for an average of \$5 per member for the year."

Note the splendid spirit manifest in the following letter received from Sister Maggie Sellers of Lenora, Oklahoma: "Edna, Clarence, Helen, and I have received your several letters. We all intend to pay tithing, Christmas offering, etc. We raised broom corn this year and as soon as we dispose of the crop we are going to give as much as we can."

C. A. Classon, Marseilles, Illinois, reports regarding their "Dollar Sunday" offering: "We have an enrollment of sixty and our "Dollar Sunday" offering amounted to \$34.65. Our aim is \$250.

Brother J. W. Layton, Nauvoo, Illinois, reports from the old historic grounds: "From only four families we received \$10.10 on 'Dollar Sunday,' so you see we are trying to do our part."

Sister Mary E. Richards, Arma, Kansas, reports for their little school: "Our 'Dollar Sunday' offering amounted to \$14.62."

Sister Sarah L. Gage, Dennis Port, Massachusetts, writes: "Our Sunday school is small but we like to help all we can. We gave \$4 on the day set apart as 'Dollar Sunday.'"

From Sheridan, Wyoming, we received the following letter sent jointly from Sister Lee Deems and Brother Medy Richard: "We each gave \$1 for 'Dollar Sunday' and are sending \$15 for offering."

We understand that many, many other schools have done equally as well and some better than these we have heard from. We wish all these good schools would write us, not because they might desire to see their names in print but because of the good it will do others, the encouragement it lends to others to know what is really being done by the various schools.

The year is fast drawing to a close and we have much to do if we clear the \$150,000 offering for 1920. It can be done and should be done. Let us do it. Let each school do a little better than last year and we will surely accomplish our desires.

Most sincerely yours,

A. W. SMITH,

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

THE TEST OF LOVE

Wasn't it wonderful! The enthusiasm, the get-together spirit, the sincerity of purpose and desire, the grand finish of the auditorium drive? Who among us but rejoiced because of our success? It was the *test of love* for our God and his gospel. We succeeded because we all pulled together in one supreme and glorious finish. It was great!

Now for the grand finish on the Christmas offering for 1920. Those who so nobly responded in the auditorium drive will, we are sure, respond just as nobly in this drive for funds to help purchase lands for our inheritance. Before Zion can be established we must prepare the territory round about for the good Saints to inhabit. Lands must be purchased in order that all may have an opportunity to secure their inheritance—your inheritance and mine—for in no other way will Zion truly be established.

The Sunday schools and members have done nobly in the past and we have greatly appreciated your good support and cooperation. We know that God has been pleased with the sincere efforts put forth and that he has rejoiced with us in our success. Our successes of the past are behind us and we must concern ourselves with the future. There remains a great work for us to do and the establishing of Zion is yet to be accomplished. Let us do our part and look to God, the one who has so abundantly helped and blessed us in the past, for he is ever ready to show the way to greater accomplishments.

We would like to receive more letters telling of the successful efforts of the schools and individuals. These letters help to enthruse others. May we hear from you by first mail?

The success of the auditorium drive was made possible because of the whole-hearted concentration of effort in the pulpit and in the home. Shall we not make this same earnest effort in one grand, determined finish in the Christmas offering drive? With each one doing just a little better than last year we will be able to accomplish our aim (\$150,000).

Let us make this a "test of love" also.

May God in his infinite wisdom bless all the good workers with a truly Merry Christmas and a Happy and Prosperous New Year.

Send all offering direct to the Bishop's office and be careful to state definitely and plainly the sender's name and address.

Very sincerely yours,

A. W. SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

At the morning service at the Lamoni church on the 12th, Apostle J. A. Gillen addressed the audience. Observance of College Day having been deferred for a number of reasons, it was the theme at this hour. In the evening Thomas L. Sloan, president of the Society of American Indians and editor of the *American Indian Magazine*, occupied, a large audience being present, though an epidemic of smallpox and consequent quarantine cut down the number materially. Mr. Sloan makes an excellent impression in his plea for a "square deal" for the Indian. Devoting all his time to legal work for the Indians, without compensation, he comes to know the sorrowful side of the system of government whereby the Indian is oppressed and denied his natural rights. He left for Des Moines and will visit several other points ere leaving for his home in Washington.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 26.

VOLUME 67

LAMONI, IOWA, DECEMBER 22, 1920

NUMBER 51

EDITORIAL

A Splendid Effort

To the church: It has been most gratifying to see the splendid response the members of the church have made to the appeal for funds to build the much needed auditorium. It is an indication of a fine spirit of consecration and progress. And there is in it that which heartens and encourages us when we look forward and envisage the great tasks to be accomplished by this people.

The whole campaign and its results become additional forces fixing the eyes of the members and officers upon the objectives of the church.

We laid down a definite task for the church. In a splendid effort the membership, from reports received, have apparently responded with more than was asked.

We rejoice. Let us move on to the bigger things. May the blessings of God strengthen us for the greater tasks and his Spirit and guiding wisdom fortify us.

Your servant, **FREDERICK M. SMITH,**
President of the Church.

LONDON, ENGLAND, November 30, 1920.

A Visit With the Woodbine Sage

It was in the latter part of August, 1918, and I was in attendance at the Logan, Iowa, reunion, that the opportunity presenting itself to visit the home of Brother Charles Derry I gladly accepted it. About four o'clock in the afternoon we left Logan in Brother Charles Van Eaton's car. Besides him and me there were in the car, Sister Van Eaton, Albert Carmichael, W. A. McDowell, and Joseph Lane. We soon reached Woodbine, and without delay went to Brother Derry's home. The aged brother was in the yard slowly walking to and fro for his daily exercise. We were taken into the house, and Brother Derry came in to greet us. How clearly we sensed the sacred atmosphere which surrounds an aged servant of God who through his busy life has lived close to the ideals of his religion.

He delights to talk of the church and along the lines of his past experiences in his church work.

"You may tell the people, Brother Fred," said he, "that I still love God and his cause. I seem to find no stopping place, and there comes to me some degree of dissatisfaction that I have not the strength to stand before the people and declare the word of God as I once could." Then after a pause he added, "But I do get some chance, for as I pass along the sidewalks, people stop and talk, and ask me questions, and I love to tell the gospel story."

Then he sat silent for a time, and his white face perceptibly saddened as he said:

"What strikes me as a dagger to the heart is to hear of our men who were shining lights falling and see their lights go out in darkness."

He evidently had in mind a disaffection which had shortly before that manifested itself in a certain locality, and his keen mind probably sensed one of the underlying causes, for he soon added: "But I fear we are at times to blame, for

we give unguarded and unstinted praise to the undoing of those we fain would encourage. Many years ago I read on the cover of a pamphlet I chanced to see words which I have since remembered and often quoted:

"Learn to contemn all praise betimes,
For flattery is the nurse of crimes."

As to his own work, most modestly did he speak. A stalwart, yet he never forgot his own limitations and his dependence on God. His present attitude and his buoyant hope he expressed to us by reading a poem he had written about a year previously, when in his 92d year. I give it here:

"You called me from the anvil, Lord,
A poor, unlearned youth,
And bade me to declare thy word
In meekness and in truth.

"I bowed to thy decree, dear Lord,
Without hope of earthly gain,
Trusting in thy gracious word;
Nor did I trust in vain.

"My duty I have tried to learn
By searching deep thy word,
That none my humble youth might spurn,
But seek thy truth's accord;

"And seeing, they might humbly bow
Unto thy righteous law,
And grace receive to keep their vow,
And thy salvation know.

"I've had to face a frowning world
Who never knew thy power,
Endure their scorn, so proudly hurled
In this, the eleventh hour.

"But thou wast to thy promise true
In standing by my side,
And daily strength thou didst renew,
Through thy Spirit as my guide.

"Nor was I ever put to shame
As thy cause I did defend,
Nor have I blushed to own thy name,
My God, Redeemer, Friend.

"My feeble efforts, I confess,
Are oft with error stained;
Nor can I boast my righteousness,
But I can trust in thine.

"And now in my declining years
My hope is still in thee.
Dispel my doubts, dismiss my fears,
That I thy face may see.

"I know thy promise stands secure
To all who trust in thee,

www.LatterDayTruth.org

Who firmly to the end endure
In glory crowned shall be.

"O help me, Lord, to firmly stand
As witness of thy love,
Till called unto that better land,
To dwell with thee above."

Thus he modestly and humbly speaks of his splendid past work, which has so endeared him to this people, and everywhere left a name synonymous with goodness and saintliness; and thus gives expression to words which indicate the shining hope which has so gloriously illuminated his declining years and cheered not only him but everyone who meets him.

And just before we left he asked for administration. "Not that I am especially ill," he said apologetically, "but because I would like a blessing, if you feel that you can administer thus." Did I feel like it? Could anyone see such splendid humility, such saintliness and not feel like officiating in a sacred ordinance? We administered, and felt that we were the ones blessed in the opportunity to hold up in the arms of faith that grand old servant of the church.

And as we left the house with his lips uttering blessings upon us, we each felt we had made journey to a sacred shrine and were strengthened to "carry on" the cause our saintly aged brother had so long served. And I doubt not that each uttered a silent prayer in leaving: "God bless dear old Brother Derry and the faithful, patient daughter who so tenderly cares for him."

FREDERICK M. SMITH.

The Evans Case

From present appearances this famous case approaches a finale. The supreme court of Ontario has reversed the ruling of the trial judge who dismissed our claims, and holds that we are entitled to certain moneys and properties which Mr. Evans and his followers took away with them when they left the church in June, 1918.

At the time of the division at Toronto, the church officials requested Bishop Evans to make an accounting of these various funds and property belonging to the branch, Sunday school, Religio, and Ladies' Auxiliary, to which, under the law as well as in morals and good conscience, Evans and his disciples were not entitled. Our demand was disdained and denied, and after seeking legal advice and considering the situation from every angle, it was decided to submit our claims to the courts of Canada and abide by their judgment, and the decision by the supreme court is a justification of our action.

The claims filed by our barristers, Messrs. Corley, Wilkie, and Hamilton, of Toronto, asked for an accounting of several funds; the new church building fund, funds belonging to the Sunday school, Religio, and Ladies' Auxiliary, sermon fund, and theater service proceeds.

Church Building Fund

First, we have the building fund. Early in 1917 the Toronto Branch, acting upon what Bishop Evans claimed was an inspiration, at a regular branch business meeting, passed a resolution to build a new church according to the "recent revelation to us," and provided that Bishop Evans be the "treasurer" to collect funds. The evidence showed that after that meeting Bishop Evans made constant pleas for contributions, but never made a report of any kind as to the amount given him in response to his efforts. When the trial was reached his counsel filed a list of subscriptions.

Evans's defense in this matter was very peculiar. He claimed that the fund had been collected in defiance to the general authorities of the church, introduced a letter from

Bishop B. R. McGuire written a few days after the branch action referred to above, in which it was very strongly intimated that the time was inopportune to go to the expense of building. We do not propose to make any argument in this account, but when our readers recall that in January, 1917, the World War was on and that Canada was engaged therein and the United States was already feeling the great depression in all money matters, need any more be said to support the wisdom of the Presiding Bishop, though he did not desire, nor did he attempt, to interdict or prohibit arbitrarily. The branch decided to go forward nevertheless, and Bishop Evans remained the treasurer. Now, it was claimed, the Toronto Branch was in rebellion to the general authorities, and, besides, Evans contended, the money given to him was given for the purpose of building a church in which he, Evans, "was to be the pastor," using the stereotyped expression of Evans's willing witnesses. However, under the cross-examination of Mr. Wilkie, the theory rapidly vanished into thin air, and evidence as to the individual transactions, things said and done, showed that no mention ever was made of a "church in which Bishop Evans was to be the pastor" until June 3, 1918, the day Evans and his adherents left the church.

But the law holds such funds as impressed with a trust, and using the words of one of the justices who sat at the appeal hearing, Mr. Evans could not collect moneys pursuant to a resolution of the Toronto Branch and be heard to say afterward: "This belongs to me—it was given to me to build a church in which I am to be pastor." It couldn't be done. On this point, Chief Justice Mulock, in his decision, which was concurred in by associates, said: "In making collections Bishop Evans was the agent of the church. All collections coming to his hands became the moneys of his principal, and it was his duty to pay them over to his principal. If there existed any circumstances which relieved him of that duty the onus was on him to show it. Loose expressions by subscribers that their contributions were being made towards the erection of a church of which he was to become pastor fall far short of creating a trust in respect of moneys paid to him. . . . It may be that some of such subscribers can establish some right in respect of their subscriptions because of Mr. Evans not becoming the pastor of the new church, but that is a matter between them and the church, and it was not for Bishop Evans to determine it, as he has endeavored to do by withholding the money from the branch. *In so doing he has been guilty of a breach of trust, and is accountable in respect thereof.*"

For a little sidelight on this point it may be well in passing to state that Evans testified that never till the 3d day of June, 1918, had he ever thought of leaving the church, and about six weeks prior to that date he wrote President F. M. Smith that anybody who said he contemplated leaving the church was an "infernal liar."

Sunday School and Religio

Early in the course of this litigation Evans and codefendants relinquished claim to any of the property and funds belonging to these organizations and brought the money in their hands into court.

Sermon Fund and Theater Services

For many years Bishop Evans had kept up a propaganda by way of printed sermons, both in book and pamphlet or leaflet form. Many hundreds—more likely thousand of dollars had been donated by branch members to this fund; the branch repeatedly made contributions to it—to make up deficits, the bishop claimed; and there was a standing committee, pursuant to branch resolution, for the purpose of collecting funds from the members in aid of this movement. Bishop

Evans never made a full financial report of this "sermon fund," as it was referred to in branch minutes.

It seemed to us that in simple justice to the branch an accounting should be made to it, and for this reason we included such request in our claims. Evans's defense to this was characteristic of the man. He said it was his business affair altogether; the sermons had been preached by him; he had made all the contracts, etc., and if there were any profits they were his own personal property; however, according to his testimony, there were no profits.

The court took the view that these were "personal ventures of Bishop Evans." We were aware that the legal significance of the conduct of Bishop Evans and the acquiescence of the branch therein during the many years might give color and support to the view reached by the court on this point, but as the loyal membership claimed these were branch activities, we decided to have the question adjudicated by law.

So far as the law was concerned our claim for an accounting of the theater receipts and disbursements was disposed of in the same way the sermon fund was decided.

Ladies' Auxiliary

Some little time before the division of the branch, Bishop Evans asked the Ladies' Auxiliary to lend him the money they then had on hand. This was done. The next day or two after the division at a regular meeting night the auxiliary voted to transfer their society to 35 Huron Street, to which place Evans had removed and where his church headquarters had been established. At this meeting there was an unusually large attendance, and the evidence showed that there was a prearranged plan, even to the extent of a series of resolutions drawn up and at least typewritten by "the bishop." These resolutions were passed by a large vote. But it appears that the women who did not stand always with Evans were not apprised of their plans, and the "slate" was rushed through with all the eclat of ward politics. One of the resolutions thus adopted provided that all remaining funds should be loaned to Bishop R. C. Evans. Thus this man came into possession of every dollar of the society's money, and he afterward stated that he had borrowed the money to get it into his hands and not because he needed it.

From testimony of defendants this money, as well as the building fund, went into the purchase of the church on Caar-Howell Street which is now the home of the Christian Brotherhood, Evans's church. Almost at the same time—between the light of one day and that of the next, all the property of the auxiliary consisting of sewing machines, dishes, etc., took wings over to 35 Huron Street, or at least were placed under the conserving eye of the master mind in the new movement.

The chief defense in regard to the auxiliary funds and property was that the society had never been a part of the general society, had always been independent, and had dispensed their charities and spent their money "as they jolly well pleased," using words of their barrister.

In disposing of this phase of the case Justice Masten's decision, concurred in by Justices Sutherland and Ferguson, is as follows:

"With respect to the moneys of the Ladies' Auxiliary Society, I think that the judgment now under review should be reversed, and the account asked for by the plaintiffs should be directed. The principle applicable to cases of this kind is very clearly stated by Lord Macnaghten in the case of General Assembly of Free Church of Scotland v. Lord Overtoun, (1904) A. D. 515, at page 630, where he says:

"But after all the question at issue is one of very ordinary description. It is alleged on the one hand and denied on the other that there has been a breach of trust in the disposition of property. The complaint is that the funds contributed and set apart for one purpose have been diverted to another

and a different purpose. Such questions are of everyday occurrence, and the problem in each case must be solved by the ordinary commonplace inquiry, "What was the purpose for which the funds in dispute were collected? What was the original trust?"

"In regard to the application of this principle I find no difference between the law of clubs and the law of churches. No portion of the property of a club or voluntary association may be alienated by it except in the ordinary course of the administration of its affairs, and for purposes incidental to its objects without the consent of every member; Murray v. Johnstone (1896), 23 R. (Ct. of Sess.) 981. In that case it was resolved by a majority in general meeting of a curling club to present a cup which had been won by the club to the person who had acted as skipper of the rink at the contest when the cup was won, and it was held that the resolution was *ultra vires*. In the present case a consideration of all the evidence to which our attention was directed by counsel on either side leads me to the conclusion that the Ladies' Auxiliary Society was, as its name indicates, an auxiliary to the Toronto Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, and that the moneys collected by it from time to time were properly applicable only to purposes incidental to or connected with that church. The fact that on one occasion it gave certain moneys to the poor, and on another occasion the association made things for the Presbyterian Church does not in my opinion alter the conclusion that the purpose and object of the society was to act as an auxiliary to the church with which it was connected, and fails to demonstrate that its funds were not held in trust for the purposes incidental to or connected with that church. It may be quite true that within the sphere of the church or quasi church activities the Ladies' Auxiliary could dispense its funds as they saw fit, yet it seems to me that outside that sphere they were powerless to go. The mere fact that they applied them on one or two occasions to outside matters only indicated that in a somewhat loose organization this was done without objection. I think that the auxiliary was a branch of the church, that its funds were collected and usable only in connection with the objects associated with the church.

"For these reasons I would allow the appeal on this branch of the case, and direct a reference."

By recent letter from the barristers who represented the church in the Evans case we learn that the question of cost was argued upon application of the defense for a division thereof, and the decision of the court was that the defendants should be taxed all the costs of the litigation from the beginning down to and including the appeal hearing before the supreme court. By this decision the court justifies the bringing of the action.

New Manager Appointed

At a recent meeting of the Board of Publication, Brother Granville S. Trowbridge, of Saint Louis, was elected business manager of the Herald and Ensign Publishing Houses, which are soon to be amalgamated at Independence. Brother Trowbridge has accepted the position and will assume his new work on January 1.

For years Brother Trowbridge has been an active worker in the church. At Saint Louis, where he now lives, he has been a faithful officer of the branch and his work as president of the General Religio Society needs no comment. He is giving up a very fine position with the Cotton Belt Railway, where he is assistant traffic manager, and his acceptance of a church position evidences a consecration that promises well for success in his new work.

Brother Trowbridge has purchased a home on North Union Street, in Independence, and will move his family there soon after the first of the year. The work of consolidating the publishing houses, which has temporarily been held up pending the appointment of the new manager, will now be pushed

forward, and will no doubt be consummated early in the spring.

File of Heralds Desired for British Mission

Brother T. W. Williams wishes to know what we can do about furnishing a file of THE SAINTS' HERALD for the church headquarters in Great Britain. We can furnish most of the copies for 1920, but special demands have cut into our extras at so many places it is difficult to get all the numbers.

We believe there are many Saints who have carefully kept all their HERALDS but who would be glad to part with them for such use. If they will write to us, we will endeavor to have the matter looked after and the headquarters at Saint Leonard's supplied. While bound copies would be preferable, we are sure they would gladly receive them just as they come.

Kindly let us know what you have, even though an occasional copy is missing. We might be able to secure the missing numbers. We would like to have the dates extend as far back as possible.

Former Manager and Stake President Goes East

John Smith has now sold all of his household furniture and library, closed his home in Lamoni, and left Wednesday, the 15th, for Fairhaven, Massachusetts, where he will reside with his daughter, Mrs. L. C. Bentley, for the winter.

Brother Smith's service in the church has been long and honorable. He moved to Lamoni with his wife, formerly Kate Blood, over twenty years ago. He came as business manager of the Herald Publishing House, but in a short time was called, in April, 1902, as president of the Lamoni Stake, which office he held until the conference of 1916.

We think it only just that we occasionally express our appreciation of our brethren while they are still living. Some years ago, we used to sing in the Sunday school,

"Surely the Captain may depend on me,
Though but an armor bearer I may be."

John Smith has been one of those on whom his Captain could depend. His independence and his integrity have never been questioned.

Subjects Being Discussed

A School That Serves All the People

In writing his series of articles in *The Country Gentleman* on "Good country schools," A. B. Macdonald visited Pisgah, Iowa, where he says, "The farmers of Pisgah give their boys and girls a square deal." The superintendent is Charles B. Woodstock, formerly of Graceland College. Mr. Macdonald gives considerable space to the early settlement of the Pisgah Valley, out near the Missouri River, by Charles B. Thompson, who was among those leaving Nauvoo to go to Utah. Becoming dissatisfied with the religious teachings of the leaders, he decided not to continue west. Instead, he traveled northward some fifty miles and in 1853 settled his colony near what is now Pisgah, named after a high hill which they called Mount Pisgah. The colony did not survive, some of its members affiliating with the Reorganized Church, the rest dying or moving away.

But the school is the influence that drew him there and about which he wrote most commendably. Without reviewing the entire article, we may summarize by saying that in the development and maintenance of the community spirit

whereby every person within reach is drawn to participate in its activities, the school has done what every school should do. The work is made interesting, the play is made recreational. An annual fair is held, at which the results of class work and individual effort are displayed. Altogether, the work done there ranks well with that of many other communities, with apparently much better resources to begin with.

A Long Life of Usefulness

In the recent attainment of Sister Abbie A. Horton, of Independence, of her eighty-fourth birthday, a notable example of what a long life may mean is exemplified.

Sister Horton has not only lived long, but she has lived well. Her list of activities in the church is a long one, and she is yet alert to all the developments in her community, keeping in touch with what others are doing, even though she is not able as formerly to enter actively into all of them.

We wish her continued extension of years and ability to imbibe the best from everything around her.

First Home of Man

It may be a surprise to our readers to learn that the center of Asia is considered by many scientists to be the first home of the human race. Yet it is one of the least explored portions of the world. The so-called primitive men have mostly been found in Europe, as the Neanderthal Man, the Heidelberg the Cro-Magnon, on the Continent, and several different skulls in England.

In 1891, Dubois, excavated in Java, and discovered a skull, two molar teeth, and a thigh bone. From this has been built up the theory that these remains somewhat widely scattered represented a prehuman animal.

An expedition is now arranged with headquarters in Peking, and will devote the first year to the studies in paleontology and zoology in China; the second year in Mongolia; the third and fourth and fifth years will carry its work into the various parts of Asia. Among the difficulties of the expedition will be found the value that the Chinese place on fossil remains, and hence opposition from them.

In addition is the great difficulty of the excursion into the heart of Asia, because of mountain ranges, treeless wastes, and the great cold during the winter. China was inhabited by the aboriginal tribes which have been pushed south and west by the Mongols and Manchus. Remnants of them still remain, some on the edge of the Himalayan Mountains and some in populous and rich parts of China. It is reported that the Lolos are of high intelligence, and have much Caucasian blood.

To Ascertain Results of Prohibition

The Intercollegiate News Service reports that early in 1921, under the direction of the professors of economics and sociology in various colleges and universities, college students will make a survey in their own communities to ascertain just what effect prohibition has had upon every line of industry, business, and investment, and just what the result has been in regard to crime, health, recreation, scholarship, home life, and social welfare. These facts will be carefully gathered and checked, sworn to before a notary, and given general publicity. The purpose is to answer the query from other lands as to the actual effect of prohibition.

As a matter of fact, a man's first duty is to mind his own business.—Lorimer.

ORIGINAL ARTICLES

OF GENERAL INTEREST

The Buying of Lands

An editorial by Sister Estella Wight in Stepping Stones for December 7, 1920.

What about your Christmas offering? There has not been so much written or said about it this year as usual; but surely no one has for a moment forgotten it! Let's hope that while we have all been rather quiet about it, we have yet been working all the more diligently.

Some one asked the question the other day: "What are the Christmas offerings to be used for this year? What special work will my offering help this time?"

I wonder if you are asking that question, too! Of course we know well enough that it will be used for some good work, but the most of us are curious enough to like to know just what particular work our offerings are going to assist. I am sure you want to know, so I think it might be well to mention right here what the Bishop said it will be used for. He has said for the buying of lands and the establishing of Zion, and in this way helping those who could not otherwise obtain homes to have an opportunity to do so.

"Why that is for the same purpose the offerings were used last year," says some one. Yes, you see only a small beginning has been made thus far. In the future a very great deal of land should be purchased and made ready for the people to live upon. It is expected that there will be great need for it, and the reason is this:

You know the gospel is to go to many nations. It must be taken to people in many lands who have never yet had the opportunity of hearing its blessed tidings. Many of these people are in very distressing conditions. They realize what it means to live in very poor homes, and some know what it is to be without a home. Some of them have insufficient clothing, and many, oh, so many know what it means to go hungry day after day. When we take the message of the gospel to these people, we should be ready to give them more than the hope of happiness and comfort in the life to come. We should have places prepared where we can help them to live better and more comfortably right now in this life.

Sometimes when you read about the starving and distressing conditions of the people over in Poland and Armenia or others of those countries that have long been war ridden or oppressed, don't you feel as though you would just like to have lots of money so you could help them get to some good place where they could have plenty of food and clothes and an opportunity to earn a living, so they would never have to go hungry and cold again? And don't you often wish that you could gather together a lot of the children and bring them to this land where they could be better cared for and go to school as you go to school? I think we all feel that way about them many, many times, and yet how few of us are able to do very much in this way! I don't suppose there are many of us who could afford to bring one child over and see that it is cared for as it should be.

But though we may not be able to do as much as we would like, it is still a wonderful thing to have the opportunity of doing a little towards helping others, and many of us together may unite and accomplish far more than we are aware may be done.

Now the Bishop of the church understands a great deal about the needs of the people and what it will take to help care for those who shall some day flee from all parts of the world to Zion as their only place of refuge. We have been told in the revelations of God to his people that such a time is coming, and admonished to make ready for it. And the

MAKING CHRISTMAS FIREPROOF

We hope every person having to do with Christmas festivities will read this. Only last year we saw the hair of a small child set afire by the candle in the hands of another—and all around lay masses of cotton!

Too often the Christmas season, which should be an occasion of unmixed cheer, becomes a time of tragedy in many households because of death or serious injury by fire. The highly inflammable evergreen decorations or the cotton beard of a thinly disguised Santa Claus frequently ignite from a lighted candle or match and serious results ensue.

In a home in Brooklyn, New York, two or three years ago, a Christmas tree on a lower floor was left alight with candles while the members of the family were upstairs and the fire that followed, when the dry branches became ignited, caused the death of several persons besides destroying the house. This is but one instance that stands out among many. A list of authentic cases contain a number of such items as the following:

A mother was fatally burned while acting the part of Santa Claus for her little child.

A scholar was fatally burned, due to her clothes catching fire from a lighted candle on the school Christmas tree.

Children ignited the cotton decorations used to represent snow, around Christmas tree. Tree was consumed and fire spread throughout the first floor. Members of the family were seriously burned trying to extinguish the fire.

Lighted candle set fire to the Christmas tree. Tree blazed up, igniting woodwork of room.

Store was profusely decorated with evergreen boughs and festoons, which were thought to have ignited from defective electric light wiring. The inflammable decorations spread fire so rapidly and burned so fiercely that the department was unable to cope with it. Building and contents were a total loss, \$212,154. Fire occurred at night. Had fire occurred during the daytime, a holocaust would probably have taken place.

It is hardly to be doubted that Christmas, 1920, will add many similar cases to this shocking, and totally unnecessary, list, although with a few precautions such fires can easily be avoided.

Safeguards

These precautions should be thoroughly understood in every home where the Christmas observance includes the erection and decoration of a tree. In the first place the tree should be set up securely so that it will not easily topple over, and

Bishop, heeding this admonition, has begun the work of purchasing lands and the establishing of such places as are needed now and shall be needed for the care of others, and he has said that this year our offerings shall be used for this purpose.

Just one other thing I want to mention. Do you know there are Saints in want and in distress even now in Europe who are anxiously desiring and looking longingly forward to coming to this land? They have already heard and accepted the gospel message, but they are in distress and privation and want, and they are needing our help at this very moment.

If, then, we have been negligent of this duty during the year, let us make haste to earn our offerings at once, that we may have a part in helping in this great work.

it should be located several feet away from any heating or lighting fixture. Metal tinsel with flake asbestos and powdered mica make excellent materials for snow effects and will not burn. Cotton and paper, on the other hand, are highly dangerous and should not be countenanced. Needless to say, the tree should never be illuminated with candles. There is some danger from the widely sold colored electric light assemblies due to insufficient insulation and other causes, but the hazard is inconsequential beside that of the lighted candle.

Ornaments should be of metal and not of paper or pyroxylin plastic, which is commonly known as celluloid, pyralin, French ivory, and by other trade names. Pyroxylin plastic is extremely inflammable and will ignite at a comparatively low temperature.

On one recent occasion a woman in a New York apartment climbed upon a chair to light the candles on a large Christmas tree to entertain her little daughter and a neighbor's child. While reaching for a candle at the top of the tree, she accidentally touched the match to a colored paper chain, which blazed up and ignited other decorations. The woman tried to snatch some of the burning papers off the branches, but lost her balance and fell against the tree, pushing it over on the floor. When she regained her feet her dress was on fire and she ran screaming out into the hall of the apartment house, fanning the flames until she became a living torch. Aid came too late and she succumbed to the flames.

Toys involving the use of alcohol, gasoline, or kerosene should be avoided and low-priced electrical playthings should be viewed with suspicion since they often are insecurely wired and flimsily constructed. Such electrical apparatus may cause serious burns and fires by sparking or by becoming overheated.

In the South there is the additional hazard of firecrackers and fireworks as part of the Christmas celebration. These should be prohibited for private use and permitted, if at all, only in community displays under proper precautions.

If the call for Santa Claus is a crying need that will accept no substitute, the impersonator should avoid long cotton "whiskers" and should keep away from lights and open fires. As an additional safeguard, the costume used may be partially fireproofed with the following solution: Two ounces of carbonate of soda, two ounces of ammonia carbonate, two ounces of boric acid, and five gallons of water. The mixture should be allowed to come to a boil and should then be strained and sprayed upon the material to be protected. If Santa's clothing or that of anyone else *does* catch fire, the victim should be rolled in a rug or woolen cloth and the flames smothered as promptly as possible. The flames should be kept from the face.

In order to prevent the spread of any fires that may start, a bucket or two of water and a fire extinguisher should be kept ready at hand.

Another important safeguard is to remove all evergreens immediately after Christmas before they become completely dried out.

Public Entertainments

Where Christmas trees are displayed in schools and churches or other public places, the danger to life is naturally much greater than in the home, owing to the larger number of persons present and to the likelihood of panic.

All the precautions that have been mentioned for the home should be strictly observed at all public celebrations and, in addition, thought should be given to the matter of clear and adequate exits in case of fire. The hall or room selected for the occasion should be upon the ground floor and should be

ample to accommodate the expected audience without crowding.

WHAT COOPERATION HAS DONE FOR DENMARK

Just read this quotation over—read it over twice.

And then think.

Then read our comments.

"Denmark is about one fourth the size of Wisconsin. Much of it was formerly a bleak waste of sand dune. Only the eastern part of the country and the neighboring islands were considered fit for agriculture. In addition to its poverty in natural resources, the country was further impoverished by the Napoleonic wars in the early part of the nineteenth century. In the second half of the nineteenth century Schleswig-Holstein was taken by the Germans. Practically all of its commerce was gone. The peasant farmers were in a most pitiful condition. Yet to-day, less than a century later, this same Denmark is, in proportion to its population, the wealthiest country in Europe."

"Denmark is essentially an agricultural country. It has an area of about 10,000,000 acres. More than \$90,000,000 worth of butter, eggs, and meats are exported by the farmers of Denmark annually. In 1906 the Danes had \$208,000,000 in savings banks. Eighty-nine families out of every hundred own their own farms and houses. This small amount of tenancy is due to the fact that landholdings can be easily acquired."

Not the biggest, blackest type could add a particle to the astonishing facts above stated! Think them over. Poor land! Desolation by war! Robbery of the best lands by a stronger power! General poverty!

And now such general comfort, such immense aggregate wealth, such splendid conditions! And all this attained by what?

War? Conquest? Trading? Manufacturing? None of these. By farming on those bleak sand dunes and the rest of the lands, mostly originally poor!

The secret! It is on the surface. Landholdings are easily obtained." That is the first essential to general prosperity.

Second, cooperation. The farmers of Denmark are the most thoroughly organized in the world. They buy, sell, study, market, slaughter their stock, and pack their meats cooperatively.

And their milk is handled by cooperative creameries and cheese factories.

Land easily obtained for actual workers of land and universal cooperation—think what these things would do for any American state—absolutely any state you may mention!—as compared with Denmark.

The above astounding quotation is not from any Looking Backward or Progress and Poverty—it is from the report of the Wisconsin State Board of Public Affairs and is based on an official study made in Denmark by a state official.—*Des Moines News*, December 11, 1920.

NUMBER OF COLLEGE STUDENTS INCREASING

There has been an increase in the number of college students from 187,000 in 1914, to 294,000 in 1920, says *The Literary Digest*. The largest university to-day is that of California, with nearly 12,000 registered; next, Columbia University with over 9,000, and the University of New York with also over 9,000.

The latter shows the largest increase of any college in the country, 6,767, in six years. The University of California shows the second largest gain, 6,213. Twenty-eight institutions have more than doubled their enrollment. Boston University shows a 333 per cent gain; the College of the City of New York, 293 per cent. This raises directly the question how this problem shall be met this coming year, and how it shall

be met ten years from now. If we are to adequately meet it in 1930 some steps must be taken now. As we recall, Doctor P. P. Claxton suggests the junior college as a method of meeting this problem and securing adequate instruction in the freshmen and sophomore years.

REASONS FOR ABOLITION OF THE INDIAN BUREAU

The annual convention of the Society of American Indians adopted the following resolutions in favor of the abolition of the Indian Bureau.

Whereas, a calm, dispassionate, unbiased, and nonpartisan survey of actual conditions existing on Indian reservations—conditions brought about by past and present governmental policies and administration—results in disclosures and revelations of a most shocking nature, full of pathos and sad tragedy, injustice, and inhumanity.

And, whereas, there appears to be the utmost determination in the institution and branch of the United States Government known as the Indian Office, consisting of 7,000 employees responsible for the abject and pitiable conditions of the Indians, to continue and perpetuate itself, ostensibly for the betterment of the deplorable Indian situation, but in reality in effect to the utter degeneracy and final extinction of a noble race of people.

And, whereas, it being the solemn conviction of the assembled members of the Society of American Indians and their devoted friends that the further continuation of the Indian Office spells for the Indians of America misery, misrule, and cruel oppression.

Therefore, be it resolved, That the utter and complete abolishment of the Indian Office be immediately urged upon the members of the American Congress, to the end that the Indians be placed under the laws of their respective States and be thereby given the opportunity to follow their peaceful pursuits, unhampered and unrestricted by a most malignant and un-American system of supervision, known as the Indian Bureau.

A Folkestone correspondent of the *London Times* writes: "Shortly after 9 o'clock this evening a beautiful sight was witnessed at Folkestone by the thousands of people who were promenading on the Leas. The atmosphere was very clear, and the cliffs of France were plainly visible. They gradually, however, changed from their usual whiteness to a flaming red. This continued for about five minutes, and as the ruddiness of the cliffs died down the sky right across the Channel to the southwest became illuminated with all colors of the rainbow, while in one particular spot there was a circle resembling a huge fiery ball. Then these colors faded away, and gave place to dark clouds.

"The cause of the phenomenon was no doubt the refraction of sunset colors through high clouds consisting of ice particles."

The Dearborn Independent attempts to show that the present rail transportation difficulty is not because of a shortage of rolling stock, but rather the methods of operation. It states that the percentage of locomotives fit for service at the end of Government operation was greater than it was at the same time in 1916, and the percentage of cars in repair and fit for service was likewise greater March 1, 1920, than it was four years ago. Under unified operation in 1918, with substantially the same equipment, the Railroad Administration freight tonnage was 403 billion, against 277 billion tons in 1915, under private operation. The difficulty is, cars held too long; cars insufficiently packed; and that under private ownership cars are not shipped to the section where they are really needed, east and west, north and south. The more unified use of equipment similar to the use of Pullman cars is greatly needed.

PASTORAL

Quorum Organization

By E. K. Evans

Read at a session of the Southern Michigan and Northern Indiana Quorum of Elders.

It is the word of the Lord to us that there is no space in which there is no organization.

Of course none of us can comprehend the vastness of space; therefore we cannot comprehend the thought of universal organization. But in this comparatively little world and the still smaller comprehension we have of even it, look where we will and we see organization. I have seen the life that exists in a drop of water. The drop of water is as a world to the creatures that live in it. Each one of these little creatures is an organization in itself—apparently possessed with a knowledge necessary to its existence. A speck in the water, invisible to the eye seems to be the food supply for this little world, and it is interesting to see the little creatures running to and from it, apparently eating what they need and then away for exercise, enjoying themselves as we do in our sphere.

From these we can let our minds run through the thousands upon thousands of different forms of organization on earth, then look above us and view the myriads of worlds, each one in itself an organization, they in turn being organized into groups and these groups being organized into combinations of groups, and it may be correct to say that this goes on ad infinitum.

The human being himself is an organization. Large numbers of them in turn are organized according to their common interests into nations. These nations are suborganized, as for instance our own country, into States, counties, and townships, and the whole made up of still smaller organizations known as families.

Organization Must Function

In this age the great Creator of this great universe has established his organization—his kingdom—upon earth, the purpose of which is to develop the human being to the highest degree of perfection intellectually, spiritually, and physically, with the intention that this organization shall continue forever.

With commendable pride we tell the world of our organization as a church, and of its superiority over all other church organizations. We invite all mankind to participate in the benefits of this wonderful organization by becoming identified with it in membership.

It is not enough, however, to be able to say with the mouth that we have apostles, prophets, evangelists, pastors, teachers, and deacons. We must have them not in word only, but in fact, or we are not superior to other church organizations. To say we have a prophet is nothing. To be of use he must function as a prophet. By this I do not mean that he must merely tell future events. That is only one small part of his work. He must be an inspired man—inspired every day—that he may direct, guide, lead. But that is not all. Be he ever so wonderfully able to foretell the future, to direct, guide, and lead, we still are no better off than other church organizations if we refuse to be directed, guided, and led by him. And so it is in regard to the fact that we have apostles. They must function as such and we must accept the work they do for us.

We should remember when we tell the world of our church organization, that we not only tell them of the fact that we

have apostles and prophets, but we tell them also that we have pastors. It may be more startling to say we have apostles and prophets, but it is every whit as essential to have pastors, that the church organization may be perfect and according to the Scriptures. But have we pastors? You may answer, "Yes, the presiding elder of a branch is the pastor." You may think of the high priest and the elder as being essentially pastors. Personally, I go a little further. I think of the priest, teacher, and deacon as pastors—that is, they all help the pastor do pastoral work, each one in his own department according to his calling. But again occurs the same thought that we have explained in regard to the apostle and prophet. If the pastoral work of the church in a large measure rests upon us as elders, we must function as pastors, or after all, the church really has no pastors. We must learn how to function as pastors, and then do it. To do it, however, we must make the members feel that we are their pastors. We must make them feel that they, more than we, suffer loss if they fail to receive our services as pastors. If they fail in this, wherein are they benefited by our church organization more than they who have no such church organization.

It is well that the deacon sees that there is a place to meet in—clean and comfortable. It is well that the teacher sees that they meet; but no matter how well these two officers have done their work, that is only preliminary, and it all fails of its purpose if the elder then fails to do his part. What good is accomplished if the deacon provides a proper place of meeting and the teacher succeeds in getting the Saints to come to it, if when they get there the pastor fails them?

Elders Quorums

And this brings us back to the subject of organization. The Lord has directed that we elders be organized into quorums that we may sit in council together to learn our duties and to qualify to function effectually in our calling.

In Doctrine and Covenants 104:41 we read: "Again, the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants. This presidency is a distinct one from that of the seventy, and is designed for those who do not travel into all the world."

That means, of course, those who stay at home to do work in local organizations. To that end we are organized into a quorum as a part of the great organization of the kingdom of heaven.

When it says the president is to preside over ninety-six elders and *teach them*, I in a measure sense the responsibility you have placed upon me. I did not think of that word *teach* when you selected me. Probably you did not either. But, nevertheless, the selection has placed us in that relationship to each other. I emphasize the thought that I am to teach, not through vainglory, nor because I think I am especially qualified, but to impress you with the thought that if I must function in that capacity, it also places a responsibility upon you—that is, that you learn—for no one can teach except there be some one to learn. And may I say here that in this matter of teaching and learning, I desire most sincerely that you all be teachers in this quorum that I may learn as well as teach.

Special Responsibility of Local Elders

Perhaps we do not properly comprehend our responsibilities as local elders. We have difficulties that no others have. The traveling elder comes to our branch. He has been preaching several nights a week and in the daytime he has been studying or visiting or thinking of the work. If his congregation fails him, or if he in personal conduct, appear-

ance, or preaching does not do the church justice, he moves on and in a short time it becomes an incident of the past. But we as elders must stand correctly before the Saints and the world week after week, month after month, and perhaps year after year. In the interest of the great kingdom of heaven we must not fail. Our daily labor may hinder us from study, from contemplation; we may be besmeared with oil, or lime, or coal, or dust, or ink, and be very unministerial-like in our appearance, but when we come to minister in spiritual things we must be clothed as well as our means should properly permit; we should be clean in body and in garment; we should be as choice in our language as our knowledge of language will permit, and we should be ever learning to improve it; we should keep informed of the events of the day throughout the world; we should search the Scriptures daily and pray much and earnestly that we may intelligently and with proper dignity represent the church. We must respect ourselves and our calling if we would have our branches do likewise. But we cannot respect ourselves, neither can they, if our general bearing and conversation calls for disrespect. We cannot respect our calling if we do not magnify it—not simply by the number of times we preach, or administer, or baptize, but by the quality of our preaching, the sincerity, the earnestness, and the faith we put into our administrations, and the understanding, determination, humility, and faith that we have put into the hearts and minds of those we baptize.

We must learn how to conduct ourselves in the pulpit, at the baptism, at the confirmation, at the sacrament service, at the wedding ceremony, at the funeral, as the guests in any home that we may be required to enter, at any kind of a public function. We must learn not only to talk intelligently on gospel subjects but upon any other topic that may be of interest to anyone with whom we may converse. By this I do not mean that we can become leaders of thought on all subjects, but we can become intelligent men on so many subjects that intelligent men will recognize us as such. We must know the things that other men know if we would expect them to believe that we know something that they do not know. If we are rated as ignorant among men they are likely to give little heed to what we say on gospel topics.

Let us as elders equip ourselves to minister according to our calling as effectually as we expect the apostle or prophet to minister according to his calling.

Preaching and Practicing

According to a story, a fountain pen salesman made his way to a prosperous country store. For an hour he talked to the merchant upon the necessity of displaying fountain pens in the showcase. "Everybody, nowadays, writes with a fountain pen," he insisted. Finally, the serious-minded merchant was convinced that he could no longer keep store without fountain pens, and he told the salesman he would take a hundred dollars' worth. The salesman began to write the order, but the merchant arose, and, as he turned away, said: "No use to write it down—I've decided that I don't want fountain pens." When the salesman had departed, a clerk asked the merchant why he had changed his mind about the order. "Because," was the reply, "he took an hour of my time telling me that everybody uses fountain pens, and that nobody writes with a pencil anymore, and then he began writing down my order with a pencil!"

It is presumed that the salesman's pencil had a point—and likewise has the story.—*Christian Standard*.

The secret of success in life is for a man to be ready for his opportunity when it comes.—Disraeli.

HYMNS AND POEMS

Jesus Who Died on Calvary

By Lucy Davis

In a manger cradle 'mid the hay,
 In peaceful sleep the Christ Child lay;
 The mother gazed on her child the while,
 Her face alight with a heavenly smile.
 She little thought of the future when
 He would be tortured by fellow men.
 She thought not of the time when he
 Would bear the cross to Calvary,
 A crown of thorns causing blood to rest
 On the brow of him she loved the best.
 She never dreamed would those hands and feet,
 She looked upon and thought so sweet,
 Be pierced by nails so cruel, sharp,
 That drops of blood from each pore would start,
 From pain and anguish and misery,
 Upon the cross of Calvary.

And when for water he would plead,
 The bitter gall upon a reed
 Would be held aloft for him to drink.
 Oh, no, I'm sure she did not think
 Of all her tortured son would see
 Before his death on Calvary.

Once again, 'twas Easter Day;
 They asked who'd roll the stone away
 From th' tomb of him they came to see—
 Jesus who died on Calvary.
 Can you imagine the startling sight,
 As she saw an angel dressed in white?
 When they asked for the Lord, the angel said,
 "Why seek ye the living among the dead?
 For the Lord has risen. You'll surely see
 Jesus again in Galilee."

Can you imagine the mother when
 Her crucified son she saw again,
 Living and happy as he could be—
 Jesus who died on Calvary?

Best of the wonderful things is when
 Jesus to heaven did ascend,
 Bidding the ones he most did love
 To wait for blessing from above,
 The Holy Ghost and tongues of fire
 To hearts and minds alike inspire,
 To speak the words that make men free,
 Of Jesus who died on Calvary.

Happiness

By Sarah Barney

Happiness is not mere pleasure nor is it found
 Where questionable joys of life abound.
 No selfish thought or deed can bring to us
 The calm and quiet we desire. No, 'tis not thus
 We gain that pearl—the pearl of greatest price
 For which we strive, and naught else can suffice.
 For those who seek the bluebird, known to fame
 As typical of happiness, must try to gain,

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Ten Lost Tribes—Where Are They?—Part 1

By S. K. Sorensen

This writer believes we are the victims of some wrong traditions and misinterpretations of the scriptures regarding this subject.

The above question is one which has been the subject of much controversy and of more or less speculation not only in the church, but also outside. It has for some reason or other become traditional among Latter Day Saints that the ten (so-called) lost tribes are hidden behind the icy mountains at the North Pole, which tradition is based upon Doctrine and Covenants 108: 6.

Whether such tradition is based upon facts and the true interpretation of the above named section, I shall leave for the reader himself to decide. Personally I do not believe, however, that we are warranted in making such a conclusion.

The section referred to reads as follows:

"And they who are in the north *countries* shall come in remembrance before the Lord, and their *prophets* shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their *enemies* shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night forever and ever."

Certain queries arise in the mind of the writer as he is penning these lines.

1. North countries, in the plural, are spoken of. Where are they?

2. Their prophets shall no longer stay themselves. That is, stay inactive, but will move forward at the Lord's command. The prophets of Israel failed to do this. (See Jeremiah 23: 9-17; 5: 30; Ezekiel 13, and many other places.)

3. The ice shall flow down at their presence. Where and how?

4. An highway shall be cast up in the midst of the great

By acts of kindness unto others,
 And show the whole world not as strangers but as brothers.

True happiness is joy and not a fleeting pleasure.
 As mete ye to your fellows, so also is your measure.
 True happiness, as sunshine, is radiant and bright;
 It sweeps the shadows from our lives, and by its light
 Disperses the gloom; it cheers the faint and soon
 The universe responds—the whole world is attune.

deep. What constitutes an highway upon the ocean, and how is it traversed?

5. Their enemies shall become a prey unto them. If hidden behind the icy mountains, isolated from the world, who could be their enemies?

6. In the barren deserts *shall come forth pools* of living water. How shall these pools be brought into existence?

7. The parched ground shall no longer be a thirsty land. How is it to be watered?

8. Rich treasures to be brought to the children of Ephraim. What constitutes those treasures?

9. The *boundaries* of the everlasting hills shall tremble. What are those boundaries and what constitutes the trembling?

10. Then shall they (those from the north countries) fall down (how?) and be crowned with glory by the hands of the servants of the Lord. Of what does this crowning consist?

11. They shall be filled with songs of everlasting joy. What is the cause of their joy?

12. This is the blessing of the everlasting God upon the tribes of Israel. How many tribes and what is their blessing?

13. They also who are of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord. How is this sanctification and holiness to be brought about?

In order to treat this subject with at least some degree of certainty it becomes necessary to employ two factors in our research: namely, that which relates to prophecy, and that which is historical, and with these two bases to draw upon for our supply of information relative to the whole house of Israel we may not be entirely left in the dark as to where the ten tribes are, and yet so far as tribal existence and organization is concerned they are lost, as they have none; not so with the tribes of Judah and Benjamin whose racial and national distinction is not obliterated.

In laying down those two basic factors—prophecy and history—as the foundation of our research, we assume to have absolute confidence in their trustworthiness or reliability; if they are not reliable, we would as a result be reasoning upon false premises and hence our deductions would be faulty.

The one thing that must constantly be borne in mind and not lost sight of is God's purpose and object in selecting Israel as his covenant people. The Lord in pronouncing his blessing upon Abraham, says: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand upon the seashore; and thy seed shall possess the gates of his enemies; and in thy seed shall all the nations of the earth be blessed."—Genesis 22: 17, 18.

And to Jacob he said: "And thy seed shall be as the dust of the earth, and thou shalt spread abroad *to the west and to the east and to the north and to the south*: and in thee and thy seed shall all the families of the earth be blessed."—Genesis 28: 14.

Is it possible that the Lord could have referred to only the two tribes of Israel and not to the whole house of Israel in pronouncing this blessing upon the descendants of Abraham and Jacob? God certainly foreknew if he intended at some future period to remove the great majority of Israel, known as the ten tribes, into isolation behind the icy barrier at the North Pole, isolated from the association of the rest of mankind.

If God so intended, his promise to Abraham, to scatter them "to the east and the west and the north and the south," was not fulfilled in the ten tribes.

If God intended that *all the families* of the earth should be blessed through Israel the removal of the ten tribes from among the families of earth would make that an impossibility,

so far as they were concerned, and yet they with the other two tribes were equally entitled to the fulfillment of the promises of the Lord. There is not even a hint in the Scriptures that they were not.

In order that they might be a blessing it would be necessary that they be among the people and associated with them and not removed from them by impenetrable icy barriers, which all the efforts and skill of man has failed to penetrate; but to prove that this was not the intention of the Lord, and that he had not forgotten his promises to Israel of a scattering among the nations to whom they should be a blessing, the Lord speaks through the Prophet Jeremiah:

"Behold the days come, saith the Lord, that I will *sow the house of Israel and the house of Judah* [both of them] with the seed of man, and with the seed of beast."—Jeremiah 31: 27.

What for? To fulfill his promises made to Abraham and Jacob to scatter them and to become the instrument in the Lord's hand for blessing the Gentiles. Jeremiah is specific in his mention of both the house of Israel and the house of Judah so as to leave no room for doubt as to where the house of Israel, the ten tribes, are. And Ezekiel confirms this by the word of the Lord saying: "My sheep wandered through all the mountains, and upon every high hill [kingdoms and governments]: yea my flock was scattered upon all the face of the earth, and none did seek after them."—Ezekiel 34: 6.

In speaking of Ephraim, one of the ten tribes, Hosea says: "Ephraim, he hath mixed himself among the people." (Hosea 7: 8.)

In speaking of Israel he says: "Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure."—Hosea 8: 8.

The definition of swallow is to absorb, to engulf. Thus Israel had been absorbed by the Gentile nations among whom they were scattered and was entirely engulfed by them, so that, as far as their identity and national organization was concerned it was lost sight of. But, while of necessity this absorbing process and amalgamation of Israel with other races must take place in order for the Lord's designs and purposes to be fulfilled, yet he would not forget Israel, for as he says by the Prophet Amos:

"For, lo, I will command and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."—Amos 9: 9.

This language was spoken while yet the ten tribes, referred to as the kingdom of Israel, were in their own land prior to their captivity, showing that the ten tribes known as the house of Israel, were to be scattered among all nations that the leaven of the knowledge of the true God might be disseminated among all people and the word of the Lord as delivered by their prophets should no longer stay themselves within the confines and boundaries of one small locality but become the Lord's chosen messengers and witnesses of his wonderful works among the children of men; as he had led them from the first, so he led them again.

While the Bible abounds with evidences concerning the scattering of both the house of Israel and the house of Judah among all nations, without even once referring to the North Pole and its vicinity, yet the testimony would not be complete without introducing a second witness—the Book of Mormon.

Nephi, the son of Lehi, says:

"For it appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations, and behold there are many who are already lost from the knowledge of those who are at Jerusalem. Yea the more part [ten] of all the tribes have been led away; and they [the ten tribes] are scattered to and fro upon the isles of the sea [not at the North Pole]; and whither they

are, none of us knoweth, save we know that they have been led away."—1 Nephi 7: 6-10.

In addition to the above and to confirm the testimony of Nephi let Mormon speak:

"Yea, and surely shall he again bring a remnant of the seed of Joseph to the knowledge of the Lord their God; and as surely as the Lord liveth will he gather in from the four quarters of the earth *all the remnant of the seed of Jacob*, who are scattered abroad upon all the face of the earth."—3 Nephi 2: 106, 107.

Not one word about the North Pole or any particular locality, but, "scattered on all the face of the earth"; if it were not so the promises to Abraham and Jacob that their seed should be scattered among all nations and to be a blessing to all people, would fail.

Moses in pronouncing the blessings of the Lord upon the twelve tribes, before his death, points out to them all lines of usefulness and activity and in particular upon Joseph whose sons Ephraim and Manasseh represented him among the tribes of Israel. Both of those tribes, Ephraim and Manasseh, were among the ten tribes and included in what was known the kingdom of Israel after its division. Joseph through his blessing was promised this American Continent as his inheritance, but it was through the descendants of Manasseh and not through Ephraim that it was obtained; as we have already noticed "Ephraim had mixed himself among the people."

The ten tribes are lost, that is, we cannot trace their descendants nor their national characteristics; they have mixed themselves among the nations. Not so with the two tribes of Judah and Benjamin, known as the kingdom of Judah, or what are known among us as the Jews. Their racial characteristics are not changed; they have not mixed with other people; statistics prove their number in the world and their whereabouts are known.

Furthermore, the Lord had promised Abraham that his seed "shall possess the gate of his enemies." Has that been fulfilled in the two tribes, the Jews? If not it must be fulfilled in the other tribes of Israel, who we say are lost.

But if they are led away beyond the polar regions, where they would have no enemies, away from civilization, away from the rest of mankind with no one to contest their right of possession, then, what becomes of the promise "to possess the gate of their enemies"? The word *gate* may be somewhat ambiguous. Various constructions may be placed upon it, depending upon what one aims to prove by it. But I believe that a general term may be safely applied to it, as referring to an entrance or a passageway. Whatever that term may signify does not matter so much, as the significance that it is to be in the hands of Israel, in his grasp, in his power, and that his enemies through this means are at his mercy.

The fact is also held out by this prophecy that Israel would have enemies, those who would seek to do them harm. This fact has been so fully demonstrated from the pages of history, how they were led away captive at different times, and placed in their enemies' land, that it is useless to refer to it here.

The scattering of Israel, the ten tribes, to all parts of the world, instead of to one isolated spot in the polar region, is the main point at issue. The advocates of this theory largely base their theory upon Doctrine and Covenants 108: 6 and other isolated passages, without stopping to consider the multiplicity of evidences against that theory, nor even to weigh and consider the section itself in the light of other scripture and history dealing with the subject.

One of the principal strongholds to support this apparent

miraculous reappearance of the ten tribes, I believe, is Isaiah 11: 15, 16.

The prophet had been speaking of the gathering of Israel and the setting up of an ensign and the cutting off of the adversaries of Judah, the Jews, and the reconciliation of Ephraim (Israel) and Judah, and then says:

"And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and men go over dry-shod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. . . . And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

It is apparent from the foregoing that from all the countries named from whence Israel shall be gathered, that the North Pole is left out; and that if the Lord is going to perform a miracle in delivering his people in staying the streams, this is to be done to the river of Egypt instead of the Atlantic Ocean or any other ocean over which the people shall come from the north countries to Zion. But it appears somewhat incredible that it would be necessary in the last days to perform such a miracle, as to stay the stream in the river of Egypt, with all the modern equipments and facilities for transportation, in crossing not only small streams but mighty oceans. However, if that is the true rendition of this passage and the Lord designs so to do, modern equipments might be dispensed with and we accept the statement at face value.

The prophecies, thus, show that Israel will be scattered into all the world, from whence they will again be gathered in the last days.

(To be continued.)

It is reported that the census figures show an increase of Japanese population in California of over 28,840. The Board of Control had published before the election an estimate of 45,923. This is apparently excessive. Also error was made in estimating the percentage of land held by the Japanese by comparing all holdings by them with the irrigated land only of California.

Reports from all over the United States appear to indicate a much improved situation with relation to the shortage of teachers. In fact, several prominent educators have expressed themselves as satisfied that the grave problem which existed at the close of the war is fast on the way to a satisfactory solution. The widespread salary-raising movement and the awakening of the people to a larger interest in educational matters have been important factors in improving the teachers' situation. In Texas, especial efforts for the welfare of the teachers have been made, and a thousand school districts have taken steps to erect for them homes which shall be not only well appointed and comfortable, but also have adequate land for small gardens. Movements of this character are certain to be an important aid in the efforts to induce qualified young men and women to enter the teaching profession—*Christian Science Monitor*.

The harvest in England this year has been a great surprise to those accustomed to the leisurely ways of the past. Fields of barley standing at noon have been cut, tied, and stacked by 6 p. m. On one farm in South Lincolnshire a field of barley was actually cut, tied, stacked, threshed, and hauled twenty miles to Boston, England, where it was sold within thirty-eight hours after it had been growing in the field. It is the introduction of modern machinery which has made this possible.

OUR PUBLICATIONS

AT THE FRONT

THE CALL AT EVENING

We are glad to announce that another excellent church book has been placed on the market. While we have some excellent books already, we have all too few even yet. So the issuance of books of this type is a distinct service to the church.

Every good book will be more popular with one class of readers than another, but this new one by Sister Jessie Ward, republished from its serial form in *Autumn Leaves*, has perhaps as general appeal among adults as any book on our list of church fiction. Comparisons may not be permissible, but we may safely say that this book is ranked very high in the estimation of some of our best-known literary people.

The business department have for some time contemplated the publication of a number of other books, but the facts are that our needs are developing faster than our productive capacity. We hope that the resultant benefits of the consolidation of the printing business of the church may allow such expansion at an early date as will supply us with all the books and other literature for which there is a consistent demand.

The price of *The Call at Evening* is \$1.50, postpaid.

JIMMY UMPHREY

This is an excellent little book recently issued by the Herald Office as one of the birth offering series. It is by Marcella Schenck, who not only understands children, but knows the appeal that will reach their hearts. The style is simple and effective, and the tone of the book very wholesome. It sells for 85 cents.

AUTUMN LEAVES FOR DECEMBER

The editor says of *Autumn Leaves*: "Practically all our material used last year was from those who had written especially for our pages, putting into their work the spirit that distinguishes the true followers of the lowly Nazarene. They knew, and we knew, that there are more skillful writers, but money cannot buy the thing we want and are getting, and the number of those who help themselves by service to the church in its literary work is increasing."

The current number begins interestingly and continues so to the end.

Apostle T. W. Williams writes entertainingly of "My impressions of London," saying: "It is impossible for a stranger to get lost in London. One always is lost here." It is well illustrated.

"Suppose a Bethlehem shepherd should come back," is the title Lois Beryl Aldridge has chosen to develop the Christmas theme, which is done effectively.

"Burden bearers," is the first of a series of short, illustrated articles, each with an illustration. In this issue, Brother H. Arthur Koehler tells of the heavy loads carried by the women of Palestine.

"The Word of Wisdom from a chef's viewpoint," is the title of a comprehensive article by Elmer A. Kaler, one of the young men of the church who specializes in the work of a chef and whose observations cause one to think twice.

"Lucinda's rebellion" is the title of a Christmas story by the editor. It is the story of a girl with visions of a career, but who enters Graceland College as a means to that end. It will strike a responsive chord in the hearts of those who know or are interested in Graceland.

"Vocational guidance for girls," is the title of a book which is reviewed for the good thoughts it contains.

"Hoagath, son of Jacob," continues, with much dramatic and historic interest.

The official departments, The Parthenon, Religio Department, the Sunday School Department, all contain invaluable material for all ages and inclinations, but especially for those who would keep in touch with the latest developments in the various departments of the church. One point is typi-

OPENING UP THE WORK AT QUEBEC

By appointment of the First Presidency I came east to make an effort to open up the work in the new fields of Quebec. Arriving at Ottawa, Ontario, which is separated from Quebec by the Ottawa River, I joined Elder P. Pement; and later our two young missionaries, Guy P. Levitt and A. C. Martin came to our assistance. We through the good graces of the Presiding Bishopric, purchased a former Anglican church building on the corner of Main Street and Echo Drive, which bears number 115 Echo Drive, Ottawa, Ontario. Here we have established our eastern headquarters and began a series of street preaching where, through the summer evenings, we went forth and proclaimed, in turn, the restored gospel of Christ. The Utah Mormons working hard for a foothold in that city accepted the challenge offered by Brother Pement to a twelve nights' discussion. We sent for Brother J. F. Curtis who is well skilled in how to meet that issue and at the close of the debate the audience gave Brother Curtis a lovely bouquet and a splendid address, while to Neph Jensen, our opponent, they gave looks of mingled pity and contempt as he hurried out rather than listen to the reading of the address.

When street meetings could no longer be conveniently carried on we sent Brother Martin to New Liskeard, where he is doing a splendid work, while Brother Levitt, who later was joined by his wife and son, is living in the church parlors and hustling the work to the satisfaction of all favorably interested therein.

Brother Daniel Nichol, of Ottawa, who is an indefatigable worker for the cause he loves, introduced us to a Mr. La Roque of French extraction who was very interested in our work and who is a brother-in-law of Mr. Phillion, of Cornwall, Ontario. He is an operator on the Ottawa and New York Railroad, and having come out from the Roman Catholics to unite with the Presbyterians had become as badly disappointed with his new faith as a man could possibly be, and was now looking for more light. He wanted to learn our gospel story. Accordingly Mr. La Roque took Brother Pement and myself to Cornwall where we had the pleasure of telling the gospel to Mr. and Mrs. Phillion, who received us and our message most gladly and who with a Mrs. Sayan, in her eightieth year, whose language is French only, were baptized by Brother Pement. And while the writer can understand little that this old sister says in prayer and testimony, yet the Spirit of God bears witness of the integrity of her soul and a more devout Latter Day Saint I have never met. Her works testify where her heart is.

Brother Pement who is at home with the French tongue does the interpreting for me while the good old sister tells me of her joy in the gospel. Brother and Sister Phillion are fluent with the English as well as the French language, and their souls are filled with joy unspeakable. Later Brother Pement and Brother and Sister Phillion went to Ottawa where they visited the home of Mr. La Roque, and Brother Pement baptized him and wife. They too are earnest workers.

While Brother Pement was in Ottawa attending to the baptisms, the writer baptized four in Cornwall, three being heads of families, a Mr. Mullen, a returned soldier of long service, and Mr. and Mrs. Frank Hillman and daughter. These are all earnest workers; in fact it is our purpose to take none into the fold whom we have not good reason to believe are thoroughly converted and anxious to work for the advancement of the cause; thus the work will not soon be shaken when Satan assails it.

During all this time the writer has been making his home

cal: The Sunday schools are all required to revise their standards of excellence this year. Those who will read the "Points suggested for revised standards for schools," by G. R. Wells, will know how they may proceed to get the best results. *Autumn Leaves* is only \$1.75 a year, in advance.

with Doctor and Mrs. Weaver who are Latter Day Saints of the through-and-through type, he having been baptized in Toronto about eight years ago, while Sister Weaver is well known to many of the church members as Hazel Hathaway, whose enchanting vocal solos helped very greatly to swell the theater meetings in Toronto when they were in their prime. Having resided in this town for the past eight years as a young married couple who had no church affiliation of their own persuasion, they attended the Knox Presbyterian where they took deep interest in choir work. The doctor has been master of the choir for some years, singing the leading tenor. None were or are to-day held in higher esteem than Brother and Sister Weaver, but popularity was not what they were seeking, and accordingly when we came with the favorite theme of their hearts, at once their home was thrown open and we invited to be their guests. He procured a theater for services with the promise by the proprietors that we could have it all winter, but at the end of four weeks we were notified that we could no longer occupy, as certain religious leaders were threatening to boycott their week-day shows if they allowed us to preach in the building on Sunday.

Doctor and Sister Weaver, who have been for years giving musical concerts in this and other towns have supplied our music, which helped wonderfully to swell our audiences.

Before Brother Phillion's baptism the Lord made known to the writer that as soon as he was baptized he should be ordained to the office of elder, but he modestly declined the honors and responsibility until he received an evidence direct from the Lord. However, while in Ottawa the Lord spoke through Elder Levitt and called Brother Phillion to the eldership, and he receiving the desired evidence manifested his willingness to accept ordination. Accordingly a number of the Saints came down from Ottawa, and on November 21 we organized the Cornwall Branch and ordained Brother Phillion to the office of elder. At the same meeting six children were blessed. Elder Pement was for the time being placed as branch president.

The Lord having revealed to the writer that Brother Weaver should be ordained to the office of elder, I accordingly presented the matter to him, but being a man of careful and certain manner he asked for time to meditate and pray, saying that when he was convinced the time had come for his ordination he would accept and do whatever the Lord asked at his hand. That was sufficient, and we patiently waited and prayed.

Two weeks ago the writer purposed moving on to other places, when in prophecy he was told to tarry for a little season that he might instruct the Saints more fully and there were yet some in this town to be "plucked out from among the tares" and the doors that had hitherto been closed would soon be opened, as well as the hearts of the people, to receive the message.

Yesterday through Brother Pement the Lord's will was made known to Brother Weaver in the sacrament service, and then he arose and told us that the evening previous the Lord had shown him that the time had come for him to accept the call and now being confirmed in that evidence he was willing to accept the ordination to the eldership. We after a vote of the branch so ordained.

This is a very prejudiced town, so much so that on good authority I am told the Roman Catholic priest forbade his congregation to attend our meetings. Since that not one has attended. The Knox Presbyterian minister personally told me that he had advised his young people to stay away, as we would poison their minds. During a three-hour conversation, in the residence of Doctor Weaver, with this reverend (?) gentleman, he accused the writer of doing violence to his intelligence. I suggested that if he wished to name any six subjects I would meet him on the rostrum of the town hall and pay half the expense and canvass those subjects until the audience said that one or the other of us was worsted. He suddenly thought of several very pressing engagements in other lines. Being quite anxious to show him the fallacy of his claims to being a divinely called messenger, I then invited him to twenty nights on the public rostrum, each party

affirming his church doctrines. But again he tried to impress Doctor and Sister Weaver as well as the writer that seven days per week were far too short for his requirements and he must decline the pleasure (?). He has, however, had unlimited time to run from house to house advising the people who are interested in our message that we are a very dangerous people.

I many times wondered at the bitter prejudice that raged in the hearts of the wicked in the days of Christ and his apostles, but when the Lord was speaking to us two weeks ago the brother as his instrument turned to us missionaries and said, "There are those in this town who would take your lives to-day, if it were not for the laws of the land hindering."

We are happy in the work, and with Brother Pement, who is a good, earnest worker, we are trying to plod along, trusting in the Lord to guide, direct, and protect, and are hopeful of final success.

Respectfully your colaborer for Christ,
CORNWALL, ONTARIO, Box 577.

R. C. RUSSELL.

GREAT POWER IN PREACHING

I thought perhaps a note of our labors would be well to mention. I am on my way to Capac from Port Huron. Having just closed a series of meetings at Applegate, I wish to say the good Master is fulfilling his promise he gave us last spring at Independence that he would bless us this year.

There were times while preaching at Applegate that great power was given me; that I seemed to scarcely touch the floor at times while preaching. The Saints say they were comforted and edified.

We had the privilege of baptizing three more good people into the fold.

It rained a great deal but Charles Maxwell and wife never failed to have the house warm and clean for service.

Brother and Sister Smith did not seem to tire in providing for us. Ever your brother in the faith,

F. S. BRACKENBURY.

The Presidency is in receipt of a letter from Carl F. Greene, recently appointed missionary to Germany. The letter is dated Hanover, November 17, and in it Brother Greene reports that he reached Hanover safely on the 12th.

If it is not right, do not do it; if it is not true, do not say it.—Marcus Aurelius.

AUDITORIUM REPORTS

All committees having to do with the General Conference Auditorium Campaign are again urged to forward their complete reports to their district bishops or bishop's agents. The bishops and agents are likewise urged to hurry up the reports for their districts, and forward all money, pledges, and reports having reference to the campaign direct to this office at once.

The Saints are eager to know the total figures of the campaign and we will be equally glad to give it to them at the earliest possible moment. However, we do not want to publish figures that are incomplete, hence are sending out this urgent request for the completion of all campaign reports.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

THE STAFF

Edited by Arthur H. Mills, 1514 West Short St., Independence, Mo.

The Features in This Issue

We believe that this is the first edition of The Staff that does not contain a single article by its editor. In the past, although we have begged and pleaded with the musical workers of the church to furnish us with good readable articles for our columns, we have had, because of their failure to respond as they should, to furnish the lion's share of material ourselves. This we have regretted because we did not want to be in the foreground in so many things and we also wanted to stimulate and develop other material. Now, we are pleased to present in this number an original article and some interesting accounts of choir development in various quarters of the church. We feel sure that our readers, with ourselves, will be greatly pleased and we continue to urge that those of our workers who have "the ready pen" will favor us far more liberally in the future than in the past.

ARTHUR H. MILLS, *Editor*.

Our Obligations

*Our obligations to God, man, and ourselves,
from a musical point of view.*

[Brother Thomas R. Seaton, 5 Ross Street, Toronto, Ontario, is chorister of the Toronto, Ontario, District, and is another of our district workers who are pushing musical development in their territories with appreciable results. The following article from his pen is worthy of careful consideration.—A. H. M.]

That the subject of music in the church has not had the consideration that should have been given to it in the past, needs no argument, and only very recently has there been effective steps taken to overcome or correct the error. The fact that God has spoken to his people, telling them to cultivate these gifts, shows the important place the art occupies in the human temperament.

I was very much surprised when I became connected with the church to find so few of its members musically inclined and still more surprised to find so many who thought that music had nothing to do with spirituality, for I was and am of the opinion that music is a great help in building character. In fact, I do not know that God has given to man, by nature, a more powerful agency in his spiritual development. I have thought a great deal on this matter and the object of this paper is to try to stimulate our people to greater activities along this line, both vocally and instrumentally.

What is music? It is a language and a very effective one. One writer has said, "It is a language possessing an intensity of expression and power of communicating emotion to which no spoken language can attain, however perfect it may be." Instrumental music has its place, and we may say something of its worth before we are through, but singing is the most direct expression of the soul, and it is this thought we wish to emphasize.

In Doctrine and Covenants 119:6 the Lord says, "Let the young men and the maidens cultivate the gifts of music and of song." Again, let me quote from a prophecy given through Elder J. W. Wight to the young of the church: "I have told the young of my people to cultivate the gift of music and inasmuch as they are more heedful in this direction, I will give unto them of my spirit, by which they shall be enabled to sing in harmony with the spirit; and this gift of song cultivated and made manifest by the power of my spirit shall become a blessing in my church." Now what more do we want to encourage us in this work than this which we have quoted?

It is written in the scriptures with reference to the servants of God that under certain conditions they should open their mouths and God would fill them. I believe this. I also believe that when a company of God's people get together to worship him and sing the songs of Zion that he will bless them

and if we wish a continuation of those blessings, we must continue to comply. We must cultivate the gifts God has given us.

Again it is written, "The service of song in the house of the Lord with humility and unity of spirit in them that sing and in them that hear, is blessed, and acceptable with God; but song with grievous sadness in them that sing and bitterness of spirit in them that hear is not pleasing to God."

We have noticed this very thing, as we moved about from branch to branch, that grievous sadness in them that sing, a long drawing out of the songs of Zion, instead of filling those who hear with joy and inspiration and the Spirit of God, has made them feel discouraged and farther from God. On the other hand we have listened to the singing in those branches where heed has been given to this instruction of God and have felt lifted up above the trials and tribulations of earth life and have sensed a nearness to God that gave us a measure of that joy that was unspeakable.

Now let us back to the cultivation of music, and the young. We have said that music is a help in building character. It is. So we must be very careful in the selection of our music and songs. I do not wish to infer that we would never play or sing anything but sacred music, but we must be careful in the choice of our other music, for in music as in reading, our ideals may be raised or lowered. The Lord has said that we should read all good books and so increase our store of knowledge. We know that if we read unworthy literature that it tends to lower our standard, for it is not conducive to spiritual development. So it is with music; if our time is spent upon "ragtime" and the popular music of the day, we will eventually lose our portion of the Spirit of God and be drawn away from him.

I should like to see every branch in the church have a choir, not to do all the singing but to lead the singing. That choir should meet at least once a week for practice that the members may learn to sing according to the instructions given in God's word. The one most competent and best qualified in the branch should be selected to serve as chorister or musical director. He should gather together the choir and others who are interested and teach them to sing, not mechanically, but through precept and example lead them nearer to God that they may sing with the understanding. Then, and then only, will the choir be the help to the congregation that God intended it to be.

A song service before the preaching is one of the best things ever instituted for the development of the song spirit in a branch. Here is where an orchestra will fit in, and according to the instruction in the Doctrine and Covenants every branch should endeavor to have an orchestra.

There is something in every individual that calls for music. The world recognizes this fact and we see that every place of amusement has music to attract the passer-by. These go in, hear the music, partake of the spirit of the place, and desire to go again and again, and in so doing they consequently wander farther from God.

Now, on the other hand, I have known of at least one branch that has heeded the admonition of the Lord. They have good music and singing, a song service before the preaching, and people have gone miles to hear their singing. Some of these eventually partook of the spirit of the work and were baptized, growing to be faithful Latter Day Saints. I have another branch in mind that has a good amateur choir. They worked hard to cultivate their gifts and God blessed them. People used to walk up and down before their church to hear them singing and one individual was heard to say that he never heard such singing. He was later led into the water and is now an active member of the priesthood.

Let me offer a suggestion to you as individuals, and if it works individually it will also work collectively. When you start for meeting hum over in mind some ragtime tune and see what effect it will have upon your enjoyment of the meeting. Then the next time you go try some good church hymn, like Saint Agnes (number 273) or Olive's Brow (number 90) and note how much more you will enjoy the meeting. Thus you can figure out from personal experience the great benefit a song service will be to the congregation, especially in fit-

ting them for the service to follow. They will be in a more receptive frame of mind; the preacher will sense the spirit within them and feel the inspiration that it brings.

Busy Times in Northern California

Sister Waller plans intensive work in her district.

Sister Christine Waller, 1436 Taylor Street, San Francisco, is the chorister of the Northern California District and by her excellent skill and energy she is producing some very fine development in the musical circles of her district. The following is a letter she has addressed to the choristers of the various branches of her district relative to their work and we reproduce it that other district choristers may be benefited by her ideas.

"Dear Chorister: As the spirit of consecration is taking hold of our members, we who have musical talents should also be more active in our various places, doing all we can through our talents to promulgate the truth and attract those who are honest in heart.

"I trust that you are all working hard to stimulate the interest in your branch along musical lines and that you are, through your musical talent, proving a valuable asset to the work.

"Write and tell me about your work. Plan and do new things and don't lose your enthusiasm.

"The Oakland and San Francisco choirs are to have a practice together at one of the homes of the choir members. Selections from Songs of the Legion will be used. We are inviting strangers who are fond of music to join us and hope in this way to attract them to our work.

"The district choir is to render Gillette's cantata, "The light everlasting," at the next conference to be held in February. As we have already studied this composition, after studying it again we ought to have it practically by heart. If you need any copies of it let me know.

"Will you please write and let me know when you would like me to pay a visit to your choir? I shall look forward to meeting with you."

Philadelphia Choir Takes Forward Step

The choir of the First Philadelphia Branch has for several years been considered Brother Hoxie's own, because he developed and trained it into its state of efficiency. During the war and his activities with the navy he was compelled to relinquish it, but since his release from that service he has again taken up the vigorous prosecution of its work. One of the things recently adopted for this choir to instill into it a better comprehension of the great ideal of the church is the principle that, no matter how remote they are from the central place of the church, their work has a great part in the upbuilding of Zion. This principle is a true one, and other choirs elsewhere, whether near to the central place or remote, might adopt it with profit to themselves and the church work. While the material establishment of Zion may exist as a location, the spirit of Zion must exist in the heart of every true Latter Day Saint. Every choir member in every branch of the church, who is trying to serve faithfully, is in that sense contributing to the upbuilding of Zion. Further, many of our choir members in the various branches look forward to the time when they may come to the central place of Zion and there engage in the work of the choirs in Zion. No better preparation for this can be had than faithful, consecrated service in their own branch choirs.

To accomplish the proper comprehension of this great truth in the Philadelphia choir there has been sent to every member of the choir a paper entitled *Summons*, arranged in quasi legal style and signed by the secretary of the choir. We quote from it in part:

"Know ye that Zion is not a dream or a fable. Skilled architects have drawn its plans and laid out its streets. Skilled masons are ready to build its walls. Mechanics are ready to give their talent. Men and women deft in the vari-

ous trades are ready to people its workshops. Physicians are prepared to give their learning and their skill. These people have pledged their all. Zion will be a city. No city is great and strong and noble without a proper love and consideration of all things beautiful—architecture, sculpture, paintings, literature, and music.

"You have your free agency. No one can compel you, no one should beg you. The Lord is not accustomed to begging for tributes of song. Zion will have music whether we help or not to supply it. Zion will lose nothing; we can lose all. Shall we join the artisans who are preparing at a moment's call to give the service they are best adapted to give? Shall we prepare Zion's music while architects prepare her temples?

"It is up to you!! You are approximately one sixtieth of the choir of Philadelphia. Your decision regarding next week's rehearsal votes for or against the preparation for Zion. You cannot remain "on the fence." If you are present and prepared to give the best you have and obtain the most you can as regards music—you are voting for the foundation of Zion's choir. If you are absent you are voting against it. You alone are responsible."

Independence Choir Activities

The "Stone Church choir" gave its customary Thanksgiving concert on the night of last Thanksgiving, to a large and appreciative audience. The program, which was uniformly well rendered, is as follows:

- The Lost Chord Sullivan
Choir and assisting violinists, Miss Lillian Green,
Miss Emma Snead, Mr. Ammon Fry,
Mr. Lauren Showers.
- Aria, Farewell ye Hills, from "Maid of Orleans" Tchaikowsky
Mrs. Blanche Allen Needham
- Violin, Oriental Cesar Cui
Miss Lillian Green
- Sleigh Bells Andertson
- Forget-Me-Not Giese
- Ladies of the Choir
Silver Collection for Choir Music Fund
- Offertory, Harvest Thanksgiving March Calkin
Mr. Robert C. Miller
- The Rosary Nevin
Choir
- String Quartette, Minuet Boccherini
Traumerei Schumann
Mr. Arthur Storms, Mr. Ammon Fry, Miss Emma Snead,
Mr. Fred Friend
- Soft Through the Still Night, from "Jocelyn" Godard
Mr. Richard C. Smith and Choir
- Anvil Chorus (adapted) "Il Trovatore" Verdi
Choir
- Reading, England to America.....Margaret Prescott Montague
Mrs. Israel A. Smith
- Thanks be to God, from the "Elijah" Mendelssohn
Choir
- Mrs. George H. Hulmes, Director
- Miss Pauline Becker }
Mr. Robert C. Miller } Accompanists

This choir is now busily engaged in the preparation for the regular annual Christmas rendition of "The Messiah," to be given in the period between Christmas and New Year's.

What sculpture is to a block of marble, education is to a human soul.—Addison.

I don't think much of a man who is not wiser to-day than he was yesterday.—Abraham Lincoln.

A thing is never too often repeated which is never sufficiently learned.—Seneca.

THE SOCIAL CIRCLE

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.



ARTHUR W. SMITH

Brother A. W. Smith, the son of Patriarch H. O. Smith and nephew of Heman C. Smith, has long been known in Saint Louis because of his long service as local and district president of the Religio as well as his association with the district Sunday school work. His secular work has taken him far afield and so has extended widely his acquaintance among church people. His most constructive church service as his local Religio service, has been his work as second assistant general superintendent of the Sunday school since 1917. He was at once given charge of the Christmas offering as a means to help in paying the debt of the church, which was then heavy.

He thoroughly organized his forces, designed an honor roll, later a clock and other methods to keep that particular work before the Sunday schools. The result was that the Christmas offering for 1917 leaped from about \$12,000 the year before to nearly \$75,000.

Continuing his efforts the next year the result was about \$90,000. He has worked hard and built a splendid organization and spirit, with the result that though the debt had been paid the offering for 1919 was close to \$100,000. What it will be this year remains to be seen, but he hopes for \$150,000, which is the goal set. Next year it will be set higher, for "the purchase of lands" and to help poor Saints get located.

He has also done valiant service in organizing and starting the lecture board and arranging for many lectures where desired for the first few years. This work has been now turned over to Graceland College.

He has traveled rather extensively throughout the United States and Old Mexico and at the time of the trouble in Mexico was personally interested in that country. He had

"More Beautiful Front Yards, More Useful Back Yards"

Or *vice versa*, for they are interchangeable. Beauty is one of the prime necessities of life, and efficient, orderly utility is ever beautiful.

This is the slogan we have chosen for our civic improvement "drive" through which we hope to make it more popular for women to take an active interest in their home gardens and surroundings.

It is all very well to talk about the "whited sepulcher" homes of the ungodly people of this sinful age, and it is true the Master warned us against the habit of washing the outside of the cup when the inside was full of filth and pollution. He referred, did he not? to the Jewish custom of many washings, and the outward show of righteousness, which in their case was false and deceitful, if we may judge from the Record. At no time did he condemn the beautiful. On the contrary he asked his disciples to "consider the lilies of the field," and spoke in tender appreciation of their loveliness. We have every reason to believe that he understood the ministry of flowers, and the very definite part they play in lifting the thoughts of mankind above the sordid consideration of gain and barter.

There is no reason why Latter Day Saint homes may not be distinguished by their outward appearances of beauty, order, and cleanliness as well as by their inward ones of love, kindness, and hospitality. "By their fruits ye shall know them" was said of old, and fruit is but the outward expression of the inward life and desire. Can we not apply the thought to all external expressions of what we are, what we love, and what we value? May not our homes represent more truly the very beautiful ideals of purity, harmony, and nobility which are pronounced in our church doctrines and objectives?

It was our privilege one afternoon this fall to talk upon this subject to a group of women who have undertaken to lift in a definite way the ideals of their community regarding these civic improvements. In the discussion which followed it was revealed that many had long yearned for a concerted action along this line, and had been impressed with its importance and its influence upon the lives of the people. That carelessness which will allow unkempt, littered, barren home yards finds a sure reflection in the characters of the people who live there. Carelessness in business, carelessness in meeting obligations, in fine points of honor or courtesy go hand in hand with the indifference shown in regard to outward appearances. Can we afford to run this risk for the sake of the children we are rearing for God's kingdom, for the sake of those to whom we would bring the glad news of the latter days, or for the sake of our own selves, from whom the Creator is justified in expecting a service commensurate with his goodness and bounty?

We sometimes speak of the time "when Christ shall come to his own." We believe his coming is near, and often

the experience of being one of the three Americans first approached by the mob when they were denouncing the Americans in the City of Mexico, and was the first American to step out into the mob when the mob threatened to throw rocks and bricks through the plate glass window of the building in which he and his companions were sitting. Spent some time in Mexico after the war was in progress and went back twice during the war and had a very serious time in getting out the last time.

He is also greatly interested in archæology and has visited a number of the noted ruins of Mexico, most interesting of which is the ruin of Mitla. He seriously believes that some day archæology will play a strong part in bringing about a better understanding between the church and the outside world.

in the public prayer service we hear impassioned appeals for him to hasten that coming. Would we be willing for him to come and find us just as we are at this time? Would we be proud to invite him into our untidy homes, or ask him to trail his wondrously white robes down our weed-littered walks? Would we rejoice to usher him into a barren little church, almost hidden in a tangle of neglected shrubbery, or staring up from a bed of clay, sticks, and stones? Nay, nay! Let us remember the pride and the glory of olden times, when the best was none too good for the temple of the Lord, and when his path was strewn with palm branches, flowers, and the cloaks of an adoring populace! Let us live each day and each hour as unto him! Let us look at our homes and their surroundings with his eyes of purity and make earnest effort to see that nothing shall be found amiss there!

Since the power of the vote has come into the hands of women, many things which they have long desired will now be made possible—if they will only act intelligently, go after reforms and improvements unitedly, and with open eyes using those agencies which will bring about the desired ends. Time was when a request from a woman, or a group of women, made to a school board or a town council, was listened to with indulgence perhaps, with a sneer at times, with courtesy and consideration in rare instances. We could petition, but our petitions would be treated lightly as thistle-down. To twist an old couplet, "Women might propose, but only men could dispose." Now, however, a change has come about. When a group of women appears before a board or commission with a request for definite things, the "powers that be" realize that they are being approached by a body of voters, representing a still larger body of voters, a power to be reckoned with! Their desire to placate or utilize the power represented causes them to give the request due consideration, and not only consideration but *action*. For, if voters but stand unitedly on these things, legislation must come their way, or somebody's political head is in danger!

Materials

So much for theory. Now let us to some practical helps for the many local groups of our women who are already planning a campaign of civic beauty. Here are some of the things which have been suggested and most of which are easily available to the average women in the average community.

1. Write to your State Board of Health at your State capital and ask for copies of the laws pertaining to sanitation, sewerage, drainage, garbage disposal, housing conditions for chickens and other domestic animals, etc. Apply to local councils or sanitation commissions for similar information in regard to local ordinances.

2. Write to your State University Extension Department asking for helps in planning the home grounds, both as for beauty and for utility. Apply to your county agricultural agent, also. Write the Department of Agriculture at Washington, District of Columbia, for their helps and list of available bulletins. These latter are upon almost every conceivable phase of the subjects, and are prepared by experts.

3. Call your meetings in the community and put facts and possibilities before them. Have your lectures by specialists in gardening, in canning and preserving the home products, in horticulture and floriculture in landscape effects, etc. Get the people with you. Make it popular for women to work in their gardens or among their flowers in the morning. It is not only profitable but healthful.

4. Get some "before-and-after" pictures taken in your community. Show these at the weekly picture places. Use the films also for various announcements concerning your campaign. Have your slogans and your objectives appear frequently before the people, as well as reminders about timely topics. Flash a line to tell them, "Now is the time to plant your pansy seeds for early plants" or "Now is the time to start your bulbs for Easter lilies," winding up with the invitation to appeal to the civic improvement club for particular information, etc. The possibilities of the screen

and the slide for popular education and stimulation cannot be stressed too greatly.

5. Talk with your nurserymen, gardeners, or florists concerning your effort to promote interest in these things. Secure their cooperation and advice. They may find it to their interest to make some very special and attractive prices for desirable shrubs, trees, plants, bulbs, or seeds.

6. Obtain the names of local landscape artists, and counsel with them in regard to planning your yards, your church grounds, or the decorative scheme of your streets. This would eliminate the incongruous effect often seen when Mrs. Jones's patchwork flower beds quarrel artistically with Mrs. Smith's. A dividing line between homes can be made a thing of beauty through team work. The harmony of line and color in a well-planned landscape, when each note is in accord with all others in view, is uplifting as a prayer or a song.

6. Banish rubbish, ashes, and unsightly objects from the back yard. There is no reason on earth why a back yard should not be as beautiful as the front one. Sticks, stones, cans, rags, dishpans, barrels—all have no place there. Get rid of such things, and let orderly rows of useful vegetables take their place. God gave us this wonderful earth for use and beauty. All we have or are, physically, comes from that primal "mother." She is bountiful and impartial, and yields richly in return for intelligent care. If she gives us as freely as she does now with the curse of God upon her, what will be her gift when that curse is removed, when she is "redeemed" and a blessing shall descend instead?

Let us harken to Tennyson's invitation:

"Come into the garden, Maude,

For the black bat, night, has flown!"

and there renew our acquaintance with an old friend of the human race!

8. In connection with the better use of our home yards for the growing of vegetables and small fruits, will come more universal study and efficiency along the lines of canning, and preserving the products for use through barren months.

KIND WORDS FOR THE CENTENNIAL YEARBOOK

"I think it is one of the neatest and most attractive books I have seen for some time. I was especially taken with the frontispiece—the picture of Emma Hale Smith.

"I can assure you that I have full sympathy with the work that the women of the church are striving to accomplish. I trust, with the cooperation of all in this part of the service, you may be able to get definite results."—R. V. H.

A superintendent of public welfare in one of our large cities recently stated that his expense for table for himself, wife, and four children often amounted monthly to but \$35 or \$40, adding that it was due to the management of his wife, plus the efforts of the family last summer in cultivating two lots at their home. Hard days are before us, if the signs of the times are read aright. It might stand any or all of us well in hand to take extra pains and trouble to raise what produce we can, and to preserve it for times of need. "Go to the ant, thou sluggard," is sometimes quoted to profligate and extravagant young people. We could learn many lessons of thrift and saving from the instinctive habits of some insects and animals.

Wintertime is the acceptable time for laying plans, for getting all information lined up, for stimulating interests, for building constructively towards a movement in the spring which shall include practically all the people in your neighborhood. Get your materials together, your pamphlets and cards of instructions. Get your lectures on the job, your pulpit talks arranged. Let us see if each Latter Day Saint

center shall not be a vital advertisement of the principles which distinguish our church—an "outward sign of an inward grace."

AUDENTIA ANDERSON.

Temple Builders Manual

Sister Alice Mae Burgess, in her new book for the Temple Builders, lays a splendid foundation for extended and timely work and play among the older girls of the church. Outlined courses in the study of literature, the drama, personal hygiene, domestic art, and other subjects which deeply interest the girl above fifteen combine to give the manual an air of stability and recognized worth. Suggestions for group activities, including some of fun and frolic and others of real vital service to home, branch, or community, add the variety which is said to be life's "spice."

The rules which govern the Temple Builders are few and simple, as one of the underlying principles has been to allow the young women in this organization ample opportunity for individual expression, believing that a great need at this particular period of a girl's life, is that of discovering her own powers, her own tastes, and her own possibilities. The Temple Builders is not an organization planned for the girls, step by step, rule by rule, but rather one in which the varying desires of the girls themselves may find wholesome expression.

The price of the manual is fifty cents per copy, and may be obtained by addressing the Women's Department, Box 255, Independence, Missouri.

Do You Believe in Santa Claus?

The late Charles Dana once wrote to a little girl who asked, "Is there a Santa Claus?"

"Yes, Virginia, there is a Santa Claus; he exists as certainly as love, generosity, and devotion exist. The most real things in the world are those things that neither men nor children see. You may tear apart the baby's rattle and see what makes the noise inside, but there is a wall covering the unseen world which not the strongest man nor the united strength of all the strongest men can tear apart.

"Only faith, fancy, poetry, love, romance, can push aside that curtain and view the glory beyond. Is it all real? Ah! Virginia, in all this world there is nothing else real and abiding!"

"No Santa Claus? He lives and loves forever!"—Selected.

From Santa's Kitchen

Measurements: c-cup; t-teaspoon; T-tablespoon. All measurements are level.

Bangor Brownies. $\frac{1}{4}$ c fat, 1 c sorghum, 1 egg, 3 squares unsweetened chocolate, 1 c flour (half rye and half barley, if liked), 1 c nuts. To the melted chocolate add fat, sorghum, flour, and nuts. Lastly add the well-beaten egg. Spread evenly in a greased pan and bake in a moderate oven. When done cut in strips.

Nut Molasses Bar. $\frac{1}{2}$ c nuts, 2 T boiling water, $1\frac{1}{2}$ c flour, 3 T fat, $\frac{1}{2}$ c molasses, $\frac{1}{2}$ t soda, salt, ginger, cloves, cinnamon. Add boiling water to molasses and pour over the fat. Sift together the flour, soda, spices, and salt. Add liquid gradually to dry ingredients. Chill. Roll one eighth inch thick. Cut in strips about $3\frac{1}{2}$ inches by 1 inch. Sprinkle the nuts over the top. Bake in moderate oven.

Candied Cranberries. 1 c cranberries, 1 c syrup. Choose large red berries. Prick each one three or four times. Drop them carefully into the boiling syrup and allow them to cook slowly for five or six minutes. Remove from fire and allow to stand over night. Reheat and allow them to stand another night if possible. Then while hot, remove the berries from the syrup and drop on oiled paper to dry. Coat with fine granulated sugar. These may be used in place of candied cherries for decorations.

Peanut Brittle. 1 c white corn syrup, 1 T vinegar, 1 t vanilla, 1 c freshly roasted peanuts, $\frac{1}{4}$ t salt. Cook the corn

syrup, vinegar, and salt in a saucepan until it forms a soft ball when dropped in cold water. Put the peanuts and syrup into an iron skillet and stir until the syrup is a golden brown. Remove from the fire, stir in vanilla. Have ready a shallow buttered pan into which the candy is poured and spread into a thin sheet. Cool; remove from pan and crack into pieces.

Pop Corn and Peanut Balls. 2 c popped corn, $\frac{1}{2}$ c corn syrup, 1 c peanuts, $\frac{1}{2}$ square chocolate (unsweetened). Cook the corn syrup and chocolate to hard ball stage. Pour over the peanuts and popped corn and shape into small balls.

Apple Blossom Pop Corn Balls. 1 c syrup, 1 T vinegar, 2 to 3 quarts popped corn, few drops red fruit coloring. Boil together the syrup and vinegar until syrup hardens when dropped in cold water. Add enough of the fruit coloring to color the syrup a light pink. Pour over freshly popped corn and mold into balls. These are especially pretty for the Christmas tree when suspended by pink baby ribbon. Little pop-corn men will please the children. Use the above recipe, omitting the coloring. Mark the features and outlines with melted chocolate.

Parisian Sweets. Put through the food chopper 1 lb. prepared dates, figs, and nutmeats. Add 1 T orange juice, a little grated orange peel, and $\frac{1}{2}$ c honey or syrup. Mold into balls and roll in chopped nuts or chocolate or coconut. This mixture may be packed in an oiled tin, put under weight until firm, then cut into any shape desired. Puffed rice and raisins may also be used in this mixture.

Sugarless Coconut Candy. 2 squares unsweetened chocolate, $\frac{1}{2}$ lb. coconut, 1 can (15 oz.) Borden's Eagle Brand condensed milk. Melt the chocolate, add coconut, and stir into the milk. Drop on buttered and floured pans by teaspoonfuls and bake 15 minutes in a moderate oven. This recipe makes forty.

Opera Fudge. 2 c sugar, 1 c cream, $\frac{1}{2}$ t cream of tartar. Cook all ingredients to soft ball stage. Pour on to moistened platter, cool, and work toward center with wooden spoon. When it becomes hard, cover with a damp cloth for thirty minutes or more. When again soft it may be molded and flavored as desired with melted chocolate, chopped nuts or candied fruit, cherries, pineapple, orange peel, citron, angelica, etc. Pat into oblong sheet $\frac{3}{4}$ inch thick and straighten edge with knife. Crease into squares or bars and wrap in waxed paper. One layer of Fruit Opera Fudge placed upon a layer of Rose Opera Fudge and cut in bars from the loaf is attractive. Opera Fudge may be kept for days if tightly covered.

Sea Foam. 3 c brown sugar, 1 c boiling water, whites 2 eggs beaten stiff, 1 t vanilla, few grains salt. Boil sugar and water to the soft ball stage. Pour slowly on to the whites beating constantly. Beat until stiff. Add nuts and vanilla. Drop by spoonfuls on buttered plates.

Breathing and Other Exercises

(1) Stand erect (by an open window), place the hands on the hips, close the mouth and take a good deep breath, inhale through the nostrils, fill the lungs as full as possible, hold the breath a few seconds and exhale slowly through the nose.

(2) Interlock the fingers at the back of the neck, then draw the head and elbows down to the chest, then slowly raise the head and elbows, and at the same time inhale through the nostrils, completely filling the lungs, and while inhaling push the chest forward and turn the elbows out and back, hold the breath a short time, and exhale slowly drawing the head and elbows into the starting position, and repeat.

Arm Exercises

(3) Stand erect; count four; at 1, place the hands on the hips; at 2 place the hands on the shoulders; at 3 extend the arms straight above the head; at 4 swing the arms down to the sides, and repeat.

(4) Stand erect with arms at sides. At 1 swing the arms up straight in front of the body till perpendicular above the head. At 2 drop the fingers on to the shoulders. At 3 drop

the hands to the hips. At 4 replace at sides of body, and repeat. These movements are done to the count of four, and quick.

(5) Swing the arms above the head in a backward, circular motion, raising on the toes with the force of the swing of the arms. Keep the body erect and the chest up.

Trunk Exercises

(6) Stand erect, extend the arms above the head, then turn the body to the right, and stretch, then turn the body to the left, and stretch. Don't move the feet; repeat.

(7) Raise the arms above the head (keep the arms and back stiff), then bend the body forward till it is on a level with the hips (keep the knees stiff), raise into erect position; repeat.

(8) Stand erect. Take one step forward (a little to the side); at the same time raise the arms above the head, and bend the body forward over the extended foot (but take care not to bend the knees); regain erect position, keeping the arms extended above the head, and lean back as far as possible; regain starting position, and repeat. Exercise in 6 counts.

(9) Same as exercise 8, but on the opposite side.

Leg Exercises

(10) Stand erect, chest up, shoulders well back, and head in good poise, place the hands on the hips, and keeping the legs stiff raise up on to the toes as high as possible, lower on to heels; and repeat.

(11) Stand erect, bend the knees and so lower the body till almost sitting upon the heels, letting the fingers come in contact with the floor, then raise slowly making it a strain on the thighs to do so till erect position is regained; keep the body stiff and the chest up during the exercise.

(12) Stand erect, place the hands on the hips, and swing the right leg forward and backward as high each way as possible, but keeping the leg stiff, the foot slightly turned out, and toe rather pointed; repeat.

(13) Same as Exercise 12, but with the left leg. Do each exercise till a little tired; don't overtax the muscles.

All the exercises ought to be taken in heelless shoes; no corsets should be worn; if corsets are worn, have them very loose. By leaving the corsets off for half an hour from time to time during the day, the muscles of the back will become stronger, and in time one will be able to do without corsets (without backache). These exercises should be started in lightly, and followed up daily, and as the bodily strength increases, increase the amount of exercise. In a few months you will be pleased with the results.

MRS. A. M. CLARKE.

An item in the *Manchester Weekly Times* states there are 135,000 Jews in Palestine to-day, against 20,000 less than forty years ago. The total population is about 680,000, but in Bible times the country supported over three million. It also exported cereals and fruit. A Jew, Sir Herbert Samuel, has been appointed as High Commissioner for Palestine, yet the Arabs realize now that it is not the British intention to place them under Jewish domination, and that all religious rites will be acknowledged, and the holy places protected.

Senator Harding, in a recent front-porch address, stressed greatly the necessity of a return to the old standard of honesty and lofty standards of fidelity in private life and in public service. What is needed is a baptism in righteousness, a new consecration in morality. He urged the power of simple goodness, and that if the American people were honest with one another they could put an end to industrial and social unrest, and if they are honest with God they can become again a moral and religious people.

LETTERS

President Smith's Trip to Ireland

Editorial Note

The office of the Presidency is in receipt of a letter from President Frederick M. Smith, written from Londonderry, Ireland, dated November 18. This letter clearly was not written for publication. Nevertheless though written in the lighter vein and recounting some of the experiences encountered in missionary traveling, we have ventured to give it publicity in the *HERALD*, feeling that the readers of the *HERALD* will be interested.

Dear Elbert: One week ago to-day Brother May and I left London for Glasgow. We traveled on the London-Glasgow Express, and found that for comfort, speed, and service it was *par excellence*. The stops were few and short, so that while we left London at nine in the forenoon yet about seven in the evening we arrived in Glasgow, the train running from Carlisle on the Glasgow and Southwestern Metals. At Leeds Brother Williams joined us.

Our purpose in visiting Glasgow was to see what we could in a short time of the prospects for opening the work there again. We were met at the station by the Brethren Benjamin Green, senior and junior. We appreciate the uniform hospitality shown us while in Glasgow by Brother Green and his family.

Last night Brother Williams and I left Brother May at Glasgow and took passage here on a small steamer called the *Hound*. Well, that *Hound* behaved itself quite well so long as she was in the smooth waters of the River and Firth of Clyde; but sometime in the night she seemed to forget she was a boat and imagine herself the canine for which she was named, and began to play pranks. Her ideas of canine frolic are a bit odd, however. Just what she was trying to do cannot be said by a landlubber unacquainted with a ship's mental processes, but I can testify she did a few things. I wedged myself in the bunk, which wasn't hard for me to do inasmuch as my shoulders touched both sides of the bunk, so all I had to do was spread out a bit and there I stuck despite the antics of the boat.

But she pitched and slid down one side of a wave and buried her nose in the other so violently that she shook all over. She rolled till on two or three occasions she lay on her side a few seconds, trembling from the accelerated vibrations of the only half-immersed screw, as though undecided whether to go on over or go back. You have seen a horse rolling, of course, and seen him pause with his feet up in the air, almost over but not quite. Well that's what the boat seemed to be trying. But each time she got back on her keel. Yet she not only rolled and pitched, but she would combine a pitch and a roll, in varying quantities, and seemed to have as many "tricks up her sleeve" as a broncho striving to dislodge a rider.

She didn't shake me out of the bunk, but my hand luggage slid around the floor in a merry-widow sort of a fashion which made me wonder if they would stick even to the floor. A pocket compass I had placed on a shelf by the water bottle left its perch with a bang and landed on the opposite side of the cabin. No damage done, however, in my quarters; but on the deck below not so, entirely.

I heard some shrieks, and finally a crash, followed by some pungent odor quite familiar. A woman had become hysterical, left her cabin, and was rushing around the boat. By some strange accident she got into the pantry, and in just as strange a way the first thing she grabbed was an ammonia bottle. The next lurch of the boat brought another scream from her throat and the bottle of ammonia from her hand. The smashing of the bottle was the crash I heard and also accounted for the odor.

The steward by this time was on the trail of the shrieking woman, and by holding his nose he managed to drag the woman from the pantry, but not till she had frantically made

another grab, this time drawing as a prize a catsup bottle. Another lurch, another scream, another crash, and one of Heinz's 57 was mingling with ammonia in odoriferous glee on the floor of the swaying pantry. Not for an hour could the steward get into the pantry to pick up the bottle fragments rolling noisily round the floor as the *Hound* kept on merrily pitching and rolling. Don't know just how long the *Hound* kept on with her merrymaking, whether I just slept through it all or we got into smoother water, but a knock on the door awoke me as we were in the smooth waters of the Lough of Foyle, and soon landed at Londonderry on the Foyle River.

Took in the town to-day. Saw several barbed wire barricades around bomb proof shelters. Soldiers everywhere. More trouble in sight, judging by what we see. Curfew rings at 10.30. Any civilian out thereafter is in danger of being shot. You can rest assured *we're in*. More of my impressions of Ireland later.

A Visit to Belfast, Ireland

A letter recently received from President Frederick M. Smith, addressed to Elbert A. Smith. Was written from Belfast, Ireland. Following is an extract.

We came to Belfast Friday afternoon. Two of the great industries here are the linen and the rope industries. We wanted to see each, but Saturday noon everything stops, so we will see them to-morrow.

Belfast is a fine city, modern, and were it not for the terrible state of unrest and trouble it would be one of the most important industrial cities of the world. There is a wide range of manufacture here. In the linen industry it leads the world and in shipbuilding it vies with Glasgow.

We are gathering information which will be useful to us. This is a wonderful country and people. There must be something for us to do here.

Yesterday we were out in the country several miles. Went to the end of the train line and walked to a curious archaeological phenomenon known as the Giant's Ring with a cromlech in the center. I made some exposures, and if they come out all right I may be able to have a paragraph or two for *Autumn Leaves*.

An "extra" just now being cried by the newsboys recites that twenty officers were shot in Dublin last night, fourteen of them killed. One woman shot last night here in a riot.

We are in the hotel for the night—the front door locked. It is just 7.50 p. m.

A Greeting From Wales

At Y Cymry Sydd Yn Seintian Yn Yr America: Mae'r seintian yng nghymru yn eich annerch!

Ein gweddi yn y bydd i Dduw gyfodi dynion galluog i bregethu yr efengyl yr nyffrynoedd ac ar fyddoedd Cymru.

Unwch eich gweddiau gyda nyni fely bydd Dduw en clywed ac ateb.

T. W. WILLIAMS.

To the Welsh Saints in America: The Saints of Wales greet you!

It is our prayer that God will raise up mighty men to preach the gospel in the valleys and mountains of Wales.

Unite your prayers with ours that God will hear and answer.

T. W. WILLIAMS.

Christmas Offering Items

G. W. Harder of Bay Port, Michigan, says they are trying to do their part and have placed their aim at \$200 for the year.

Sister Myrtle Ferguson, of Joppa, Illinois, reports as secretary of the school: "I inclose herewith check for \$12, also list of members giving one dollar each and statement showing how each one earned his dollar." Three gathered corn, one hulled walnuts, one hulled walnuts and pecans, one gath-

ered up laundry, one sewed, one shoveled coal, one shoveled shells, one did washing, another did ironing, and still another did cooking.

Sister Emma Savage, superintendent of Fort Collins school, also has some cheering news: "We reached the 50 per cent mark on Dollar Sunday and each one told how he earned his dollar. This caused considerable good feeling and some merriment."

Sister Edna Williams, secretary Vancouver Sunday school: "We are already 'over the top' with our offering. We have nearly \$105 and only have 30 members, an average of about \$3.50. We would like to see each branch do as well, and hope they can."

Let us have more reports from the good schools. We are sure all are working hard to do just a little better than last year—for we want that \$150,000. We can get it. Let us all push and pull together.

A. W. SMITH.

Toledo Raises Funds by the Social Method

We hear much concerning the raising of money for the church in the way of socials, some approving and some disapproving. I wish to give our experience in this local branch along this line. Of course I do not want anyone to take my word as authority; just to let you see for yourself.

About five years ago I became a member of this branch, then meeting in a hall in lower town. The rent for this hall was six dollars a month. We had a membership of about seventy-five or more. We could not even meet our rent without our leader asking us for it several times. We were not any worse off financially than we are now, but it seemed an impossibility to meet that six dollars. We appointed two of our young sisters to choose sides, each side to see if they could not raise more money than the other. We got busy and had a social or party of some kind every week for about six weeks or two months. The same people that could not raise six dollars in four weeks now raised between three and four hundred in less than eight weeks. We had enough to buy our lot and pay for it; then we got busy and built the church on it. We kept busy until we got the debt on the church down around a thousand dollars; then for some reason everything stopped for some time.

Since the Kirtland reunion we again got ambitious and had a few parties. We have been able to turn over about three hundred dollars. On October 17 our district president came into our midst, and could scarcely believe his own eyes when he saw how much we had accomplished in so short a time. He started a series of meetings at this time so we were prohibited from having any parties during the meetings. Well, the result is that our treasury is empty. It is again time for some parties in Toledo in order to get some money to continue the good work.

Now I know that it is not the proper spirit for the Saints to have. But will some kind-hearted person tell me a better way? (Some one will say, a freewill offering is better, or that the Saints should give without such a method. We agree that such is the proper way but there is such a thing as their not giving in this manner. Should we let the work of the Lord suffer on account of this? or should we proceed with other methods. We will all agree that this work cannot be carried on without money, and I have come to the conclusion as nearly all of this branch have, that if we cannot get it one way we can in the way of parties. We have proved that we can raise it this way and that we cannot get by pledges and freewill offerings. Are we wrong or are we right? It remains to be found out.

Our boy movement is moving to the front very rapidly under our deacon, Brother Hardy. They have a real gymnasium in the basement and meet one night every week. We expect Brother Klar in town to-night and presume we will know better how to eat when he leaves. We are sorry to hear of the accident of Brethren Pendry and Wismer and their wives. They, under the direction of our district president and also the branch president, started to Sylvania for service yesterday (Sunday). About three miles from the city a

large truck ran into their machine, smashing it all to pieces and knocking them all unconscious. They were taken to the hospital in an ambulance and the last we hear is that Sister Pendry is hurt internally and that Sister Wismer is suffering very much. The men will be around in a few days if all is as well as it is thought now. Brother Armstrong, who was hurt in an auto accident a few weeks ago, is able to be about. Sister Hardy is able to be on her feet and around the house, although she is very weak. Sister Will Liston expects to go to the hospital for an operation the first of the year. We would ask all who know her to remember her in their prayers. She says and knows that the Lord can heal her and she desires that he will.

We are preparing for another series of meetings after the holidays. Brother Hardin will be the speaker.

It seems as though the work here is growing as never before. Our Sunday school is booming under the leadership of Brother David Morgan. The Sunday school committees are all at work on the Christmas entertainment, and we expect a good one.

The Women's Department has again gotten into the harness. They disorganized and reorganized, electing all new officers, and are taking up the Church History.

CORRESPONDENT.

Council Bluffs Items

A choir has been organized at the Riverside Mission by the district chorister, W. T. Spanwick, last week.

During the Thanksgiving times Sister Glow Salisbury spent a few days and worshiped with us. She speaks highly of the work at Graceland.

At the annual business meeting held last Wednesday night Elder Orman Salisbury was reelected president, with Brethren H. H. Hand and George Beaty selected as his assistants. Elder J. R. Epperson was selected to have direct charge of all the Sunday schools in the city, associated with the district superintendent of Sunday schools.

It was decided not to execute any building other than otherwise provided for, but to take such preliminary steps as may be thought necessary looking forward to buildings to be provided both in the branch and missions of the city, sufficient to answer the needs.

Provision is made for a chorister to be provided for the city, to be nominated by the presidency of the branch, the one so elected to have charge of all the music, directly and indirectly.

Prayer meetings are started at the Orchard Heights Mission, the first one held last Thursday evening by Brethren T. J. Smith and J. F. Mintun.

The budget system was indorsed and an amount of \$2,750 decided upon to meet all the demands of the branch and its missions and departments.

Brother V. C. Bailey worshiped with us last Sunday, and expressed himself as in the enjoyment of the gospel spirit.

SAND POINT, IDAHO, December 4, 1920.

Editors Herald: The work has been opened at this place at last.

Elder J. A. Bronson came from Cour d'Alene and began a series of meetings at the Lakeside Schoolhouse, between Sand Point and Sagle, where the branch is, and where the Saints have a nice brick church.

He preached about three weeks at this place, with splendid interest. Each Sunday afternoon he baptized two or three until ten had united with the church.

During these meetings a Reverend Mr. Willan, of the Congregational faith, who had a regular monthly appointment at this schoolhouse, tried to tear down our work by preaching on "Latter-day delusion" and "The first five commandments and the Latter Day Saints." While it is barely possible that these two sermons may have poisoned the minds of a few, we feel confident, from the attitude of the people and the results in baptisms, that he did himself more harm than he did us.

Closing the meetings here after fully answering all the arguments (if they could merit the term) of the opposition, the campaign was carried on in Sand Point.

The G. A. R. Hall was rented and considerable advertising done by handbills and in the papers. A united "pull all together" by the Saints, and an untiring zeal on the part of the preacher resulted in a full house most every night.

The difference between us and the church in the West was proven. They have preached much here and have a Sunday school here.

Prejudice was removed and the people have accorded us a place among the other churches at least.

As a result of this last series of meetings which lasted over two weeks, six more were baptized, and a number of others left near the water, who, we feel sure, will take the step in the near future if we are not neglected by the ministry until the seed, already sown, is lost, withered, or devoured by the fowls. This made a total of sixteen added to our number, all adults but two. And splendid people they are, who will bring new life into the Sagle Branch.

It had been feared for some time that this branch was about to go the way of all mortals and of some branches. Now the Saints are rejoicing, and some here who from fear of the reproach cast upon us by the people of the West had not let it be known that they were Latter Day Saints have taken renewed courage and are glad.

When we first came to Idaho in 1918 we had a neighbor, a Mrs. Faulkenhoe. She was held in high esteem by all who knew her and one lady told me that Mrs. Faulkenhoe was a Latter Day Saint. In my talks with her I found that she and several of her mother's family belonged to the Bickerton branch of the church and, as that organization had broken up leaving a few scattered members, they were as sheep without a shepherd.

Through her we met her aunt, Mrs. Work, an aged, faithful soul who had lived the gospel and talked it for thirty years or more without hearing a sermon or partaking of the sacrament, and she was hungering for it. Also her daughter and her husband belonged to the same organization. These people refused to join the Utah church and were waiting for light about the Reorganization.

I know now why I came to Idaho. The Lord had this pleasant experience in store for me. I had to come two thousand miles to get it but it was worth it.

We were delighted to see our patriarch and old friend Ammon White at the reunion last summer.

Indeed it is good to be alive and to know that the "little stone" is rolling on, and will fill the whole earth.

Your sister, ALICE MCGEORGE.

AMHERSTBURG, ONTARIO, November 28, 1920.

Editors Herald: On Tuesday the 23d Elder James Pycok came amongst us and held meetings until Friday night, leaving on Saturday for Windsor.

At the annual business meeting J. L. Fryer was ordained to the office of elder, and afterward elected to be president of the branch.

Wednesday evening the service took the form of a question meeting, when much useful information was imparted to those who assembled.

Thursday evening the local priesthood held a session and received instruction, obtaining a more thorough understanding of the duties pertaining to the several offices held. Friday afternoon Elder Pycok met with the sisters in their Women's Department meeting. In the evening a good talk was given on "The church," and a splendid attendance was had at all meetings in spite of the mud. The Saints were commended for the zeal displayed. Although we have only ten families in the branch, we are glad to report over \$600 as our contribution toward the auditorium fund.

A. E. AIRRESS, *Publicity Agent.*

In a recent letter Apostle T. W. Williams says: "We leave for the Continent December 1. This trip will take about two months. Will return to London about February 1. Expect to start for Palestine February 13."

News From Philadelphia

On December 5 we had the pleasure of hearing Brother G. L. Harrington, physician of the church. At 2.30 he spoke to the boys and men and at 4 p. m. to the girls and women on hygiene. It was very instructive as was his talk in the evening, when his topic was the "Word of Wisdom."

We are very busy in Philadelphia with the choir practicing for the Christmas cantata, Sunday school work on their pageant, and the Temple Builders preparing for the social on New Year's Eve.

At 4 p. m. Sunday the choir had a rehearsal of "The Messiah's coming," after which we enjoyed the very appetizing supper prepared by the ladies' aid.

We have a very industrious ladies' aid who meet every Wednesday. In the morning they sew and do other kinds of work and in the afternoon Brother Osler instructs them in the history of the church.

We have a fully organized basket ball team now and we hope that this will aid in bringing many more young men into the work. We wish them all good luck, I'm sure.

The people are growing more spiritual of late for we can see it and feel it in our prayer meetings, and we trust that this feeling will continue with us; not only continue but grow stronger each day.

CORRESPONDENT.

GLASGOW, MONTANA, December 6, 1920.

Editors Herald: I know the Saints who read the church papers are always delighted to read of the work in other places, of the efforts put forth, and the progress made.

We organized a Sunday school at this place four years ago with nine members, and a year ago a branch was organized with twenty members. Seven of these have since moved away, but others moved in, so that now we have twenty-eight resident members. We have a splendid hall we rent on the ground floor in the heart of town.

These few Saints in one year have raised in Christmas offering, auditorium building fund, and collections, just about \$800, besides the tithing paid.

Two weeks ago at the close of our district conference we persuaded Elder George Thorburn to stay for a time and hold some special services with Elder Eli Bronson. These meetings close to-night. We have had the very best of weather, and a better hearing has been given us by the townspeople than ever before. The attendance has reached to about one hundred.

We just recently changed our meeting night for the Religio from Sunday night to Friday night, and it appears to have been just the thing as the attendance has greatly increased. Last Friday night there were 84. This was beyond our fondest hopes, and what an opportunity to teach and try to influence the lives of those who come. Our Sunday school is prospering as well. To-day we reached the high mark in attendance of 64.

From the meetings quite a number have become interested in our faith, as evidenced by their coming back each evening during the series.

We have made several openings at surrounding points, going by auto the past summers, where we have been given a good hearing and are hopeful of results to follow these efforts. These openings have been made possible by our efficient and generous Brother Earl Wilcox who owns the auto that carried us to these points.

We expect now to follow up this series of sermons by securing the addresses of all the people who attended the services and visit them at intervals with literature and an invitation to come to our regular services.

Hopefully, JAMES C. PAGE.

PARKERSBURG, WEST VIRGINIA.

Editors Herald: Parkersburg is a city of about twenty-two thousand inhabitants, a busy and prosperous manufacturing center. The church work was opened here in 1917 by Brother Thomas Newton. Soon after a Sunday school was organized and meetings held in a public hall with Mr. Everett, husband

MISCELLANEOUS

Conference Notices

Massachusetts, at Providence, Rhode Island, February 5 and 6, 3 p. m. All reports should be in hands of secretary not later than 28th. We are particularly anxious to receive local historical reports for 1919-1920. This is important, and branch presidents should see that the local secretary or some one especially appointed prepares and sends in this report. Election of officers and a consideration of all the live motions on the district books will be the chief business. Address all communications to W. A. Sinclair, M. D., 166 Pearl Street, Winter Hill, Massachusetts.

Department of Music

Notice of Appointment—District Chorister

To Whom Concerned: At its last conference, the Southern Indiana District selected Sister Katherine Schmitt, 2806 Duncan Street, Louisville, Kentucky, for recommendation to this department for appointment as chorister of the district, vice Sister Cordelia McCormick, resigned.

We are pleased to make and publish this appointment and we bespeak for Sister Schmitt the cordial and liberal coopera-

of one of the Saints, as teacher. Much of the early success of the work was due to his interest and energy.

Through the preaching of Brother Newton six were baptized in 1918. A mission was organized following the conference of that year and the work has been more firmly established, continuing about the same through 1919.

In the spring of 1920 Brethren B. and Charles Beall and families moved here from Goose Creek, the former having had experience in church work. Brother James McConnaughy was appointed to West Virginia this year and has preached some fine sermons. He is liked by all the Saints.

Several of the Saints attended the district conference this year at Clarksburg and were greatly encouraged. On October 10, a branch was organized here, with Brother Cross as president. The Sunday school was reorganized and the work took on new life. Things are looking better and about twenty have been baptized since the work was opened up.

We went over the top in the auditorium drive, \$1,217 by those here and near here.

Dollar Sunday was also a success here. The amount raised was \$15.25. Our Christmas offering is coming along fairly well. We are trying to do all we can to help the work along.

H. B. SMITH.

The elections of officers for the Sunday school and Religio in Lamoni have resulted in the nomination of Max Carmichael by the branch presidency for the office of superintendent of the Sunday school and the unanimous ratification of the school, succeeding himself.

The Religio asked for a nomination, and as a result F. M. McDowell continues to preside over that department. These departments are doing excellent work for the community.

The Saints of the Sarnia, Ontario, Branch, will open their new church on Talfourd Street, on January 9, 1921, and cordially invite all to be with them. The Women's Department will serve meals in the basement.

Elder R. V. Hopkins, pastor of the Independence churches, was in Lamoni recently, accompanying Mr. Thomas L. Sloan from Independence. The latter had addressed the Saints in Zion, a very large attendance greeting him. At the conclusion of the service he was presented with a Book of Mormon. When he had addressed the Saints of the Lamoni Branch, he was presented with a similarly-bound edition of the Doctrine and Covenants.

tion of all the musical forces of that district, that she may labor for the development of the musical interests of the district.

We also take this opportunity of thanking Sister McCormick who has gone to other fields of work, for her past efforts in the interests of the district.

THE DEPARTMENT OF MUSIC,
ALBERT N. HOXIE, *General Director*.
ARTHUR H. MILLS, *Secretary*.

Approved by the First Presidency: E. A. S.
INDEPENDENCE, MISSOURI, December 10, 1920.

Notice of Appointment

By concurrence of the Presidency, Twelve, and Presiding Bishopric, Mrs. Ward L. Christy has been appointed as an unordained missionary to the Northeastern Illinois District.

THE FIRST PRESIDENCY.
THE QUORUM OF TWELVE.

INDEPENDENCE, MISSOURI, December 15, 1920.

To the Prayer Groups

Will groups 13, 4, 3, and 15 please pray and fast for the healing of Sister S—. Groups 6, 7, and 8 are asked to remember Sister Q— that God may give her physical strength to live for her children: Let all the groups remember Brother Hidy, suffering from dropsy.

Prayers are being answered.

CHAPLAIN OF THE SANITARIUM.

Pastoral Notices

To the Saints of the Northeastern Illinois District; Greeting: The history of our lives for the year of 1920 will soon be written, and as members of the kingdom of God we soon should take an inventory of our possessions, that through this survey and examination we might be able to determine our standing before God.

The work which lies before us as a district this coming year, calls for individual consecration of talents to the service of the Master, and every one of us possesses some talent which we can put into operation if we will to do so.

The principal thing directly before us is to get our home and branch fences repaired, or in other words, see that our homes are functioning in harmony with God's law. Let us lay aside the human vision, false timidity, and worldly pride,

and let true love run through the home as the blood circulates through the human body. The love of Christ can only come into our hearts when we of ourselves open the door and let him in.

The work in the branches is similar to that of the home, for really the branch is, or should be a home, of, and for God's people only on a larger scale.

We plead that the local ministry go forward as the true "undershepherds" of our great Leader and Commander as opportunity permits, that likes and dislikes, friends or enemies, may not in any way retard you in the Christlike service which our Master has called us to render to all. The service to our enemies should be rendered just as promptly, and as freely as to our closest friends; less than this, we classify with the Pharisees of old.

We solicit for our local ministry the full faith, prayers, and cooperation of all the membership. When they visit you in the capacity of a minister and the occasion permits, do not hesitate to invite them to pray with you, and counsel with you in church duties.

In these outlines, if carried into effect, we feel that the law governing in the individuals, as well as in the collective body, will have been sustained, and much blessing brought to all.

We also earnestly recommend that one or more of the church papers be found among the papers and magazines coming into the home.

After the holidays, the Lord willing, we shall endeavor to arrange with your branch president for a two days', or a week's meeting if you so desire.

Praying that the spirit of love and peace might be your chief possession and with the season's greetings to all,

I beg to remain humbly your servant,

JOHN L. COOPER, *District President*.

DEKALB, ILLINOIS, December 15, 1920.

An Experiment in Management

The Procter-Gamble Company (soap makers) adopted a year ago the plan of having its 5,000 employees represented on the Board of Directors—one employee from each of their three factories, at Cincinnati, New York, and Kansas City. This has had only one year's trial, and vice president, H. H. Vance, states it is only in its experimental stage, but shows a tendency to bring the employees nearer the management, and is full of promise of present and future success.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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To "the Elect Lady"

From the harvest of long years you came
 With your white-flamed soul and honored name.
 When the time was near you leaned to catch the call,
 Where in a land of freedom sweet peace lay over all.
 Long generations, brave from years of old,
 Had brought their glory for your woman-mold;
 And in it, lo, the Master-hand had set a spirit flame,
 For He, alone, knew all, of why you came.
 He knew why this incarnate something fair;
 Knew what wonder-things it should with spirit share;
 And so He made the heart all warm and soft and sweet—
 A heart for all life's loving truly meet.
 But in the will put iron that kept the soul
 In dignified and stateliest control!

For this you came: to meet that other one and stand
 Throughout his life, a vibrant shield at hand.
 The hand that wove the fabric of the gospel plan
 Was under yours; each thread he threw,
 You watched to see that it fell true.
 The pattern lay before his eye,
 You saw the racing shuttle fly,
 And checked or hastened, 'til the day
 When cold and still the weaver lay.

And when the son took up the plan,
 Again you stood to guide the man.
 Tall, gracious, straight, with wondrous eyes,
 You kept your counsel kind and wise.
 And your undying trust kept true
 To all you loved and hoped and knew.

For this you came, a high estate—
 To keep the heart's wild beating straight;
 To guard the spirit, hold the soul
 Calm and serene while storms should roll
 And thunders break and friends betray—
 A blest, high tower of strength to stay.
 To-day we stand with this desire,
 To light our torch by that same fire;
 To keep our watch, to hold control
 Yet give of consecrated soul.

We bring an offering to you
 And consecrate ourselves anew
 To unreserved service wise
 Wherever need for service cries;
 As true as you,
 As brave, sweet, grave,
 Calm and serene as you have been,
 To meet the storm with heart as warm;
 With gentle will, speak or be still;
 To say "I must" and keep each trust
 In memory, brave one, of thee—
 Our Elect Lady.

—Vida E. Smith.

The above poem is an index of the excellent and interesting material that is to be found in **The Centennial Year Book**. Price per copy 60 cents.
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The Women's Department

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THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 67

LAMONI, IOWA, DECEMBER 29, 1920

NUMBER 52

EDITORIAL

The Day of Our Lord

Christmas is a day of tremendous significance and of widely varied meaning. It is clear that thousands of years ago at this time, the celebration of the return of the power of light, the sun, from the south was celebrated. It is clear also that it was taken as a symbol of the coming of the Son of God. In Rome, the Saturnalia, with some of its grosser aspects, was decidedly objectionable. In its higher significance it typified the Son of God, the Prince of Peace, who, when he came to reign, would bring true equality. The lamb and the lion would lie down together; the little child would play on the cockatrice's den. It was a time of justice and equality between all, and this was signified by those who were lords or masters before, serving their former servants. It was a time of the evergreen tree, and the distribution of gifts. In the northland, it was in some ways a superharvest feast. In other ways, it was connected with the Yule log. We find the tree again coming in, as of special significance, and the giving of gifts.

With us to-day, the customs differ somewhat widely in western Europe, between France, Germany, and England. In Holland the shoe is put out for Saint Nick. The French speak of Noel, and the English of Santa Claus.

Sometimes the day is made one of trial, for some at least, in the giving or exchanging of expensive gifts. This is, of course, a grave mistake. It is indeed well that we should rejoice for all the day signifies, and especially with our belief of the early preaching of the gospel, and that the Son of God is indeed Jesus Christ, and that symbolism in ancient times, as well as to-day, was trying somewhat imperfectly to express this fact of the coming of the Son of God—the redemption of the world.

The mere giving of gifts in itself would fall short of this reality, even though for childhood. Yet within reasonable limits, the symbolism of the day is desirable.

But for us of older years, the clear fact should be perceived—that the day is one set apart to celebrate the coming of the Son of God to earth, with the intention of giving his life a ransom for many. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16.

So far as the giving of gifts is concerned, we cannot better show our appreciation of that gift than in the giving to the church of God in the Christmas offering to send the gospel abroad, and in the giving to the poor of earth, at home and abroad.

To those who would mourn, the significance of the day, in the coming and resurrection of Jesus, is wonderful. For as he has risen to sit down on the right hand of God, so also shall our loved ones, and we as well, arise to newness of life. Death does not end all, but is merely a prelude to more complete life. For as in Adam all die so in Christ are all made alive.

It is indeed the day of hope, as much as is Easter; his coming, his entrance of life, as well as the fact that he has risen from the dead. For he laid aside his glory on high to

the end that he should come, die for man, and rise from the dead, to receive again the glory that he had with the father before the world was.

To those who love humanity, the day is one of rejoicing, because God loved the world. To those who rejoice in the gospel of the kingdom, the day is one of great happiness and holds but a faint symbol of his great sacrifice. In the plan of redemption, was the Lamb slain from the foundations of the world, that through his teaching and example he might draw many souls to God.

It should be a day of deep rejoicing and of peace. As such, the HERALD greets the whole church on the eve of a New Year for Christ. S. A. BURGESS.

Blue Pencil Notes

Every man is the guardian of his own honor. Every woman is the keeper of her own virtue.

We cannot escape responsibility. Pilate washing his hands is the pitiful, ever-recurring picture of man consenting to the crucifixion but wishing to escape the responsibility.

Free agency is not so easily washed away. It is at once the glory and the condemnation of men.

Adam, saying to the Lord, "The woman thou gavest me, she gave me of the tree, and I did eat," is the old picture of man ever trying to put the blame on some one else. Blame is not so easily shifted.

It would seem that it would be a splendid thing if we could set aside some particular day or hour, have one Titanic moral struggle, win the victory, and have the matter ended for life. We could then choose the prayer meeting hour, at a time when it would be very easy to win out, and make the fight for all time.

Free agency, however, is given us not only to-day, but to-morrow, and day after to-morrow. Life is the great "Valley of Decision" from the first dawning of a sense of right and wrong until we reach the portals of the tomb. Every day is a day of moral struggle and decision. Every morning we face new or old problems of duty, of right, of responsibility.

But the Lord had done this much for us, he had made us creatures of habit—in every muscle, in every nerve, in every brain cell, we are creatures of habit, and tend to do the thing that has been done before. So that the more often we win the moral fight, the easier it becomes. The Psalmist says that the path of the righteous man shineth brighter and brighter until the perfect day.

Habits are thus splendid servants, if they are habits of righteousness; if they are evil habits they become in time terrible masters. Arthur Stringers wrote of the growth of an evil habit, thus, in not overstrong terms:

"Wee, blind, and weak, he whimpers at my breast,
Teasing and petulant he whines, and will not rest!
Now, snarling, careless-clawed, he drags at me

In uncouth play so fierce I dare not set him free!
 Now gross and slather-fanged and grim of will
 He stalks me naked through the world, whom he must
 kill!"

Good habits are like good horses. They serve us, even when we are off guard, or holding the reins with weakened hands. I at one time borrowed a horse and buggy of Brother A. E. Jones, in the city of San Bernardino. I started for town, but on the way became engrossed in meditation, and rode along with slackened reins, giving no attention to my route. Presently we came to a full stop. Rousing myself, I gathered up the reins and looked about to see where I was. Lo, and behold, we had stopped in front of the Latter Day Saint church! If the old horse had stopped in front of a saloon, what a different story it would have told about Brother Jones! But the horse had been driven to church three times on Sunday and every Wednesday evening for years—so naturally went where he had often been before.

Good habits will do that too. A temperate man walking the street may look into a saloon window and for a moment be tempted. But his legs carry him right by, even before he has time to rouse his moral faculties, because they have always carried him past saloons instead of into them. Every muscle, every nerve, every brain cell, tends to do the thing that has been done before. How necessary then that we cultivate habits of righteousness and truth. They are our best defense in time of stress and temptation. A man's best protection is within him. And, oh, how much nobler it is than any granite wall, sky-high and devil-proof, that could be built around him to keep evil out. For in the last analysis, every man is the guardian of his own honor; every woman the keeper of her own virtue.

ELBERT A. SMITH.

Temple Builders Manual

The Temple Builders Manual is a neat book of some sixty-eight pages, with an artistic blue cover, stamped in white. It is divided into two main parts—organization and work. The first contains a discussion of ideals, symbols, how to organize, initiation, uniform, and clubrooms. Under the latter is considered the work of our young women in the church and the community, home building—with its various subdivisions of home decoration, clothing, food, and a reference to mothercraft; also your calling, including education, vocation, and a list of books on vocational training, health, the social graces, literature, and drama.

The book opens with a poem by Sister Vida E. Smith, and a dedication to Ruth Lyman Smith, who is at present the director general of the Women's Department. It contains some pleasing cuts, and ends with the Temple Builders song. It also contains, on a loose leaf, a pattern of their symbol, to be used in making the arm shield. It is full of a great deal of practical counsel and suggestions. It is advertised for sale by the Women's Department, Independence, Missouri, at the reasonable price of 50 cents. Every young woman in the church should have a copy of this book.

Journal of History Late

Various causes have contributed to making the October number of the *Journal of History* late. It is nearing completion now, and will ere long be sent out to regular subscribers. We print this item so our readers may not be unduly concerned over the nonarrival of their issue.

The Message of the Yearbook

Some typical extracts from the new official manual of the Women's Department: The Centennial Yearbook.

President F. M. Smith Speaks of the Women's Work

The women of the church must see clearly the close relation of their work to the problems of Zion and the contribution they will be called upon to make in its upbuilding, and I fully expect the women to be alert to their opportunities and active in their task for the welfare of the church, for a tremendous task lies before us, to be accomplished only by devoted consecration.

Director General of the Women

If it has necessitated the development of thoughtful, intelligent, consecrated women, "humble and full of love," to bring the women's work to its present recognized position, what increased qualifications, what renewed consecration, are demanded of the women of this church as they enter into the actual Zion period?—Mrs. Frederick M. Smith.

From the Superintendent of the Women's Department

Ignorance is sin. "Intelligence, or the light of truth," is the only avenue by which escape from the universal disaster is made possible. Acquaintance with the Spirit of God by earnest study of his laws and will, coupled with a determination to live the principles of life thus revealed, is a clear path of duty. As ignorance, the blighting curse of humanity, separated mankind from the pure Source of light and truth, so shall knowledge, rightly gleaned and rightly used, rescue him from the mazes of doubt, the mists of uncertainty, and the wilderness of misery and unprofitable suffering.

In yearning pity for the beings he created, God has again spoken to men, and has implored them to "seek ye out of the best books words of wisdom; seek learning even by study and also by faith," that the day may be hastened when "the earth shall be full of knowledge of the Lord, as the waters cover the sea." To-day the world is lacking in such knowledge. It needs to know many things. It needs to know that only he shall find his life who loses it in service to others. It needs to know the Christ as the Pattern for earthly lives, to come closer to him, to understand the underlying principles of his existence, and to realize that it is not impossible to follow where he leads.

The world needs to learn anew the fact that only in unselfish and loving ministry, such as Christ's, can the children of men find any real or abiding happiness. Self-interest must be overcome in individual lives and love must rule instead—a love which has deep roots in truth, and a clear perception of its real nature and operation; a love which seeks to minister for eternal ends, which is not content with foolish indulgences or glossing veneer but is built upon the Christian principle of humble service.—Audentia Anderson.

A Tribute by John W. Rushton

I must say that my reverence for woman grows as I learn to appreciate her magnificent fortitude. One sees it everywhere and under all sorts of conditions. I do not wonder that when God wanted a figure for his church he selected a woman. He knows what woman means, and his church must include all the graces and virtues and fortitude of woman to be worthy of him.

Home and Child Welfare

No community can be a safe or wholesome place when it is composed of units given over to unworthy objectives. "No stream can rise above its source," and no nation or church can rise above the standards made by its integral elements.

As women who are looking for the second coming of the Son of Man, and are pledged to a spiritual preparation for that coming, we must feel that in our homes is to be found the field for our very best and most earnest endeavor.

Social Service

That woman who goes into homes that need her cheer and comfort with counsel and encouragement, with tact and love perceiving the greatest needs and with tender sympathy meeting them, replacing despair with hope, gloom with joy, and discouragement with determination, is one who is following thus far in the steps of the Master, whose earth life was expressed in terms of just such ministry.

Social Purity

Perversion of morals is perversion of soul. There is no safeguard against this evil and its sure and pitiful effects except that contained in spreading the saving light of truth and knowledge, and building up the will to walk therein. Young people do not knowingly destroy the bodies of which they are naturally and justly so proud. It is through ignorance of the laws which govern them or their weak and misguided wills, that sins against the body are committed. Safety lies in having implanted in very early years, the proper reverence for life and for every law which governs it and its continuity.

The Home Department

As we emerge from the traditions of the past, we sense more deeply the interdependence of all God's laws, and the fact that his people are inseparably connected in interest in all lines of higher development. Thus the work of the church is towards one ideal, no matter how or by which department it is expressed.

Historical

Present knowledge is based upon past experience, and the book of history holds the key to human advancement. While we may not all, nor at all times, realize to its full extent the value of making record of that which we accomplish, or even of our failures, yet let us try to support our historical department more heartily in the future than we have in the past.

Citizenship

By cooperation women have been able to accomplish their enfranchisement. The record of the struggle is marked by the entrance into the fray of one after another of the leading women's organizations of the country, and the splendid work of the prominent women whose names are endeared to all who have noted and appreciated the service they have rendered, has done much to justify the contention that sex is no barrier to a successful meeting of civic responsibilities. . . .

The women of the church should be found in the foremost ranks of those who are pledged to a betterment of human environment. They should study the history of human government, from its earliest forms up through the varying periods of its development. They should obtain for themselves the broad culture and the broad vision which attend an acquaintance with world problems, with the laws and functions of governments of other nations and with principles which are universally applicable. They should feel the stirrings of those impulses which are to be found in every mother's heart, irrespective of race, color, or nationality, and should understand that it is a world-wide responsibility to meet, in an intelligent manner, world-wide needs. To feel and know these things, a careful study of world conditions is necessary.

Finance

Women should not be burdened with the local financial cares of their branches except as they, individually, shall be

anxious and willing to give their share of direct contributions. Their service to their branches should assume the wider aspect of social and spiritual betterment, not neglecting to meet the material needs as well. . . .

Progressive districts and branches of the church are setting aside a budget for the use of the Women's Department, in order that its important work may not be hampered in their localities by lack of means. This plan makes for harmony and close cooperation and is showing its good effects upon the spirit and atmosphere of the districts and branches where this plan is followed.

Zion

The eyes of the church are upon Zion, as set up in these latter days. The eyes of the whole world will be upon her when she arises in the strength of her beauty and righteousness and in successful demonstration that Christian love and Christian principles are not impossible in these selfish and pleasure-maddened times.

Of theory and pronouncements there have been enough and to spare. For visual testimony that Christ rules within and that souls are attune with the Infinite the world has long been hungering. It starves for the things of the Spirit, the waters of eternal life which have so long been lost among the desert sands of selfishness and greed. To subdue self and exalt each the other, to lose sight of individual interests in those of the common good—this is the task of the inhabitants of Zion. . . .

In the fields of the home and child life, women are paramount in influence, and thus a very definite portion of Zion's redemptive work must rest upon them. Truth and purity and sincerity must rule in every home, Christian thought and principle guide every individual unity. Love, the "new commandment," must permeate every heart and find expression in unswerving devotion to the common good. Motives must be elevated and conditions which affect the people of God brought nearer the ideal. Physically, mentally, and spiritually, the standards of the homes and the people, are to be raised according to divine will and purpose. To do this the women must "go about doing good" as did their gentle Example. In fact and in deed they must "do noble things, not dream them all day long."

Subjects Being Discussed

Indian Convention Would Abolish Indian Bureau

Elder Hubert Case writes very favorably of the meeting of the Society of American Indians, held at Saint Louis, the middle of November. He was permitted to hear Tom Sloan, the president of the society, Doctor Coolidge, the former president, and Doctor Montezuma, of Chicago, who is one of the greatest men of the Red race, and the great force behind the movement for freedom for the American Indians. He states that Old General Pratt, the founder of the Carlisle Indian schools, also spoke favorably for Indian freedom. At the Indian reunion, the white people and the Indians were associated both socially and religiously.

He writes in favor of giving the Indians public schools, and educating them with the white children, and favors in the church their association on a basis of equality. He writes that the movement now is to give the Indian a voice and vote in social affairs, as well as in the councils to govern their money and land affairs. He says:

"The Saint Louis Convention was one of the greatest educations I have had in the Indian situation."

Thanksgiving Day he baptized three, and confirmed them, and blessed two babies. He drove over one hundred miles and preached at Yale at night, and already has three names

for baptism. He has visited with the Otoes, Sac, Foxes, and Pawnees within the past few weeks.

New Faith With All Things Common

In *The Independent*, is an account of a new religion in Japan, Omoto-Kyo. The article is by Edwin E. Slosson. The religion appears to be rather recent. A poor woman, who was a ragpicker, claimed to have visions and the gift of revelation. She was illiterate, still she wrote much, though much of it is incomprehensible.

It is a new sect of Shintoism, and has as its fundamental doctrine: (1) faith healing, (2) speaking with tongues, (3) communism, (4) millenarianism, (5) perfectionism (6) equality of women, (7) abstemious life, (8) simplicity of service, (9) mysticism. Money is regarded as the root of all evil. They deny the right of private property, and hold all things in common. The land is divided up between families. The settlement is formed at Ayabe, a rival in beauty to the theosophical community at Point Loma, California. They believe the day of judgment is near at hand, and that the earth will be cleared for a better race.

Incidental parts of its teachings we note: Occidental civilization is based upon individualism, which is selfishness. All its literature and moral codes are inspired by selfishness. All of it must be destroyed by the abolition of individualism. The reform that is needed is the reform of man himself.

They hold that man may become perfect in this life. The writer compares many of their teachings and practices and the social aspects of their work with that of the Utah church.

Great Waste of Fruit

The great waste of fruit, year by year, is a striking factor of the high cost of living. Quantities of apples are left to spoil, because of the cost of labor, containers, and transportation. This has been the case in previous years, and if anything is more fully the case to-day.

During the war, the American Government found they could successfully dehydrate vegetables. The Germans have been doing it for many years. They have dehydrated three times as many potatoes as we raise in the United States annually. This was done during the war to save shipping space. Why should we not strongly urge that it should be done to-day to save the food value? After this is done, the risk of decay is greatly decreased. Why pay high freight rates to ship water? Why lose so much of food and food value simply because of the high freight rates? So much of food is composed of water.

This method is not like ordinary drying, and does not destroy any of the flavor. It is probable there are a great many who will gladly continue to pay for the fresh fruit in its natural state, but when there is a shortage, when there is so much need for good fruit, certainly it would pay socially to secure a strong measure of preservation.

Flying Cheaper Than Railroad Fare

Current Opinion for November describes a motor plane made entirely of metal, with a wing spread of 50 feet, and weighing a little over one ton. It also refers to a similar all metal motor plane with a wing spread of 130 feet, and weighing three tons. The airship not only flies, but does so at a speed of 112 miles an hour, carrying six and eight passengers, with the use of an engine of 150 horsepower. It is now able to fly continually for 1,200 miles. Six persons are thus carried at the rate of 109 miles an hour, with the consumption of only 105 gallons of gasoline. This was done

at an actual gross cost rather below the regular railroad fare.

The Oratorio at Lamoni

Very appropriately, the choirs at Lamoni and Independence have both announced Handel's oratorio, "The Messiah," for part of their Christmas program. Independence expects to render it on January 2. The Lamoni choir, of sixty members, gave a splendid rendition on Sunday evening, December 19. Elder Harold Burgess showed marked ability as a leader and a musician in the way in which the choir rendered the various choruses. Also his wife, Sister Bertha A. Burgess, instructor in vocal music at Graceland College this year, gave special attention to the soloists. Competent musical critics said the choruses were the best they had ever heard, while expressing great surprise at the quality of the solo work.

It is really a splendid thing to find in so relatively small a number so many voices of much more than average solo capacity and training. The difficult arias were splendidly rendered. The soloists included: Messrs. George Anway, H. A. Koehler, James Houghton, Mrs. S. A. Burgess, Miss Helen Bootman, Mrs. Joseph Anthony, Miss Lena Wells, and Mrs. H. C. Burgess. Miss Patterson, instructor for the past several years at Graceland College, presided at the piano, and demonstrated her marked ability as an accompanist.

Starving Children of Europe

Many of the national organizations united in reply to the appeal of Mr. Herbert Hoover for the starving children in central Europe. Mr. Hoover estimated that the American effort to feed these children will be completed with one more year of service. Much was done during the war—more has been done during the past two years, but it is found necessary to continue this charity for a third year, on behalf of three and a half million of children of central Europe. It is estimated that ten dollars will care for one child from ten months to a year. The aim is to raise thirty-three million dollars before the 15th of January, of which ten million will be used for medical service. With this amount three and a half million children will be cared for.

Roughly this number is divided with one and a quarter million each in Germany and Poland, three hundred thousand in Austria, one hundred thousand in the Czecho-Slovakia area and the Balkan States, and two hundred thousand elsewhere in central Europe.

The winter before last, America saved six million European children. Reconstruction cut the need nearly in half last year, but unusual conditions make it necessary to care for a like number this year, who would otherwise be in acute distress.

A drive in an effort to raise over 20 million dollars for the three and half million children of Europe, and care for them for the following ten months is drawing near the close, as it is to end about the 10th of January. The Red Cross, the Y. M. C. A., Y. W. C. A., the Jewish Relief, American Friends, and Knights of Columbus are all associated with this effort. Ten dollars, it is stated, will keep a child from starving for ten months. It is a humanitarian move to help these who cannot help themselves.

Elders A. H. Mills and H. C. Burgess left on the 28th for Philadelphia to confer with Albert N. Hoxie and Paul N. Craig, regarding the work of the Department of Music. Plans for 1921 will no doubt be outlined.

ORIGINAL ARTICLES

The Indian Question

[The following article appears in the TRUE LATTER DAY SAINTS' HERALD, back in 1869. It shows the position taken by this church at even that early period, on behalf of the oppressed Indian. We are publishing it because it may be of interest in connection with some present developments, and especially it may prove of interest to our Indian brethren.]

It does require more than ordinary moral courage to plead the cause of the oppressed Indian, the measure of whose wrongs has been pressed down, heaped up, and running over, and which is never presented to the scrutiny of the masses, till the ear is startled by the vibrations of the electric pulse, deciphered as a piece of news. "Horrid massacre by the Indians." "Wholesale butchery of Indians by United States troops." It is these and similar heartrending and soul harrowing announcements that produce spasmodic efforts at reform without once striking at the root of the evil, that is manifestly the *cause* of such gross and disgusting outrages that are semioccasionally meted out to the frontiersman by his barbarous and at best semicivilized foe.

So widespread has become the clamor for retaliation upon the Indian that it has been declared a weakness only worthy of execration to urge the dictates of justice and a common humanity in their behalf, and the man, or set of men, daring to combat the popular demand for the utter and indiscriminate extermination of the red man is browbeaten and humbugged, till the more reasonable but less potent pleadings of justice, are smothered in the popular clamor, based upon mistaken and false data. Thirty years ago, a broad and humane view of the duty of the United States toward the Indian, was promulgated by our venerable and ever to be revered President, Andrew Jackson. He said:

"No one can doubt the moral duty of the government of the United States to protect, and if possible, to preserve and perpetuate the *scattered remnants* of this race which are left within our borders. The past we cannot recall, but the future we can provide for."

Again: "I indulge the hope their prosperity and improvement will be secured, and a large portion of the moral debt we owe them," (the Indians,) had been honestly and sagacious and farseeing "Old Hickory," as humane as it was just.

Who can doubt, if the proper applicance of "the moral debt we owe them," (the Indian,) had been honestly and sacredly carried out, since the establishment of the Indian Bureau, we should have been spared the knowledge of the Indian tragedies on the western frontiers. The Government has been lavish in its liberal appropriations to enable the Indian Bureau to carry out its numerous treaties. On the other hand, the disbursing agents of the bureau, by faithlessness with the Indians, have made those liberal treaties gigantic swindles. Such instances are alarmingly abundant, the evidences of which he smothered amid the mysteries and manipulations of investigating committees. "If we are the intelligent Christian party, must we not prove it, by giving the full value of what we take, and giving it to the interested parties, so that it will be as permanent a value as what we take from them?"

We hear anathemas hurled from pulpit and press against the treachery of the Indian; his utter disregard for pledges and compacts, his insatiable rapacity and greed. Out upon such arrant hypocrisy!

We have allowed our agents, who claim civilization, to cheat them. Can we reproach those who are governed by a barbaric law for swindling us? Are not our missionaries and teachers laboring to convert them into such Christians as they find us? Surely we cannot be so unreasonable as to expect them to heed precept, and disregard our example! Has not the oppression of unrighteous exactors, ever led to revenge, culminating in wars of extermination?

What then can be done? "The past we cannot recall, but we can provide for the future." The entire system must be remodeled; the Indian government must be conducted upon principles of humanity and strict justice. "Power when employed to relieve the oppressed and to punish the oppressor, becomes a great blessing," hence the necessity of a rigid enforcement of the "moral debt we owe them" by those intrusted with its discharge.

We have but one duty to perform in our transactions with the Indians. We must deal justly by them in all our agreements, and with over 200,000 of them located upon reservations, (the number now on those reserves,) we can readily find abundant material to bring into speedy subjection the hostile tribes by arraying against them "the weapons of their own warfare." Then, and not till then, will permanent peace be established among the aboriginal tribes of North America.

A Thought on Christmas Cheer

By Mrs. A. McKenzie

"And there was no room for them in the inn."—Luke 2: 7.

Luke is here giving an account of the birthplace of our Savior. A picture in the daily paper of a weeping child, holding an empty stocking on this Christmas morning brought to mind these words, "and there was no room for them in the inn." Our own firesides are happy; we have plenty of the good things of life, plenty on our table, are well clad and prosperous; we see that our children's stockings are well filled; what matters it about some one else's child? It may weep itself out. Or what of the sad, lonely stranger on this merry Christmas day? Is there "no room for them in the inn"? Is there no Christmas cheer for them? Why should there be one lonely stranger, or one empty stocking in this great land of plenty? Christmas is a time for giving, but if all our gifts are only for our own, is not that pandering to selfishness?

Jesus Christ has given an example of unselfishness in leaving his beautiful home above and coming down here to dwell among men. His was a life of unselfishness—a life of service to suffering humanity—an example of unselfishness.

If we can only afford to be generous one day out of three hundred and sixty-five, let it be a Christmas to be remembered. Let us share our Christmas cheer with the lonely stranger, and the poor who cannot return our hospitality. Let them share our home and come to our table and partake of our Christmas cheer and hospitality, and be happy. "Let there be room in the inn."

Elder Daniel Macgregor is having a large number of his "bill-tractos" printed at this office for general use, with space left for date and place. This will reduce the expense and insure a supply when he wants it. A rubber stamp to fill in the required number will make the finishing of them easy. His plan has many advantages and might well be used rather generally. He states a subject, then in some three hundred words suggests phases that may be discussed in the lecture of the evening.

Will, or Will Power

By W. D. Bannister

The will is of two kinds: Selfish and unselfish. What kind of a will have we?

Webster defines it in this language: That faculty of the mind by which we determine either to do or forbear an action; the faculty which is exercised in deciding among two or more objects, which we shall embrace or pursue.

To determine; to decide in the mind that something shall be done or forborne; implying power to carry the purpose into effect. In this manner God wills whatever comes to pass.

We see by this that will is a determination; a decided question in the mind; a firm resolution; a settled purpose.

Again, the will is directed or influenced by the judgment, the understanding, or reason. It compares different objects, which operate as motives; the judgment determines which is preferable, and the will decides which to pursue. In other words, we reason with respect to the value or importance of things; we then judge which is to be preferred, and we will take the most valuable. These are but different operations of the mind, soul, or intellectual part of man.

Who has it? Surely we all have, but do we all exercise it and have we got control of it? If so, how is it, and why is it that we yield so easily to the different and varied temptations and amusements, and do the many things that are displeasing to our heavenly Father? It is because we have not full control of our will. We only have a desire to do, but we do not say "I will," and stick to it.

Webster says that will is often quite a different thing from desire.

Will and Desire

We often hear it said, I desire to do right, or I desire to be this or that. That is not a will, it is only a desire. We must determine which course we are going to pursue, or whether we are going to do right or wrong. We will surely choose that which is for our good. When we have done this, let us say, "I will do," or "I will be," and stick to it. Stand by that will, always with a purpose in view and let that purpose be to do the will of God at all times in our daily walk and conversation.

You know that Christ had a purpose in view, and that purpose was to redeem the world and give God the Glory. And he said, I will go.

He came, and we find that all through his life he kept that object in view. While in the garden, he prayed, "Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine be done." He determined, resolved, or willed to do the will of his Father who sent him.

There are two kinds of a will, for Satan said, "I will go." Yes, he would be sure. He had an object in view, too. What was it? Glory, honor, praise. He wanted it all. He wanted to be the whole thing, but he was defeated in that. Mind you, he has a strong will, and he knows how to exercise it. He causes many an individual's downfall by his cunning devices and different ways of tempting mankind. He attempted to exercise his will power over the Son of God, and came to him as an angel of light, quoting scripture to him.

Again the will of Christ conquered. The selfish will was defeated, and the unselfish will conquered.

Which kind of a will have we? Is it one that says, I will go and do, or I will help in this, or I will take part here or there, yes, I will give so much of this or that, because I know if I do so, I will receive praise, honor, and glory? Why, if some people thought they were going to get certain

OF GENERAL INTEREST

THE CHURCH USING WIRELESS

The following, by Gladys Denny Schultz, appeared in the Des Moines Sunday Register for December 5.

Every evening at 5.15 Ralph Knouf unlocks the door of a little wireless room in the Latter Day Saint church on the East Side, fits a headpiece over his ears and turns a knob.

A faint sound begins, a meaningless scratching to anyone else, but words, phrases, and sentences to him.

"Message to Des Moines from Independence," the call comes. "President Smith sailed yesterday for Palestine. He will be gone several months. In his absence E. A. Smith will handle all correspondence. The President is well pleased with the progress of the radio class in Des Moines and the general development of the department of communication."

The scratching stops. Knouf shuts off the apparatus and takes the message next door where A. E. Warr, the pastor of the church, lives. Within a few seconds after the message has been sent from Missouri, Warr has received his instructions from the church headquarters.

Should he wish to send an answer, it would be in the hands of President Smith at Independence, Missouri, almost as soon as the words had left Warr's lips. He could have the same instantaneous communication with the churches at Kansas City, Holden, and Saint Joseph, Missouri, or at Lamoni if he wished.

An up-to-date church to transact its business by wireless you say. But much more than that is involved in the scratch of the instrument.

It is part of a great system of insurance the Latter Day

praise and honor, they would give the last cent; yes, they would even sell themselves in order to try to get certain positions in this world so as to receive the applause of man. That is a selfish will.

The Right Kind of Will

The unselfish will is to do the will of God. It prompted Abraham to bind his son on the altar of sacrifice. It caused Joseph to spare his brethren. It caused Moses to stretch forth his rod so that the sea was divided, and the children of Israel saved from the Egyptians. By it Daniel allowed himself to be put into the lions' den, and the three Hebrew children were cast into the fiery furnace. It was the cause of many of the prophets in the days of old being put to death, burned at the stake, sawn asunder; the beheading of John the Baptist; the nailing of the Savior to the cross; the stoning of Stephen; and the persecuting of Paul. It was the cause of Joseph Smith the Martyr and his brother Hyrum being shot to death, and many others in the last century; and many that are alive to-day to be tarred and feathered, scorned, and scoffed at. It has caused the mother and father to say to their son or daughter, "I will not have anything more to do with you; never come near me again."

In order that we may have the will that was in our Elder Brother, even Christ the Lord, let us go before our heavenly Father in prayer and supplication, in the name of his Son, always with the object or purpose in view, not my will but thine be done. In so doing we will receive strength to say, "Thy will be done."

"Dare to be a Daniel; dare to stand alone;

Dare to have a purpose firm; dare to make it known."

Let each ask himself, What kind of a will have I?

Saint Church is building against the deluge which it thinks will soon engulf the world.

The elders do not know when or how it will come, but as they read again prophecies in the Bible, they feel certain that it will be comparatively soon.

They think that it will take the form of strife among men. Probably business will come to a standstill. Trains will stop. Telegraph and telephone wires will be torn down, or else will be rendered useless because there will be no one to operate them. All means of communication and transportation will, they think, be cut off, and starvation and suffering will surely ensue.

Therefore the wireless which clicks its message every evening to the man at the Latter Day Saint church. It is working against the time when the wireless may be the only means of talking from town to town.

The church, also, is building up motor truck transportation service, so that goods and people may be carried from place to place should the railroads cease to operate.

But these are only small items in an immense project for protecting the Latter Day Saints against whatever calamity may be in store for the world.

A movement has been going on for some time to gather as many of the members as possible at Independence, Missouri, because it is regarded as very nearly the geographical center of the United States. Headquarters of the church are there now, and Frederick M. Smith, President of the church and the grandson of Joseph Smith who founded the church, makes his home there.

Already a temple site has been chosen, and in time a magnificent temple will be built. In the meantime, plans are going ahead for a convention hall to seat 10,000. As rapidly as it can the church is buying the land in Jackson County, and taking over industries. All over the world Latter Day Saints are tithing and sending in their contributions to carry on the project.

The movement has been organized down to the smallest detail, with a man in charge of every department. The Bishop of the church is really the financial director, the business head of the project. Under him are directors of transportation, fuel, agriculture, textiles, and communication.

The city will be called Zion. It is planned to build it in a series of squares, which in turn will be divided into squares of at least a half acre. Each family will be given a square, on which to have a home and raise enough food to maintain them. Other parts of the city will be given over to industries. Within Jackson County the Latter Day Saints expect to produce every necessity of life, so that they can be cut off absolutely from the outside world if it comes to that.

A communal system will be observed, known as the stewardship plan. Everything that a man produces over and above what is needed for the maintenance and comfort of his family will be turned into the common treasury. Then if he is in trouble, he may draw out what he needs from the common treasury. This, the Saints believe, is the ideal communal plan, toward which groups have been striving since the days of Plato. It is the only successful system, they think.

In all their planning, they follow directions which they believe come to President Smith by divine inspiration. They point to various chapters in the Bible as prophetic of the trouble which is to overcome the world, and the chosen city, which they believe will be their own Zion, and where Christ will appear at his second coming. For this they refer to Matthew 24: 28, "For wherever the carcass is, there will the eagles be gathered together."

And so the wireless sends news of the progress of the movement to all the church centers, and gives further orders.

They are strictly business messages, and the Saints have been happy to cooperate with *The Register* in securing news by wireless.

But there is prophetic purpose, too, in the scratch of the wireless, as Ralph Knouf takes its story night after night.

"BORROWERS AND NOT LENDERS"

Q. As a British-Israelite, I always believed that we should lend to many and borrow from none. To what, then, did Mr. Chamberlain refer when he said in his speech on capital levy, "In the course of a month or so we shall pay back a loan of 20,000,000 we contracted in Japan"?—C. E. L. C. (Croydon).

A. You are undoubtedly quite right in believing that we should lend to many and borrow from none, and the above fact which you quote neither contravenes nor contradicts the Deuteronomic principle which is so frequently affirmed by British-Israelite writers and speakers.

The loan which we contracted in Japan, to which Mr. Chamberlain alluded, was purely a private and business transaction between the two Governments, owing to the exacting exigencies of the war, and the need of munitions, etc. It must not be forgotten that owing to exchange and the impossibility of paying in gold (due then to the difficulties and dangers of transport) the payment could not be made to Japan until after the war. Hence the matter cannot justly be regarded as our borrowing from Japan.

It is believed that the only country from which we have actually "borrowed" is the United States of America. But as the Americans are the same stock as we are, and are Israelites nationally as well, it matters not, and therefore the above great principle remains true as ever!—*The Banner of Israel*, (London) October 13, 1920.

Prayers are desired for a stepson of Mrs. Bessie Belk, Gross, Kansas.

In a letter from Apostle C. A. Butterworth, in the *Gospel Standard* of October 1, 1920, we learn that Brother Butterworth is considering terminating at an early date his service in Australia. He has served as a missionary there for over 32 years. He left America about April, 1888. He has seen many other missionaries come and go, but he has remained steadfastly at his post there. He states that he is now advised from the First Presidency that he may consider his work as an apostle in Australia completed, and may make arrangements for himself and his wife, and the rest of his family as desired—to return to America as soon as health and other circumstances will justify or permit. But the time of his return is left largely to his discretion. He still is actively continuing his work there as health permits, and is announced to preside over the mission conference, meeting December 25 to 28. The program announced is an excellent one, and shows a desire for intensive preparation.

The San Diego Union for December 4 reports a meeting of the Law Enforcement League against conditions in Lower California, and against advertising gambling in the newspapers of San Diego. Elder George H. Wixom, formerly mayor of San Bernardino, was one of the speakers.

Elder H. W. Savage has begun preaching to the Maoris in their native tongue. His first sermon to them was listened to most attentively by a large audience. Brother Savage has done much work among native people of the Pacific Islands, and so should be well qualified to instruct the Maoris in their own tongue.

PASTORAL

Duties of Branch Officers

By Elbert A. Smith

[The following series of articles was published in tract form some years ago. However changes made in the Book of Rules of Order and Debate by action of General Conference have rendered certain portions obsolete. The series has been revised and is to be reprinted, this being the first installment.—EDITORS.]

I. THE BRANCH PRESIDENT

"The elders which are among you I exhort, who am also an elder. . . . Feed the flock of God which is among you, . . . not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.—1 Peter 5:1-4.

"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:28.

"The Twelve and Seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth; the high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the Presidency and the Twelve."—Doctrine and Covenants 120:3.

The Hand of the Church

If the general organization of the church, with its First Presidency, apostles, seventies, high priests, bishops, and other officers, is admirable, the organization of the local church or branch is no less admirable.

We may count the officials of the branch on the thumb and fingers of one hand—the elder, priest, teacher, deacon, and clerk—five offices, in a properly and fully organized branch, occupied by at least five active men.

If one of the members of the physical hand is missing, or out of place, or inactive, it is hard to get a grasp on material objects. If all the members are there, each in its place, all active, the hand can grasp things perfectly. In the branch, if some of these officers are missing, or out of place, or inefficient, the branch cannot get a good grasp on the spiritual situation. But if all are there, each in his place, all active and efficient, the branch can grasp and hold the spiritual work that may be in hand.

It is very painful to have even one finger out of place. And it is sometimes very painful when a branch officer is out of his place. So the Lord has said that every man should learn his place and stand in it. Every officer should learn his duty and do it.

The Branch President to Preside

It may seem to be a truism to say that the branch president is to preside. But we mean that he is to preside in fact, and not in theory only. He is to be the head, not the figure-head.

All lines of activity and authority in the branch should be gathered up and center in the hands of the branch president—though we do not mean that he should be an autocrat.

The admirable features of local church organization appear when we reflect that under him are men who function in various departments of local church work. There are the priests, assisting him in all his duties, and moving among the Saints in house to house visiting, strengthening, exhorting,

and preaching. There are the teachers, watching over the morals of the people, that iniquity may not abound; admonishing, exhorting, and if need be assisting to prune the vineyard of the Lord. Then there are the deacons, assisting the teachers, and looking after the comfort of the congregation when assembled in the church building, as well as administering the financial affairs of the branch. There also is the clerk, whose work it is to keep the records of the church.

The branch president presides over these men as truly as he presides over the membership. He is their chief, and they report to him. Yet he is not to be a despot. He should be a leader, not a driver. He should hold these men to him in the work by the power of love and sympathy and good fellowship.

He should consult with them frequently, not only in private conversation with them individually, but also in the priesthood meetings, where the officers of the branch may meet and talk over all important affairs of the branch. Thus he secures their fellowship, and the aid of their counsel. Thus he is able to use the initiative of all the officers under him, and secure the benefit of their thoughts and ideas. Thus all may work together harmoniously, with concerted and precise action.

Yet, after all, he is at the head. He must have his own policies. He must have the courage and firmness to carry them out. He must shape the course of his own administration. He must learn to listen to men, get all the good he can from their advice, make up his mind carefully, reach a decision, and then stand by it. A vacillating leader is always unsuccessful.

The branch president should study parliamentary law carefully and be able to direct a business meeting in a legal, orderly, and efficient manner. More than his own dignity is at stake in this.

We have been asked: "Should the presiding elder appoint speakers and those who are to have charge of prayer meetings, or should he leave all such matters to the vote of the priesthood meeting and abide their decision?" It occurs to us that the answer is found in the following:

"The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God."—Doctrine and Covenants 17:9.

"It always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit."—Doctrine and Covenants 46:1.

In this article, we are supposing, all the way through, that the branch president is an elder or high priest. In those branches where the president is a priest, teacher, or deacon, these functions devolve upon him, so far as the limitations of his priesthood permit him to perform them. The branch president or presidency, as the case may be, should make the appointments suggested above.

As a Pastor

The branch president is to be a pastor to the people under his charge. That is a high and exacting calling. Jesus instructed Peter to feed his sheep, and to feed the lambs. also. Peter passed the instruction on to the elders in the scriptural reading quoted at the head of this article.

This feeding may be done in part from the pulpit. It is greatly to the advantage of the branch president if he be a good preacher. We may scoff at those who are always clamoring for a "good speaker." But the fact remains, that whatever a man does, it is a fine thing for him to do it well. If the branch president is a good speaker (yes, and has the reputation of being a good speaker), it but adds to his power; it enlarges the area of his influence for good.

But by the term "good speaker" we do not mean a mere entertainer. We mean one who can do more than entertain. One who can both hold interest and give something worthy of that interest. One who can instruct and build up. One who can break the bread of life to those under his ministry.

The work of the pastor, however, is not confined to the pulpit. He must visit the Saints in their homes, and get close to them as individuals. He is with them in times of sickness, and in times of poverty, and in times of death. He strengthens and sustains them at such times by his faith, advice, and works. And at such times he gets closer to them than he ever can while preaching from the pulpit.

To Guard the Flock

He is to guard the flock against all influences that would destroy it. If evil spirits or false gifts manifest themselves in the congregation, it is his right and duty to detect them and proclaim against them. And when this is done, let not the Saints make the mistake of supporting the side represented by the evil spirit, or the spurious gifts in opposition to the pastor.

He is to guard the flock against false teaching and false doctrine that might tend to corrupt and destroy. And he is to guard it against evil and designing men that, like wolves, might creep in to devour.

In all this work he should be diligent and watchful. And remember that the good shepherd gives his life for the flock. Not that he may be required to die for them in every case. The man who spends his life in service has given his life for the flock. Jesus, the great Shepherd, both lived and died for his followers. He will always stand by his under shepherds when they are in line of duty.

As an Organizer

The branch president should be an organizer and an administrator, able to organize and direct the forces at his disposal. This will be an important item making for his success.

He must be more than an individual worker. He must be able to show others how to work; able to coordinate their efforts, and indeed all the activities of the local body of Saints.

All Other Functions

The branch president is to perform all other functions belonging to the Melchisedec priesthood as occasion may require, such as baptizing, administering to the sick, ordaining officers, laying on hands for the conferring of the Holy Ghost, administering the sacrament, and all those high and holy duties that belong to his office and calling.

Qualifications

It will be seen by all this that the presiding elder will require the gift of wisdom. He will need intelligence. He should cultivate tact. He must be prayerful and of great faith. He should have the spirit of discernment. He should be punctual, always beginning and closing services on time. He should be a man of tender heart. He should be a leader. Everywhere to-day the church needs leadership. Happy the branch where it is present. Unfortunate the branch where it is lacking.

This list of qualifications, with others that may occur to our readers, might tend to discourage some who feel their weakness. But remember that God has promised to give unto every man according to his need. The Spirit helpeth our infirmities.

Branch Officers Should Be Sustained

If we honor our officers, God will honor them. That does not mean that if we dishonor them he will dishonor them; but

it does mean that if we do not honor them he cannot work through them to bless us, because we will not receive their ministrations. This will apply to the presiding elder and to all others of the priesthood.

We should not feel resentful if the deacon calls us to order when we are whispering or disturbing the meeting. He cannot do otherwise and do his duty. We should not resent the ministrations of the teacher as an intrusion upon our private affairs, or repel the visits of the priest. They are doing their work as required by the law. They cannot do otherwise, and do their duty. And likewise with the presiding elder. Members should honor all these men in their offices and cooperate with them and help to make their work pleasant and fruitful, that all together the flock may receive the blessings that wait on an orderly, united, and devoted ministry.

Use of Officers in the Aaronic Priesthood

General Conference suspended the old provision in the Book of Rules which ordered the election of a presiding priest, a presiding teacher, and a presiding deacon. As there never was any provision in the organic law of the church for such department heads most branches have abandoned that practice. All members of the Aaronic priesthood in a given branch who are in good standing and available for service are now considered part of the working force of the branch ready for service under the direction of the branch president. The church, and not the branch, confers priesthood, and an ordained man who is in good standing may be utilized anywhere, under proper direction, without waiting for a branch election. And all local officers report directly to the branch president and not to a department head in the person of a presiding priest, teacher, or deacon.

A Branch Presidency of Three

Some of the larger branches have adopted the custom of electing a presiding elder and two counselors or assistants. There is no provision in the law for such an arrangement—on the other hand there is no law against it. In small branches such a custom would be quite unnecessary and perhaps impracticable. In the larger branches it would have the merit of giving the president the assistance and counsel of two other members of the Melchisedec priesthood.

It should be borne in mind, however, that under such an arrangement the two men selected are counselors and assistants to the president and not presidents of the branch—otherwise confusion may arise. The law says: "A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by vote of the branch." It is necessary to preserve the idea in fact as well as in theory of the one presiding head—even though he be given a number of assistants.

Shall the President Provide for Meetings During Absence?

We are frequently asked if it is proper for the branch president to arrange for some one to take charge of meetings when he is unable to attend, or during a temporary absence from the branch. The Presidency holds that it is quite right for him to do so, to safeguard the meetings during any temporary absence; rather than to trust to chance that some one of the priesthood may be present, and possible misunderstandings over precedent if several happen to be present.

In making his selection, all other things being equal, he should give precedence to superior office in the priesthood. But the welfare of the work is paramount and he is not bound to appoint one who is inefficient, or not in touch with the local situation, merely out of respect to priestly position. A meeting fares better under a capable priest than it does under an elder who is not equal to the situation. (Take note:

the rule in the Book of Rules providing so specifically for precedence has been suspended by act of General Conference.)

The Group System

In most of the larger gatherings of the Saints there has been an effort made, almost from the beginning, to subdivide the branch for convenience of work in visiting and administration. These subdivisions have been given various titles. In Nauvoo they were called wards. In Lamoni they are known as districts. In Independence they are called groups. The name is not material. The idea is not new or an innovation.

We speak of division for convenience—really the work is one of consolidation. In Independence a certain number of families are consolidated into a group, the average being about thirty families to the group. Each group is in charge of an elder and has a priest, teacher, and deacon. Then a certain number of groups are consolidated into a division. Each division is under the care of a high priest who directs the labors of the group workers. There are at present nine such divisions. All are then consolidated under the Presidency. Thus it is possible to reach all with one message. And it is possible for all to move at one time to the accomplishment of one purpose. At the same time intensive cultivation is possible. For instance, each little group has its midweek prayer meeting, and in that way many more people are reached and attend prayer service than would be the case if all tried to meet at one or a few central meeting places for the midweek service.

This system, with modifications, may be used in other large branches. Two or more groups may be formed if desired, each under an elder appointed by the branch president, or directly under the branch president, as may be determined. Each should have its corps of visiting officers. Each may have a midweek meeting, even though all meet on Sunday at a central meeting place. Probably only in very large branches will it be necessary to organize divisions, as is done in Independence.

The Presidency feels that in every given locality the Saints should work towards solidarity. In cities where there are now from two to five separate branches, there should be but the one church organization, with one central headquarters for its administration, and with one presiding pastor. There may be in the city many groups, each with its officers and several meeting places, but only one organic body. It will be possible then to work together toward one end, rather than to work independently if not indeed at cross purposes. This is an ideal toward which we should be looking.

Suggestions to Saints

Be humble.
Be on time.
Pray always.
Come every Sunday.
Stand by the pastor.
Invite your friends to come.
Read your Bible every day.
Help the Religio help others.
Pay your tithing regularly and gladly.
Love that which is good and true and beautiful.
Support the choir. It is a part of Christian service.
Practice all the Christian virtues. "Practice makes perfect."

Set your face Zionward and pray for its speedy redemption.
Choose a front pew. You'll feel more at home and the preacher won't feel so lonesome.

When the prelude starts let silence reign. It is time for

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Ten Lost Tribes—Where Are They?—Part 2

By S. K. Sorensen

In this article the writer discusses the conflict between the records of Esdras and Josephus as to the lost tribes.

Having thus far presented prophetic evidences in reference to the Lord's design to scatter Israel into all parts of the earth, we will next take up the historical part referring to the fulfillment of these prophecies.

The Lord through Moses had outlined to Israel the course in life that they might look for, either upon the condition of faithfulness in keeping his commandments or in violation of them.

The course of Israel proved to be one of rebellion toward God, and as a punishment for their unfaithfulness in worshipping God, the Lord permitted the king of Assyria to come into their land and remove them out of it.

The record found in Kings 17: 5-12 says:

"Then the King of Assyria came up throughout all the land and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river Gozan and in the cities of the Medes. For so it was that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel and of the kings of Israel, which they had made, and the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchman to the fenced city, and they set them up images and groves in every high hill, and under every green tree; and there they burnt incense in all high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger; for they served idols whereof the Lord had said unto them, ye shall not do this thing."

As a result of such transgression the Lord rejected them and cast them out of his sight and permitted them to be taken captive into their enemies' land and to be dispersed, assimilated, and swallowed up in the great world of mankind, until in the Lord's own time he should send out fishers and hunters that should hunt them from every mountain and every hill (kingdoms and governments) and out of the holes of the rocks (out of obscurity) and return them to their promised inheritance in Israel, which they have never as yet possessed.

We have now located Israel in the land of the Medes and the Persians, some of whom were taken and placed in the land of Israel instead of the children of Israel who were carried away. How long they dwelt there is not known and

meditation; it is God's holy hour.

Stay for church. Always remember that the Sunday school is only a part of the church.

Don't patronize the firm of Jazz and Grab. Frivolity and greed are Satan's chief instruments of human destruction.—*The Branch Bulletin*, Saint Louis, Missouri.

historical information concerning them is very meager.

The following extract from Esdras in the Apocrypha may be of interest and also throw some light on the subject.

"And whereas thou savest that he gathered another peaceable multitude unto him, those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Shalmanaser the king of Assyria led away captive, and he carried them over the waters, and so came into another land. But they took council among themselves, that they would leave the multitude of the heathen and go forth into a further country where never men dwelt, that they might there keep the statutes which they never kept in their own land. And they entered into Euphrates by the narrow passage of the river. For the most high showed signs for them and held still the flood till they passed over. For through that country there was a great way to go, namely a year and a half, and the same region is called Arsarth. Then dwelt they there until the latter times; and now when they shall begin to come, the highest shall stay the springs, and the stream again that they may go through."—2 Esdras 13: 39-48.

Whether Esdras himself wrote this and when it was written is not known, but at any rate it must have been written before Josephus, the Jewish historian, wrote his history, as he refers to Esdras, which we shall presently refer to. But before doing so we shall briefly examine the claim that this extract from Esdras is made to support.

It is offered as proof to support the theory that the Lord led the ten tribes out of that country where they had been placed, (Media and Persia) and opened the way to the polar regions where they were shut in and shut out from all communication with the outside world, and yet the very purpose for which the Lord scattered them, was that they might be a blessing to all kindred, tongues, and people as promised to Abraham, but the theory, if correct, would effectually defeat and frustrate that purpose.

Another thing which this theory will conflict with, is the time stated that it took them to travel to their destination, namely a year and a half. They could not have reached the pole in that time when we consider their mode and speed of travel in those days, and the great multitude which it is said were led away, perhaps a greater number than were led out of Egypt and they were forty years making their journey from that country. When the Jews were permitted to return to Jerusalem from their captivity in Babylon they were four months traveling about two hundred and forty miles. Lehi and his little company traveled eight years in the wilderness before he reached the seashore and commenced shipbuilding. Even at the rate that the Jews traveled from Babylon to Jerusalem, "the multitude" of Esdras could not possibly reach the pole in a year and a half, but only about a ten or eleven hundred miles distance, and if they traveled in a northerly direction they would land in some of the northern European countries. That would at least appear more consistent with the designs and purposes of God, in order to fulfill their destiny, and we may yet find them there, but more about this later.

The account as given in Esdras does not warrant us in making any such application of it as to apply to the polar theory. If there was an emigration from Media and Persia, it would likely be conducted in harmony with the Lord's purpose to scatter them among the nations, and if you notice the language closely you will discover that there is not one word about icy mountains, either in going there or upon returning.

The language is: "Then dwelt they there until the latter times and now when they shall begin to come the highest shall stay the springs and the stream again, that they may go through"; not a word about ice. Apparently the greatest

difficulty with this extract of Esdras is the disharmony that exists between that and the account as given by Josephus in reference to the ten tribes. Esdras was a priest among the Jews in captivity at Babylon and was delegated by King Xerxes to lead the captive Jews back to Jerusalem, and when he had received his commission from the king, he read it to the Jews, who were at Babylon and sent a copy of it to all those of his own nation who were in Media, the ten tribes who were carried away over one hundred and thirty years before. Of this Josephus writes as follows:

"And when these Jews had understood what piety the king had towards God, and what kindness he had for Esdras, they were all greatly pleased, nay many of them took their effects with them and came to Babylon, as very desirous of going down to Jerusalem, *but then the entire body of the people of Israel [the ten tribes] remained in that country*, wherefore there are but two tribes [Judah and Benjamin] in Asia and Europe subject to the Romans, *while the ten tribes are beyond Euphrates till now [the time when Josephus wrote this account about A. D. 93] and are an immense multitude and not to be estimated by numbers.*"—Antiquities of the Jews, book 11, chapter 5, paragraph 2.

There is a serious conflict between these two accounts, the one furnished by Esdras and the other by Josephus. Esdras says that they were led away; Josephus says the entire body of Israel were in Media and Persia when Esdras led his company of Jews to Jerusalem on their return from the captivity. And when Josephus wrote his history in the year A. D. 93, they were still there, an immense multitude not to be estimated by number. If a choice is to be made between the two statements, I prefer to believe the account of Josephus. His learning and acquaintance with Jewish history and other histories of his time and the rank and dignity which he held because of his superior knowledge and learning, made him well qualified for the work he had undertaken.

However, it is not presumed that the ten tribes as a body continued indefinitely in that country, as that was not God's purpose any more than to send them into isolation beyond the polar regions. When James wrote his general epistle, he addressed it to the twelve tribes scattered abroad, showing that he knew of their existence in a scattered state. His epistle was written A. D. 60, thirty-three years before Josephus says that the ten tribes were still in Media and Persia in great numbers. If Josephus' record can be relied upon and if James had a knowledge of the existence of the scattered tribes to whom he wrote his epistle, the account as given by Esdras over five hundred years B. C. of their miraculous departure will be considered as of an extremely doubtful character; because Josephus, who wrote his account about 600 years after Esdras is supposed to have written his, informs us that the ten tribes were still an exceeding great multitude in Media. If any sudden departure of such an immense multitude had taken place subsequent to the year A. D. 93 strange that no historian ever recorded such a fact, as histories were constantly made at that time, of great events in particular.

But we can conceive of the fact that a constant migration in small bodies of these people could have taken place without attracting particular attention for historians to record. Asia has been the cradle of the human race and "Westward" has been their motto, hence it does not require a great stretch of human imagination or any great degree of credulity to see a tendency in this exiled Hebrew colony to move out from under the yoke of their captors and to follow the ever-abiding instinct of humanity to be free and liberated from under the hand of the oppressor.

The north and west of Europe at this time was an inviting field with its broad plains and beautiful forests, its

rivers, its lakes, and its mines, rich in fertility, bright in prospect, a promised land to the children of Ephraim as the Western Continent had been to the children of Manasseh his brother; these are the ten thousands of Ephraim and the thousands of Manasseh. The seed of Ephraim should become a multitude of nations, (see Genesis 48:19) not so with Manasseh.

Hosea says (12:1): "Ephraim feedeth on wind and followeth after the east wind," hence his course is westward; he also says (11:3):

"I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands [captivity] of love: and I was to them as they that take off the yoke [bondage] on their jaws, and I laid meat unto them."

"I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, *and cast forth his roots as Lebanon*. His branches shall spread and his beauty shall be as an olive tree, and his smell as Lebanon."—Hosea 14:4-7.

This was written before Israel went into captivity, and truly these are great promises to Israel, the ten tribes, to grow into lives of usefulness and beauty, to spread out and expand as the roots of the cedars of Lebanon, to absorb and assimilate through the processes of such expansion that which in turn is calculated to bring benefit and blessing to others as typified by the olive and the smell of Lebanon. The Lord has decreed that through them shall all the kindreds of the earth be blessed. This can only be done by commingling and associating with those kindreds of the earth and not by a removal from them.

All histories which I have had opportunity to examine, agree that the earliest inhabitants of the countries of the west and north of Europe came from Asia, but who they were they do not undertake to say and could have no knowledge of, as tradition was the only means of communicating at that time to future generations. The histories and traditions we do have show that like the American Indians they had a corrupted form of Jewish rites and ceremonies, as well as a belief in one supreme God, of a future life, and the resurrection.

It would occupy too much space to go into details concerning these traditions. Suffice us to say that it is not at all probable that purely Gentile nations could at all have such traditions referring to the form of worship as held by the Hebrews; hence through these traditions though corrupted and perverted they be, their identity as being of Hebrew origin is not at all improbable, but quite clearly established, at least as much so as the origin of the American Indians whose identity was established by the restoration of the gospel. So also will the identity of the lost tribes be established through the same instrumentality.

That the Lord wanted to use Israel in a scattered state to be his emissaries in the world is clearly indicated in Paul's letter to the Romans (11:15):

"For if the casting away of them [Israel] be the reconciling of the world, what shall the receiving of them be but life from the dead?"

Hosea 9:17 says: "My God will cast them [Ephraim, representing the ten tribes] away, because they did not hearken unto him, and they shall be wanderers among the nations." This was spoken before the ten tribes were cast away and plainly indicates that they were to be among the nations and not at the North Pole. Paul understood it the same, when he took the position that the reconciling of the world, through the gospel of course, depended upon the scattering of Israel. But more about this later.

(To be continued.)

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Just Ahead

This issue of the HERALD closes the year 1920. It is always natural and often profitable to take a little time at such a season to scan the record of the past, take stock of the present, and plan for the future.

In glancing backward over the year, we are struck with the rapid development and advancement which has followed in the wake of what was perhaps the most constructive conference ever held by the Reorganization. The setting up of Zion, as a city blessed and set apart for certain redemptive demonstrations, seemed to loose the forces of consecration in the church. It seemed to crystallize into material form and action many of the thoughts and desires of the people, hitherto expressed only in yearnings and hopings.

In the Women's Department with the adjustments made necessary many new sources of power have been tapped. Helpers have sprung up from various quarters, and it has been impressed upon us anew that the Lord is surely extending his hand to prepare his people for the concerted effort necessary in these hastening times. Our hearts have been comforted because of the consecrated services so gladly and willingly extended when opportunity was presented.

Looking forward, we feel encouraged. In many places our women are organized for study and service. They are endeavoring, to the best of their ability, to understand the duties which belong to parenthood, sisterhood, womanhood. They are learning, with a speed and thoroughness which are causing their brother voters to "sit up and take notice," about their citizenship and its privileges and responsibilities. They are moving out in their communities and learning to share both the opportunities and the duties which confront them as members of a great commonwealth. They are, above all, learning to appreciate their home cares as stepping-stones to a great development of character, their little ones as great trusts from an all-wise Creator, and their domestic joys as among the greatest and truest blessings bestowed upon the human race. Are we not justified, then, in feeling that the future has much in store for the women of this church, as they rise from one success to another, keeping always in view the worthiest ideals and objectives?

We are happy in offering for the study of our women and girls, a new series of articles on clothing. Among the truly feminine arts is the old one of sewing and of fashioning from simple or crude materials that which shall prove to be at once comfortable, serviceable, and beautiful. To be well dressed does not mean to be expensively dressed. To wear clothes which are becoming and suitable to the occasion for which they are used is the essence of good dressing. Most of our women do their own sewing and much of that required by their families. Not all have had the advantages which have come to the sister who has prepared this series of little articles for us, who has been privileged to both study and teach the subject according to the principles which have placed it upon the basis of a science. But we may all learn much by observation and study, and Sister Mader's little articles are only intended to be suggestive, to make us keenly observant, and to point the way for a deeper study of the subject discussed.

In our yearbook, several especially good books are mentioned which will prove very profitable for those groups interested in studying sewing and the making of garments. Among these may be cited Gibbs's Household Textiles, Cooley on Clothing, Quigley's What Dress Makes of Us. Other good texts are Clothing for Women, by Baldt; Dress-making, by Fales; Garments for Girls, by Schmidt; Clothing and Health, by Kinne and Cooley; Textiles, Woolman and McGowan; Textiles and Clothing, McGowan and Waite; Silk, Cotton and Linen, (Department Store Manual) by Ronald Preso, and Textiles, by Turner.

A. A.

Woman's New Power

II

The present Congress is being urged to enact laws for the relief of the farmer and the cotton raiser and for control of the packers and the board of trade. Such legislation will affect prices on bread, meat, and clothing. Since the work of Congress so vitally affects our home life it is well to have a look-in on its plan of organization so that we may the more intelligently enter into our work of assisting the lawmakers at Washington.

New bottles are demanded for new wine. The age of cradling the wheat is passed. Nothing but the most up-to-date binders will now avail for the harvesting of our grain. What shall the harvest be if women of trained intellects and high ideals enter the field of legislating for humanity?

A Congress has two regular sessions, each of which begins on the first Monday in December. The first regular session may continue into the summer months, but the second regular session expires with the 4th of March of each odd numbered year. The present session is the short or closing session of the 66th Congress and will expire on the 4th of March, 1921. Special sessions may be called by the President at any time.

The Congress of the United States is composed of two houses: the Senate and House of Representatives. Senators are elected for a term of six years. One third of the senators are elected every two years. All of the representatives are elected every two years. The Senate is practically a continuous body, composed of two members from each State, elected by the direct vote of the people. At present its membership of ninety-six includes sixty-eight lawyers, thirteen business men, six newspaper publishers, three doctors, two farmers, four unclassified.

The House is composed of 435 members apportioned among the States according to their population, and the States with the greatest population have the greatest number of representatives. New York has forty-three, New Mexico, one. The present House of Representatives has two hundred and sixty-eight lawyers, sixty-nine business men, twenty-one newspaper men, nine farmers, seven teachers, five doctors, the remainder unclassified. Two thirds of the Senate and better than one half the House are members of the law profession.

The Senate is presided over by the vice president. The House elects its chairman. He is called the speaker.

Each of the dominant parties in Congress has its steering committee, members of which are elected by a party caucus. These committees very largely decide what is good or bad party policy in all party questions and it is their business to advocate a policy or object to it as their judgment dictates. Hence, the traits and characters of the members of the steering committees largely decide the kind of legislation which will be pushed through Congress.

At present the Republican steering committee in the House consists of Mr. Mondell, chairman, Mr. Winslow of Massachusetts, Mr. Mather of Illinois, Mr. Dunn of New York, and Mr. Nicholas Longworth of Ohio. The Democratic side uses for their steering committee, the Democratic members of the Ways and Means Committee. However, it is generally considered that the real steering committee of the Democratic party in the House, is composed of Mr. Champ Clark, Mr. Claud Kitchen, and Mr. Pugh, the former chairman of the rules committee.

Each party also elects a floor leader whose duty it is to see that the policies of the steering committee are carried out on the floor.

Another important as well as interesting official elected by party caucus is the whip. Each party has one, of course. It is the business of the whip to deliver the party vote. Whenever there is a party issue at stake he is held to be at fault if he does not whip all the voters in at the proper time. In order to do this, he must keep informed as to the whereabouts of all members of his party. His wrath and discomfort know no bounds if a vote is called and

he discovers that some of his members have absented themselves without informing him as to their intentions. A whip has no easy job.

After the election of the speaker, floor leaders, steering committees, and whips comes the appointment of committees. The members of committees are nominated by party machinery but are elected by the House. Action in the Senate is similar but not exactly the same.

DORA YOUNG.

I plan next time to develop the work of committees, "pairing," and the manner in which bills become laws. If I can impress our women with the necessity of their being active in their duties as citizens, I will feel that I have accomplished something of value even though these little articles are imperfect in some ways. People everywhere are anxious for the government to function as the servant of the people but they do not understand their own power to insist on its doing so. This is the vital thing for America to learn. Personally, I believe that unless right thinking people take hold of the reins of government civilization will be replaced by anarchy. I am not a pessimist but I make this deduction from the present tendencies (of women especially) to do too much idling and luxuriating. The ideals of the present age are fine—the problem is to get the masses to work for them. Taste is a hard thing to implant. Unless it is born in one and cultivated by proper environment there seems little chance of acquiring it.

D. Y.

Textiles: How to Know, Buy, and Use Them

I

ADULTERATION AND BUYING

Now that so many ways of weaving and mixing kinds of cloth fibers exist, it is most difficult for the average buyer to know materials, for only a few tests are available for home use and these are not altogether satisfactory. The kind of cloth to be purchased will depend upon the use to be made of it; and the quality required will be determined by its use and by the price paid for the goods.

A few points to be considered in the selecting of materials made from the different fibers are given in the following:

Cotton

Sizing is the main adulteration practiced in cotton materials. It gives an apparent weight and firmness that can usually be detected by feeling, as it imparts a harshness to the fabric. In thin goods it can be seen as starch between the threads by holding the cloth to the light. Pastes are sometimes used to imitate embroidered figures but are unsatisfactory because they are printed on only one side and either disappear altogether, when washed, or turn brown, when ironed. Goods really treated to give a genuine mercerized effect will be lustrous on both sides. That which shows a luster on one side only has probably been made so by pressing with engraving rollers and will lose its sheen as soon as laundered. Tearing goods slightly at the edge will determine its strength which may have been impaired in the bleaching process or by the action of chemicals used in the sizing or dye.

Wool

The ability of wool to retain its shape and smoothness through much wearing, the readiness with which it absorbs and retains dyes, and its retention of the body heat make it in much demand. The adulterations practiced are of a more serious nature and harder to detect. Very little of our so-called woolen cloth is to-day made from new wool. Much of it is made either from old rags worked back into fiber called shoddy and perhaps mixed with a very little new fiber or cotton, or very short fibers—clippings from tailor shops, sweepings from looms, etc.—are matted into the surface of the new cloth to give added weight and thickness. This latter adulteration may be detected by raveling threads from the cloth, when the short fibers will drop out. Shoddy

gives us a cheap wool of excellent warmth but the threads break easily and the fabric does not look rich.

The mixture of cotton and wool may be a very good one, as in undergarments where the cotton readily takes up the moisture, giving it off gradually to the wool. The chief objection to such an adulteration is in dress materials because of the uneven shrinkage of the two fibers which makes it impossible to keep the garments well pressed. This does not hold true with mohair and alpaca because the wool used in them is hair-like and does not shrink and felt as sheep's wool does. Burning serves as a fair test to distinguish cotton from wool. Cotton burns quickly and with much more flame than wool. Wool has an odor of burnt feathers and leaves a crisp ash.

Silk

Silk spun from an inferior grade of cocoons does not have the luster or strength of reeled silk but the two used in combination often produce excellent materials. Cotton and artificial silk are frequently used to adulterate and are woven into such fabrics as rajahs, tussahs, etc.

But the very serious adulteration of silk is the using of metallic salts, gums, etc., to add weight. This loading process reduces the wearing quality and causes it to split and wear shiny. The simplest test for such weighting consists in burning a piece of the fabric. If pure the silk will burn slowly leaving a small amount of ash in the form of a crisp edge. If weighted, the silk will burn leaving the ash in the form of the original cloth. This readily drops to pieces.

Linen

The most satisfactory home test for linen to distinguish it from cotton is to use a few drops of olive oil when linen becomes translucent; cotton remains opaque.

While it is necessary to use some sizing or starch in linens so they will not become too badly soiled with handling on the counter, it brings out the beauty of their texture for home use much better to use no starch whatever.

The fiber may be finished as round or as flat threads and is especially desirable for table linens, scarfs, etc., because of its peculiar leathery texture and its ability to retain its place on the table or dresser, etc. Its quality of absorbing moisture makes it especially desirable for towels, handkerchiefs, etc.

Ginghams

It is said all threads for good ginghams are dyed before weaving which can be detected by raveling a little of the goods. I have not been able to verify the statement, however, and do not know that it is conclusive.

BERTHA DONALDSON MADER.

[EDITOR'S NOTE: The above is the first of a series of little articles on textiles and clothing which Sister Mader has prepared for us. They will serve as a basis for study and discussion on these topics which should be of great interest to us. All women desire to be properly and becomingly attired. All Latter Day Saints should desire to be conservative in both appearance and expenditure and our women will appreciate these little studies.—A. A.]

A "Sewing" Program

Many women dislike sewing because of a lack of proper instruction, proper equipment, or proper methods. Such women find a great deal of help and encouragement in talking over the subject with their friends and neighbors. An exchange of ideas is often profitable. Why not have a "Making Sewing Easier" study hour sometime? A program has been suggested for such an afternoon:

Roll Call: My favorite sewing economy.
Talk: Essentials for the sewing room.

Demonstration: Care of the sewing machine and use of the sewing machine attachments. (This may be given by a local

agent or by a woman who makes use of her machine attachments.)

Demonstration: The bound buttonhole: (This may be given by a tailor, or woman expert in tailoring.)

Debate: Resolved, that it is more economical to buy the family clothing than it is to make it.

"Illustrative material always makes a talk or demonstration much more effective. For example, if the one who is to talk on 'essentials for the sewing room' would have a number of the smaller pieces of equipment at hand she could make a much more interesting and worthwhile talk than to just mention them in her discussion. 'Things seen are mightier than things heard.'" A. A.

Garment-Making Clubs Being Formed

Many young women over the country are being organized into garment-making clubs. The general plan of these clubs is the same. Each club is composed of five or more members between the ages of 10 and 18. Two years' work in proper sequence is undertaken under an instructor. Each member keeps an account of cost of materials used, time spent, and other items of interest. At the close of the course an exhibit is held to which each member contributes at least three finished garments, repair work on an article of clothing or household linen, a report, and a story on "What I learned as a member of the Garment-making Club."

Can you think of anything finer for the young womanhood of America? Although this is the day of "readymades" and she may never make any of her own garments, yet each will know the mechanism of the job, and be able to keep her clothing in repair.—*Omaha Bee*.

What Is Your Style?

To find your style and keep it means just this: If you know that your walk, your build, and your size are not in harmony with short skirts, use a tunic skirt, thus acquiring the short skirt effect by means of the tunic and using the foundation skirt to make the dress becoming to you.

If your arms and shoulders are heavy, forget that fashion's calendar carries kimono sleeves; they are not for you. Instead, use as narrow a shoulder as the mode will permit.

If your back is broad, use a form of panel that will be in accord with other lines in your dress and at the same time lessen the appearance of width.—*Omaha Bee*.

How's This for "Pep"?

From one of our very able organizers comes the following letter:

"The inclosed order completes our list of those to whom we wish to send Yearbooks at this time. In this way we have placed in the hands of every one of our missionaries in this district a copy, and also sent one to some interested person in every branch in the State where our department is still unorganized. Accompanying the books we sent letters and hope the good done in this way will result in a better understanding of our work, as well as perhaps lead the way to final organization in many, if not all, of these outlying branches.

"Personally my estimation of the Yearbook is that it is the best thing that has ever been published by the department.

"Always working for the success of our cause, and with best wishes, I remain, Your colaborer."

Copies of the Yearbook may be obtained by ordering direct from our office, Box 255, Women's Department, Independence, Missouri. Price 60 cents.

He needs no tears who lived a noble life.—Fitz James O'Brien.

LETTERS

Excellent Work at Niagara Falls

First Presidency: I reported to you last spring some plans we had made as a means of stimulus to branch affairs. You would probably be interested in the outcome.

We started by asking the men of the branch to meet with the priesthood at stated times to discuss branch needs etc., by which we learned the views of the laity and were more able to cooperate. This developed all concerned and from the number of men thus helping the Lord has since selected and we ordained Brethren C. A. Spilbury, elder; P. A. Ely, priest; I. Spilbury and Charles Everitt, deacons; and others are developing into useful men in the church.

The priesthood work is excellent. We are getting all members gradually visited. The priests have learned to draw the line and let people know they are not teachers and tend to the spiritual. This is having good results and bringing branch and priesthood to unity and cooperation. We meet about every week to consider ideas and plans.

This is not all that has been accomplished. We painted the church building interior and put in new pews as planned, and to our surprise Sisters Warner and Wahl presented us with a beautiful seat for the ministry, of beautiful, highly polished oak. Sister Hanutt Robins, unsolicited, put on a concert and raised money enough for new light fixtures, and also Sisters Emma Sharpe and Marie Dixon had a novelty sale a week ago and raised money to varnish the floor. The ladies' aid, with Sister Warner as president, are doing fine work and have raised hundreds of dollars and intend also doing much toward repairing the basement, new carpets, etc. We started last spring with no money on hand, hardly making ends meet, and did all the above and are out of debt and also have our winter's coal in and paid for.

The auditorium followed, with \$2,800 signed, and tithing doing fine, also Christmas offering. We are not boasting but feel very much encouraged. The auditorium call even brought back some who hadn't come to church for some years; that is very, very rarely. We find that the Saints want to do something. The night we made the call for auditorium funds, I asked a young brother to guess what was subscribed. He guessed less than a hundred—I believe thirty dollars—and he was not joking, but when I told him the hundreds signed he said, "Have they all gone crazy?" but he immediately was equal to the occasion and agreed to give one hundred dollars himself to the fund and fifty dollars tithes. The Sunday school children all signed to help and they are being educated as to what the church is doing and realize that the world doesn't center at the Niagara Falls pivot.

The spiritual side has also increased accordingly; at least we so judge, and much credit is due our worthy missionary force: J. F. Curtis, who carried on a wonderful campaign, also G. W. Robley, James Bishop, and G. F. Robley, with some timely advice by our esteemed Gomer T. Griffiths. Our baptisms have been few but much good has been done and many friends made and we anticipate that some day a missionary will come in and baptize a good number and may get much of the immediate credit; but we will not forget all the preparatory work done.

Brother Robley (G. W.) has been holding cottage meetings. We met last week at an Indian home and a wonderful spirit prevailed. The Indians were delighted and they are of an educated type, college trained, I believe at Carlisle University. We plan to follow up these meetings as we can reach people who fail to come to church.

We have had our election of officers for next year and are already organized for work. We found too much time lost last year at Christmas but do not expect to relax this year. If we can just keep the priesthood and laity busy we will not have time for mischief.

We had a letter from G. F. Robley the other day from

Graceland and if all the students write such beautiful and optimistic accounts of the work there it will accomplish a great deal of good. The letter which was a detailed analysis of the college and work made us feel stronger in the faith and hurrah for Graceland.

We are using the card system in our priesthood visiting and keeping a detailed account of all membership and each member of the priesthood returns his cards to me as president to be then retabbed on the larger cards. We intend to start an advanced study class after New Year festivities are over.

May the church move on and on is our united prayer,
Yours in bonds,

NIAGARA FALLS, NEW YORK. WILLIAM J. LANDES.

Southern Wisconsin

No doubt many will be pleased to have a few lines from this district, it being the home of the Reorganization, and especially Beloit, as many of the early movements of the Reorganization were had near this city.

The work is onward in the city of Beloit, and the branch here have just purchased what was the German Presbyterian church, located on Saint Lawrence Avenue, almost in the very heart of the city. It is only two blocks from the street car line, and about the same distance from the Chicago and Northwestern station. The church is 30 by 48 feet, all furnished, with a good organ, piano, and electric lights, having also a Sunday school room, 16 by 24, on the back of the church. The street is all paved, so there will be no street paving expense. This was purchased for \$2,500 cash, and while it will be all that the branch can do, yet we believe that in due time the debt will be met. Yesterday was the opening day and several Saints from Evansville and Janesville gathered with the Saints here for the all-day meeting, with services as follows: Sunday school at 10 a.m., preaching at 11 a. m. by J. O. Dutton, preaching at 2.30 by B. C. Flint, Women's Department at 4, Sister Effie Hield in charge, followed by special meeting of the officers of the Religio, N. E. Hield, jr., in charge; 6.30 Religio, local officers in charge; 7.30, preaching by J. O. Dutton. Thus ended a very pleasant opening day for the newly purchased church in Beloit. Should any desire to assist the branch here, do so by sending your donations to Elder E. A. Townsend, pastor and acting treasurer of the branch, 1052 Bluff Street.

Our district conference convened at Evansville, December 4 and 5, meeting in the city hall. The attendance was about as usual, being representatives from all but one branch in the district. Bishop's agent, C. C. Hoague, reported on the auditorium fund, that while our quota was \$2,500 yet we had pledged over \$4,300 so we hope that by the time the building is done that we will have reached the \$5,000 mark.

The election of district officers resulted: J. O. Dutton, president; N. E. Hield, vice president; Sister Audrey B. Dutton, secretary; C. C. Hoague was sustained as Bishop's agent. Sister, Mary Woodstock, chorister. Adjourned to meet with the Soldiers Grove Branch, in June. The Soldiers Grove Branch is building a new church near the site of the old one, three miles south of the grove. And should there be any who could spare some means, it would be very gratefully received by the branch at Soldiers Grove, as it is quite an undertaking for the Saints to build this new church. Send all donations to Elder Arthur Davenport, Soldiers Grove, Wisconsin. The work for the most part seems to be onward in the several branches of the district; Sunday school, Religio, and Women's Department assisting as best they can.

We trust that the Saints will also remember that the regular work of the church is going on aside from the building of the auditorium, and all should be anxious to pay their tithing, and make liberal offerings that the Presiding Bishopric be not hindered.

Should any know of Saints or friends living in Milwaukee, please send their addresses to Elder F. V. Dreyer, 239 Third

Street, who will be pleased as branch president to look them up and do all he can for them, together with the other branch officers and the members also. Their meeting place is in a hall at the corner of Sixth Avenue and Mineral Street. The same for Beloit, sending their addresses to Elder E. A. Townsend, 1052 Bluff Street.

Your servant in service,
 BELOIT, WISCONSIN. J. O. DUTTON.

CLEVELAND, OHIO, December 12, 1920.

Editors Herald: The Cleveland Sunday school is progressing very nicely under the enthusiastic guidance of Superintendent Robert Miller.

Brother Frank C. Webbe, assistant superintendent, has had us keep in mind the Christmas offering, and the attendance. The use of charts has proved helpful.

Brother V. T. McKinney, as boy scoutmaster here, has been keeping up the interest of the Boy Scout troop in the Sunday school, and at present we have a fine flourishing boys' class.

Brother and Sister Haynes are in charge of the musical work in the Sunday school.

We are making great preparations for our Christmas entertainment. We are sure it will be a great success.

We had an oyster supper a short time ago, under the auspices of the Sunday school, the proceeds being put into the Christmas offering. Dollar Day was observed in fine shape in Cleveland.

The primary department is doing splendid work under the direction of Superintendent Edna Mehlisch and consists of three flourishing classes.

Ever praying for the success of the Sunday school both here and abroad I remain,

In gospel bonds,
 WILLIAM F. WEBBE, *Secretary.*

NORTH TOPEKA, KANSAS.

Editors Herald: The branch is growing, both in number and spirituality. Five years ago there was just a handful of Saints here, but now we have a goodly number, and at times the house is full. We can see God's hand in opening the way. The young people are taking hold of the work, and several have been baptized in the past year. There are others near the kingdom. I think we are doing well with the Christmas offering.

We cordially invite any of the Saints to visit with us. We like to see new faces. You can always telephone our branch president, A. P. Crooker.

MRS. J. E. ALFREY.

MISCELLANEOUS

Religio Girl Superintendent

All Religians will please note that Mary Steele, of Independence, has been appointed superintendent of the Girls Department of the Religio, to succeed Sister Zilpha Monroe, who found it necessary to resign because of other work. Sister Steele's address will be Miss Mary Steele, Superintendent Girls Department, Box 255, Independence, Missouri.

Religians should note also that report blanks for the quarter have been sent from our office to all locals. If you have not received yours, a card to us will bring them. If you have received yours, please fill in and return to us at once.

HOWARD W. HARDER,
General Secretary.

Our Departed Ones

REED.—Mrs. Flora Vianna Hicks Reed was born February 7, 1862, in Hancock County, Illinois. When a child moved with parents to Pennsylvania. Married Joseph V. Reed in 1882 and 4 children were born. Baptized in 1898. Moved to Oklahoma, and as a result of her efforts work was done in Nowata and branch organized. Died November 30, 1920. Leaves husband and 3 children, one dying in infancy. Funeral from Saints' church at Nowata, sermon by Lee Quick.

BROWN.—Richard H. Brown was born March 4, 1867, at Omaha, Nebraska. Married Pearl Evans, of Fremont, Nebraska. Father of 7 children, 6 of whom survive. Died December 4, 1920, at Gering, Nebraska, after affliction of 3 years from cancer. Funeral conducted by Hale W. Smith, in Methodist church, at Gering, attended by large number.

SHAFFER.—Lornie Cecil Shafer was born June 27, 1920, at Midian, Kansas. Died after an illness of a few days on November 24, 1920, at Ranger, Texas. Funeral services from Carson's Undertaking Rooms, Independence, Missouri, conducted by Joseph Arber. Interment in Mound Grove Cemetery.

PRING.—Mrs. Lillian F. Pring passed away in Riverside Hospital, Seattle, Washington, November 17, 1920, after a lingering period of suffering. Was not a member of the church, but received comfort by the prayers of the ministry. Laid to rest in Mount Pleasant Cemetery, after funeral sermon by J. M. Terry.

ANDREWS.—George T. Andrews died at his home in Seattle, November 20, 1920, on his 45th birthday. Was ill about a year. Leaves wife, daughter, and other relatives. Funeral sermon by J. M. Terry.

EZZELL.—Levi H. Ezzell was born in Lincoln County, Missouri, September 27, 1843. Died November 10, 1920. Had made his home for some time with his daughter, Mrs. Florence Bloom, of Webb City, Missouri. Was a member and minister in the Christian Church in his younger days, but for forty years had worked for the interest of this church. Survived by 5 children, 24 grandchildren, and 4 great-grandchildren. Funeral sermon by Jasper Richards, of Pittsburg, Kansas; interment in Webb City cemetery.

THE SAINTS' HERALD

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